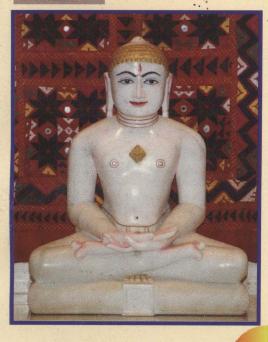
Jain Study Center of North Carolina (Raleigh)



401 Farmstead Drive, Cary, NC 27511

celebrates

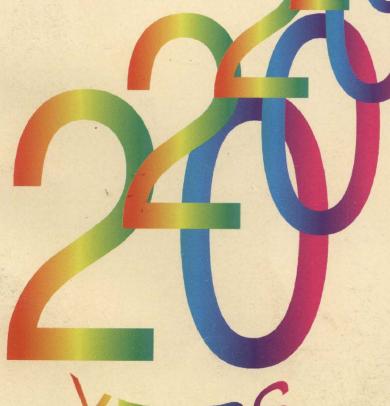




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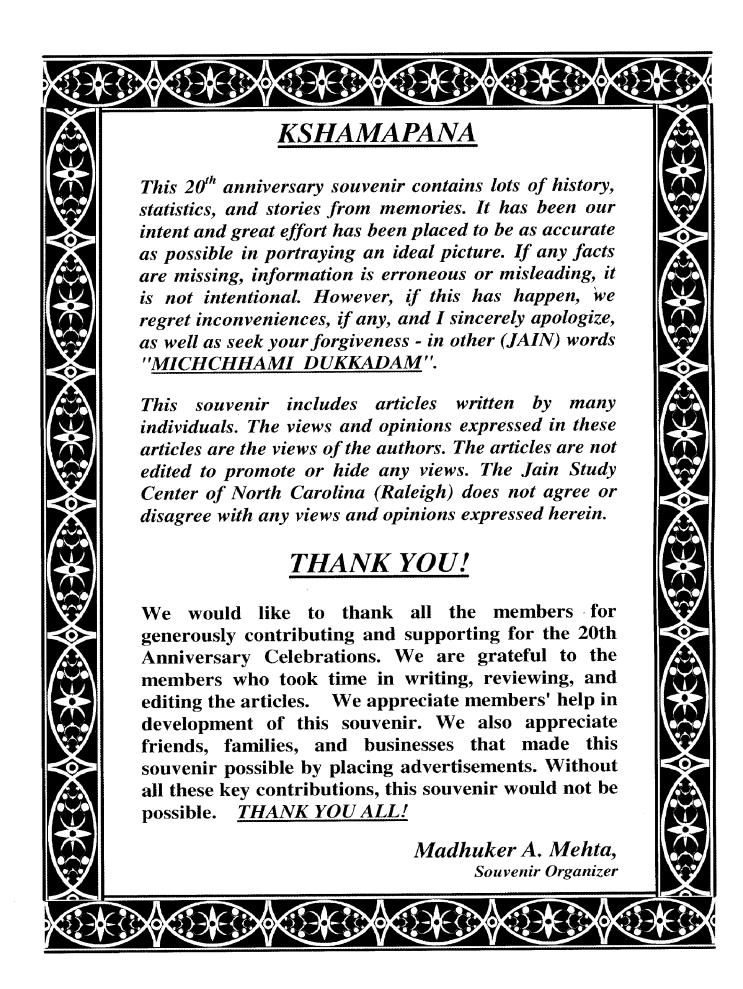
then





YEARS





Preface

Our 20th year souvenir book is a superb collection of unvarnished expressions of individual growth along our spiritual journey together within the Jain Study Center of North Carolina, Raleigh.

It is with great pleasure and gratitude that we present the thoughts, ideas and practical suggestions of inexperienced and experienced writers side by side. When all ideas presented here do not necessarily represent the teachings of the Jain Society, they are presented basically in their original form in tribute to the individuals expressing them. Thoughts and perceptions of our youth, expressed here in, especially will instill a sense of pride in us all for the depth and strength of their beliefs.

The articles in this booklet range from philosophical ideas about Jainism to various practical vegetarian recipes. There are charts about individual and group accomplishments and a history of our center. Every effort has been made to present accurate information and statistical data regarding our centers' history. These articles are sure to tantalize your curiosity and perhaps draw you to this booklet again and again. It is the perfect keepsake as we move into the next millennium

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JSCNC PRESIDENTS



Ramesh Fofaria 1981,82,83,98



Khushal Mehta 1984



Lalit Banker 1985



Dr. Mahesh Varia 1986



Sampat Jain 1987



Pravin K. Shah 1988,89,91,93,94,94,97



Dr. Indu Varia 1990



Pratyush Mehta 1992



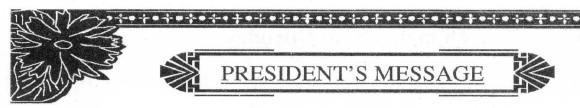
Rajen Doshi 1996



Nisha Padia 1999



Madhuker A. Mehta 2000



PRESIDENT'S MESSAGE



My family, along with other Jain Families, are as proud as peacocks...as the saving goes, because they have been an integral part of our center's growth and development from the very beginning here in Cary, N.C. Starting from informal meetings, Harshad, one of the founders of the Jain study center, and I have watched with pride how the last 20 years have unfolded.



As I look down the memory lane, I remember how our two children Shetal and Brijal, along with other children, looked forward to our Sunday rituals and structure. Jain members were an active supportive audience as they developed their public speaking skills reciting prayers and scriptures.

It is my sincere desire that our center continue to provide spiritual growth opportunities for our youth. In order to enhance the spread of Jainism our center not only has developed an incredible array of hard to find original scriptures but also a wide range of English translations. These translations are invaluable to our Englishspeaking youth.

As an educator myself, I appreciate the value of THE WRITTEN word and strongly encourage all Jain members, young and old to use our fine library. I am also comforted by the knowledge that we are computer equipped and able to spread Lord Mahavira's message globally. My vision of the future includes using modern technologies to telecast VIDEOCONFERENCES and seminars WORLDWIDE. It also includes our youth in learning and teaching Jain principles as our ambassadors.

If it is true that past performance is a good predictor of future performance; I can't wait to see what the next 20 years brings.

> Nisha Padia, President

p.s. To enjoy this 20th Anniversary Souvenir, keep in mind Souvenir Organizer's "KSHAMAPANA" stated on back of front-cover. +o+o+o+o+o+o+o+o+o+o+o+o+o+o+o+o+o+o+

Thoughts from Gurudev

from Gurudev Chitrabhanuji

My Dear Friends of the Jain Study Center of North Carolina,

It is happy news that the Jain Center of North Carolina will celebrate its 20th Anniversary on October 2nd, 1999. The growth of the Jain Study Center, over twenty years, stands as a testimony of faith of the community's dedication to knowledge and wisdom. I have observed this dedication from the establishment of the Center to the current tones of literary material published on the Jainism.org web site.



The time, in which we are, is a unique period, where we see perfection of means and confusion of ends. With the help of Jain Dharma we can understand the nature of Atma which is beyond time, place and matter. We must find our center in the center of soul where peace is our nature. It is a place of maitri where one can rest in poise and reverence.

For that, one requires time. However, we give time to everything except the self. But I am sure all of you will take time to recognize the presence of soul, which is more essential than anything and everything. Then we will be able to contemplate what we are and will realize the wisdom of choice - vivek. Many people do not take time and they live life in a hurry, without knowing where they are heading. They think they are late. But late for what? They rush. But towards what? It seems like a paradox. But life can become a paradox in these modern times.

I am sure you will find your center by pondering over these ideas during the celebration of the North Carolina Jain Study Center's 20th Anniversary.

Love and Peace, Chitrabhanu

Gurudev Chitrabhanuji is a pioneer of Jainism in North America. He is a Jain spiritual leader and the author of many books on Jainism.



JAINA

Federation of Jain Associations in North America

Founded 1981

A Non-Profit Tax Exempt Religious Organization IRS Code Section 501(c)(3)El # 54-1280028
Reply to: Mahendra K. Pandya, President, JAINA - 73 Bee Be Street, Staten Island, NY 10301

August 26, 1999

President

Mahendra K. Pandya Staten Island, NY (718) 816-0083

Ms. Nisha Padia

President

Jain Study Center of North Carolina

First Vice President

Bipin D. Parikh Des Plains, IL (847) 699-1294

Dear Nisha Padia,

Secretary Vinay K. Vakani

Oradeli, NJ (201) 967-9344

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Girish P. Shah Campbell, CA (468) 378-8765

Past President Dhiraj H. Shah Grand Island, NY (716) 775-0268 I wish to extend my greetings and best wishes to you and the entire Jain Study Center of North Carolina as you celebrate the 20th year of your services in the educational field to Jainism. As much as I want to be a part of the celebration, conflicting schedule with JAINA Board of Directors Meeting at Siddhachalam is not allowing me to do so.

JAINA does recognize your pioneering work in the field of educating members of all the Jain Centers in North America and is happy to know that you are publishing the book "As Time Flies". It is important that people know the Center's rich legacy and get involved in the activities and unite to take Jainism into the next millennium. I am also happy to note that your organization is leaving no stone unturned to enlighten both the younger and the older generation about such issues.

I wish the function a grand success and congratulate all those responsible in this effort.

Sincerely yours,

Cakpandy

Mahendra K. Pandya President, JAINA



JAINA

Federation of Jain Associations in North America

Founded 1981

A Non-Profit Tax Exempt Religious Organization IRS Code Section 501(c)(3) El # 54-1280028 JAINA Headquarters: P.O. Box 700, Getzville, NY 14068 USA: Phone & Fax (716) 636-5342

August 25, 1999

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Past President Dhìraj H. Shah

Dhiraj H. Shah Grand Island, NY (716) 775-0268 Mrs. Nisha Padia President, Jain Study Center of North Carolina (Raleigh) 229 Beachhers Brook Ln. Cary, NC 27511

Dear Nishaben:

Jai Jinendra!

I am honored to have this opportunity to send my personal greetings to the participants and distinguished guests at the celebration of completing 20 years of your center. I want to offer my best wishes for a successful and productive event.

I especially want to recognize your outstanding organization for the efforts; you are making for the second generation of Jains. Certainly, this gathering is an excellent opportunity to explore ideas and to further enhance interest in an involvement with the issues facing the Jain community of North America.

Once again, please accept my best wishes along with my warmest hopes for your continuing success in the years to come.

Sincerely yours,

Dr. Dhiraj Shah

JAINA Ex-President

JAINA\Memo99-Pandya\NPadia8259

The Hindu Society of North Carolina

09 Aviation Parkway, Morrisville, NC 27560. (919) 481 2574

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September 1, 1999

सर्वे भक्नु सुखिनः सर्वे मन्तु निरामयाः सर्वे भद्राणि पश्यन्तु मा करियत् दुःखभान भवत्

"May all be happy; May all be free from disease; May all look to good of others; May none suffer from sorrow" Ms. Nisha Padia. President Jain Study Center 401 Farm Stead Drive Cary, NC 27511-5631

Dear Ms. Padia:

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677-8505
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851-0225

Editors

Mukesh Shah 467-6865 Thothathri Visvanathan 462-3413 I, and the members of the Hindu Society of NC are very much proud of the Jain Study Center. It is really very praise worthy that the center has passed these first 20 years successfully. For its further growth I pray to the Lord to Bless this center to keep on growing with great success.

The members of the Jain Study Center worked very hard to bring this day. I also appreciate the Youth group who have taken an active part in the center. GOD BLESS THE JAIN STUDY CENTER.

Sincerely,

Sarg Sharm

Saroj Sharma President



Jain Study Center of North Carolina 401 Farmstead Drive Cary, NC 27511 U.S.A.

Niraj Jain Shanti Sadan, Company Bag Satna, M.P. 485-001, India

June 27, 1999

It gave me pleasure to know that Jain Study Center of N.C. is going to celebrate its 20th anniversary, and plans to bring a souvenir on this occasion.

I am much impressed by very useful performance of the center in the field of teaching basic rules of Jainism at large. I myself was able to travel North America through courtesy of the center only. I wish every success for the functions and send my best wishes to the organizers of the same.

Niraj <u>Jain</u>



Jain Study Center of North Carolina 401 Farmstead Drive Cary, NC 27511 U.S.A.

Shantilal P. Kothari
Shrimad Rajchandra
Swadhyay Kendra,
New York/New Jersey, U.S.A.

August 21, 1999

Heartiest congratulations to members of Jain Study Center of North Carolina (Raleigh) for successfully completing twenty years in promoting real Jain Philosophy among the young generation and various Jain activities in North Carolina. This is the result of the true dedication and real devotion to follow principles of Jainism.

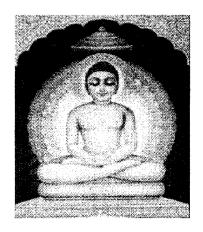
We pray to god for more and more success in coming years.

<u>Jaya S. Kothari</u> <u>Shanti P. Kothari</u>





With Best wishes



Arvind, Aruna, Nimish & Sonal Shah

Raleigh, NC



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誘	Jain, Sudesh & Rekha	Raleigh	251	*
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785	Mehta, Khushal & Rekha	Raleigh	100 、	
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G	Mehta, Manish & Hemlatta	Chapel Hill	51	i i i
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	Parikh, Jagat & Purnima	Cary	31	
7	Parikh, Nalin & Anju	Chapel Hill	51	XY
$ \mathbf{E} $	Parmar, Pankaj & Bhavna	Releigh	91 51	
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	Sanghvi, Yogesh & Ragini Sejpal, Vasant & Prabha	Raleigh	151	
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	Shah, Jagdish & Nalini	Raleigh	151	
	Shah, Jayesh & Bela	Washington	101	
	Shah, Manubhai, Nirmala	Cary	25	
	Shah, Nirmala	Cary	101	<u>g</u>
	Shah, Nutan & Hema	Raleigh	151	ĊĬ
	Shah, Prashant & Jasmine	Raleigh	31	
ŢŢ.	Shah, Pravin & Arti	Cary	250	
52	Shah, Ramesh & Mahendra	Raleigh	41	
	Shah, Ramesh & Pragna	Lewisville	51	.
	Shah, Rohit & Zarna	Apex	20	.
	Shah, Sanjiv & Silva	Raleigh	101	ĨŽ
T	Shah, Suvas & Nayna	Cary	101	ĹĴ
I	Shah, Varsha	Durham	101	T
<u>s</u>	Varia, Mahesh & Indu	Chapel Hill	251	វេទ្ធិ
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JSCNC RECOGNIZES

The following members were recognized at the 20th Anniversary Celebrations Program held on October 2, 1999 in Hindu Bhavan.



Rekha Banker

For motivating our youth and coordinating camp activities with her husband, Lalit Banker.



Ramesh Fofaria

For sharing his organizational skills not only with our center, but also with American Red Cross & Mahavir Jain Vidyalaya.



Mahesh Varia

For initiating 'Jiv Daya' activities and assisting our center with other humanitarian activities



Pravin Shah

For providing outstanding leadership activities to promote Jainism globally.



મોહ ભાવ ક્ષય હોય જયાં અથવા હોય પ્રશાંત, તે કહીએ જ્ઞાની દશા, બાકી કહીયે ભાંત Madhuker, Gita, Rajiv, Dharmesh & Dina Mehta Durham, NC & Parkland, FL



Congratulations On 20th Anniversary Jain Study Center of N.C.

Arvind & Bina Shah Cary, NC



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0000000000000000

1999 Executive Committee



Executive Committee: Sitting left to right
Secretary Madhuker Mehta, Food Coordinator Nalini Shah, VP Arvind Shah,
President Nisha Padia, Education Coordinator Pravin Shah
Executive Committee members' spouses - Standing left to right:
Gita Mehta, Jagdish Shah, Aruna Shah, Harshad Padia, Arti Shah

JSCNC's Presidents and Vice Presidents

1979	Committee	1990	Indu Varia, Vasant Doshi
1980	Committee	1991	Pravin Shah, Pratyush Mehta
1981	Ramesh Fofaria, Pravin Shah	1992	Pratyush Mehta, Pravin Shah
1982	Ramesh Fofaria, Pravin Shah	1993	Pravin Shah, Jagdish Shah
1983	Ramesh Fofaria, Bipin Shah	1994	Pravin Shah, Jagdish Shah
1984	Khushal Mehta, Bipin Shah	1995	Pravin Shah, Jagdish Shah
1985	Lalit Banker, Jagdish Shah	1996	Rajen Doshi, Jagdish Shah
1986	Mahesh Varia, Rajendra Mehta	1997	Pravin Shah, Jagdish Shah
1987	Sampat Jain, Jagdish Shah	1998	Ramesh Fofaria, Pratyush Mehta
1988	Pravin Shah, Natver Shah	1999	Nisha Padia, Arvind Shah
1989	Pravin Shah, Natvar Shah		



Twenty Years... Our Jain Study Center.... As Time Flies

Introduction

The Jain Study Center of North Carolina is a non-profit religious organization created in the month September of 1979. The main purpose of the organization is to study and understand Jain religion, philosophy, rituals, and literature and to educate the children. It is a tax-exempt religious organization in the USA. In 1979, the Center started with 12 members in the organization. At present, the Center consists of 77 members of which 60 are life members.

Monthly Meetings

Since the formation of the Center, both the youths and adults meet regularly once a month to study and discuss Jainism. The meeting schedule and the host family names are published in January of each year. The monthly meeting starts on Sunday at 10:30 AM. The following format is followed during the meeting:

- Prayers and Singing of Stavans
- Children's Presentations of Religious Subjects
- Adult Discussion of Religious Topics
- Administrative Items and Announcements
- Potluck Lunch

Children prepare the religious topics at home from the Children's Jain Folder (Blue or Red colored) that was compiled in 1982 (version-1) and 1984 (version-2). The book consists of more than 200 pages and it is divided into five sections: stories, samayik sutras, mantras, basic philosophy, and prayers. Children present the topics in the meeting. An award system has been developed to reward the children for their presentations. Many children have completed their study of the entire folder. This Children's Folder was distributed to other Jain centers of North America and many centers use it in their pathashala classes.

Adult discussions have covered the various topics of Jain philosophy, ethics, conducts, rituals, literature, and comparative religions. The discussion is very interactive and lively. We also invite guest speakers to address our monthly meeting.

Weekly Jain Puja at Hindu Temple

The Jain Study Center of North Carolina is affiliated with the Hindu Center of North Carolina through a long-standing, symbiotic relationship. As a result, the Hindu Temple in Morrisville has a statue of Lord Mahavir and is the venue for major Jain events and celebrations. Since the opening of the Hindu Temple (1986) every Saturday morning, Lord Mahavir's Puja and Prayer is performed by our Center's members. The president of the Hindu Center appreciates this activity very much and desires that every religion group within the Hindu Center perform similar activities for their deities.

18

Weekly Swadhyay

Since 1990 a weekly study (swadhyay) group meets once a week to study the Jain scriptures and philosophy in depth. The group has studied Tatvarth Sutra, Uttaradhyan Sutra, Atma Siddhi Shastra, Samaysar, Moksha Marg Prakashak, and many other Jain books. Also, we collectively listen to audiotapes of well-known scholars.

Visiting Ascetics and Scholars

The Jain Center has been blessed by visits from many ascetics and scholars over the past 20 years. Acharya Shri Shushil Muni was the first ascetic who visited us in the year 1980. Every year, three or four scholars from all the different sects of Jainism visit our center. Refer to pages 24-28 that depict list of prominent scholars and their brief introductions.

Mahavir Jayanti celebration

The Center has celebrated Mahavir Jayanti (the birthday celebration of Lord Mahavir) at the Hindu Temple since 1981. The celebration starts with Snatra/Astaprakari Puja, Swapana ceremony, Shanti Kalas, Arti, Mangal Deevo, a cultural program, and concludes by serving luncheon to all the guests attending the program. Significant numbers of non-Jains attend the program as well. We take this opportunity to spread the message of Lord Mahavir through various cultural programs. Every year we present different themes, which cover various aspects of Jainism. Please refer to the chart on page 31 depicting programs performed at the Mahavir Jayanti Celebrations.

Paryushana Parva Celebration

Unity of Paryusan and Das-Laxana Parva

The Center celebrates Paryusan of the Swetambar sect and Das-Laxana Parva of the Digambar sect together in a united manner. Since 1988, this practice has the full-hearted support of the members from the traditionally different Jain sects.

Our Paryushan begins on the Saturday before the first day of traditional Paryushan and concludes on the following Saturday. In other words, we start Paryushana anywhere from one to six days earlier than the traditional paryushan observance.

The main purpose of celebrating Paryusana from Saturday to Sunday is that our children and working adults can fully participate in the celebration of these very important yearly rituals and ceremonies.

Tapascharyas

The members have observed variety of tapascharyas ranging from simple Ekasna to sixteen Upvases. Please refer to the chart on page 32 depicting list of members by tapascharyas.

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Samvatsari Pratikraman

Since 1988 the annual rite of Samvatsari pratikraman is performed by our Center. We do separate adult and children samvatsari pratikraman. The adult pratikraman is done traditionally and it lasts for about 3 hours.

The Pratikraman for children was compiled in English in 1989. This non-traditional one-hour long pratikraman performed by Youths includes transliteration of some original sutras, and their meanings along with meditation and kayotsarg rites.

Essay Competition

For many years, the young children of our center participated in the national essay competition organized by the Jain Center of Boston. Every year, our children have won 35% to 50% of the awards given at national level. Many of these award-winning essays are available on our Internet site. Please refer to the chart on page 33 depicting Essay Competition Standings.

Humanitarian Activities

The Center has supported several relief (Jiva Daya) activities in India, USA, and around the world by donating money, food, and clothes. We have supported several Panjarapoles and Institutions, the Eye Campaign, local and national disaster relief programs, and used clothing drives. Every year, we collect and distribute \$1000-2000. The Center does not keep any percentage of the collected amount. Please refer to the chart on page 23 depicting key humanitarian projects conducted by the center.

Ahimsa Day

Since 1992, the Center has observed the first Sunday of October as Ahimsa day. For several years, we distributed food and clothing to the needy and homeless people in our area on this day.

Jain Camp

The Center has organized several religious Camps for the benefit of adults and children. The participants spend a weekend at Umstead State Park or just a day at Optimist Farm. The camp activities include Yoga, meditation, religious discourses, and recreation. The first camp was organized in 1982 with Acharya Shri Shushil Muni. Since then, we have had camps with several monks and scholars like Amerendra Muni, Rupachandji, Manekmuni, Prof. Toliya, Pandit Shri Dhirajlal Mehta, and Shri Atmanandji (Dr. Soneji).

National Jain Conventions

The Jain Center has actively participated in all national JAINA conventions beginning in 1989. Please refer to the chart on page 34 depicting convention activities.

Awards

Starting from 1991, our Center's members and youths are honored at every JAINA convention and receive national recognition for their contributions toward the promotion of Jainism. During the last five JAINA conventions, four adults and eight youths have been recognized. Including JAINA's highest award - the JAINA Ratna Award - was awarded to Pravin Shah in 1999. Please refer to the chart on page 35 depicting members' recognition by JAINA.

Education

Jainism on Internet (www.jainism.org)

The Center established a computer-based Jain Education and Information electronic Bulletin Board System (Jain BBS) in February 1993. With the use of a home computer and a modem, anyone can use the Jain BBS obtain a wealth of information on Jainism at no cost.

Also, at that time, the Center started Jain education programs via E-mail. Once a month we used to e-mail Jain article to about 100 participants. The members appreciated our activities and learned a great deal of Jainism through e-mail. In 1995, the activity migrated to Jain Web site 'www.jainism.org'. Our Jain web site has more than 10,000 pages of Jain literature and information including education articles, scholar articles, books, stories, rituals, and youth essays.

In the beginning, the Jain web site was hosted by the University of North Carolina, Chapel Hill. It is now hosted under the Pluralism Project of Harvard University, Cambridge, MA.

Jain Workshop for Youths, Adults, and Pathshala Teachers

Pravin Shah, has prepared a sixteen-hour basic course in Jainism for youths (ages 15 and above), adults, and pathashala teachers of North America. The course emphasizes a basic understanding of the Jain principles and how to apply them in our daily life. The course has been offered at several Jain centers such as Atlanta, Washington DC, Chicago, Houston, Rochester, and New York. More than 400 youths and adults have completed the workshop. The key topics included in the workshop are Jain Religion Workshop, Fundamental Concepts of Jainism, Philosophy of Karma, Path of Liberation, Fourteen Spiritual Stages, Anekantwad, Jain Literature, Jain Sects, Jain Geography, Comparative Religions, and Application of Jainism in Daily Life.

Jain Literature

Jain Library

The Center has a good collection of audio and video tapes. Also, the Center has full access to Pravin Shah's library that has more than 1500 Jain and other religious books. The library consists of all Jain scriptures (Aagams), and many books on Jain philosophy, spirituality (adhyatma), conduct, ethics, karma, arts, and rituals.

Reprinting of Jain Books

The Center has provided funding to Gujarat Vidyapith to reprint the following six religious books during 1983 to 1990:

- 1. Mahavir Swami's Achar Dharma by Gopaldas Patel
- 2. Mahavir Swami's Samyam Dharma by Gopaldas Patel
- 3. Mahavir Swami's Antim Upadesh by Gopaldas Patel
- 4. Sami sajno Upadesh by Gopaldas Patel
- 5. Fourteen Gunasthanaks by Pt Sukhalalji
- 6. Kund kudacharya's three Ratnas by Gopaldas Patel

English Translation

The Center has also financed the translation of the following religious books:

- 1. Sadhak and Sathi by Shri Atmanadji
- 2. Jain Dharno Prana by Pt Sukhalalji
- 3. Mahavir Katha by Gopaldas Patel (in progress)
- 4. Arvachin Jain Jyotirdharo by Shri Atmanadji (in progress)

Comparative Religion

The Center has published a book on comparative religions called "Essence of World Religions" compiled in 1994. It provides an excellent summary of 11 major religions of the world and also provides a comparison between Eastern and Western religions. More than 4000 copies have been distributed and sold to Jains and others.

Distribution of Religious Material

The Center distributes religious books, and discourses of scholars on audio and videotapes at cost. Over the past ten years, we have distributed several thousands books and tapes. In addition, the Center purchases the books for distribution to Jains in North America.

Jainism on Audio Tapes

At the request of our Center, Pandit Shri Dhirajlal Mehta prepared a set of audio tapes: The entire set of tapes covers a basic Jainism course as taught to Jain Sadhus and Sadhavis (monks and nuns) after their initiation.

In support of promoting Jain Literature, center has been active in various areas as stated above. Please refer to the chart on page 36 that depicts Literature Support provided by the center.

Outreach Programs

The Center has participated in variety of programs that are beyond normal activities. Please refer to the chart on page 36 that depicts Outreach Programs that have been supported by the center.

Parliament of World Religion - Chicago

Pravin Shah from our Center attended the major religious event of our century: One hundred years later the second Parliament of World Religions conference from 08/28/93 to 09/04/93, at Chicago. He presented a paper on Jain Literature covering all its aspect including its history and its contribution to various aspects of Indian culture.

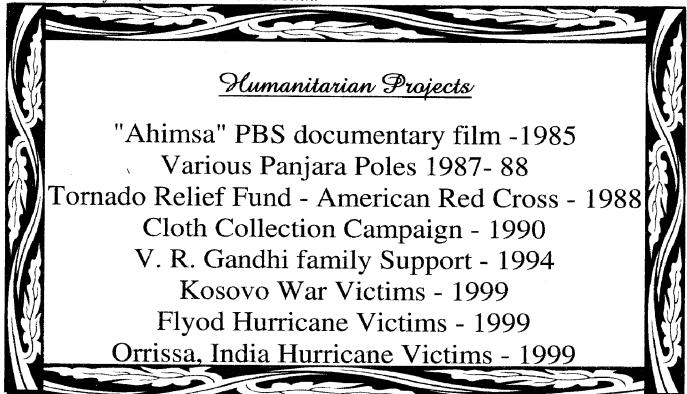
Pluralism Project (Harvard University)

Our Center coordinated the activities related to Jainism for the Pluralism Project of Harvard University. We provided guidance and material to the students working on Jainism. We coordinated with other Jain centers to obtain the information needed for the project. We have edited more than 100 pages of material on Jainism prepared by the Harvard students. The chairperson of the project, Diana Elk, appointed Pravin Shah a Member of the Advisory Council for Pluralism Project. The project resulted in a CD-ROM "On Common Ground: World Religions in America", with a rich and representative section on Jainism.

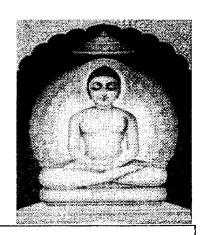
Conclusion

Over the years the Center has participated in many activities for youths and adults. Created an environment where members feel being a part of the family. As time has progressed, many milestones are turned over. Please refer to the chart on page 37 depicting major milestones. Also, refer to various pictures on page 38-39 showing Center's activities.

This article has been prepared by inputs from many members and compiled by Pravin K. Shah, Ramesh G. Fofaria, and Madhuker A. Mehta



Blessed by various Scholars "Gurus" to Achieve the ultimate....



1989 Bandhu Triputhi, Sadhavi Madhusmitaji & Jayasmitaji, Shri Yogesh Muni

1988 Dr. Bharill, Dr. D.C.Jain

1987 Dr. Soneji (Camp)

1986 Acharya Sushil Muni, Prof. P. Tolia (Camp) Amrendra Muni, Dr. A.L.Mehta, Dr. Bharill

1985 Prof. R.K. Jain (Camp)

1984 Prof. Pratap Tolia (Camp & program at Jordan Hall)

1983 Amrendra Muni & Shirley (Camp)

1982 Acharya Shushil Muni & Guru Shakti (1St Camp)

1981 Prof. Pratap Tolia, Dr. Chubb

1980 Acharya Shushil Muni (1st Visit)

The trail started in 80s, continued in 90s, and has paved a path for the millennium.



1999 Arun Zaveri, Shri Niraj Jain, Acharya Chandnaji, Shubhamji, S. Kothari, Pandit Shri Dhirajlal Mehta

1998 Ramnikbhai Savla, Subhamji, Shuti Pragnaji, Ashvini Pragnaji, Pandit Shri Dhirajlal Mehta, Shantibhai Kothari

1997 Shri Niraj Jain Pandit Shri Dhirajlal Mehta

1996 Acharya Chandanaji, Shubhamji, Vibhaji, Rae Sikora, Ramnikbhai Savla, Hema & Manda Pokharna, Pandit Shri Dhirajlal Mehta

1995 Pravin Shah (Camp)
Dr. Atul Shah (UK) Youth Workshop

1994 Gurudev Chitrabhanuji, Pramodaben, T.U.Mehta Tarlaben Doshi, Pandit Shri Dhirajlal Mehta

1993 Pandit Shri Dhirajlal Mehta (Camp), Jitu Shah, Rajendra Kamdar, Sagarmal Jain, Shantibhai Sheth

1992 Dr. Pravin Doshi (Radio Program), Pandit Shri Dhirajlal Mehta

1991 Muni Rupachandji/Manek (Camp), Dr. Pravin Doshi, Pandit Shri Dhirajlal Mehta

1990 Dr. Bharill, Samani Smita Pragna, Samani Akshya Pragna, Shantibhai Kothari

Scholar Visitation Activity

The Jain Center has been blessed by visits from many ascetics and scholars over the past 20 years. Acharya Shri Shushil Muni was the first ascetic who visited our center in 1980. Every year, three to four scholars from all the different sects of Jainism visit our center.

Acharya Shri Shushil Muni and Shri Amerandra Muni

Acharya Shri Shushil Muni was one of the pioneer Jain monks in establishing Jainism in this country. He was a very dynamic monk. He established International Mahavir Jain mission and many Jain Ashrams including Siddhacham at New Jersey. Siddhacham is the only Jain tirth exist in this country. He visited our center many times with his disciple Amrendra Muni and Gurushakti. They inspired us in many ways how to study, practice and propagate Jainism. He was well respected by the Hindu community and was the main speaker for the opening ceremony of Hindu Temple and Mahavir murti sthapana. He was our first visiting scholar and monk. We also had a first Jain camp with him and his disciple Gurushakti. We owe a great deal to our beloved Acharya for our progress of the center. Amrendra Muni is a master of Yoga and meditation. We had a Jain camp with him and Shirley from Siddhacham.

Gurudev Shri Chitrabhanuji and Pramodaben

Gurudev and Pramodaben visited our center in 1995. Gurudev was the first Jain monk who traveled abroad for the purpose of spreading Mahavir's message in 1971. He is the first pioneer in establishing Jainism in North America. He is the author of many Jain books. Many Americans follow the teaching of Lord Mahavir because of his effort. Pramodaben conducts meditation sessions. Both of them are vegan.

Dr Shri Atmanandji (Dr. Soneji)

Shri Atmanandji is the spirit behind Shrimad Rajchandra Adhyatmic Sadhana Kendra, Koba, Amdavad, India. Shri Atmanandji's pious life, scriptural knowledge, compelling oratory, tireless commitment to the society has influenced thousands of devotees to live a divine life. He is the author of many Jain books. He visited our center 1987 and had a one-day Jain workshop at Optimist Farm and also lectured at Hindu society.

Acharya Chandanaji, Sadhvi Subhamji, and Vibhaji

Acharya Shri Chadanaji and other sadhvijis are from Veerayatan, Bihar, India. Veerayatan has been described as the place of "Compassion in Action". Its development and continued progress are all attributed to the untiring efforts of Acharya Shri Chandanaji and her dedicated team of learned and talented Sadhvis. Seva (helping others), Shiksha (educating others), and Sadhana (our spiritual progress) is the motto of this unique Jain institution. They visited our center several times in recent years. Our center is actively participates in supporting Veerayatan activities and have donated more than 20,000 dollars in recent years.

Professor Shri Pratap Tolia

Jain Education International

Prof. Pratap Tolia is the founding president of Vardhaman Bharati International Foundation, Baglore, India. He visited our center several times in earlier years. He is a renowned Jain scholar and singer. We organized several Bhajan programs along with his Jain discourses during

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his visits. He introduced Jain scripture, the Kalpa Sutra on audiotapes. His songs are available on audio tapes commercially.

Pandit Shri Dr. Hukumchand Bharill

Pandit Shri Hukumchand Bharill is from Jaipur, India. He visited our center several times in the past. He is the authority of Jain Digambar scriptures. He explains the Jain theory of karma very logically from absolute point view. He is the author of many Jain books. He is the founder of Pandit Shri Todarmal Smarak Trust in India, which educates youths in Jainism during their university degree program.

Sadhvi Shri Madhusmitaji and Jaya Smitaji

Both Sadhvijis are from Sthanakvasi Jain sect. During their first and only visit to this country, they visited our center in 1989. They were the main speakers for the anniversary day of Hindu society of North Carolina. Madhusmitaji has composed many stavans and Bhajans and available on audiocassettes. She also recited Hanuman Chalisha at Hindu Temple.

Shri Bandhu Triputi Muni

Muni Shri Munichandra Vijayji, Kirtichandra Vijayji, and Jinchandra Vijayji together are known as Bandhu Triputi Muni. They are the spiritual forces behind Shantiniketan Sadhana Kendra, Tithal, Gujarat, India. During their first visit in USA in 1989, they visited our center and provided discourses and yoga sessions to the Jain community as well as others at the Hindu Temple. We have acquired their audiotapes on Shant Sudharas. In the past we have listened the tapes in our monthly meetings.

Shri Rupchandji and Manek Muni

Shri Rupchandji and Manek Muni are monks from Terapanthi Jain sect. They visited our center in 1991 during our family Jain camp. Shri Manekmuni has a very sharp memory and demonstrated his ability to remember many items at the same time.

Pandit Shri Dhirajlal Mehta

Shri Panditji is the most popular scholar in USA. He visited our center nine times. Our center was instrumental in sponsoring his first visit to this country and we also organized his program in North America. He taught us many Jain subjects such as Jain karma theory, Path of liberation, Jain logic, Anekantwad, Jain geography, and rituals. We had a Jain camp with him. He has written more than 10 Jain books, which are very simple to understand the Jain philosophy. In India he teaches Jain philosophy to Jain Swetambar murtipujak monks.

Samans and Samnijis from Ladnu

We are blessed by several visits of Samans and Samanijis of Tarapanthi sect of Jainism from Ladnu, Rajsthan, India. Their initiation allows them to travel abroad for propagation of Jainism. Besides teaching Jain principles, they teach us Preksha meditation.

Shri Ramanikbhai Savla

Shri Ramanikbhai Savla visited us several times in recent years. He is a retired engineer. He is the authority in theory of Soul and Karma from absolute point of view. He has written several books on the subject recently.

Shri Niraj Jain

Shri Niraj Jain is a well-known Jain scholar in Digambar Jain sect. He is from Satna, Madhya Pradesh, India. Our center sponsored his two visits in this country. He delivered lectures on Karma philosophy, Concept of non-possession (Aparigraha), and non-violence. His messages are very practical and can easily be implemented in our daily life.

Shri Shantibhai Kothari

Shantibhai often visits our center and explains the Shrimad Rajchandra's vachanamrita. He provides very simple explanation of Shrimad's literature. He retired recently and plans to spend most of his time in Devlali, India.

Other Visiting Scholars

Gurushakti and Shirley are from Siddhachalam Jain Ashram visited our center with Acharya Shushil Muni and Amrendra Muni during Jain camp. Both of them are very good yoga teachers.

Prof. Ratan Kumar Jain visited our center in 1985. We had organized a one-day Jain camp at optimist farm that Prof. Jain attended.

Dr. Chubb is a retired professor of religions and philosophy. He lived in Chapel Hill and visited our center several times. He lectured on comparative religion, Hinduism and Jainism. Recently he moved to India permanently.

Acharya Shri A. L. Mehta conducted the pratistha ritual ceremony of Lord Mahavir's murti at Hindu Bhavan in 1986. He lives in Houston Texas.

Shri Pravinbhai Doshi and Shri Rajendra Kamdar have visited our center in 1992 and 1993 respectively. They are connected with Songadha Jain Ashram of Shri Kanji Swami. We also organized a radio program on Jainism for Pravinbhai Doshi.

Shri Shatibhai Sheth from Banglore, India visited our center in 1993 during the time when he presented a paper on Jainism at the Parliament of World religions in Chicago. He has written many articles on Jainism. He is about 80 years old but very energetic person.

Shri T. U. Mehta, the author of the Jain book "The Path of Arhat - A Religious Democracy" visited our center in 1994. He is a retired high court chief justice of Haryana Pradesh, India.

Dr. Atul Shah is a young professional from U.K. He pioneered young Jains of UK organization and organizes many youth activities. He visited our center in 1995 and conducted a youth workshop.

Miss Rae Sikora is the co-founder of Center for compassionate Living organization. She is a vegan. She conducted a full day workshop on Jivan Sanskar at Hindu Bhavan in 1996.

Smt Tarlaben Doshi is from Bombay, India. She visited our center during her first visit to this country in 1994. She is a very good Jain scholar.

Dr. Hema Pokharana and her sister **Dr. Manda Pokharana** visited our center during Paryushana parva of 1996. She conducted all day workshops on non-violence communication. She conducts such workshop in Russia, U.K., and many places in USA. She is the author of many articles on this subject matter.

Shri Arun Zaveri and his wife Mayuri Zaveri visited our center in 1999. They offered a workshop on Preksha Meditation, which is a scientific meditation technique for achieving the true human potential. They have written a book titled "Therapeutic Thinking".

The Present

Don't undermine your worth by comparing yourself with others. It is because we are different that each of us is special.

Don't set your goals by what other people deem important. Only you know what is best for you.

Don't take for granted the things closest to your heart. Cling to them as you would your life, for without them, life is meaningless.

Don't let your life slip through your fingers by living in the past or for the future. By living your life one day at a time, you

live ALL the days of your life.

Don't give up when you still have something to give. Nothing is really over until the moment you stop trying.

Don't be afraid to admit that you are less than perfect. It is this fragile thread that binds us to each together.

Don't be afraid to encounter risks. It is by taking chances that we learn how to be brave.

Don't shut love out of your life by saying it's impossible to find.

The quickest way to receive love is to give; the fastest way to lose love is to hold it too tightly; and the best way to keep love is to give it wings.

Don't run through life so fast that you forget not only where you've been, but also where you are going.

Don't forget that a person's greatest emotional need is to feel appreciated.

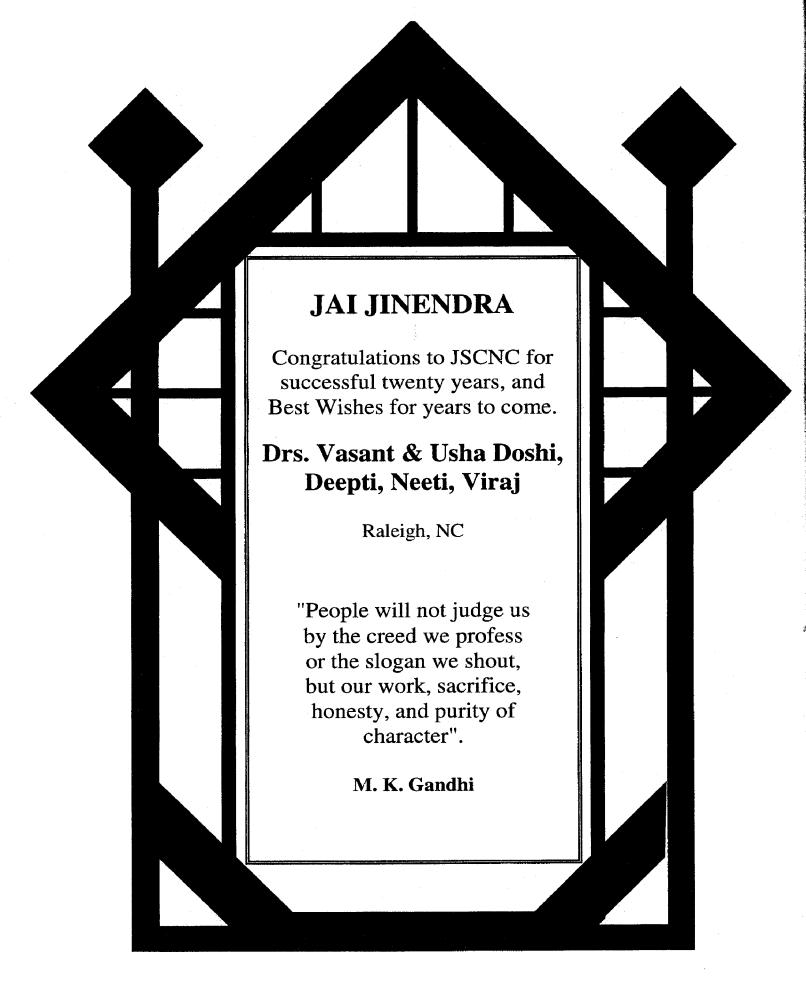
Don't be afraid to learn. Knowledge is weightless, a treasure you can always carry easily.

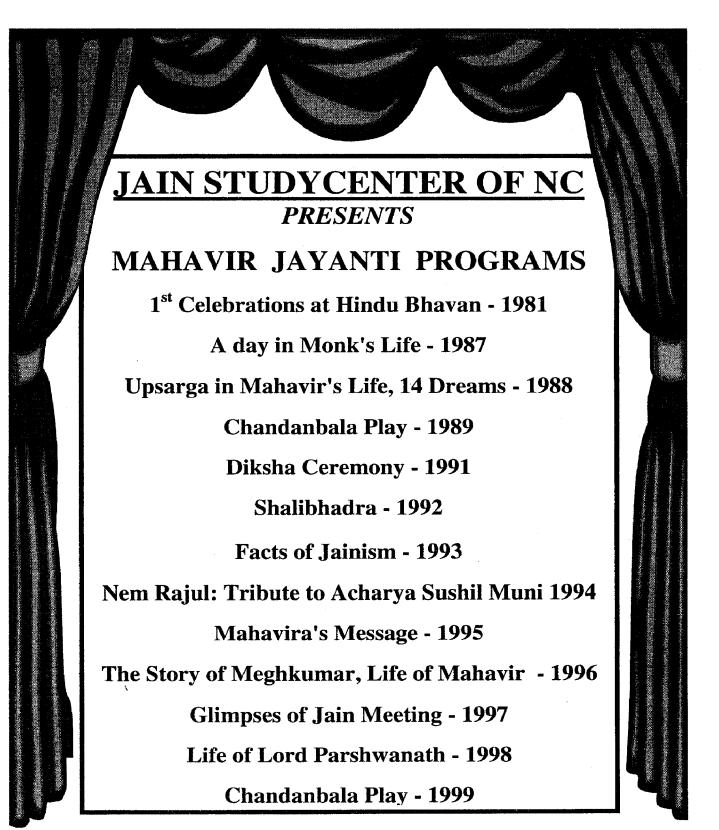
Don't use time or words carelessly. Neither can be retrieved.

Life is not a race, but a journey to be savored each step of the way.

Yesterday is History, Tomorrow is a Mystery and Today is a gift: that's why we call it - **The Present.**

Author unknown: JSCNC recognizes and gives full credit to the original author.





Mahavir Jayanti is celebrated regularly with Ashthakari Puja or Snatra Puja, Shanti Kalash, and cultural program.



TAPASI HARYAS



16 Upvas

Chetana Fofaria

10 Upvas wind Shah (07)

Arvind Shah (97)

9 Upvas (Navai)

Chetana Fofaria (89,90) Lalit Banker (90) Dina Mehta (98)

8 Upvas (Athai)

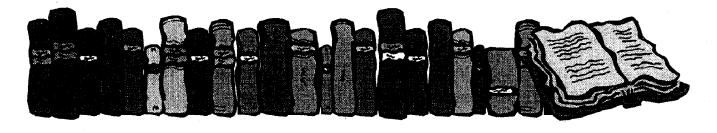
Arvind Shah (96), Bharti Mithani (98), Chetana Fofaria (First JSCNC-87, 88), Deepa Shah (98), Dina Mehta (97), Hansa Shah (96), Heena Mehta (93), Hitesh Shah (98), Jita Shah (91-First Youth), Kaushik Shah (98), Lalit Banker (89, 93), Lata Zota (97, 98), Manjula Shah (96, 97), Poonam Mutha (99), Ramila Shah (96), Rekha Banker (90,93), Sonal Shah (98), Sumitra Jain (92), Usha Shah (89)

24 Eirthankara's Capa

Chetana Fofaria (1994), Indumati Mehta (1999)

Khir Samudra Eapa

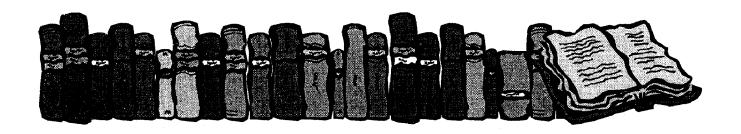
Bharti Mithani (1999)



Essay Competitions

Award Winning Placements

1986	Group B Group C Group D	Shweta Shah, Nisha Varia Divyesh Sejpal Shilpa Shah
1987	Group B Group C	Nisha Varia, Samir Sejpal Divyesh Sejpal
1988	Group B	Shweta Shah, Samir Sejpal
1989	Group A Group B	Shilpa Sejpal Shweta Shah,Rajat Fofaria
1990	Group A Group B Group C	Sapna Banker, Deepti Doshi Shweta Shah, Nisha Varia Samir Sejpal
1991 `	Group A Group B	Sapna Banker Shilpa Sejpal





YJA

Essence of World Religion Book Distributed, BBS Presentation, Library Display, Jain Ritual Workshop (1994, Chicago)

Comparative Religion Presentation, Library Display (1996, San Francisco)

<u>JAINA</u>

Various Debates (1989, Toronto)

Books Booth, Various Debates (1991, San Francisco)

Books Booth, BBS Demo, Diksha Drama, BBS Presentation (1993, Pittsburgh)

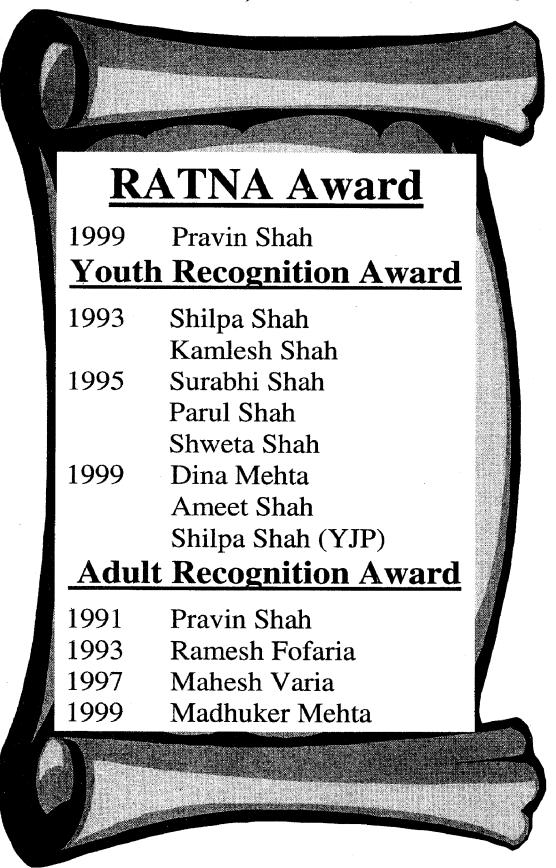
Books Booth, Academic YJA Bowl, Vegan Ice Cream, Jainism Web Site Demo, Scholar Visitation Presentation (1995, Chicago)

Books Booth, Various Debates, Q & A Session, Teachers Presentation, Karma Paper Presentation, Morning Stavans, English Pratikraman (1997, Toronto)

Library Exhibition, Book Sale, English Pratikraman, Mini Jain Workshop, Story Telling Workshop (1999, Philadelphia)



JAINA RECONGIZES





Literature Support

1983	Sadhak Sathi Book English translation
1984	Gujarat Vidyapith contracted with 4 books reprint
1986	Jain Dharmano Prana - book translation Funded
1988	Jain Stavan/Prayer 1 st Edition
1989	\$2000 worth tape and books distributed
1993	Parliament of world religion - paper
	Presented on Jain Literature
1993	VRG Literature work compiled
1994	Essence of World Religion Book Published
1998	Jain Stavan / Prayer Book - 2 nd Edition

Outreach Programs

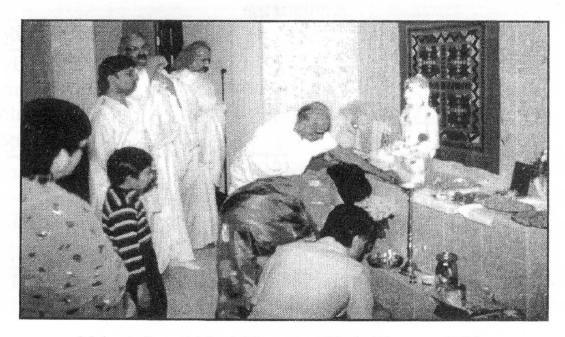
1988	International Festival participation, Cultural
	exhibition, Commandments of Nonviolence
1995	Dr. Atul Shah UK - Youth workshop
1996	Jivan Sanskar Workshop - Rae Sikora
1998	Veerayatan - Eye Operations support program



Major Milestones

<u>1979</u>	<u>1982</u>	1983
JAIN Society	1 st Edition - Children's	Jain Study Center
Organized	self study Book	Tax Exempt Status
	printed	obtained
<u>1984</u>	<u>1986</u>	<u>1986</u>
2 nd Edition - Children's	JSCNC	Mahavir's murti
self study book	Joins Federation of	Sthapana at
printed	JAINA	Hindu Bhavan
<u>1988</u>	1988	<u>1988</u>
Saturday to Saturday	1 st Edition - Jain	Savantsari Pratikaman
Paryushan observance	Stavans book printed	for adult started
began		
<u> 1989</u>	<u>1990</u>	<u> 1991</u>
Savantsari Pratikaman	Weekly Swadhyayay	Jain Bulletin Board
Children (English)	started	established
started		
<u>1991</u>	<u>1993</u>	<u>1994</u>
First Youth Workshop	Jainism.org	Teaching of Jainism
at New York	Web site established	via E-mail started
<u> 1997</u>	1998	<u>1998</u>
2 nd YJA Southeast	Sametshikharji &	2 nd Edition - Jain
regional convention	Veerayatan Pilgrimage	Stavans book printed
hosted	participation	
<u>1998</u>	<u>1998</u>	<u>1999</u>
1 st Edition -	Education Workshop	2 nd Edition -
Membership Directory	for Pathshala teachers	Membership Directory
printed	hosted	printed
<u>1999</u>	20 th Anniversary	<u>Celebrated</u>

JSCNC REMEMBERS.....



Mahavir Swami Murti Sthapana at Hindu Bhavan – 1986 By Dr. A. L. Mehta in the presence of Acharya Shri Sushil Muni & Acharya Shri Amrendra Muni



Left - Rupen Fofaria & Nisha Varia: in a Shalibhadra Play 1992 Right - Rajat Fofaria & Rajeshri Parikh: in a Shalibhadra Play 1992

JSCNC REMEMBERS.....



Snatra Puja at Fofaria's Residence



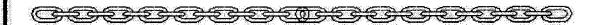
Jain Camp 1982 - with visiting scholar Acharya Shri Shushil Muni

CONGRATULATIONS to JSNC 20 YEARS CELEBRATIONS

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Recognizing Youth Leadership

The Jain Study Center of North Carolina recognizes the following young adults for their leadership in community service.



Dina Mehta has served as the YJA (Young Jains of America) Southeast Region Director for 1996-98. Dina also helped to organize the 2nd YJA Southeast Regional Convention in Raleigh, North Carolina in November of 1997.



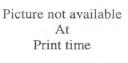
Parul Shah had a pioneering role in the formation of YJA as an organization. She served on the first YJA Executive Board and had a key role in organizing the first YJA Convention in Pittsburgh, PA.

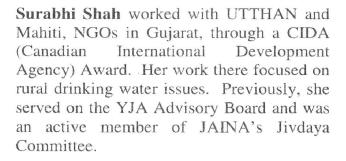


Ameet Shah has served as the Co-Chairperson of the YJA Executive Board for 1998-99. Ameet also served as the YJA Southeast Region Director for 1997-99 and helped to organize the 2nd YJA Southeast Regional Convention in Raleigh, North Carolina in November of 1997.



Nisha Varia worked with Mahiti, a rural NGO in Gujarat, through a Fullbright scholarship. Her work focused on rural drinking water and related gender issues. Previously, Nisha has participated in community development projects with street children in Mexico and in Banglore, India.



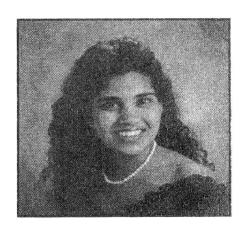




Shilpa Shah spearheaded the formation of YJP (Young Jain Professionals) and the first YJP Convention. She has continued to coordinate YJP events since that time. Shilpa previously served on the YJA Executive Board as Membership Coordinator and led many efforts as an JAINA's member of Jivdaya active Committee.



Ami Zota worked in Madagascar with Conservation International, an international organization, and a local women's collective to evaluate a conservation-development project. Her experience was part of a study abroad program through UNC-CH.



Sejal Zota worked with India Health Organization in Bombay on AIDS awareness issues, and volunteered with Behavioural Science Center in Ahmedabad (Gandhi Nagar) working on legal issues affecting Dalits. She also volunteered at Mother Teresa's Hospital for the dying and the Gandhi School in Calcutta.

A World of Opportunities

The Jain Study Center of North Carolina has been fortunate to have many young adults who have chosen to undertake a variety of community service projects. Below, two young adults tell of their experiences overseas, in learning and community service.

Community service overseas or here in the US can be a rewarding experience and provide you with new opportunities and skills. For more information about community service experiences and opportunities, feel free to contact our experienced youths Nisha Varia (919) 929-6726, Surabhi Shah (919)-858-0401, Purvi Shah (919)-847-3447, Ami Zota (azota@email.unc.edu) or (910) 864-2131, and Sejal Zota srz201@is7.nyu.edu or (910) 864-2131.

My Study Abroad Experience in Madagascar

by Ami Zota

During my junior year at UNC-Chapel Hill, I decided to study abroad in the country of Madagascar, the island off the southeast coast of Africa. I chose Madagascar because I wanted to travel to a French speaking African country where I could study environmental issues. Madagascar is approximately the size of California, and is known both for its unique blend of culture and its diverse environment. The entire program lasted 16 weeks. I spent roughly half of my semester in the capital city Antananarivo.

While in the capital, I lived with a Malagasy family. Our time was divided between seminar classes at the local university and taking intensive language training in both French and Malagasy (the indigenous language). Madagascar was once colonized by the French, so French is the official language; however, 80% of the country still only speaks the indigenous language Malagasy. Our language and culture seminars also involved several field excursions. This country has 18 different ethnic tribes; some ethnic groups are more influenced by African culture whereas other groups seem more Indonesian. There are also many different ecosystems ranging from tropical rainforests to savannahs to the desert so it was very crucial for us to travel so that we could really understand this country. For example, one field excursion included a home stay with a rural rice-farming village in the southern part of the country.

The last four weeks revolved around an independent study project. I chose to travel to a small town on the outskirts of a deciduous forest in the west. I worked with a local women's collective and the international organization Conservation International in their efforts to create a sustainable mango-drying business. For my independent research project, I used a combination of interviews along with forest reconnaissance visits to complete a case study of this conservation-development project. I assessed the potential impact of this project both on the local community and overall forest conservation efforts in that region. Through my fieldwork, I learned about the nature of environmental issues in developing countries, and the complexities that arise when people are the primary threat to the forest.

Overall, my semester in Madagascar was an extremely rewarding experience. The structure of this program emphasized learning from experience rather than from books, and I found that to be a very appropriate framework to use in a country like Madagascar. I worked independently, my research remained challenging, and the lessons and insights I gained will always stay with me.

Community Service Experiences in India by Sejal Zota

After graduating from Duke University, I spent nine months working and traveling in India. Prompted by my original research at Duke that proposed policy interventions to curb the spread of AIDS within India's commercial sex industry, I worked with the India Health Organization in Bombay. I counseled patients at Unison Medicare, an AIDS clinic that provides treatment and counseling for people infected with HIV, and facilitated AIDS education and condom distribution to commercial sex workers in Bombay's red-light districts.

I spent the majority of my time working with the Behavioral Science Center (BSC) in Ahmedabad. BSC is a non-governmental organization that fights caste ideology and helps empower dalits and adhivasis through awareness-building, economic cooperatives, and legal education. I worked at BSCs long-standing project in the Bhalbara area, where BSC has created a legal center that provides free legal training and legal assistance to lower-caste villagers. I conducted an impact study of legal centers. I also documented the history of the centers' evolution and assessed its impact in empowering the dalit community and changing the power relations within the villages. I then evaluated the centers' services and made recommendations on methods to expand the program base and to better serve needs of the community.

While in India, I also volunteered at Kalighat, Mother Theresa's hospital for the dying, and the Gandhi School in Calcutta, India.

Learning Experience in India

by Nisha Varia

I was fortunate to spend ten months in India after I graduated from college. It was a time of intense emotional challenges and learning experiences. I was based in Ahmedabad at the Indian Institute of Management, and I was working on a research project related to drinking water scarcity in the Bhal region, an area notorious for its poor natural resource base, its struggling socioeconomic position, and entrenched power/caste structures.

My principal activities included a survey of 100 households to document the effects of fifteen years of organizing efforts by two non-governmental organizations, Utthan and Mahiti. These pioneering and unique groups organized the people from Bhal to harvest rainwater in order to address the chronic drinking water shortages which cause community conflict, seasonal outmigration, sickness, time away from the fields, and immense hardship.

The experiences I had were transformative – especially in terms of perspectives. We often conflate material poverty with that of the poverty of opportunity and justice. I had to learn how to deal with gender oppression; the arbitrariness of privilege and power; and the deeply adhered to norms and complacency which impede real social, economic, and political change. I was powerfully reminded of how fundamental Jain principles—of non-violence, tolerance, non-possessiveness, truth, and non-stealing can guide us in the process of building a more just, harmonious world.



Sudesh, Rekha & Sumit Jain

Raleigh, NC

Blessing in Disguise!

by Praful & Kokila Doshi

This is a true story. It happened in USA in 1985. A young Jain couple with two little kids and one more on the way was planning to move to a new town for a new job. Prior to moving his family the husband was staying in a hotel. He was given 'chauffeur' service to attend a monthly meeting of Jain families in town. He was happy to meet strangers and delighted to give his phone number to the president of the group whose forefathers had something to do with banking.

On July 9,1985 his pregnant wife flew in with two kids and her mother to this new town. On the same day she received a welcome call from the first lady named after a famous Indian actress. Also, she was happy to accept invitation to join picnic of Jain group on the following Sunday. On the following day, her husband and father had head-on collision with a cement truck, while uhauling to the new town. They were lucky to be alive due to seat belts. Her husband was unconscious for 45 minutes, had multiple fracture on the foot and lost his front three teeth. They were hospitalized for 7 days. Now the real story begins:

- Upon hearing the news, the first family immediately visited the shocked family and provided them support and strength.
- One lady, completely new to them and known for many 'atthais', made puranpoli dinner and brought it to their home to serve.
- The pregnant wife was advised not to drive, and the husband had a foot in full cast for four months and was unable to drive. The entire Jain community led by their "JAINA Ratna" leader came into full swing action. For next four months, the Jain community took care of all their driving activities; visits to doctors, grocery shopping, video renting, going to banks or monthly Jain meetings, taking kids to parks or the family to parties, even driving to the hospital at 2 a.m. for the delivery.
- The family was overwhelmed with love, affection and the care of the entire Jain community. A model of real Jainism was observed and the bliss of true humanity was experienced.

Today, as that Jain community is celebrating twenty years of its existence, we, still that young couple, would like to take this opportunity to congratulate JSNC and to express our deep sense of gratitude. We thank you from the bottom of our heart.

Today, we do not remember pains of our accident but we cherish the gains we made with life long friendships in Raleigh. Our accident was certainly a blessing in disguise!

Long live JSNC!

Praful Doshi is an engineer and Kokila Doshi is a professor; they currently live in San Diego, California.

This article is sponsored by Anil & Gita Shah.

Our Jain Center

by Lalit & Rekha Banker

We have been members of the Jain Study Center (JSC) of NC at Raleigh from its inception in 1979. As a newly married couple moving in Raleigh, we were delighted to know that there were a few Jain families in Raleigh and that they were planning to form a new group. We were happy to join, primarily because we didn't know many people. We saw this as an opportunity to get to know some families. Also, this was an excellent chance for us to continue following the religion that we were raised with back home. Fortunately for us, it turned out to be the best thing we have done in our lives, as we have found out to our amazement over the years. Let us describe that good feeling briefly in the following paragraphs.

As many young people coming from India generally have a good background in the Jain religion because of the family support and guidance, we also had some basic knowledge of the religion, some understanding of the rituals, and a very thin understanding of the principles of the Jain religion. We felt that we were very novice and any more teaching or guidance from the other families would be a significant improvement upon what we knew. After the JSC was formed, we started with about 10 families meeting regularly once a month at each family's residence. Our monthly meetings included various activities. Meeting began with singing stavans; then, children presented what they had prepared from the children's religion book that contained prayers, stavans, Jain stories, and descriptions of Jain principles, etc. Then, adults would discuss Jain philosophy or principles. In this way, adults and youths were involved and families came to be close to each other, religiously and socially. The foundation was laid for adults to learn from each other and for children to grow in a very productive and loving environment. We have witnessed this with several children from other families as well as two of our own. To this day, we have continued to follow this tradition once a month, with a number of families. We can proudly say that being a part of this center was indeed the best thing that ever happened in our lives.

As I mentioned above, our monthly gatherings would include various principles. They included the principle of Bahya Tap, which is singing stavans and leading people to the inspiration of performing puja in the temple and doing Tapascharyas during Paryushan; Antarik Tap, discussion of philosophy of Karma, principles of Jainism etc.; and Vyavaharik Dharma, having lunch together and being socially active. In other words, practicing different facets of Jainism so that people can pick and choose whatever they are interested in and pursue it more. That is, some maybe more interested in doing Tapascharyas or someone else may delve deeper into Swadhyay whereby learning more about Jain philosophy and principles, etc. This is another reason that I said we have been very fortunate to belong to this center.

One other activity that we did as a group that was very crowd-pleasing, was the annual camp that we did for several years. The adults liked it and the youth loved it. We would go to a state park where they have cabins and true wooded areas where we stayed overnight. We could really enjoy the nature in the heavily wooded area, take walks on the trails, picnic and play games, and truly enjoy the nature in a very peaceful and blissful manner. This certainly was a very relaxing way of getting away from the everyday busy and hectic life and just spending the time with your

own family and other very close friends in a peaceful surrounding. Here in the camp, we tried to plan activities in such a way that we got the best of everything in the two days we spent there. We would have visiting scholars stay with us to provide some lectures on Jainism and to fulfil our religious quest. There were games for everyone to participate in to make it fun for all, morning walks or yoga or meditation for the uplift of mental and physical health, and enough delicious food so that everyone was fed well. In this way, we have provided enough activities for people of all ages so that it has become a very popular event. Everyone has participated in it very enthusiastically and has come out of these camps very relaxed and peaceful and charged up to face the wild and crazy world that we live in, hopefully with a better frame of mind.

In summary, hopefully by now you know why we feel very fortunate to belong to this group since its inception and why it has had a great impact on us, and our children. You can understand how the visits of numerous scholars, to our center, have impacted us in our spiritual uplift. You also now know how the teaching and explanation of the Jain philosophy by Honorable Pravin Shah of our center (recipient of JAINA Ratna Award and a well known scholar) has helped us tremendously in our growth religiously and socially. Finally, coming to Raleigh and being associated with a good group of Jain families maybe due to our past good Karmas.

Jai Jinendra. Lalit and Rekha Banker

Lalit Banker is an environmental engineer and Rekha Banker is an analytical chemist; they live in Raleigh with their children, Sapna and Sumeet.

The Magical Red Book

by Tejas Mehta

I was 6 years old when we moved to Raleigh in 1984. I did not really know what Jainism was when we went to our first Jain Meeting at the Varia family's house. There, we did prayers that I did not really understand then. But I came to realize more about what Jainism is after we received the red folder, which contained prayers, stories, and the basic tenets of Jainism. For every Jain meeting we were to go through the book and learn something new and recite it in front of everyone for the next meeting. Over the two years we were in Raleigh, I memorized a small portion of that book to recite for the Jain group. I may not have remembered everything soon after, but it provided me a basic foundation to help me learn and understand my religion. It got me asking my parents questions and brought Jainism into my life.

Unfortunately, our stay in Raleigh was short; but being a part of the Jain Center for that period of time had a profound effect on my life. We moved to Florida and joined the Jain Center in Orlando, where my father introduced that magical red book to the group there. Thus, our education in Jainism would continue strongly for years to come. This is a testament to how important the Jain Center of North Carolina has been in the lives of all of us who have benefited from the hard work and dedication of those who made it possible.

Tejas Mehta is a college student studying medicine in Gainesville, Florida.



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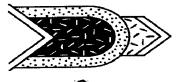


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Pankaj Parmar Bhavna Parmar Pooja Aditi

Hum Thei Ajnabi (we were strangers)

by Dina Mehta

It was August 15th, 1997. I was sitting in the passenger seat of my Dad's oh so familiar car. That comforting feel of the seats and that all so familiar smell that pervaded throughout the car would be just a few of the things that I would take with me into my new home. Dharmesh, one of my brothers, was sitting in the driver's seat to my left. In the car ahead, I could see my father drinking coffee to keep awake, and beside him, was his co-pilot -- my mother. All our bags were packed, the cars were fueled up, and we were ready to go. That perfect picture of what we called home for the past seven years was about to be destroyed. We said goodbye to South Florida and we were on our way to North Carolina.

I was about to start my freshmen year at UNC, and my parents were ready to begin a new life in Durham. This included making new friends and finding their niche in society. So, off we went on our 13-hour journey, still unsure of how I would adjust to North Carolina and college life. We sat silently in the car, and I couldn't help but worry about my parents starting over in a new community, having left their old friends behind yet again...

August 16th -- the next morning -- I was unpacking in my first ever dorm room. Putting books in their place, finding room for all my clothes in the small closet, and wondering how in the world I would manage sharing my room (and phone!) with a complete stranger.

Then, there was a knock at the door. Of course, I was completely bewildered -- I knew no one in North Carolina. I had not even been here a day! Who could possibly be visiting me? Well, lo and behold. It was Mr. Ameet Shah. (My Young Jains of America counterpart who I was meeting for the first time.) He greeted me and welcomed me to this wonderful state...then he handed me some YJA work (something I later became accustomed to him doing!) Who would have known that Ameet and I would endure the tasks we did over the next few months?

Within the next two weeks, Ameet and I found ourselves sitting at the temple in front of 50 strangers (strangers to us) and pitching this so-called crazy idea to host a youth convention in Raleigh. We were bombarded with questions -- some of which we answered and some that we didn't know how to handle. "How do you propose we go about doing such a thing?" "Can the two of you pull this off?" "Where are you going to get the support you need?" "You want to bring 100 youth here for 4 days...and the date for this 'convention' is in 2 ½ months?" "You kids are really something, you know."

Well, that was the first of our many North Carolina Jain Center's meetings. As time passed, volunteers gathered, support arose, and a dedicated group of selfless people stood out and were willing to better serve the Jain youth of America. Of course, while the idea of the convention began, I had the full support of my parents. As my father took a leading role in the planning of the Second Southeast Regional YJA Convention, pieces of a larger puzzle began fitting together.

The JSCNC embraced my parents and fostered my ideas. The organization placed its support in the youth, which many often fear doing. They welcomed a new family as if we were old friends.

Over the past two years, the JSCNC has served as a medium for me to learn about my religion, about my culture, about my heritage – in essence, about my sanskaar.

As a college student, it is difficult to come into a new community and make a family outside of peers in the classroom. But with an organization like JSCNC, it is almost difficult not to be able to call North Carolina home. And, now that my parents' 'baby' has left home, they are once again living life by themselves. The question that my brothers and I often ponder is: "are Mom and Dad doing okay without us?" There is nothing more rewarding for young adults, especially those living away from home, than to know that their parents are truly happy.

For recreating a perfect picture of a home outside of Florida, for making my parents happy, and for opening up their minds and hearts to my family, I owe the Jain Center of North Carolina sincere thanks.

Jai Jinendra

Dina M. Mehta

Dina Mehta is a former YJA Director for Southeast Region and is currently studying at UNC-Chapel Hill.

This article is sponsored by Drs. Mahesh & Indu Varia.

My impressions of the Jain Study Center of North Carolina

by Rajendra Mehta

After coming to the United States of America a long time ago, the first time I attended a Jain Center was when I moved to Raleigh in 1984. This first meeting was the very first time I had met so many Jain families. I was impressed with the children's activities and learning programs. For two years, I continually attended the monthly sessions. During two years, I actively participated in many activities held by the center and the one I liked most was the discussion on Jainism. Unfortunately, I did not stay long enough in Raleigh to study more on Jainism. I was so impressed with the children's activities, that after moving to Central Florida, I implemented the same children's activities and have followed the same children's learning book here.

Particularly, Pravinbhai's knowledge on Jainism has helped me a lot.

I wish all the best to the Jain Study center of North Carolina.

Rajendra Mehta is an engineer, currently living in Orlando, Florida.

JAI JINENDRA

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EATING OUT VEGETARIAN

With growing health and ethical concerns, it is becoming easier to find vegetarian food in restaurants everywhere. Still, there are some situations that pose a challenge: in a new city, with people you don't know, for example, you may feel that your choices are limited. By suggesting ethnic restaurants, such as those listed below, you'll usually ensure plenty of vegetarian options and a memorable culinary adventure for everyone. (Best bets marked " * ").

Caribbean	rice, beans (check for animal fat), plantain chips, veggie "Jamaican patty" (check if meatless), roti and seasoned vegetables.
Ethiopian*	injera, a large variety of flavorful greens, vegetables, bean, lentil dishes.
Indian [*]	many breads, vegetable and bean dishes, rice, vegetable samosa, pakora.
Italian	pasta (check for eggs, check if cooked in chicken broth) and Mariana sauce, pasta primavera, pasta with pesto, vegetarian lasagna, salads, soups (check for chicken, beef broth), eggplant parmigana (check for eggs in batter).
Japanese	tofu dishes, miso soups, rice noodles, vegetarian sushi, vegetable stir-fries. vegetable tempura (check if tempura batter has eggs).
Lebanese [*] Egyptian [*]	falafel, hummus, baba ghanoush, majaddara, tabouleh, grape leaves (if meatless), stuffed peppers (if meatless), spinach pie (if eggless).
Mexican	beans (check for use of lard) and rice (check if cooked in chicken or other animal broth), if meatless: burritos, tacos, enchiladas, fajitas, tostadas.
Thai Chinese Indonesian	vegetable stir fries with nuts, tofu, tempeh, seitan (check if they use vegetable oil or animal fat, check for animal broth, oyster sauce, fish oil), rice (steamed rice is safer than fried), noodles (check for eggs), steamed spring rolls (can often be made without eggs or meat).

At unfamiliar restaurants: when you get your menu, tell the server that you're vegetarian and ask what he or she recommends. Be clear about what you do and don't eat. He or she may need to confer with the kitchen, to answer your questions. This approach gives the establishment some time to accommodate your needs -- which is what they're in business to do! You'll likely be served an enviable delight...if all else fails, a chef's special, made just for you.

When ordering, ask for confirmation that your meal is vegetarian ("Spring roll, please. That doesn't have any meat or eggs, right?"). Since all ingredients aren't listed on the menu. Ask questions up front to avoid unpleasant surprises, like bacon bits in a seemingly innocent salad. If they do accommodate you, tip well, and let them know that you'll mention it at local vegetarian events. Calling ahead can also help. And before you travel, look up veg-friendly restaurants in guide books and on the World Wide Web.

Vipassana Meditation

by Indu Varia

Introduction

Vipassana is an ancient meditation. It was discovered twenty-five centuries ago by Gautama, the Buddha. The meaning of Vipassana is *insight*, "to see things as they really are". Vipassana's goals are liberation from suffering and to attain inner peace.

The initial Vipassana is taught in ten-day courses. This course requires living in silence and practicing full-time meditation. No reading, writing, talking, television, radio, telephone calls or other distraction are allowed. Students begin their course after taking vows to maintain high morals for ten days: to avoid lying, stealing, intoxication or sexual activities.

Vipassana can be practiced in two ways. The first is awareness of your mind, body, heart, movements, thoughts, emotion, and mood. It requires one to not get involved, to not get identified, and to not evaluate good or bad, as this is not part of meditation. One has to just observe, to be a seer, without getting involved. The second form is becoming aware of breathing. The students progress for three days on concentration meditation, which focuses on breath. From that, they proceed to Vipassana proper: a self-observation journey, insight into the nature of the entire mind and body and its role in the unconscious origins of a sense of self. This experience often provides a life-transforming experience.

During the ten-day course, one goes through a tremendous amount of hard work, experiences a flood of personal memories and bodily sensations. Once one has established meditative mindfulness, Vipassana gives awareness and equanimity. It gives awareness, self-responsibility, love and peace.

Just as we recognize that our physical body is made healthy by proper exercise and nutrition, our mind and mental well-being require similar care. Meditation provides this proper care for the health of our mind. Practice of meditation accomplishes reduction in stress and is also reflected in physical well being.

My Experiences

Courses of Vipassana Meditation are held regularly at several centers in India, Europe, Australia, New Zealand, Japan, and USA. They follow in the tradition of Sayagyi U Ba Khin as taught by S. N. Goenka.

In 1997, I learnt about Vipasssana and obtained more from the Internet and through friends. I decided to enroll in the Vipassana course held near Bada, Kutch, in India. I heard the enthusiastic and faithful descriptions of the personal benefits from people returning for additional Vipassana courses. The bus driver himself who had taken the course became dedicated to bringing other people to the course. People attending the course for the first time were imbued with expectation as well as anxiety about what their experiences will be.

On my arrival at the camp, the peacefulness and the beauty of the camp were striking. One gets a feeling of exhilaration just being in that surrounding. We filled out the registration forms and were each assigned to a small cottage. The cottage was shared with one other person. Simplicity was everywhere.

On the very first day, at the orientation meeting in a large Meditation Hall, Guruji gave us our instructions, we took an oath to maintain silence and follow the procedures stated above for the next 10 days. It was essential that we not talk or communicate, even with sign language.

During the course, each day begins with a wake up bell at 4:00 am for the first meditation session (from 4:30 am to 6:30 am). Following breakfast and shower, the second meditation session runs from 8:00 am to 11:00 am. There is a short break for lunch, and for taking care of cleaning and washing clothes. The rest of the afternoon is again spent in meditation. There is a snack at 5:00 p.m. This snack is also the dinner as there is no evening meal. There is evening meditation with a videotape from 6:30 p.m. to 8:30 p.m. Lights are out at 9:00 p.m. and we retire to bed. This schedule is maintained for ten days.

The first three days were trying with physical discomfort of joint pains from long sessions of sitting position, feelings of ambivalence and doubts about why I was doing this. We felt a flood of thoughts and memories in the mind as we had to maintain complete silence. But there was daily reassurance from Guruji and from observing another 150 persons going through the same experiences. We also had opportunities for individual talks with Guruji daily, the only time we were allowed to talk.

Most remarkably, a transformation started on the fourth day. The ambivalence and doubts began to dissipate. A feeling of tranquility set in and I began to experience a unique feeling of peace.

Indu Varia is a psychiatrist at Duke Medical Center. She lives in Chapel Hill.

This article is sponsored by Vasant & Prabha Sejpal.

My Favorite Things

by Payal and Pari Shah

My name is Payal Shah and I am eight years old. My sister is Pari Shah and she is six years old. Our favorite things about Jain group meetings are:

- 1. We love the food.
- 2. Sitting quietly.
- 3. Playing with other kids.
- 4. Singing Om Mangalam.
- 5. Sometimes we get a reward.
- 6. We like helping to pass things out.

Payal and Pari Shah are elementary school students at Ephesus School in Chapel Hill.

JSCNC A FAMILY VIEW

by Rakesh Parikh

Dear Jain Society,

Since I was one or two, I have been in the Jain Society and I have always loved the projects that the aunties gave the kids. All the kids worked together on these projects. My sisters, Rima and Rajasi, have also been in the Jain Society since they were born! I liked having my sisters in the Jain Society because sometimes, if I was sick or absent from the unique meetings, they would help me catch without talking to the aunties!

The Jain Society is also fun because I like meeting new people and going to their different houses! I think that if all Jains joined the Jain Society they would have the time of their life. I also like the Pratikraman because it's a relaxing way to pray!! The only thing I don't like about the Pratikraman is the long sitting because I kind of get cramped and restless!

Your Jain Member, Rakesh Parikh

JSCNC A FAMILY VIEW

By Purnima Parikh

I would like to thank the Jain Study Center of North Carolina for their effort to teach my children about the Jain religion. We, in the USA, sometimes forget about our own religion and values; therefore, this is a good way to introduce our future generations to the Jain religion. I am happy to work around our schedule to attend the meetings whenever possible. I am also enjoying the unity among the Jain family, regardless of the differences. I will continue to attend the Jain monthly meeting and pujas. For the last few years, I joined with Jain Center of North Carolina regularly every month. But now I feel I wish I had started early because of my children, Rajasi, Rima, and Rakesh. When we were in India as children we followed what our parents did about religion. Whether we understood the religion or not, we still followed them. But in this group called Jain Center of North Carolina, children have a clear concept of the religion and why they are doing what they are doing and they understand it.

I would like to congratulate this wonderful group and wish them the best of luck.

JSCNC A FAMILY VIEW

By Jagat Parikh

I would like to submit this article on behalf of my family to the 20th anniversary for Jain Center of NC. My name is Jagat Parikh and I am Vaishnav. I married to Purnima who is Jain. I came to the Triangle from Chicago in 1980. We knew about this Center, but we decided not to join in a monthly meeting due to the small children in the family. I was under the wrong impression that children are the last thing they wanted me to bring. In reality, they wanted us to bring the children so we can introduce them to our Jain culture.

Before we knew it, we were part of the regular monthly meetings on Sunday. I noticed that if we show our children the value of the meetings, then they will come to the meeting without any hesitation. We have three children Rajasi, Rima and Rakesh and they all enjoyed the JAINA youth and family conventions. They always come with us regardless of my religion. I always enjoy the company and the principles of Jains. I also enjoyed the yearly Pratikraman and the English Pratrikraman for the people who want to do a short version. Like my daughters said to Pravinbhai (our guruji), this was the best thing they ever did, a few years back, becoming a regular part of the Pratikraman. I also started to sing some of the stavans and also started to learn that 'michchhami dukadam' means forgive me if I ever hurt your feelings. This is an excellent Center and they have countless dedicated people involved.

Rakesh goes to Cary Elementry School in Cary. Purnima works for a major airline and Jagat Parikh works for Nortel in Research Triangle Park, NC.

MEMORIES....

by Ameet Shah

One of my first experiences with the Jain Study Center of North Carolina was attending Samvatsari Pratikraman when I started high school in Durham. Surrounded by new people and friendly smiles, I felt quite at home with the new group of people. At first I was a little surprised that the youth were not going to perform the same traditional pratikraman rituals as the adults. The special English version was shorter and much easier to understand, allowing the youth an opportunity to fully capture the true essence of what pratikraman means and why we do it

The Jain Center is blessed to have great people such as Pravin Shah. He has taken an active role nationally to promote Jain education not only for youth, but all those seeking to learn more about Jainism who were often restricted by language barriers. I remember seeing many publications around the country with the Jain Center of North Carolina written on it showing the immense contributions that the community as a whole has made to the study of Jainism.

After being elected to the Young Jains of America executive board and learning that the other Southeast Regional Coordinator, Dina Mehta, would be moving to the Triangle area, I wanted to host a regional convention in the Raleigh. This would allow youth from all over the region to learn more about Jainism and meet other youth such as themselves who could share the same ways of thinking and of life. I approached the Jain Study Center of North Carolina with a proposal and sought their help. Without hesitation, the group lent its support. The adult community was instrumental in making the Second Southeast Regional YJA Convention, held over the Thanksgiving holidays in 1998, a tremendous success. Since youth numbers were scant, the adult members adopted a leadership role in making sure food, security, accommodations and speakers were taken care of. A harmonious relationship, with both adults and youth, was able to make this convention a grand success. I made many friends that I continue to keep in touch with, even today.

The Jain Study Center of North Carolina, over the years, has been a wonderful center for learning and development for both youth and adults. The past twenty years have been productive for the group. Hopefully, the future will be bright, holding many promises for furthering Jainism in North America.

Ameet Shah is a YJA co-chairperson and is currently in his final year at Duke University.

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That is why, even if you're vegetarian, it's important to know the facts about vegetarianism.

THE HUNGER ARGUMENT

- Number of people worldwide who will die as a result of malnutrition this year: 20 million
- Number of people who could be adequately fed using land freed if Americans reduced their intake of meat by 10%: 60 million
- Percentage of corn grown in the U.S. eaten by people: 20
- Percentage of corn grown in the U.S. eaten by livestock: 80
- Percentage of protein wasted by cycling grain through livestock: 90
- How frequently a child dies as a result of malnutrition: every 2.3 seconds
- Percentage of U.S. farmland devoted to beef production: 56
- Pounds of grain and soybeans needed to produce a pound of edible flesh from feedlot beef: 16

THE ENVIRONMENTAL ARGUMENT

- Primary cause of global warming due to greenhouse effect: carbon dioxide emissions from fossil fuels
- Fossil fuels needed to produce meat-centered diet vs. a meat-free diet: three times more
- Principle historic cause of demise of great civilizations: Topsoil depletion
- Percentage of U.S. topsoil lost to date: 75
- Percentage of U.S. topsoil loss directly related to livestock raising: 85
- Number of acres of U.S. forest cleared for cropland to produce meat-centered diet: 260 million
- Area of tropical rainforest consumed in every quarter-pound of rainforest beef: 55 square feet
- Current rate of species extinction due to destruction of tropical rainforests for meat grazing and other uses: 1,000 per year
- Production of excrement by total U.S. human population: 12,000 pounds per second
- Production of excrement by U.S. livestock population: 250,000 pounds per second
- Sewage systems in U.S. cities: Common
- Sewage systems in U.S. feedlots: Nil

THE HUMAN HEALTH ARGUMENT

- Most common cause of death in the U.S.: heart attack
- How frequently a heart attack kills in the U.S.: every 25 seconds
- Average U.S. man's risk of death from heart attack: 50 percent
- Risk of average U.S. man who eats no meat: 15 percent
- Risk of average U.S. man who eats no meat, dairy or eggs: 4 percent
- Nutrition training received by average U.S. physician during four years in medical school: 2.5 hours
- Leading sources of saturated fat and cholesterol in American diets: Meat, dairy products and eggs
- Increased risk of breast cancer for women who eat meat daily compared to less than once a week: 3.8 times
- increased risk of fatal prostate cancer for men who consume meat, cheese, eggs and milk daily vs. sparingly or not at all: 3.6 times.

THE NATURAL RESOURCES ARGUMENT

- User of more than half of all water used for all purposes in the U.S.: livestock production
- Amount of water used in production of the average cow: sufficient to float a U.S. Navai destroyer
- Gallons of water needed to produce a pound of wheat: 25

- Gallons of water needed to produce a pound of meat: 2,500
- Years the world's known oil reserves would last if every human ate a meat-centered diet: 13
- Years they would last if human beings no longer ate meat: 260
- Percentage of all raw materials (base products of farming, forestry and mining, including fossil fuels) consumed by U.S. that is devoted to the production of livestock: 33
- Percentage of all raw materials consumed by the U.S. needed to produce a complete vegetarian diet: 2

THE ANTIBIOTIC ARGUMENT

- Percentage of U.S. antibiotics fed to livestock: 55
- Percentage of staphylococci infections resistant to penicillin in 1960; 13
- Percentage resistant in 1988: 91
- Response of European Economic Community to routine feeding of antibiotics to livestock; ban
- Response of U.S. meat and pharmaceutical industries to routine feeding of antibiotics to livestock; full and complete support

THE PESTICIDE ARGUMENT

- Common belief: U.S. Department of Agriculture protects our health through meat inspection
- Reality: fewer than 1 out of every 250,000 slaughtered animals is tested for toxic chemical residues
- Leading source of pesticide residues in the U.S. diet: Meat 55%
- Second leading source of pesticide residues in U.S. diet: Dairy Products 23 %
- Total pesticide residues in U.S. dlet supplied by: Vegetables 6%, Fruits 4%, Grains 1%
- Percentage of U.S. mother's milk containing significant levels of DDT: 99
- Percentage of U.S. vegetarian mother's milk containing significant levels of DDT: 8
- Contamination of breast milk, due to chlorinated hydrocarbon pesticides in animal products, found in meat-eating mothers vs. non-meat eating mothers: 35 times higher

THE ETHICAL ARGUMENT

- Number of animals killed for meat per hour in the U.S.: 500,000
- Number of 700-plus pound pigs confined to a space the size of a twin bed in typical factory farm: 3
- Reason today's veal is so tender: Calves never allowed to move a single step, so as to not develop muscle
- Occupation with highest turnover rate in U.S.: slaughterhouse worker
- Original actor to play Ronald McDonald: Jeff Juliano
- Diet now followed by Jeff Juliano: Vegetarian

THE SURVIVAL ARGUMENT

- Athlete to win Ironman Triathlon more than twice: Dave Scott (Six-time winner)
- Food choice of Dave Scott: Vegetarian
- Largest meat eater that ever lived: Tyrannosaurus Rex
- Last sighting of T. Rex: 100,000,000 B.C.

For more facts about how a plant-based diet benefits human health and the health of the planet, read *Diet for A New America*, by John Robbins, or contact *EarthSave*.

(Printed with permission.)

Strengthen Your Heart for Your Spiritual Journey

by J. Jina Shah

The body is a temple for the soul. It is only through healthy bodies that we can make spiritual progress. When we are ill, it is difficult to maintain our equanimity.

All of us want to be healthy. We see a doctor when we are sick to try to feel better, faster. Sometimes medicine helps, sometimes it doesn't. Some of us worry about what is really in those medicines. We worry about whether they have harmed other beings in their manufacture, or will harm us in the short or long term. As a physician, I think there is a place for medicine. But many of us don't think about prevention.

People from India have some of the highest rates of coronary artery disease in the world. Coronary artery disease leads to heart attacks. Indians in the US, Canada, Great Britain, South Africa, Trinidad, have higher rates of heart disease than all other ethnic groups in these countries. Indian physicians and their families in the US have the same high rates as others. It is a growing problem in India, not only in the cities, but also increasingly, in villages. Indians seem to get the disease earlier, and in more severe forms than other groups.

There seems to be a genetic part (which, at this point, we can't change) and an environmental part (which we can change) to Indians' high risk of heart disease. There is a high level of a protein that binds to cholesterol, called lp(a), in our blood. We have a tendency to central obesity, that is the "apple shape" of fat distribution, and are at risk for diabetes. With these genetic factors that increase our risk for heart disease, we ought to be even more careful about reducing risk of changeable, environmental factors. Many Indians throughout the world are eating diets higher in fat, and getting very little exercise. There are some smokers in our population, mostly men, and especially in Indian cities, where tobacco companies are pushing their product more and more. While vegetarianism may help, to some degree, we still eat lots of fried food, paying little attention to what kind of fat the food was fried in. Most of us consume milk products, often high in fat, and the type of fat in milk can clog our arteries even more than the fat that is present in meat. Coconut milk, more common in the South Indian diet, is the worst in this regard. Some studies suggest that ghee, though traditionally thought of as healthy, is also very dangerous for the heart.

Some of us don't like to take medicine to control our risk factors, like cholesterol, diabetes and high blood pressure, but we don't want to change any lifestyle factors, either, so we are setting ourselves up for problems in the future.

Well, what should we do? Of course, if you already have heart disease or a risk factor for which you are being treated, continue the treatment that you are on, and follow the instructions from your physician.

Next, I'll list some general ideas, on the assumption that the readers of this article are like the people in the Raleigh Jain group that I met when I lived there: well-educated, upper middle class Gujaratis or North Indians.

- Go to the yoga class at the temple: go regularly and practice on your own. Yoga is both exercise and stress relief.
- Go for a walk in the park with or without your spouse, friends, kids; go regularly. If you don't like to walk, or have knee or other joint problems, try swimming or water exercise. Doing garba or other kinds of Indian dance also counts as exercise. There are enough forms of exercise around that you can find something you like to do and can stick with. Half an hour of moderate exercise each day or 45 minutes to one hour, 3 times a week, is a good goal. (If you don't like any other kinds of exercise, you can organize more garbas. Don't forget to send me an invitation ①).
- Cut down on fried foods. Bake your samosas. Use a spoon to see how much oil you are using, rather than pouring it on. Avoid ghee. Be careful with what you eat both in your home, and out. Since you have less control over what is used and how it is prepared when you eat out, try to plan what you can eat at different places. Don't be afraid to ask questions and be careful. Many of us have already developed these habits because of our vegetarianism, but we should extend it to health issues, also.
- Avoid concentrated sweets.
- Use canola oil. Olive oil is also good, but tends to be more expensive.
- Consider using flaxseed oil or meal in the diet. It has "good" fatty acids, the kind that is promoted in fish, which, as Jains, we don't eat.
- Also consider using soybeans or soy products, which lower bad (LDL) cholesterol and raise good (HDL) cholesterol. If you can't find them in regular stores, try health food stores, like Wellspring. Soybeans are also good for women after menopause: they contain natural estrogens, which can help protect the bones from osteoporosis and help to prevent heart disease. It is thought that Japanese women's good health is related to their consumption of soybeans. Since the estrogens are mild, there is no harm to men from eating soybeans.
- Avoid meat and eggs. Every now and then, you hear information on how certain kinds of
 meat and eggs are really okay for your heart. In my opinion, this information is quite biased
 by the money from the meat and dairy industries which backs such research and
 advertisements.
- If you use milk, use skim milk, and the lowest fat milk products you can find. You can avoid milk products altogether and be quite healthy. See Pravin Shah's article My Visit to a Dairy Farm for the effects of veganism on his cholesterol levels. For more information on veganism, talk to him, Surabhi Shah, or me. Calcium and vitamin B12 (the primary nutritional concerns for vegans) are available from non-dairy foods.

- Don't smoke.
- Regularly practice meditation. If you take time for spiritual practice, like samayak, the health benefits are just a side effect of the long-term spiritual gains.
- The supposed benefits of moderate alcohol use are being challenged, and it seems that grape juice is as beneficial. I see no medical basis for changing the traditional Jain recommendation of abstaining from alcohol.
- Could you use less oil, sugar or salt in the food you are preparing for party consumption?
 Consider others' health concerns, if possible. If you have diabetes or high blood pressure, don't expect to be able to eat all of the items. Avoid obvious offenders, foods high in fat, sugar and salt. There are usually still plenty of tasty dishes to enjoy, given our varied vegetarian cuisine.

Most people have heard about healthy lifestyle changes before, so why should you listen to me now? Perhaps I can help you see how the health messages are even more important to us, and how to translate some of these messages into a Jain life. Maybe some of you have some risk factors or have family members that have had heart disease. In the past few years, I have lost a masi and a kaka to sudden heart attacks, both of them younger than my parents. In my masi, I lost a tremendous inspiration of a spiritual Indian woman and my "second mother". My cousins, in their 20s, lost a mother. Both of my parents have at least one risk factor. So, of course, I worry about them and I've told them what I've written here.

It may not have been clear to you that Indians are at such high risk. Perhaps you will consider change now that you've heard more. Perhaps you still won't be ready for change. It may take a long time. The more you can do, the better for you, your family, and our community.

If you would like to know the references for my information, to give me any feedback or to ask general questions about the prevention suggestions I have given here, you can email me at jinashah@yahoo.com
Jai Jinendra.

J.Jina Shah, MD

Jina Shah is a medical doctor, currently studying Public Health at Johns Hopkins University in Baltimore, Maryland.

This article is sponsored by Umesh and Harsha Shah.

With best wishes from

Priyavadan M. Shah, M.D., F.A.C.C.

Dhiren N. Shah, M.D., F.A.C.C.

Rama Garimela, M.D., F.A.C.C.

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CONGRATULATIONS & BEST WISHES TO JSCNC ON 20th ANNIVERSARY

In the memory of Late Sunandaben

Amit, Ishita & Arunbhai Pothiwala

Apex, North Carolina

O Lord,

May I have the maturity to accept gracefully
What I can not change,
May I have the will & effort to change
What I can change,

And

May I have the wisdom to know The difference between What I can & can not change.

St. Francis of Assisi

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Praful & Hansa Kothari

Cary, NC

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Umesh, Harsha, Ameet, Deepti, Ankeet Shah Lexington, NC

Jain Study Center: Illuminating the Path to Knowledge

by Mahesh Varia

The Jain Study Center of North Carolina to me has far exceeded its mission of a center for studying Jainism. The Center with its dedicated members and talented leaders has been instrumental in illuminating the path of knowledge of Jainism. This has transformed and advanced my understanding of the concepts of Jainism. The Jain Study Center has been a center of excellence in providing the basic fundamental aspects of Jainism for youths and adults, for those with general familiarity and for those with deeper knowledge, and facilitating this understanding in a very successful manner for each individual. The Center's success goes beyond the study of Jainism by evolving into a caring community that provides the social support for its members. Its members, in return, actively volunteer in the local community, take leadership roles, and contribute to activities nationally.

As we celebrate 20 years of our Jain Study Center, I would like to reflect both on the Center's accomplishments and their impact on me. I'd also like to reminisce about my involvement and participation in the two decades of the Center's vibrant growth and activities. This involvement has been a family affair where Indu, Rachna, Nisha, and Smita have been active participants with their own contributions.

In the Beginning

In 1976, when we moved to Chapel Hill from Philadelphia, we knew that the Indian community here would be relatively small. This was the case in 1970's in most places in the United States even in the larger cities. We did not expect that there would be a Jain society in the Research Triangle Park area. At that time, the Triangle Gujarati Association had not been established formally. The Hindu Society was also in its formative years. So it was with great joy that we attended the first monthly meetings of the Jain Study Center in Durham and Raleigh, cities that we felt were far away before I-40. Some still think that Chapel Hill is a far away place from Raleigh!

The Growing Years

Most remarkably, through the first 10 years of the Jain Study Center, several different aspects of growth were happening simultaneously in several different ways. As our children Rachna, Nisha, and Smita were growing, the Center was also growing in creating educational activities for children of different ages and later for the youth. The "Folder", that the children and the parents have come to know was one the Center's first lamp in illuminating the path of Jainism. It has been instrumental in inculcating the basic knowledge of Jainism. It has also provided moral guidance as all the children enthusiastically prepared their presentations usually at the last minute! We also learned from helping the children prepare their items. All of us owe thanks to the team of Rameshbhai Fofaria and others for creating this folder. Over the years, the Center has provided leadership in making everyone to participate fully and successfully. Children and adults participated in a variety of activities, whether it was the Boston Jain Essay competition, the cultural programs for Mahavir Jayanti Celebrations, or the Jain Camps at Umstead Park.

The Learning

This has to be the Center's most outstanding achievement. Like many who grew up in an environment of Jain families and attended Jain Pathshala during school years, I believed that I had some familiarity with Jainism. I would now say that it is the Jain Study Center that has provided me with a basic understanding of Jainism and introduced me to the immense breadth and depth of its philosophy and knowledge. I have learnt so much from Pravinbhai's step by step presentations, his encouragement of questions, and his repetition of these presentations several times over the years! Whether during monthly meetings at different members' homes, or the conversations during walks though the woods at Umstead Park Jain Camp, or the book readings and interactive discussions at the weekly Swadhyaya at his home, Pravinbhai has brought about a deeper understanding of Jainism. I have learned much from the questions asked by all our other members. In addition, we have had eminent visitors who have given us learned discourses and opportunities for discussions. I have benefited from the revered Jain monks, sadhvi-jis, and the outstanding scholars who have visited our Center.

Some Reminiscences

There have been so many memorable moments in the past twenty years of the Jain Study Center. During this time, I have been fortunate to contribute to some noteworthy events. During the year I was President of the Center, we had the Pratishtha of Mahavir Swamiji pratima at the Hindu Bhavan. Acharya Sushil Muniji graced the event. As part of the Jain BBS Committee, Pravin Shah, Kamlesh Shah, Pratyush Mehta, and I worked on the first electronic Bulletin Board service to provide information on Jainism through computers. I arranged for our Center to become one of the earliest Jainism web sites on the Internet on the UNC Sunsite computer and now our Center has its own web site at www.jainism.org. In 1993, long before Internet became generally known, our BBS Committee had a computer demonstration at the JAINA Convention in Pittsburgh. Kamlesh and I made presentations about the future of Internet as a tool of information technology for Jainism, well in advance of where the Web is today.

Our home has been blessed by having the auspicious Paryushan meeting of Mahavir Jayanti, the traditional Samvantsari Pratikraman, and the English Pratikraman so well attended by children and youth.

Our Center's participation and presence at the JAINA conventions also evoke exciting memories. At the 1993 Pittsburgh JAINA convention, our Center had an outstanding drama presentation on Diksha Mahotsav. The 1995 Chicago JAINA Conventions had our youth advance in a competitive Jain Quiz Bowl. At the 1997 Toronto JAINA convention, Artiben Shah, Arvind Shah, and I were leading the morning Stavan Recitations at 6:00 am, while Pravin Shah was conducting English Pratikraman in another session. The most recent 1999 Valley Forge JAINA convention saw the JAINA Ratns Award to Pravin Shah. In addition, we have had several members receive JAINA Awards over the years and we have had very successful book tables and computer booths at these conventions. Given the small size of our Center, it is so remarkable for us to have such outstanding participation at the national level.

I have enjoyed very much the participation in the cultural programs, the friendship of the families, and the support of the group in our personal lives. And of course, our Food Coordinators have provided excellent support for all our meetings.

Then and Now

I started out by describing the beginning years of our Center and the Folder as one of our earliest educational activity for children. Our Center has now successfully organized regional youth convention as well as the Pathshala Teachers Convention. Distribution of educational materials is an ongoing activity. At a personal level, the weekly Swadhayaya is an immensely rewarding educational activity in advancing the understanding of Jainism, providing glimpses of the vast richness of Jain philosophy, and showing ways in which this can impact daily life.

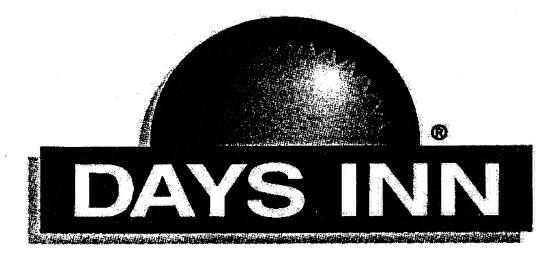
The Future

Jain Study Center will continue its admirable educational programs through Pathshala teachers conventions, educational materials, the Internet, visits for scholars, and its regular activities. These activities meet the individual needs of its members and contribute to Jain information nationally and internationally. Innovations will continue in the Jain Study Center.

Mahesh Varia is an oncologist at UNC Medical Center, and lives in Chapel Hill.

This article is sponsored by Dr. Hasmukh & Bharti Mithani.

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We are very privileged to be part of such a wonderful organization. In fact- the Jain Study center of North Carolina is not just an organization of which we are members but it is our family. We have been spiritually nurtured over the years by the center's various religious and social activities supported by the friends we have made. They have been with us to celebrate the good times and cry and pray through bad times.

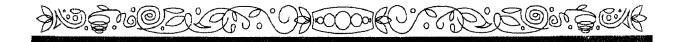
Our family takes this opportunity to thank the Jain Study group and the individuals members for their significant impact on our lives. We look forward to our next 20 years together.

We feel that it's our PUNYA that we are in association with such a wonderful organization.

CONGRATULATIONS TO THE JAIN STUDY CENTER OF NORTH CAROLINA ON 20th ANNIVERSARY

JAGDISH, NALINI & POORVI SHAH BHAIRAV & SEJAL SHAH SHARD DADBHAWALA AND FAMILY





Jain Meetings: A Timeless Space

by Nisha Varia

Sunday. 10:30 am. Or for our family, 10:45. Outside the window, the morning looks fresh, clear, and broken only by the sounds of chirping birds or the occasional lawn mower. I sit cross-legged on the floor, covered with beautiful Indian prints or simple white sheets, surrounded by adults on each side, and by other youth in the front and back. The familiar yet distinct scent of agarbati, the sounds of the same stavans that have brought our voices together for years place me in a different time and space.

It is a space that is timeless – for it is one that I have known as long as I can remember and one that continues today. It is a time without boundaries of space, for it is with me whether I am in Chapel Hill, California, India, or DC.

There is silence, a furtive looking around. The children have just been asked whether any of them have prepared anything this week. After the initial reluctance, one by one they take the chair and recite what they have memorized from the blue Jain folder – sometimes over the last month, sometimes the night before, and sometimes, in the car that morning.

I value how much I learn, both from reciting my own pieces, and from listening to others. This is the type of process, which builds a strong foundation — a little bit of learning over a long amount of time, not vice versa. The honest thief; the vows of lay people, monks, and nuns; different sutras...sometimes the exact details are remembered, sometimes not. But the space and time to think about non-violence, compassion, and truth have a lasting impact.

A pot-maker and a pot. Before the meeting, I thought I knew the cause of a pot being made. Who knew it could get this complicated? Whether by joining the adults in their discussion, having a separate youth session, or by writing essays, we have an introduction to some of the more complex concepts of Jainism.

It is here where I sense the difference that one's community makes. I feel that the Jain group provides a space for exposure to a certain belief system, one in which we are encouraged to strive for non-violence in one's thoughts, words, and actions; to try to understand things from many points of view rather than judging, and to exercise a certain discipline towards life. Today's world is too often filled with violence and therefore suffering, with intolerance and therefore hate, and with selfishness and therefore inequality and oppression. In such a world, the principles of ahimsa, anekantvada, and aparigraha are truly ones which promote peace.

But before we let the discussion get too heavy, it's time for lunch. Despite all of the talk about discipline, this is still one of the highlights of the day (my stomach takes this moment to profoundly thank all the aunties). This is the time to say hello to everyone and catch up. The Jain group is just as much a social and cultural community as it is a spiritual one.

I feel so fortunate to have grown up with such a close group of families. The warm-hearted people as well as the size and constancy of our group has lent itself to an intimacy that is difficult

to parallel. It is truly a joy to see everyone after I come back from a long absence. Shared history – of Jain camps, meetings, dinners (and Rachna's wedding!) have been adding layer after layer of richness, friendship, and commitment to the sense of community we have. It's so nice to belong to something where people have known my family and me for years, and where I have known them.

Late afternoon. We slowly disperse, after 45 minutes of saying aavjo (good bye) and drinking the mandatory cup of chha (tea). We pile back into the car, returning to our family units until we merge again for the next community event. Looking out the window, I contemplate some hopes for the next twenty years...that we continue to think about how our philosophy and our organization as a group can be applied to positive change socially...that the responsibilities for cooking, heating, serving, and cleaning up the meals will be more equally shared between the men and the women...that we can find a solution agreeable to all so that we can avoid the use of disposable plates, cups, and utensils...that the youth will help ensure the existence and strength of similarly family-oriented and close-knit Jain groups for the next generation ...

I thank each one of you for the love and friendship that has created and sustained our wonderful community.

With great love, Nisha

Nisha Varia is a graduate of Stanford University, currently working in Washington, DC.

Eastern Philosophy in Western Practice

by Jinendra Raja Jain

In this era, the question of how to accommodate Jain philosophy, within the fast-paced modernity of the west, confronts all Jains. With rapid Indian migration to the United States comes the threat of cultural assimilation, concerning the parents of first-generation Indian-Americans. There is increasing anxiety over the seeming disintegration of Jain values as youths come in contact with the amalgam of cultures in America. Attempting to reverse the seeming loss of culture, our parents have sought to instill a sense of religious responsibility in us. They have created myriad institutions, resulting in a discernible Jain presence in the Western world. One of these institutions is the "Jain Study Center".

The Jain Study Center of North Carolina was launched 20 years ago as a venture in preserving Jainism in the western world. Founded by Pravin K. Shah, it has grown from approximately 13 families to nearly 70 families, including 55 life members. The JSCNC's primary objective is to encourage the exchange of ideas concerning Jainism. The ideal end is an assurance that Jain youth will be able to live their lives in a religiously sound manner. To achieve this, the JSCNC has evolved its methods of teaching Jain principles over the past 20 years. This change in instruction reflects a realization of the implications that modern society holds for the survival of Jainism in America.

In the beginning, the approach for most Jain centers around the nation was to try to fill as much

information as possible into the minds of the youth. Learning was based on memorization of facts. During the first years, pathshala was held every other week to tell stories to the children. Philosophy was given in a lecture-based approach to the older youth. In essence, the entire Jain religion was strictly compounded into fables and homilies with very little, if any, meaningful communication ensuing. Little recognition was given to the practical pressures that incessantly face Jain youth in America. Interracial dating and marriage, politics, and cultural unrest, and other social and moral issues of concern confront us all. Under the old method of teaching, Jain youth were unable to feel confident about whether their behavior was correct under religious guidelines. They did not know how to properly react to problematic situations that confronted them daily. Fortunately, the approach to teaching Jain culture and religion has been changing over the recent years.

As a result of the improving communication and recognition regarding real-world concerns facing Jainism, understanding and appreciation of the religion has grown among the youth. In Jain study centers now, religious instruction is based more interaction and exchange of ideas, bringing Jains of all ages into a forum for discussion. The JSCNC focuses more on addressing issues of concern in the modern West and suggesting a religiously correct response to societal problems.

Simply, meaningful communication about the real world application of Jainism results in a much more appreciable outcome. By having discussion groups and question-and-answer forums that address the problems of modern society, Jain youths are more confident of their religious correctness when reacting to modern society's problems. And it is through the teachings of the JSCNC that I have learned a great deal in the practical application of Jainism.

The following serves as testament to the JSCNC's positive effects upon its youth members. When I went away to school in 1998, I was concerned about whether the teachings I had received provided me enough knowledge about confronting various social and moral issues. I didn't know what to expect from new school, i.e. what pressures I would be forced to face. Would I know enough about Jainism to "do the right thing"?

Because of the guidance I received from the JSCNC, I was able to maintain a religiously correct lifestyle in the face of the usual daily pressures. In fact, students around me became interested in the virtues of Jain philosophy because of its common sense and practical applications for the modem world.

One of my good friends showed a genuine interest in Jain philosophy. Quite often, he would ask me questions about Jainism and how a Jain would react to a given situation. For example, in light of the social conflicts existing worldwide, he would ask questions about self-defense and what a Jain would have to do with regard to violence. I was able to answer him, using the passivity of Mahavira and the vow of ahimsa as examples.

However, I was also able to address the problems that now face Jains in America regarding such issues as violence. The fundamental principles of Jainism can be used to address the social problems here. What would I do if I were attacked on the street? Would it be ethically and morally right to defend myself against someone who was trying to take my wallet or car, mere

material possessions? Would my reaction be different if someone were trying to physically hurt me? What if he was trying to hurt someone else? Clearly, much thought ensued as a result of recognizing that there are serious modern implications for Jainism. This type of practical learning can be traced back to the religious teachings of the JSCNC. I realized through speaking with my friend about Jainism, that the JSCNC had taught me more that I had thought. I realized more and more about the issues that Jains face today, about the decisions that must be made in accordance with Jain teachings. Many other youths were very interested in learning more about Jainism and its teachings. They were amazed and very impressed by its moral and ethical guidelines for life.

The importance of the Jain Study Center of North Carolina, and any Jain center for that matter, lies in its ability to foster communication and keep Jainism flourishing. Without the study center, we would lose a very valuable cultural asset as young Jains in America. The JSCNC has been bringing Jain families together for the past twenty years under the auspices of a close-knit and dedicated organization. Instead of mourning the loss of traditional India, we are able to take advantage of modem accomplishments to enlighten others about Jainism. Through means of communication, such as the Internet and electronic mail, Jain youth have countless resources providing much information. We must welcome the opportunity and responsibility to preserve our heritage. For as long as Jain youth are taught to embrace religion and culture, Jainism and its teachings will flourish to provide solutions to society's existing problems.

Raja Jain is a senior high school student at Phillips Academy in Andover, Massachusetts.

What does the Jain Center of NC mean to me?

by Satyen Mehta

Prior to moving to NC in 1984, I had no formal education about Jainism. When my family became a part of the Jain Center of NC, all that changed. All of a sudden, we were among a group of families who, along with children, would get together and sing stavans and pray. As children, though, we were there mainly for the social events. It wasn't until I left NC that I realized the importance of the Jain Center. What it taught me was the fundamentals of our religion, building blocks on which to shape my thinking and my attitudes. Back then, we focused on memorizing stories, songs, and principles (\$5 for 10 points). The funny thing is that all of these things stuck. Hearing things over and over again made them sink in. Each story, each song, each principle then became a part of the foundation.

Unfortunately, my family left Raleigh after only 2 years. Our main connection to the Center was through Pravin Uncle. I cannot emphasize how much he has contributed to my learning. Whether at the small convention in Raleigh, or the much larger event in Philadelphia, he was always there....Teaching. Enhancing people's knowledge.....Explaining complicated teachings in the simplest ways. To say that he understands Jainism is an understatement. He actually truly embodies it. He understands that the youth of today have conflicts reconciling all of the different religions that we encounter. So, he explains how Jainism is similar to and different from these other religions. In this way, we have a better understanding and can therefore explain it to our friends and colleagues.

So, how has the Jain Center of NC affected me? It laid the foundation for my belief system. All too often, individuals follow religious beliefs "just because." They believe blindly. From my learning, I know why I believe what I believe.

Satyen Mehta is a medical resident, currently living in Gainesville, Florida.

The Jain Group: My Family

by Smita Varia

The Jain Study Center of North Carolina has been a part of me for my entire life. The religion, the philosophy, the places, and most importantly, the people have helped me develop into who I am today. My family was one of the first families to join the group when I was only 2 years old. 20 years later, it warms my heart to think about how much our group has grown, how much we have done, how much Jainism we have learned, how much fun we have had, and how much love we hold for one another.

One of the memories that always pops into my head when I think back on the twenty years of the Jain Study Center is the "Jain Folder" all of the youths had. This folder has prayers, stories, poems, instructions on how to perform certain rituals, and so much more information about Jainism and other religions. Every month when we gathered for our Jain Meeting, my sisters and I had to study something from the folder and then recite it in front of the group. After we had recited 10 entries from the Jain folder, the center would reward us. Then while the parents were discussing Jainism, all of us children would go upstairs and play games all afternoon. We made up games, we played cards, and we just would talk about anything and everything. The other children became my brothers and sisters. We have grown up together and have shared so much. I remember that my other friends wanted to be honorary Jains, because they wanted to be included in the closeness we had with each other.

As time went by, when we started going to college, some families moved away, and in other cases the youth missed some meetings. However, the parents in our community always made sure they knew what was going on in our lives. They would be so proud of our accomplishments in school, or other activities that we were involved in. They were always there for our sixteenth birthday parties, our high school graduation parties, and also the sad events in our lives. When my grandfather died four years ago, the Jain group came forward and arranged the funeral for the next day, notifying my other relatives, picking them up at the airport, making food, and just being there to support my family. All of the people in our Jain group combine to make a strong, loving and fun community and strive to learn and practice Jain principles. I know I am extremely lucky to have them all in my life, and I have been honored to be a part of it.

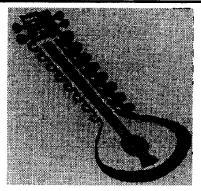
The Jain Study Center of North Carolina has been a tremendous influence on my life. They have all have been my teachers, my friends and most importantly, my family.

Smita Varia is a graduate of North Carolina State University, currently working in Chapel Hill.

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Easy Ahimsa...Just Switch Brands!

by Shilpa Shah

Maybe you've heard about how industries test products on animals. Maybe you already know that testing cosmetics and household cleaners on animals is not required by any law. But this unnecessary animal testing is done anyway. Why? Partly because some people still don't realize how futile it is to test human products on another species. Partly to protect industries from lawsuits. And, partly because industries don't change unless it affects their bottom line: sales.

Maybe you've heard the term, "testing on animals", but you aren't sure exactly what that means. Well, take it from me, it is unthinkably cruel. If you've thought about switching to brands which don't test on animals -- but just need a little motivation -- read on and you'll find it. Once you're ready to make some easy changes, read further about "What You Can Do".

The Facts:

Every year, approximately 14 million animals suffer and die in painful tests in an attempt to determine the "safety" of cosmetics and household products. There are fundamental scientific questions about whether results from testing on other species makes any sense for humans. Yet nearly every commercial brand of cosmetic and household product, such as toothpaste, lipstick, dishwashing liquid, and furniture polish, is tested on animals such as rabbits and dogs.

One type of test involves placing a certain amount of a concentrated solution into the eyes of conscious rabbits. Many rabbits break their necks or backs as they struggle to escape. The damage to the rabbits' eyes is then recorded at intervals over a long period of time. Reactions to the irritants include swelling of the eyelid, inflammation of the iris, ulceration, bleeding, and blindness. They usually receive no anesthesia or pain relieving drugs during the tests. Another type of test involves forcing the experimental substance into the animals' throats or pumping it into their stomachs by tube. This sometimes causes death by stomach rupture or from the sheer bulk of the chemical dosage.

Cosmetic and product tests on animals are NOT required by law. The US FDA (Food and Drug Administration) does not require any particular sort of tests. Testing methods are determined by the cosmetic and household product manufacturers. The test data are *not* used for the safety of the consumer, only to defend the companies against consumer lawsuits.

More Motivation

Additionally, many of these products contain ingredients from animal sources. Some of these ingredients include animal fat, bone meal (common in toothpaste), bee pollen (from the legs of bees), collagen (from animal tissue), tallow (beef fat, common in soap), and keratin (from horns and hoofs of various animals). These products are clearly <u>not</u> vegetarian. So why would you want to brush your teeth, balm your lips or lather up with a non-vegetarian products?

What You Can Do (It's Easy!)

As caring and compassionate individuals, regardless of our religious background, why would we use any product whose creation has caused so much pain and suffering – especially when there are so many alternatives available?

A large number of companies are responding to the demand for products that are not tested on animals. Many, many companies now don't test on animals <u>and</u> don't use animal products. These products are clearly labeled as "not tested on animals" or "cruelty-free" and "contains no animal ingredients" or simply "vegan".

Once you find your new brands of shampoo, cleaner, lipstick...it's easy ahimsa. It's as easy as switching brands. By changing brands, you are preventing senseless cruelty to countless animals. You are sending companies the message that you prefer cruelty-free, vegetarian products. And this message does get heard. Just last year, Proctor & Gamble decided to stop testing their products on animals.

Getting Ahimsak Products in North Carolina

Below is a list of stores in North Carolina which carry cruelty-free, vegetarian cosmetics and toiletries. You can also find such stores in your local area by looking up "Natural Food Stores" in your Yellow Pages. In addition, more and more vegetarian cosmetics are becoming available in common stores and supermarkets, such as The Body Shop, Harris Teeter and Hannaford.

Earth Fair	(828) 253-7656	66 West Gate Pkwy., Asheville, NC 28803
Weaver Street Market	(919) 929-0010	101 E. Weaver St., Carrboro, NC 27510
Wellspring Grocery	(919) 968-1983	81 S. Elliott Rd., Chapel Hill, NC 27514
Berrybrook Farm Natural	Foods	
	(704) 334-6528	1257 East Bl, Charlotte, NC 28203
Central Sun Storehouse	(704) 333-9200	1825 East 7 th St., Charlotte, NC 28204
Selwyn Natural Foods	(704) 333-4266	2917 Selwyn Ave., Charlotte, NC 28209
Durham Food Co-op	(919) 490-0929	1101 W. Chapel Hill, Durham, NC 27701
Herbal Harvest	(919) 403-9992	4711 Hope Valley Rd. Suite 1-G,
		Durham, NC 27707
Wellspring Grocery	(919) 286-2290	605 Broad St., Durham, NC 27705
Deep Roots Co-op	(336) 292-9216	3728 Spring Garden St., Greensboro, NC 27403
Harmony Farms	(919) 832-3237	2710 Hillsborogh St., Raleigh, NC 27607
Harmony Farms	(919) 782-0064	5653 Creedmoor Rd., Raleigh, NC 27612
Abundant Life	(910) 724-2883	2101 Peters Creek, Winston-Salem, NC 27127
Aquarious 2000	(910) 725-4941	139 S. Stratford Rd., Winston-Salem, NC 27106
Friends of Earth	(336) 725-6781	114 Reynolda Village,
		Winston-Salem, NC 27106

Shilpa Shah is a clinical psychologist, currently living in Decatur, GA. She has been a member of Jain Study Center of North Carolina since its inception in 1979.

This article is sponsored by Sudesh & Rekha Jain.

SHOPPING FOR VEGETARIAN FOODS

Reading Labels is Worth It!

The food industry uses the most unthinkable ingredients sometimes, so it pays to read labels at first to find out which brands are truly vegetarian. Once you know your brands, you can relax a little. It's amazing how quickly your eyes recognize ingredients you're scanning for, once you are in the habit. "Vegetable" soup often has chicken or beef broth; a few brands of veggie burgers use eggs and dairy; margarines sometime contain animal products and many egg-replacers contain eggs (who'd have thought?). Also, watch out for lard in beans (very common!) and breads which contain lard, tallow, animal shortening, eggs, or have egg wash glazing the top. Gelatin (an animal product) is found in Jello, marshmallows, and sometimes even in yogurt. Salad dressings can contain mayonnaise (made from eggs). Certain *Snapple* flavors, some fruit punches and candies, as well as some Indian pickles (*achaar*) contain Red Dye No. 40 ("Red 40", also called "cochineal extract" or "carmine"): this dye is made from insects!

On the positive side, more products are beginning to be labelled for vegetarians. The term, "ovolacto vegetarian" indicates that it contains eggs and/or dairy products; "lacto vegetarian" indicates that it contains dairy products, but no eggs; "vegan" indicates a product with no eggs or dairy products, and usually, no honey. *Products labelled as vegan are "safe" for all vegetarians*.

Vegetarian Meals for People On the Go

For young adults and college students on the go, cooking takes too long and eating out can get expensive. So, what's a busy vegetarian to do? One option: stock up on the increasingly available vegetarian convenience foods. Due to the growing interest in meatless meals, stores now sell frozen vegetarian dinners, canned foods and boxed instant vegetarian meals.

These handy foods are available at regular grocery stores, such as Harris Teeter and Hannaford. Some stores keep them in a special "gourmet", "health foods", or "international" section. Other stores mix these products into general sections. If you don't see a product, ask the store staff for help. If they don't have it, ask if they can carry it or at least order it on a trial basis (you may be turning them on to a popular new product!) Also, look in the yellow pages or ask around to find the natural foods store in your area.

A trip to a natural foods store -- even once every month or two -- can pay off because they typically have the biggest selection of vegetarian convenience foods. You can stock up on the canned, boxed and frozen items. Fantastic Foods, Casbah and Nile have entire lines of boxed instant and quick meals including vegetarian chili, soups, falalel, hummus, and veggie burger mix. Cascadian Farms, Taj, Tamarind Tree, Amy's, Ken &Roberts, CedarLane, Ruthie's, Celentano's, Tumaro's, Rosarita's are only a few of those offering vegetarian frozen dinners.

Also check out local ethnic food stores. Explore new ingredients and don't be shy about asking store keepers how to prepare new or unfamiliar foods.

www.jainelibrary.org

SUBSTITUTIONS IN COOKING & BAKING

Great vegetarian recipes can come from converting non-vegetarian recipes, with the appropriate substitutions. Substitution skills are especially important for those who wish to avoid certain food products. For example, recipes from some vegetarian cookbooks may still contain milk products or even eggs. Also, many vegetarian recipes do season with onions and garlic.

Egg-free Egg Replacers

Watch out! Many egg replacers in stores actually contain eggs! Instead, replace 1 egg with one of the following:

- try 1 mashed ripe banana (great for cakes, pancakes), or 1/3 C purred prunes, or apple sauce.
- use 1/4 C tofu, blended smooth (mix with other liquids before adding to the dry ingredients).
- for binding properties only, use 2 T cornstarch or arrowroot starch.
- for extra leavening (in muffins, cakes) add a pinch of baking powder to react with the baking soda in the recipe (or add lemon juice or vinegar) in addition to the above.
- for binding and leavening, use Ener-G Egg Replacer (prepare as per instructions on package). Ener-G brand Egg Replacer can be found in natural food stores.

Dairy Substitutes in Cooking and Baking

Certain Jains avoid all dairy products due to the cruelties involved in producing cow's milk. To replace these products use the following:

- use soy milk, rice milk, almond milk in place of cow's milk in baking or to drink
- also try soy milk powder (even more convenient and longer storage)
- use soy or canola margarine for butter (be aware: some margarines contain animal products)
- substitute soy yogurt for dairy yogurt (available in plain and great fruit flavours)
- for buttermilk in baking, mix in 1 T lemon juice or vinegar to curdle 1 cup of soy milk
- for cheese: be aware that many soy cheeses have casein (a dairy product). Experiment with the recipes and ideas in *The Uncheese Cookbook* by Joanne Stepaniak.

Many grocery stores now stock these products, so ask for them (may be in a separate section). All are available at health food stores. Try different non-dairy milk brands to find which you like best! Try home-made nut milk or rice milk (blend nuts or rice with water, strain, add sweetener).

Meat Substitutes in Sauces or Stir Fries

Meat substitutes are a turn-off for some vegetarians. But for young people on the go, they provide a convenient way to get quick, nourishing meals. Add crumbled veggie burgers or finely chopped "not-dogs" to spaghetti sauce or stir fry, for a heartier meal. (Try different brands to find which you like best. Also, be aware that a few of these products do contain eggs, etc.) Or add crumbled tofu to do the same. For variety, try TVP (textured vegetable protein) or seitan.

Substitutes for Onions and Garlic

Jain cuisine often compensates for the absence of these with extra amounts of other seasonings. In Italian, Mexican and Indian dishes, fried cumin seeds and a little asafetida (*hing*), can add flavor and interest. Also, refer to Hare Krishna cookbooks since they avoid onions and garlic.

WORLD WIDE VEG

Need to find veggie restaurants for your next road trip? An egg-free brownie recipe? The World Wide Web is full of great sites with all sorts of information on vegetarianism. Just search on "vegetarian" or "vegan" and explore! Here's a guide to our favorite sites:

World Food Guide to Vegetarianism: Planning a trip? Don't go on vacation without checking out this web site! Moving to a new city? This site can help you find veg-friendly restaurants, food stores, and organizations (including on-campus vegetarian clubs). Covers North America, Europe, and other countries.

http://www.veg.org/veg/Guide/index.html

Veggies Unite!: Best known for their Recipe Directory (http://www.vegweb.com/food/). Arguably the ultimate online searchable vegetarian cookbook: every lacto-ovo, lacto, and vegan recipe imaginable, from A-Z!

http://www.vegweb.com/

Vegetarian Resource Group: The best org around for helpful tips and vegetarian nutritional information. They are pros at introducing vegetarian foods to cafeterias; they even have a great quantity vegetarian recipe packet you can hand to your cafeteria staff! Also, articles and recipes from their excellent magazine, *Vegetarian Journal is available on:*

http://www.vrg.org/

People for the Ethical Treatment of Animals (PETA): Before you hit the malls, check out PETA's Online "Shopping Guide for Caring Consumers". Companies marked with a "*" sell products which contain no animal ingredients *and* use no animal testing (i.e. "vegan" products.) They also list some great recipes from their cookbook, *The Compassionate Cook*.

http://www.peta-online.org/

Leather-Free Alternatives: For leather-free shoes, briefcases, belts and jackets, searching the Web is your best bet. Use any search engine to look for "vegetarian shoes", "leather alternatives" or "non-leather". Here's a few great sites to get you started.

http://www.vrg.org/nutshell/leather.htm http://trvnet.net/~hrtlndp/ www.heavenlysoles.com/ve_frame.htm

The Vegetarian Pages: the complete guide to on-line resources on vegetarianism.

http://www.veg.org/veg/

Vegan Action: read how students convinced a cafeteria to serve vegetarian food at every meal!

http://www.envirolink.org/arrs/va/vegan_action.html

Lowfat Vegetarian Archive: Low-fat, vegetarian recipes.

http://www.fatfree.com

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Jainism Concepts 1, 2, 3, ...

by Mahesh Varia

I have been introduced to many concepts of Jainism through the Jain Study Center of North Carolina. These inter-linking concepts illustrate the fundamentals of Jainism and familiarity with its terminology, phrases, and descriptions can provide a beginning to enhance further understanding of Jainism. Some fundamental beliefs in Jainism include that the universe, the living, and non-living entities in the universe have no beginning or end in time, that is they exist from infinity to infinity. There is no creator or destroyer in that sense. Here is 1, 2, and 3 of some of these concepts and can be a useful reference platform to return for deeper study and practices of Jainism.

One

The path of different religions lead to one goal, that of eternal bliss. In Jainism this is Moksha. The fundamental belief of Jainism is that Atma realizes its nature of perfect bliss, consciousness, knowledge, and power through liberation from karma. Karma is described as minute matter that obscures Atma's inherent bliss and knowledge. The word Moksha refers to mukti (liberation) and Atma free of all karma is referred to as Siddha.

Two

Several concepts are seen in pairs or TWO related topics as shown in the following examples.

Jiva (living beings) and Ajiva (non-living beings). All the substances (Dravya) in the Universe are classified under these two major categories. Jiva are further classified

as Siddha or liberated souls and Sansari or souls not yet liberated.

Cause and effect is seen as a relationship of Upadan and Nimit. Upadan is the real cause of a result and Nimit is an apparent cause or a catalytic agent.

Three

The path to liberation or Moksha is through Samyag Darshan, Samyag Gnan, and Samyag Charitra. These three are called the 3 jewels or Ratna-treyi of the Jain philosophy.

- 1. Samyag Darshan: Right Perception
- 2. Samyag Gnan: Right Knowledge
- 3. Samyag Charitra: Right Conduct

Tri-padi refers to the changes in entities as the existing form transforms to a new form but the true nature of the entity remains Paryaya refers to the constant. transformation. Thus the Dravaya or substance undergoes Utpati (origination), Vyaya (destruction or transformation), and yet it remains Dhruva (permanent) in its inherent properties. Dravya and the Paryaya are inseparable from the entity.

Four

Four concepts that affect the process of liberation from karma:

- 1. Mithyatva: False belief, lack of understanding the true nature of substances
- 2. Avirati: Lack of self-control leading to indulgence
- 3. Kashaya: Passions

4. Yoga: Activities of Man (mind), Vachan (speech), Kaya (body)

There are four Kashayas:

1. Krodh: Anger

2. Maan: Pride

3. Maya: Attachment/Aversion

4. Lobh: Greed

Five

There are five kinds of Ajiva (Non-living) substances.

- 1. Pudgala (matter)
- 2. Akasha (space)
- 3. Kala (time)
- 4. Dharmastikaya (medium of motion)
- 5. Adharmastikaya (medium of rest)

There are five kinds of Sansari or worldly Jiva based on sense organs.

- 1. Ek-indriya: One sense organ (touch)
- 2. Be-indriya: Two sense organs (touch and taste)
- 3. Tre-indriya: Three sense organs (touch, taste, smell)
- 4. Chau-indriya: Four sense organs (touch, taste, smell, sight)
- 5. Panch-indriya: Five sense organs (touch, taste, smell, sight, hearing)

There are five Mahavrats or major vows.

- 1. Ahimsa: Non-violence
- 2. Satya: Truthfulness
- 3. Asteya: Non-stealing
- 4. Brahmacharya: Chastity
- Aparigraha: Non-possession/nonattachment

Five Samitis (Careful Activities) to minimize influx of karma.

1. Irya samiti: Care in walking

- 2. Bhasha samiti: Care in speaking
- 3. Eshna samiti: Care in asking for alms
- 4. Adan Nikshepa samiti: Care in receiving and keeping
- 5. Utsarga samiti: Care in disposing waste

Six

Six fundamental concepts that Shrimad Rajchandra has described in Atma-Siddhi Shastra.

- 1. There is Atma.
- 2. Atma is eternal.
- 3. Atma is responsible for the accumulation of the karma.
- 4. Atma bears the fruits of karma
- 5. Moksha exists.
- 6. Path to Moksha exists.

Seven

Seven aspects of view points, Syadavad and Anekantvad or multiplicity of viewpoints are unique concepts in Jainism. The following seven points of view can explain contradictory observations. This is stated here for reference but its meaning requires further study.

- 1. A thing is.
- 2. A thing is not.
- 3. A thing is and is not.
- 4. A thing is indescribable.
- 5. A thing is and is indescribable
- 6. A thing is not and is indescribable
- 7. A thin is and is not and is indescribable.

Eight

There are eight types of Karma. They are:

- 1. Gnana-varniya karma: Obscures the soul's power of perfect knowledge.
- 2. Darshana-varniya karma: Obscures the soul's power of perfect vision.

- 3. Vedniya karma: Obscures the blissful nature of the soul and produces pleasure or pain.
- 4. Mohiniya karma: Obscures awareness of the true nature of substance leading to attachment or aversion.
- 5. Ayushya karma: Obscures soul's eternal nature by determining the span of life in each birth.
- 6. Nama karma: Obscures the noncorporeal existence of the soul.
- 7. Gotra karma: Obscures the soul's characteristic of equanimity, and determines the social and other standing.
- 8. Antryaya karma: Obstructs the natural quality of soul and prevents liberation.

Nine

Namokar Mantra is a highly revered prayer recited by all Jain sects and invokes obeisance to *Enlightened* beings, Liberated beings, religious leaders, religious teachers, and all seekers of truth.

Namo Arihantanam
Namo Siddhanam
Namo Ayeriyanam
Namo Uvaajayanam
Namo Lo-e-savva-sahunam
Esso Panch Namokaro
Savva Pava Panasano
Mangal Nam Cha Save Sim
Padhamam Havai Mangalam

Nine Tatva describes the Universe, relationships of Atma and Karma, and the path of liberation or Moksha.

1. Jiva: Living beings (consciousness)

2. Ajiva: Non-living substances

3. Asrava: Cause of influx of karma

4. Bandh: Bondage of karma5. Samvar: Stoppage of karma

6. Nirjara: Exhaustion of accumulated karma

7. Paap: Demeritorious or sinful activity

8. Punya: Meritorious or virtuous activity

9. Moksha: Liberation from all karma

Ten

Ten Yeti Dharama (religious virtues):

Kshama: Forgiveness
 Mardava: Modesty

3. Aarjva: Candor

4. Saucha: Contentment5. Satya: Truthfulness

6. Samyam: Self-restraint

7. Tapa: Penance8. Tyaga: Renunciation

9. Akinchanya: Non-attachment

10. Brahmacharya: Chastity

Eleven

Names of 11 Ang Sutra: These are the major Agams (scriptures) of Jainism. In addition there are 12 Upang Sutras, 4 Mool Sutras, and 5 Ched Sutras, for a total of 32 major Sutras.

Achar-ang Sutra
Thana-ang Sutra
Bhagvatiji Sutra
Upasak Dasha-ang Sutra
Anutarovavai Sutra
Prashna Vyakaran Sutra

Vipaak Sutra

Names of 11 Gandhars. Gandhars were the initial disciples of Mahavira.

- 1. Indra-bhutiji
- 2. Agni-bhutiji
- 3. Vayu-bhutiji
- 4. Vyaktaji
- 5. Sudharma Swami
- 6. Mandita-putraji
- 7. Maurya-putraji
- 8. Akampitaji

- 9. Achala-bhrataji
- 10. Metaryaji
- 11. Prabhasaji

Twelve

- 12 Bhavanas (reflections) during meditation.
- 1. Anitya Bhavana: Impermanence of the world
- 2. Asarna Bhavana: No one provides protection
- 3. Samsara Bhavana: No permanent relationship in the universe
- 4. Ekatva Bhavana: Solitude
- 5. Anyatva Bhavana: Separateness
- 6. Asuci Bhavana: Impurity of the body
- 7. Asrava Bhavana: Influx of karma
- 8. Samvara Bhavana: Stoppage of karma
- 9. Nurhara Bhavana: Shedding of karma
- 10. Loka Bhavana: Transitoriness of the universe
- 11. Bodhi-durlabha Bhavana: Unattainability of the right faith, conduct
- 12. Dharma Bhavana: Unattainability of true perceptor

Thirteen

Chaitra Sud Teras - Thirteenth Day of Rising Moon of Chaitra Month, 599 BC is the birth date of Mahavira.

Fourteen

14 Guna Sthanaks: These are the 14 stages of Atma's evolution to the attain the state of liberation or Moksha.

Sixteen

Names of the 16 Sati who have attained Moksha.

- 1. Brahmi
- 2. Sundari

- 3. Kaushalya
- 4. Sita
- 5. Rajamati
- 6. Kunti
- 7. Draupadi
- 8. Chandan-bala
- 9. Mrugavati
- 10. Pushpachula
- 11. Prabhavati
- 12. Subhadra
- 13. Damykanti
- 14. Sulasa
- 15. Shiva
- 16. Padmavati

Twenty Four

Names of 24 Tirhankars who upon attaining keval gnana or perfect knowledge establish the four fold order of sadhu, sadhavi, shravak, and shravika. These are the monks, nuns, male and female householders that comprise the Jain Sangh or society.

- 1. Rushabha Deva
- 2. Ajita Nath
- 3. Sambhavnath
- 4. Abhindandan Swami 5. Sumati Nath
- 6. Padma Prabhu
- 7. Suparshava Nath
- 8. Chandra Prabhu
- 9. Suvidhi Nath
- 10. Shital Nath
- 11. Shresha Nath
- 12. Vasu Pujya
- 13. Vamal Nath
- 14. Anant Nath
- 15. Dharm Nath
- 16. Shanti Nath
- 17. Kunti Nath
- 18. AaraNath
- 19. Mali Nath
- 20. Munisuvrata Swami
- 21. Nami Nath
- 22. Neminath
- 23. Parashva Nath
- 24. Mahavir Swami

Conclusion

This list provides only a limited glimpse to many aspects of Jainism. The following sources were used in preparing the above and there are many other excellent references to Jainism available.

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Dr. Mahesh Varia is an oncologist at UNC medical Center and lives in Chapel Hill.

Rules of Three

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As Long As I Can Remember

by Shweta Shah

Having spent almost my entire life in North Carolina, I literally do not remember a time when the Jain Study Center of North Carolina did not exist. Over these twenty years, the Jain group here has provided me with an abundance of teachings and memories. I believe if I was to sit down and recollect all of them, they would fill an entire souvenir book on their own. Since it's conception in 1979, the Jain group has not only served to provide a practical education of Jainism but has also touched everyone that has come into contact with the society to form an extended family. My personal experience with the Jain group has been an extremely positive one. I have learned many Jain teachings and practices but also have had the opportunity to build friendships that started twenty years ago and that will surely last a lifetime.

The leaders of the Jain center have made a concerted effort to educate not only the adults but the youth as well with a practical application of Jainism. The youth were self-taught since the beginning by learning Jain sutras, mantras, stavans, stories, and philosophy on their own and then reciting or explaining them during the monthly meetings. I remember Sunday morning rides to Jain Meetings frantically preparing anything for a presentation. We were also encouraged to submit entries to the Jain Center of Boston essay competitions in which at least a few our participants won every year. As the years went by, our lessons focused more on Jain philosophy and we had discussions at the monthly meetings. Not only have I learned Jain philosophy, rituals, and history from the teachers in our center here, but also at the same time I have learned not to blindly accept them as being true. One unique thing about this group is its ability to transcend orthodox Jainism and to allow the religion to change with time that we are living in.

The Jain center here is a relatively small and close knit group and, as a result, it has served to provide not only an education of Jainism but also an extended "family" for all of us here. Since most of us either do not have close relatives in the Raleigh area, or perhaps even in the United States for that matter, the children here have grown up together and have treated each other as not only closest friends but also as our own siblings. I do not remember a time in my life when I did not know some people of the Jain group who have turned out to be some of my closest friends still today. This center has provided an avenue to cultivate friendships and bonds that will last a lifetime.

When I think of the Jain group, many memories stand out in my mind. A few of these include the blue folders, sticker books, camps at Umstead Park, picnics at Optimist Farm Club, Mahavir Jayanti and Parusyan celebrations, Jain Academic Bowl Competition, numerous JAINA and YJA conventions, and creative games to keep ourselves amused at Jain meetings. These are just a few of the things that I will carry with me and remember for a lifetime. I am happy to have been here since the beginning of the society and am looking forward to seeing it continue to grow provide teachings and memories for all of it's family for many years to come.

Shweta Shah is a graduate student of engineering at North Carolina State University.

My Visit to A Dairy Farm

by Pravin K. Shah (Version 4.1)

Dairy Visit

I visited a dairy farm located on Route 2 north of Burlington, Vermont (USA) in May of 1995. The dairy owns about 150 cows. All its milk production is used to make ice cream.

Here is the summary of what I saw and learnt:

- It was milking time (5:00 PM) and the machine was milking the cow at 3.5 minutes per cow, without regard to how hard it was on the cow. It was extremely difficult to watch the cows' sufferings during the milking. The machine has no feeling. To extract the last drop of milk, sometimes traces of blood gets mixed with the milk.
- Every morning hormones or drugs are injected into the cows to increase their milk yield.
- Since cows produce the most milk after pregnancy, they are kept pregnant for their entire fertile life through artificial insemination.
- The pregnant cow delivers a baby after 9 months same as human does. If a male calf, of no use to the dairy industry, is born, he is shipped to the veal industry within two or three days of birth. The evening I was there, the farm was shipping three baby calves in a truck to a veal factory. The mother cows were crying when their babies were separated from them. I cannot forget the scene and can still hear the cries of the mother cows.
- The veal industry is the most cruel meat industry in the world. It produces very tender meat for delicacy meal. The baby calves are raised in the darkness in a very confining crate, which allows practically no movements. They are fed an iron-deficient diet. This way the meat gets very tender and properly textured. They slaughter the baby calves after six months or so. There is enough literature available about the cruelty in the veal industry.
- Within two months of delivery, the cows are made pregnant again. I did not have the stamina to watch the process of artificial insemination that the farm was showing off.
- About four to five times a year, this farm would take the cows outside for a walk.
 Otherwise, the cows are tied in one place and they have no choice but to defecate where
 they are confined. It badly stunk when I was there; the farm would wash the confinement
 areas once or twice a day, and the remaining times the cows would then live in their own
 waste.
- The life expectancy of cows is about 15 years. However, after about 5 to 6 years, their
 milk production capacity drops significantly so these cows are sent to the slaughterhouse
 for cheap meat which is used in fast food restaurants, hot dog filler, dog & cat food and a

variety of other "foodstuffs". The rest of the body material (by products) turns up in the products like floor wax, pet food, medicines, insulin, gelatin, footwear, upholstery, taco filling, cosmetics, candles, and soaps.

 During her fertile life, cow delivers four to five babies. Statistically only one female baby is needed to replace the existing cow. Hence all other babies (males or females) are sent to veal industry where they are tortured for six months and then slaughtered for delicacy meal.

As I learned and observed the cruelty in the dairy industry, I at first found it hard to believe. On a personal level, I feared that it would be impossible for me to quit the dairy products and become vegan (absolutely no animal product). How could I eliminate milk, yogurt, butter, ghee, and cheese from my diet? To become vegan means that I cannot drink tea with milk, eat any Indian sweets, pizza, milk chocolate, ice cream, eggless but dairy-containing cake, and many other items.

At this time I remembered my daughter Shilpa's (who became vegan few months ago) word, "Dad, cows' milk is for baby cows and not for humans or their babies. No other animal consumes the milk of another species. We do not have the right to consume the milk of other animals for our benefit by exploiting and torturing them. Furthermore milk and its products are not essential for our survival or for healthy body".

However needless to say that the dairy farm tour made me an instant vegan.

Indian Dairy

I also visited a dairy farm near Bombay in India in November 1995. Also during my visit of India in 1997 and 1998, I learned more about Indian dairy operation. Many dairies in India do not own cows. Milk is supplied to the dairy industries by local cowherds who own the cows. The local cowherds generally own 10 to 40 cows and they do not use machine to milk the cows. Overall, things were actually probably worse because there are few enforced regulations.

However they keep cows pregnant all the time for continuous supply of milk. Every year each cow delivers a baby. The local cowherds can not absorb all the baby calves that are borne every year in their business. Hence they sell the baby calves (70 to 80% of them) to a beef industry where they raised the calves for beef and are slaughtered in three to four years or to a veal industry where they are being slaughtered in six months.

Also after four to five deliveries, the milk yield of an adult cow drops significantly and hence the cowherd replaces the old cow with a young one and sells the old cow to a slaughterhouse for cheap meat. Only few cows (5% or so) end up in a cow shelter place called Panjarapole.

In comparison, it seems that milk machine is not as cruel as:

- To keep cows pregnant
- Slaughtering their 70% to 80% of babies within
 - six months by Veal industry
 - five years by beef industry
- Slaughtering the mother cows after five years of their fertile life while their life expectancy is 15 years.

American Slaughterhouse Statistics

New York Times on May 12, 1996 reported that on an average day the following numbers of animals are slaughtered in American slaughterhouses.

•	130,000	Cattle
•	7,000	Calves
•	360,000	Hogs
•	24,000,000	Chickens

I am trying to gather similar statistics for India. Please let me know if you any information.

Health Issue

I was 55 years old when I became vegan. I had some concern that my health may suffer if I stop using dairy products. However following is the summary of my health data before and after I became vegan:

Before becoming	ng vegan (1995)	After becoming vegan (1997)
Cholesterol	205	160
HDL	34	42
Trigliceride	350	175

After becoming vegan I feel more energetic. I do not have any calcium deficiency (my bone densitometry is ok). However, one should monitor his/her own body chemistry after becoming vegan. My doctor is very pleased with my results and has not put me on any vitamins or calcium substitutes. My 1998 health result is equally good.

Calcium and Protein Issue

Most Americans consume two to three times protein from animal source (milk, cheese, and meat) than their daily requirements. Many scientific studies show that the people who consume animal base high protein diet have lots of calcium in their urine but not in the people who use vegetarian diet.

The protein in animal products (such as milk, cheese or meat) is more acidic than the vegetable protein. The body neutralizes extra acid associated with animal protein by drawing calcium from bones. This causes calcium deficiency in the bones causing diseases like osteoporosis for the people who consume dairy or meat products. Also their kidneys have to work harder to remove the waste of calcium that leached from bones to blood. The net result is that the people who consume animal base high-protein diet lose the calcium from their bones and also their kidneys are more susceptible to fail.

Vegetarians get enough protein from their diet but not excess. Also the vegetable protein is less acidic than animal protein, hence it does not leach more calcium from bones. So the calcium absorbed by consuming dark green vegetables and various other vegetarian sources is maintained at a much healthier rate by the bones. The end result is vegetarians who get their calcium from non-animal sources such as dark green vegetables develop stronger bones, but not weaker ones. Hence they do not find calcium in their urine.

Many scientific evidences indicated that milk is not essential for strong bones. Countries that get their calcium from plant sources tend to have stronger bones.

However one should remember that thinning of the bones occur among older people regardless they consume the milk or not. This problem is more severe among the older people who use dairy and animal products. This is due to the protein effect (large amount of protein in diet and calcium is leached out) as indicated above. Postmenopausal women are particularly at risk for osteoporosis. Milk does not seem to protect the bones of the older people.

In conclusion vegetarians get enough calcium and protein as long as they eat good variety of plant foods such as dark green vegetables in sufficient quantities to maintain their natural weight. They are less susceptible to osteoporosis, and the failure of their kidneys.

Vitamin B-12

Vitamin B-12 is needed for healthy blood and healthy nerve. However body needs only 2 micro gram of B-12 per day. Vitamin B-12 is not produced by plants or by animals but it is produced by the bacteria in the digestive system.

Human can produce B-12 in their digestive system but some how human body can not absorb B-12 from its digestive system. However the cows can absorb easily vitamin B-12 produced by the bacteria in their digestive system. Hence there exist lots of vitamin B-12 in meat and dairy products.

If you are a vegan (absolutely no animal products), you may not be able to get enough vitamins B-12. However if you decide to get B-12 from animal products, you will also get whapping dose of cholesterol and fat, which will displace complex carbohydrate and fiber that body needs which are the sources of vegetarian diet.

Hence the vegetarians should get B-12 from other than animal products; such as fortified cereal, and other fortified products such as multiple vitamins, one a day, and other products from health stores which contain B-12, but not from dairy or meat products.

Organic Milk

The Organic farm is generally smaller than the huge factory-style farm. The Organic milk is produced without using antibiotics, pesticides, and hormones. There are no milk additives added into the milk. However there are no legal regulations that prevent farmers from engaging in similar abuses such as keeping the cows in tie stalls, using electric milking equipment, etc. Only few organic farms treat cows properly during her milk producing life.

Also to ensure steady milk production the cows of organic farms are also kept pregnant all the time through artificial insemination or other means. The baby calves (average four to five babies per cow during her life) are sold to veal industry, where they are slaughtered in six months. Also when the milk production yield drops, the cows are sold to slaughterhouse. Hence the Organic milk is not cruelty free milk.

Religious view

Nonviolence is the highest principle of Jain religion. However for our survival the religion permits certain violence by the lay people. Our scriptures clearly indicate that:

For our survival, the survival of our ascetics, and the survival of our scriptures, temples, libraries, and upasrayas; limited violence to one sensed (Ekendriya) souls such as vegetables, water, fire, earth, and air are allowed only by the Jain lay people (sravaks and sravikas).

Under no circumstances violence to two to five sensed (Tras) living beings such as animals, birds, and humans are allowed even by the lay people.

Ascetics should be totally nonviolent to all souls including to the souls of vegetables, water, fire, air, and earth.

A cow is a five-sensed (Panchendriya) animal that also possesses mind. The cruelty to the five-sensed animal is considered the highest sin in Jain scriptures.

In today's high tech environment, there is no difference in cruelty between meat and milk production. In the production of meat, cows are killed instantly. However, during milk production the cows are not killed instantly but they are tortured badly during their prime life, their babies (all but one female baby) are slaughtered in six months and ultimately they are slaughtered within 7 years well before the end of their natural life of 15 years. The dairy cows have no chance to escape from this cruelty and death. In conclusion the cruelty in the milk production is worst than the meat production. By consuming dairy products we are promoting such cruelty.

Usage of Dairy Products in the Jain Temples

Both Swetambar and Digambar sects use milk and its products in temple rituals. This is an old tradition. In the past (before the birth of a high tech dairy farm, which tortures the cows and ultimately slaughters them) in India, the cows were treated like a part of the family, and after feeding the baby calf, leftover milk was consumed by humans. This may be the reason why milk and its product are not considered violent in the Jain scriptures.

We should reevaluate the usage of milk and its product (ghee for arti, milk and sweets for puja etc.) in the temple rituals under the new technological environment. The tradition should not be followed blindly. The highest Jain principle of nonviolence should not be compromised under any circumstances.

With regards to Swetambar tradition I can definitely say that no scriptures support the usage of milk in the temple rituals.

With regards to Digambar tradition, Mr. Atul Khara, the past president of Dallas TX, indicates that most of the Digambars do not use milk in the rituals. Also no scriptures supports the use of milk in rituals. Some Digambars in South use the milk in their rituals, which is direct influence of Hindu rituals.

Also when we consume dairy products for our personal use we are personally responsible for our actions and the resulting karma or sins. However when we use dairy products in the temple, it is considered that the entire community commits the highest sin.

Milk and other products represent certain religious symbols in the Jain rituals. However, the product we use in the rituals must be of nonviolent source. The intention of our rituals is to inspire us to grow spiritually. The net outcome of the rituals should result in the reduction of our ego, greed, anger, lust, and attachments. Milk and other dairy products derived using such a violent method can not help us to grow spiritually.

In our rituals, we should substitute simple water or soya milk for regular milk, vegetable oil for ghee, various types of dry nuts for sweets. Our youths will appreciate such changes in our rituals.

If you have any more information, comment, or if I may have made any error in my findings, please let me know. I have updated this article several times over the past two years as I learned more on the subject. Also if you would like to further discuss with me, please call or send E-mail.

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This article is sponsored by Pravin K. Shah and family.

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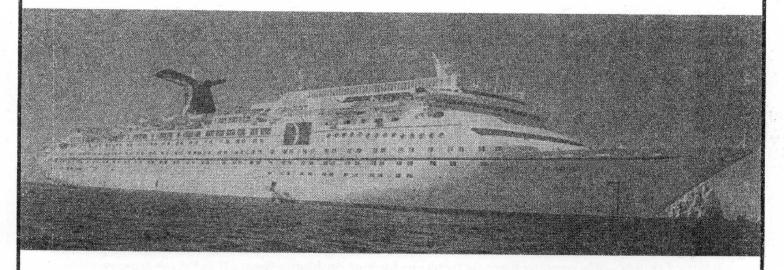
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SHARING MY PERSONAL PHILOSOPHY

by Renuka K. Mehta

For many of us, the Jain Study Center has become like a family. Just as we share our philosophy with our families, I'd like to share – on this twentieth anniversary of our Jain group – my thoughts on life and how to live it. I believe that we are happy or unhappy in life because we choose to be. According to me, there are five rules to follow, which can make it more simple and easy. These five rules have contributed greatly to my happiness.

1. Learn to Forgive:

One of the very first things a person needs to learn to do in life is to forgive. Sooner or later everyone gets hurt. Hurt can make you bitter or better. It can fill your life with anger, resentment, and self-pity; or it can make you a more mature, loving, patient and caring person than before. It all depends on how you respond to injury when it is received. One day a friend advised me to take a good look at what I was becoming. This revelation drove me to my knees, not to seek revenge, but to find healing and release. When I finally told god that I was forgiving those who had wronged me, whether they even asked for it or not, my wounded heart began to heal.

All too often people spend days, months, and years licking old wounds which never healed, but one experience with it was enough for me. I learned to accept injury, take loss, forgive offenders and to go on. When one learns to do this, he finds he is a better person than before. Can it be done? Indeed – it must be done. God's willingness to forgive us is tied to our willingness to forgive others. Forgive others who hurt you, whether they ask for it or not. This will go a long way in making your life happy.

2. Adjust to Your Situation:

If you find yourself in a situation you cannot change, but which you do not like, learn to adjust to the situation. We all find situations we can kick against and stew about, but it only makes things worse. We should never compromise our values or convictions, to be sure, but as far as possible we should learn to adjust our attitudes to fit situations we don't like.

3. Learn to Get at the Root of Things:

Snap judgement and ready answers are easy to come by. It takes a lot more effort to get at the heart of things. We need to learn to think, to look at problems from all sides, to approach things with open minds, and to seek the counsel of others. Making snap judgements without exposing ourselves to all of the facts can be a big mistake. Be totally honest with yourself. Learn to get at the root of things. This will keep you from making costly mistakes.

4. Don't Retaliate:

Don't try to get even when you get hurt. "Vengeance is mine; I'll repay." Saith the god. If you have been injured and feel justified in seeking reprisal, do it through legal means. Learn to accept loss, and to let god settle your grievances.

5. Be Your Own Severest Critic:

Don't wait for others to point out your faults; find and eliminate them yourself before others have a chance. If we would judge ourselves we would not be judged. Some people refuse to judge themselves. They pass over their faults as if they didn't exist. God and others know they exist. When we do this we are deceiving no one but ourselves. The best way to avoid criticism is to be quick to see and correct our own faults. Be honest with yourself. Rise up, condemn and expel from your life those defects that need to be eliminated. Be your own severest critic. To avoid criticism is not the main objective for judging ourselves; self-improvement is the object.

Put these five rules into practice. You'll be surprised at the rewards they'll bring.

Renuka Mehta works and lives in Raleigh.

CONGRATS JAIN SOCIETY!

by Sunjay and Neena Shah

On the auspicious 20th anniversary of the Society, Neena and I would like to offer our sincere appreciation for the outstanding work done on behalf of the Jain community of North Carolina. The Jain Society has played an important role in my life since childhood. I fondly remember the family get-togethers, Jain camps at Umstead Park, and religious discussions. More than learning slokas and rituals, the Jain Society impressed me with its noble philosophical purpose. Probing discussions that addressed the issues of modern life demonstrated to me the living, practical benefit of Jain teachings. When I faced the decision of whether to conduct cardiac lifesaving exercises on dogs, the philosophical grounding I received in Jain Society gave me the strength to say no. One of the most inspiring moments of my life was meditating at the Jain camp under the guidance of Acharya Shri Sushil Muni. Seeing that a man can radiate such spiritual energy left an indelible impression on the mind of a child. No other institution in society can provide the religious basis, ethical grounding, and socialization necessary for a successful adult life.

The Society's beneficial influence extends far beyond our beloved RTP. I was pleasantly surprised to find that my wife, Neena, had fond memories of the NC Jain Society long before she met me. While at med school in Syracuse, New York, she had learned of Pravin Uncle's teachings and the society's work through her roommate Jina. My sister-in-law in Long Island found a perfect English translation on the Jain web site, which she brought for our celebration of Pajushan. The small group of friends which met twenty years ago in RTP have created waves of positive energy which continue to reverberate in the lives of Jains throughout the world. Again, congratulations for a job splendidly done and best wishes for a glorious future.

Sunjay and Neena are both medical doctors, living in Charlotte.

COMMUNITY I COULD COUNT ON

by Rachna Varia

Community, togetherness, support, learning, and introspective awareness are all associations I have with the Jain Study Center of Raleigh. At least once a month, I could count on the family and community tradition of getting together for "Jain meeting." When I was young and the Indian community was still at an infancy stage, Jain meetings were the only reliable time I could count on being with other Indians. The Jain Study Center was not merely a time to learn the philosophy of Jainism, but to experience the culture and identity of being Indian.

The sense of community in the Jain Study Center was and continues to remain strong. Walking into a different family's house each month, I would feel enveloped by generosity, kindness, and personal interest. Every "Uncle" and "Auntie" would have a vested interest in all the children's emotional, spiritual, and intellectual development. This was clearly shown by the "Children's Hour" of the Jain meetings. Children from ages 2 through 22 would share and teach their knowledge about different Jain stories, prayers, and philosophies to the entire group. It was an empowering experience where children were not treated as "seen but not heard," but rather given a voice that was articulate and respected.

I was able to learn so much from the Jain Study Center in terms of trying to live my life in a certain way. The tenets of non-violence and multiple perspectives have helped me direct and lead my own choices and outlook. I know that my decision to become a psychologist is in part due to the complexity that Jainsim offers in thinking about ourselves and perceiving the world. I thank the philosophy of Jainism, but more importantly the community of the Jain Study Center that has helped me to understand and internalize this philosophy.

Rachna Varia holds a Ph.D. in clinical psychology and currently lives in Austin, TX.

AN EXTENDED FAMILY

by Neeti Doshi

As we approach the new millennium, I look back and realize how much the Jain Study Center has affected me. It has played an influential role in my life. From motivating me to do my best while on stage, to teaching me the morals and values of Jainism, the center has been another place for me to seek guidance and support. Along with the center's other contributions, the community members have acted as an extended family whom I can truly depend on and trust. The center has also put into practice the vital message of Jainism, "Parasparopgraho Jivanam!", which is the mutual assistance of all beings.

One thing I will never forget about the Jain Study Center is the continuous encouragement and sense of community, which it has provided. Because of this encouragement, I have been fortunate enough to learn a great deal about Jainism, as well as other faiths. I've learned through performances, lectures, and teachings, which the center has consecutively given. Without this center, our community would not be as progressive in our religion as we have become today. As a student of the Jain Study Center, I am eager to enter the new millennium with high hopes and best wishes for the center on its twentieth anniversary.

Neeti Doshi is a high school student at Ravenscroft, Raleigh.

Paresh Patel

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Memories, Cakes and other Sweet Things

by Surabhi Shah

For this written celebration of our Jain Center, I decided to share my experience as a newcomer to our group. This story highlights what I find exceptional about our Jain group: the way we welcome new people. My experience with the Jain group, while unique, is typical: since my arrival, I've seen many newcomers welcomed, involved and embraced.

With gratitude and affection, Surabhi

As I reflect on our Jain group, my mind wanders back to the time when I first joined... A warm rush of memories of what it felt like to be new: new to North Carolina, and new to the US, having lived most of my life in Waterloo, Ontario, Canada. I had just completed graduate school and so I was new to the working world. Also, having taken the usual hiatus that college students take from "organized religion", it had been some years since meetings and pujas were a part of my life. So, I was also new to being a part of a Jain group.

And what was my "part"? I wasn't a "kid" (I had a job, after all) and I wasn't an "adult" by cultural definitions (I wasn't married-with-kids-of-my-own). My unique situation presented a little dilemma for the post-meeting lunches: I instinctively wanted to bring something to share at our lunches, but I had to admit that the thought of myself, single-handedly frying up pounds of puri, seemed amusing and unlikely. So, I took to showing up with the occasional vegan cake, which Wellspring was encouraged to bake. This solution seemed symbolic: true to my Gujarati roots, a dessert, and like me, vegan.

A New Recruit

Most of the young adults my age were away working or in grad school. Although there were few members my age, I felt comfortable participating in the Jain group. This was probably because our Jain group has retained my favorite Indian tradition: the natural and effortless interaction along the entire spectrum of ages. I was also overcome by the warm and easy way in which I was involved. As soon as I appeared, Pravin Uncle called, saying that he could use "a little help editing". This was the start of a pattern. Over the years, he has always found interesting projects that keep me involved as a "freelance volunteer". During regular visits to their home, Arti Auntie -- patron saint of newcomers -- would talk me out of my doubts or shyness. Within a year, they'd teamed me up with a new friend, Parul Shah, to present a session at the first YJA conference, held in Chicago.

Next, Lalit Uncle had both of us coordinating youth education at our annual Jain Camp in Umstead Park. The camp experience left me feeling connected to the younger members of our group ("the kids", younger brothers and sisters to me). I found myself interested in ways to expose them to new ideas. With the constant support and openness of the parents, we did some volunteer work beautifying Noah's Food Coop, and helping at a "fair trade" crafts sale. We hosted a workshop with Atul Shah, a Jain speaker from the UK, and finally, the Jivan Sanskar

workshop with environmental and vegan educator, Rae Sikora. These experiences fuelled my interests in developing individual potential and in reaching goals through teamwork -- both ideas that have become hallmarks of my professional life. All the encouragement and opportunities, subtly directed my way, found their mark.

Parivartan: A Transformation

I can look back now at a dizzying deluge of memories: creating our Mahavir Jayanti play with Usha Auntie and Rupen...serving vegan ice cream at the JAINA Convention in Chicago...serving on JAINA's Jivdaya Committee, then the YJA Advisory Board... performing Jain stories at the Ackland Museum in Chapel Hill... Jain Storytelling. I was gently challenged and stimulated by a seemingly endless stream of possibilities... a Jain storybook? a cookbook? a theatre piece?

Hard to believe all this could happen in six short years and to someone who was a skeptic about organized religion. Sometimes, I think the Jain group took the encouragement other kids get over their years of growing up and gave it to me on a compressed schedule. I wonder how much of my own creativity or potential I would have found had I landed anywhere but North Carolina. I still feel grateful for every act of kindness and support.

Growing up in a small city in Canada, there had been few Jains around me. I was accustomed to the Jainism of my childhood. My parents had presented a personal, searching, critical thinking path, which I jokingly coined "protestant" Jainism. I'd also seen Jainism in cultural context while visiting relatives, some enunciates, in India. The intimacy of our Jain community in North Carolina appealed to me. And the group's openness to making Jainism real, applied and meaningful resonated with me. If it wasn't for my level of comfort with our Jain "family" here in North Carolina, I might never have ventured into the vast Jain community I later discovered. Having stepped into that Jain greater community, I soon encountered new friends and kindred spirits, across the continent, who have made my life richer ever since.

It seemed Pravin Uncle was always introducing me to other Jains interested in similar ideals, veganism, creative self-expression, a path of compassion. Living as roommates with Sejal in Amdavad... discussing rural development with Nisha... environmental justice with Ami... natural healing with Aaka-Mummi... frank discussions with distant friends, Monali, Purvi, Jina, Hema, Lynna... about identity... the matrimonial process... community issues in India and here.

A Burden Shared is Divided; Happiness Shared is Multiplied

Years passed, and with a young adult's typical schedule, I made sporadic appearances in my Jain family. Whenever I appeared, I always felt welcomed. One day, I appeared at a Jain meeting just in time to hear two closing announcements: our Jain group was organizing a Jain Pathshala Teachers' Workshop in NC, and the next JAINA convention was going to be held in Philadelphia. My thoughts turned to Tom, my closest friend, now my life partner... I don't even recall if Tom and I had come to "a decision" at that point, but I took this news as a good sign. The Pathshala Teachers' Workshop would allow Tom to experience Pravin Uncle's crash course on Jainism and to get a sense of the North American Jain community. And the next JAINA Convention would be in Philadelphia -- in Tom's hometown, minutes from his parents' home!

The Pathshala Teachers' Conference enabled me to share my Jain community with Tom, and also with my mother. It was a touching, involving experience with a very diverse group, freely exchanging traditional and radical ideas.

A few months later, Tom and I announced our wedding at a Jain group meeting. Tom and I were certain that we wanted to celebrate our union in the midst of our community here. We found ourselves planning a wedding, searching for a house and preparing for our new lives -- excited and always on the verge of being overwhelmed.

Just weeks before the wedding I got a call that I won't forget. For the fifth time that day, I was going over my wedding checklist, when I answered the phone and recognized Nalini Auntie's voice. "What job have you assigned to us?" she began. Something in me melted. Maybe it was all the delusions of self-sufficiency with which I had burdened myself. Here was Auntie, who knew me solely through the Jain group, reaching out to me. "Surabhi", she said, "everyone in the Jain group is ready to help. You have only to tell us what to do. We were hesitant to impose ourselves, but we kept wondering: 'How is this girl going to manage all by herself?'"

Well the rest, as they say, is history. An after-dinner "planning session" followed. Madhuker Uncle and Khushal Uncle coaxed me into relinquishing my hyper-responsibility. And Ramesh Uncle gladly put his talents to work as our wedding coordinator. The Jain group was ready to help with organizing... set up... take down... serving food... getting me ready...performing... loving advice. These endless acts of kindness are the wedding gift we can never forget.

And so, in this Souvenir of the Jain Group's 20th Anniversary, it seemed fitting to share the recipe for our wedding cake. I've also added recipes for other vegan desserts, including some Jain group favorites. Enjoy!

Have Your Cake and Eat It Too!

Over the years, I've had many requests for eggless cake recipes. So here they are! These delicious desserts contain no eggs, milk or animal products. Most of these recipes do not require special ingredients. One ingredient I keep on hand, though, is Ener-G Egg Replacer that can be used to substitute for eggs in baking. It is a powder that comes in a box and keeps forever in the fridge. If you are in a rush, just give Wellspring a call and order a vegan cake available in various flavors. If you have questions about these recipes or other baking ideas, feel free to give me a call at 919-858-0401(Surbhi).

c = cup, t = teaspoon, T = tablespoon

<u>Ultra Orange Cake</u> from The New Joy of Cooking - our wedding cake!

1 ½ C	all purpose flour	1/3 C	vegetable oil
1 C	sugar	1 T	grated orange zest
1 t	baking soda	1 T	white or cider vinegar
½ t	salt	1 t	vanilla
1 C	orange juice		

Preheat oven to 350° F. Grease and flour an 8 x 8" pan. Whisk together dry ingredients. Add in wet ingredients and stir until smooth. Scrape batter into pan & spread evenly. Bake 30-35 minutes until a toothpick comes out clean. Let cool in pan on a rack for 10 minutes. Slide a knife around edges to detach cake from pan. Invert cake onto rack. Let cool completely.

Almond Yellow Cake from Wellspring Bakery - a Jain group favorite!

3/4 C	water	3 3/4 C	all purpose flour
3 T	Ener-G Egg Replacer*	3 C	sugar
1 ½ C	oil	1/2 t	salt
1 ½ C	applesauce	1 ½ T	baking powder
1/2 T	vanilla or almond extract	optional:	slivered almonds

Preheat oven to 325° F. Mix up Egg Replacer with water, according to the instructions on the box. Add to other wet ingredients, mix. In a separate bowl, combine dry ingredients. Mix wet and dry ingredients together. Oil a ring-shaped spring-form pan, and sprinkle pan with flour. (If you don't have a ring-shaped pan, use two 9" X 9" pans, two 9" round pans or a 9" X 13" pan.) Pour batter into pan and bake in preheated oven for 20 minutes; then rotate pan and bake another 20 minutes until an inserted toothpick comes out clean. If you like, you may decorate with lightly roasted, slivered almonds.

10-minute Chocolate Cake from The Compassionate Cook -very easy: kids can make this one

1 ½ C	unbleached white flour	1/2 C	vegetable oil
1/3 C	unsweetened cocoa powder	1 C	cold water
1 t	baking soda	2 t	vanilla extract
1/2 t	salt	2 t	vinegar
1 C	sugar		

Preheat oven to 375° F. Mix oil, water and vanilla together in a bowl. Sift all dry ingredients together in another bowl. Add wet mix to dry mix, and stir with a fork until very smooth. Then add vinegar and stir quickly and thoroughly (until pale streaks from vinegar reacting completely disappear). Pour into an ungreased 9-inch round cake pan. Bake at 375° F for 25-30 minutes.

Vegan Fudge Cake - from Wellspring Bakery

Mix togethe	r in a large bowl, set aside:	Whisk by h	and in a bowl:
2 1/2 C	flour	1 1/2 C	maple syrup
1/2 C	cocoa, sifted	1 C	soy milk
2 t	baking powder	1/2 C	canola oil
1 t	soda	1/2 C	pureed silken tofu
1 t	salt	1 t	cider vinegar
		1 t	vanilla

Preheat oven to 350° F. Mix wet and dry mixtures thoroughly. If you use sugar instead of maple syrup, add 1/4 C extra soy milk. Bake in preheated oven for 30-40 minutes or until an inserted toothpick comes out clean. Do not over bake.

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Vegan Frosting

1 t	vanilla flavor	1 C	vegetable shortening
1 t	butter flavor (McCormick)	1 bag	powdered sugar $(1 \text{ bag} = 2 \text{ lbs})$
1/2 t	almond flavor enough soy milk to		
	make liquid total 1/2 C		

In a liquid measuring cup, add the first four ingredients. Mix in last two ingredients. If you use vegan margarine for shortening, just add a little more sugar to hold it together.

Ginger Bread - the absolute best!

1 ¼ C	whole wheat pastry flour	½ t	salt
1 1/4 C	unbleached pastry flour	1 C	maple syrup
1 t	baking soda	1 C	soy milk
2 t	ground ginger	1/3 C	canola oil
¹⁄4 t	nutmeg		

Mix dry ingredients in a bowl. Mix in maple syrup and soy milk. Add canola oil and stir well. Bake in an oiled 9" x 9" pan at 350° for 30 minutes.

Spicy Carrot Ring adapted from Laurel's Kitchen - moist, rich-tasting, and low-fat.

1 ½ C	grated carrots	1 ½ t	allspice
2 1/4 C	boiling water	¹∕2 t	cloves
1 ½ C	currants or raisins	1 ½ t	salt
4 T	oil	3 C	whole wheat pastry flour
1 ¼ C	brown sugar	1 ½ t	baking soda
1 ½ t	cinnamon	3/4 C	chopped walnuts / pecans

Preheat oven to 350° F. In a pot, cook grated carrots and currants with boiling water for 10 minutes, and remove from heat. Mix in oil, brown sugar, salt, and spices. Allow carrot mixture to cool. In another bowl, sift together flour, baking soda, and nuts. Add this dry mixture to the cooled carrot mixture, and mix. Pour into a well-oiled spring-form "tube pan" (or 8" x 8" or two 4" x 8" loaf pans). Bake for 45 minutes to an hour. Be careful not to over bake.

Strawberry Pudding from Tofu Cookery

1 ½ C	soft silken tofu	¹⁄4 C	oil
1 ½ C	strawberries with 1/2 C sugar (or 2 C	1 T	lemon juice
	strawberry jam)	1 t	vanilla
1	ripe banana (optional)	1	pinch salt

Blend all ingredients in a blender until smooth and creamy. Pour into baked pie shell or place in individual serving dishes and garnish. (Makes 3 1/2 cups). For variations: try other fruits.

Chocolate Chip Oatmeal Cookies

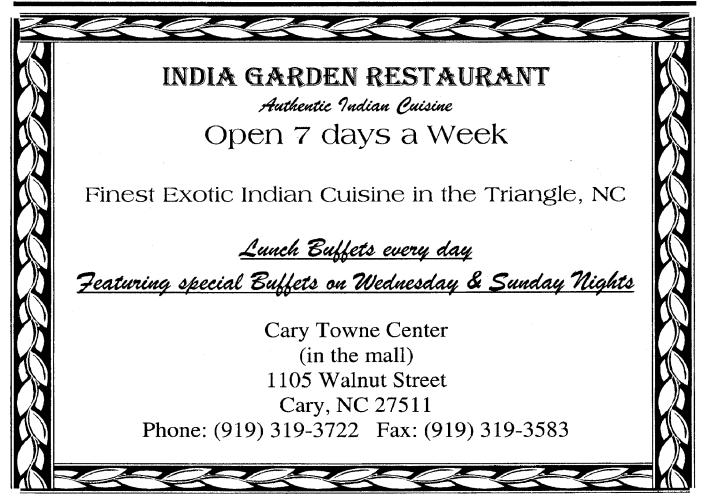
1 ½ C	flour	½ C	chopped walnuts
1 C	sugar	1 C	margarine
1 ¼ C	oats	1 t	vanilla
1 t	baking soda	2 C	semisweet chocolate chips
¹∕2 t	salt		(1 package)
1∕2 t	cinnamon	1	ripe banana (bit mushy)

Mix the dry ingredients together. Add margarine and vanilla. Stir in chocolate chips and nuts. Spoon balls of dough onto cookie sheet. Bake at 375° F for 10 minutes. Makes 24.

Chocolate Pudding

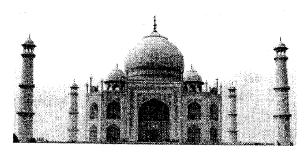
1 ½ C	soy milk	¹⁄4 C	maple syrup
3 T	cornstarch	¹⁄4 C	cocoa powder
¹⁄4 t	vanilla	2	bananas, sliced (to top)

Whisk all the ingredients (except the bananas) together in a pot. Cook over medium heat, stirring constantly until pudding thickens. Remove pot from stove. Top with sliced bananas if desired. Chill for at least 15 minutes before serving. Serves 3.



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Ramesh Shah

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A Lesson in Jainism

by Sumeet Banker

When my friend asked me what my religion is, I told him that I am Jain, and as expected, an explanation followed this statement. This brief explanation ranges anywhere from describing a bit about the twenty-four Thirthankars, to, in this case, a crash course in Jain history, theism and bits of the karma theory. This was my first time actually explaining my religion and culture to someone else. I felt a little bit embarrassed and shy in explaining my religion in such depth to my Christian friend, whose religion needs no explanation. So, I started from the beginning, and ventured far within the depths of history and theism to find some of the smallest details that might interest him. As I continued on and on, I could tell that my friend was surprised to see how much I was able to recall. He was amazed at how much I knew about a religion whose numbers don't quite compare to those of Christianity, and the extent to which I could recall small details. Soon, I was able to see his reasoning myself. I too, was amazed at seeing how much I knew about my religion, my heritage, and in a way, myself.

When I started to imagine how in the world I knew so much about Jainism, I realized that the answer wasn't really too outlandish: I've grown up with the Jain Study Center (JSC) of NC. And not only that, but I've learned from other high-class Jain organizations throughout the USA and the globe that are very similar. Through instruction and lectures from various Jain teachers and scholars, I've learned Jain principles and concepts. I've been able to build morals, standards, and a belief system based on religion. The lessons have always been very structured, yet short and insightful. They have also been about unique and interesting topics, and helped me to mature religiously. But these 'classes' are not the only things that have added structure to my life. All of the 'spiritually relaxing' things which we do also have an impact on me. Whether it's going to watch a movie as a group, or just sitting together during lunch and watching a basketball game, these relatively small events have shaped me greatly socially. Also, going to various Young Jains of America conventions has allowed me to broaden my horizons, and to meet and make new friends with Jain teenagers from around the world. I've been able to see how other high-school students live their lives, shared experiences with them, and had lots of fun.

With the perfect balance between work and play, Jain associations, from both local and national levels, have provided me with the proper foundation for developing into a well-rounded person. The Jain Study Center of NC, like many other centers around the globe, has cultivated the minds of today's children, and shaped them into successful adults. The next time I explain my Jain culture and heritage to someone, I hope that they too, are surprised at how much I know, because I know I won't be.

Sumeet Banker is currently a student at Enloe High School in Raleigh.

A Gem in Our Midst

On July 4, 1999, Pravinbhai K. Shah of our Jain Study Center of North Carolina was awarded the JAINA Ratna Award. The Ratna award is the highest honor awarded by JAINA to a shravak or shravika. Whether we know him as "Pravinbhai", "Pravin Uncle" or "Guruji", we in our Center have long been keenly aware of his dedication to Jainism. We've felt fortunate and grateful for his contributions to our community. So it is with great pride, as his community, that we see Pravinbhai's long standing efforts recognized by JAINA!

Recognizing leadership is important. It serves to perpetuate the qualities we admire in a given leader. These qualities were clearly and admiringly expressed in over thirty letters written in support of Pravinbhai's nomination. In addition to listing his many, many contributions and projects (listed below), colleagues and students described his qualities: openness, integrity, respect, creativity, service above self. "He works hard and is always willing to help". "He talked about reverence for life and he *demonstrated* it, with his kindness and considerations with his gentle sense of humor". These themes are repeated every where in writing by young and old, Jains and non-Jains.

For us, at his home Center, these words ring true to our personal experience. But we know something else about Pravinbhai: not only does he exemplify leadership, he cultivates it in others. Each of us can think of a time when he took a personal interest in us, when he took time out for a young person interested in Jainism, when he encouraged a member of our group to discover their own vision and leadership abilities.

We all feel we know Pravinbhai so well. And we may think we know his accomplishments in the arena of Jainism. However, these accomplishments are so many and so varied, that it is easy to lose track! So, take a moment to read the press release below (the award was reported in numerous newspapers). It is certain to hold a few surprises or memories of how Pravinbhai has touched so many lives here in North Carolina, and beyond.

Congratulations, Pravinbhai, for this most deserved recognition and thanks for all you've done!

At this time, we are particularly grateful to Madhukerbhai Mehta for his initiative, perseverance and hard work in contacting numerous people all over the world. He encouraged them to write over thirty letters of overwhelming support and created a package for the JAINA Ratna Award Committee that reflected Pravinbhai's accomplishments and our admiration for him.

Following is a summary of key contributions:

Association with Organizations:

Founding member and past President of the 'Jain Study Center of North Carolina (Raleigh)' established in 1979.

Director of Federation of JAINA.

www.jainelibrary.org

- Committee Chairman: Jain Internet/BBS committee of Federation of Jaina
- > Treasurer of Jain Academic Foundation of North America (JAFNA)
- ➤ Member of Advisory Council Pluralism Project, Harvard University:

Teaching of Jainism:

- Conduct monthly Adult and Children Jain Religion classes
- Conduct weekly adult Swadhyay (study).
- Conducted seminars/workshop on Jainism for youths/adults in several centers of USA.
- Youths workshop New York, Chicago, Atlanta, Washington DC, Raleigh
- Adult workshop Columbus OH, Charlotte, Houston, Raleigh, Chicago

Lectures/Paper Presentation on Jainism to various organizations:

- ▶ Jain Literature at Parliament of World Religion 1993 at Chicago
- Comparative religions and Jainism on Internet at Young Jains of Association conventions at Chicago and San Francisco
- Fundamentals of Jainism at Young Jain Professional convention at Miami
- Philosophy of Karma at Federation of Jaina conventions (Toronto)
- Lecture on Jainism at Hindu society, Local universities, Lotus Temple (Yogaville VA) and many other places

Publications:

Jain Religion Book for Children (1984)

The book consists of five sections: (1) Samayik sutras with meaning, (2) Stavans and Bhajans, (3) Stories, (4) Rituals, and (5) Philosophy

"Essence of World Religion Book" (1994)

This book provides the summary of world's major religions in a comparative form. More than 5000 books are sold to Jains and other communities across North America.

Jain Fundamentals (1997)

The book consists of 16 articles written by me on Fundamentals of Jainism and Jain literature. The book is used on as a reference material for Jain workshops.

The Book of Compassion (1999)

This book was compiled and published for the Jaina convention of Philadelphia (1999). It consists of five articles, "My visit to a Dairy Farm", and three articles of Pramodaben Chitrabhanu and one article by J. Peder Zane of New York Times, detailing cruelty in dairy industry.

Published several Jain articles in the following Jain publications

➤ Jain Study Circular

> JAINA convention souvenirs

Jain Digest

> V. R. Gandhi Souvenir

Member of Advisory Council - Pluralism Project, Harvard University:

Appointed by Prof. Diana L. Eck of the Harvard University, Boston.

> Provided guidance to students of Harvard University with regard to Jainism.

> Reviewed the information of Jainism prepared for a Multimedia CD-ROM, On Common Ground, World Religions in America.

Computerization of Jainism:

Established Jain BBS (Bulletin Board Service) in 1993, and later converted to Web site (www.jainism.org) which provides Jain religion information worldwide electronically. At present, more than 10,000 pages of information on Jain literature is available on the Web site.

Following information is available on Internet:

> 104 Jain stories

➤ 18 Jain Education articles

➤ 8 Religious ritual articles

> 7 Articles on Non-violence

39 Jain Religious books

> 37 Articles written by scholars

> 38 Articles written by Youths

> Miscellaneous information

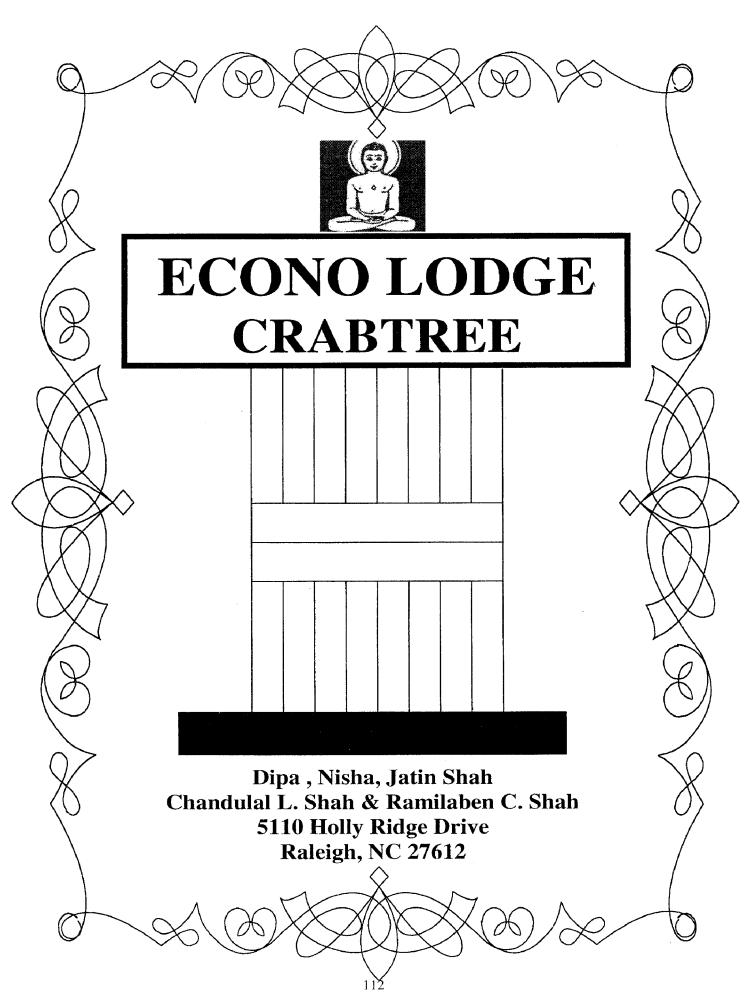
Jain Scholar Visitation Program:

Sponsored and organized the programs of two prominent Jain Scholars of India to USA.

- ➤ Pandit Shri Dhirajlal Mehta who has visited 15-20 Jain centers per year for the past ten years.
- Pandit Shri Niraj Jain who visited 6-8 Jain Centers in the years 1997 and 1999.

Jain Literature Distribution:

Various books/cassettes were purchased from India and distributed to other Jain organizations and individuals on a cost basis. More than 5000 books and 1500 cassettes were distributed over the past 10 years.



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The Real Gem of the Jain Study Center: Swadhyay

Every Thursday night at 8:00 p. m., a group of us get together at Pravinbhai Shah's house for a swadhyay. Swadhyay means to learn by oneself, and as I would put it, to learn about oneself, which is exactly what we try to accomplish.

We have been blessed with the presence of Pravinbhai, who conducts the swadhyay. Pravinbhai is very learned and he also has a very contemporary view about everything. Pravinbhai has understood Jain concepts by thinking them through, so he can explain them beyond doubt. Ramnikbhai Zota is no less to be praised, as his knowledge and understanding adds to the deep meanings of Jinwani, the Tirthankara's preaching. Maheshbhai Varia always has upbeat questions and comments, and Jagdishbhai Shah thinks deeply about everything that has been said, so he brings up really interesting questions. Thus, the Swadhyay is far from a dull and boring study, but rather is very lively, entertaining at times. The round table setting encourages us to ask questions about anything and everything and present our views freely. Jinwani from our priceless scripture flows like a river and it is up to an individual as to how much to take home with them. Swadhyay enriches the soul with a potion every week and we look forward to it every Thursday.

To give you an idea as to what we have read so far, let me tell you about the books that we have finished. *Tran Ratna* is a summary of three of Acharya Kundkundacharya's books: Samaysar, Pravachansar, and Panchastikay. It includes Nav Tatva but the emphasis is on Atma or soul- it is very nicely done. We also read *Tatvarth Sutra*, the Bible of Jainism, describing Nav Tatva in depth as well as other facts of Jainism. Another book we read was *Karma Theory* written by Pandit Dhirajbhaiji. Last year we studied *Samaysar* by Kundkundacharya. Samay means soul and sar means true meaning. This is an excellent book. We just finished *Mokshamarg Prakashak* by Pandit Todarmalji, which has questions and answers about how we can attain moksha- a thought-provoking book. Now we have started *Samadhishatak*, inspired by Kanji maharaj.

We incorporate scholar's visits in our Swadhyay when possible. Again, we have to be thankful to Pravinbhai. Although we are a relatively small Jain center, due to his great efforts, many accomplished scholars come and share their knowledge with us. This year alone, we listened to Shri Niraj Jain, who spoke on such varied topics as purusharth, karma, parigraha, bhed gnan, bar bhavna and Jain history. Shri Arunbhai Zaveri gave a workshop on preksha dhyan or meditation; Acharya Chandanaji from Viraytana spoke on her views of Jainism; and at present, we are honored by the presence of Shri Shantibhai Kothari who lectures on different letters by Shreemad Rajchandra on Thursday nights. Pandit Dhirajbhai is also going to visit us on August 31 to September 4.

We invite you all to come and enjoy the Swadhyay and enrich your soul. Bring your questions, comments and any special books that you may want to share. Thursday is considered a day designated to Saraswati, the goddess of knowledge and to Gurus, our spiritual teachers. It is so appropriate to have swadhyay on that day. We hope that Jinwani keeps flowing and swadhyay leads us to True knowledge, faith and conduct.

This article is sponsored by Madhuker & Gita Mehta.

Jain meetings

by Aalok Shah and Binit Shah

The Jain Study Center was a major part of our childhood. Every month on a Sunday, we would get together with the other members of the Jain community in the area. The children would memorize prayers and stories to recite every month in those meetings. At that time, we did not understand the importance of memorizing and reciting these things, but they stayed with us long after the meetings. Among the many things we learned were the Navakar Mantra, the story of Mahavir Swami's life and enlightenment, and the important tenets (such as *ahimsa*) that make up Jainism.

What we learned in the monthly Jain meetings helped us to gain a cultural and religious identity. It is often hard as kids in America to build and maintain such an identity. It is difficult to learn about one's culture even with parents' examples. What is needed, and what the Jain Study Center provided, was a community through which we could learn about and experience Jainism.

The Jainism we learned over the years now provides us with a foundation for understanding and evaluating the world around us. We know how we should live, and why. Not only do we know mantras and rituals, but we know the meanings behind them. Our knowledge of Jainism helps us to understand other religions, such as Buddhism and Hinduism, that we encounter every day.

As kids, the Jain Study Center gave us a chance to learn about Jainism for ourselves, in an organized manner. The knowledge we gained helped us develop an identity. Today, that teaching still affects us in the way we live and view the world.

Aalok Shah is an engineer, working in California. Binit Shah is currently studying Computer Science at Duke University.

I am Thankful for...

...the mess to clean after a party because it means

I have been surrounded by friends.

...the taxes I pay because it means that

I'm employed.

...the clothes that fit a little too snug because it means
I have enough to eat.

...my shadow who watches me work because it means
I am out in the sunshine.

...the spot I find at the far end of the parking lot because it means

I am capable of walking.

...all the complaining I hear about our government because it means

We have freedom of speech.

...the lady behind me in church who sings off key because it means

I can hear.

...the piles of laundry and ironing because it means my loved one are nearby.

...weariness and aching muscles at the end of the day because it means

I have been productive.

...a lawn that needs mowing, windows that need cleaning and gutters that need fixing because it means I have a home.

...my huge heating bill because it means that I am warm.

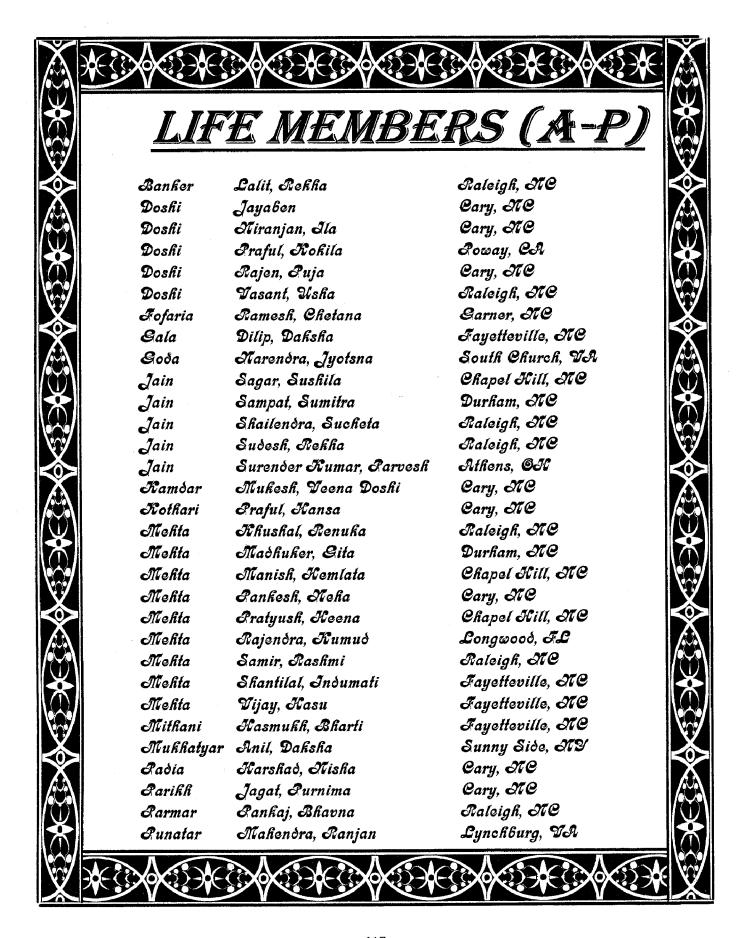
...the alarm that goes off in the early morning hours because it means that

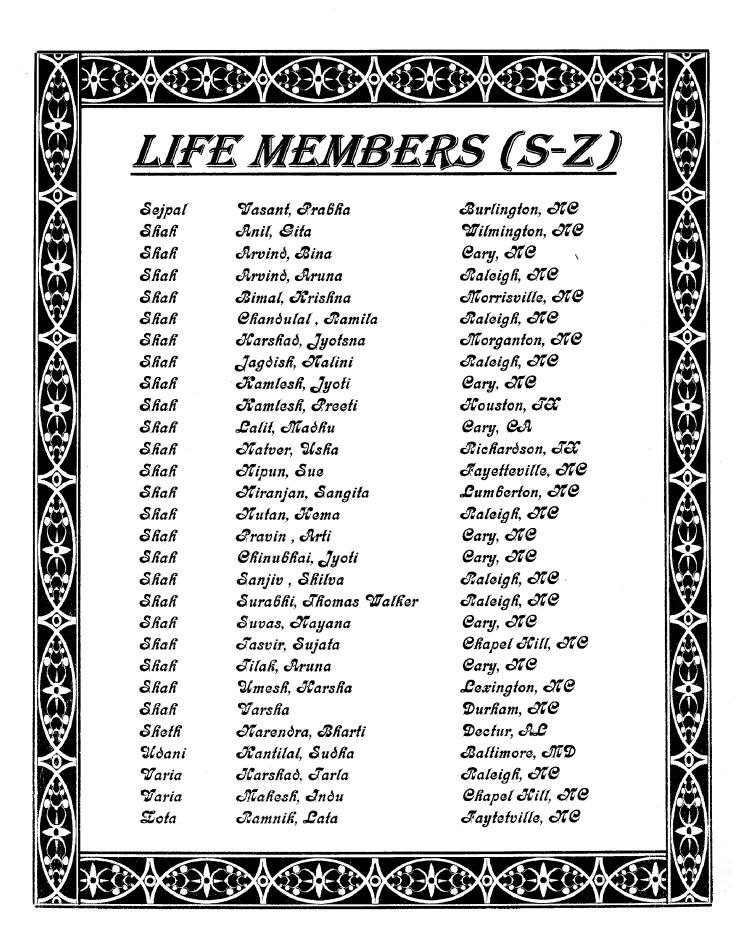
I'm alive.

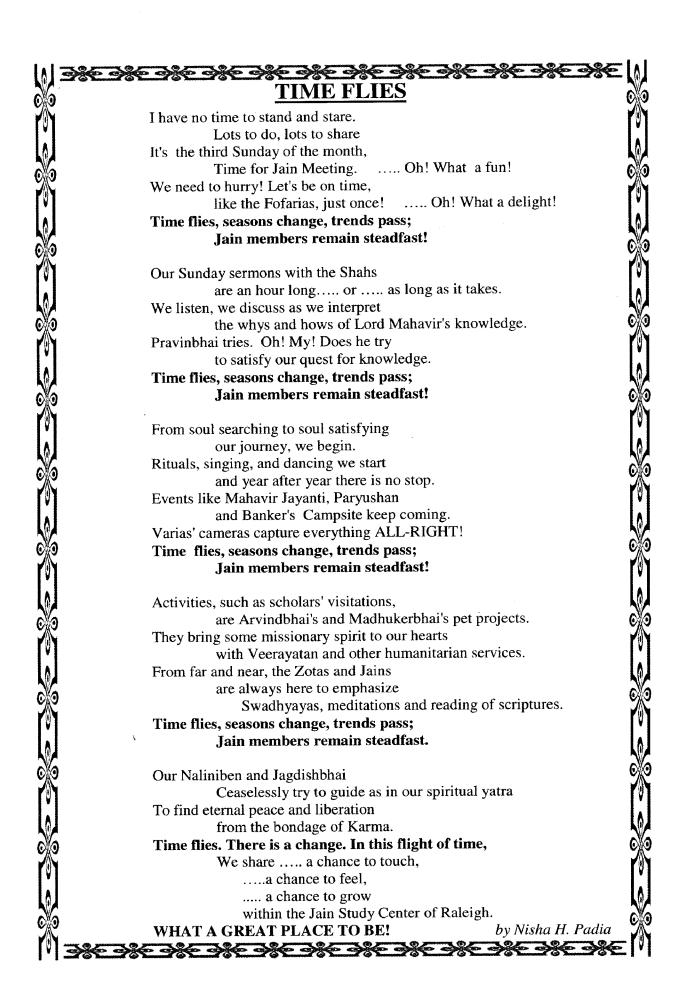
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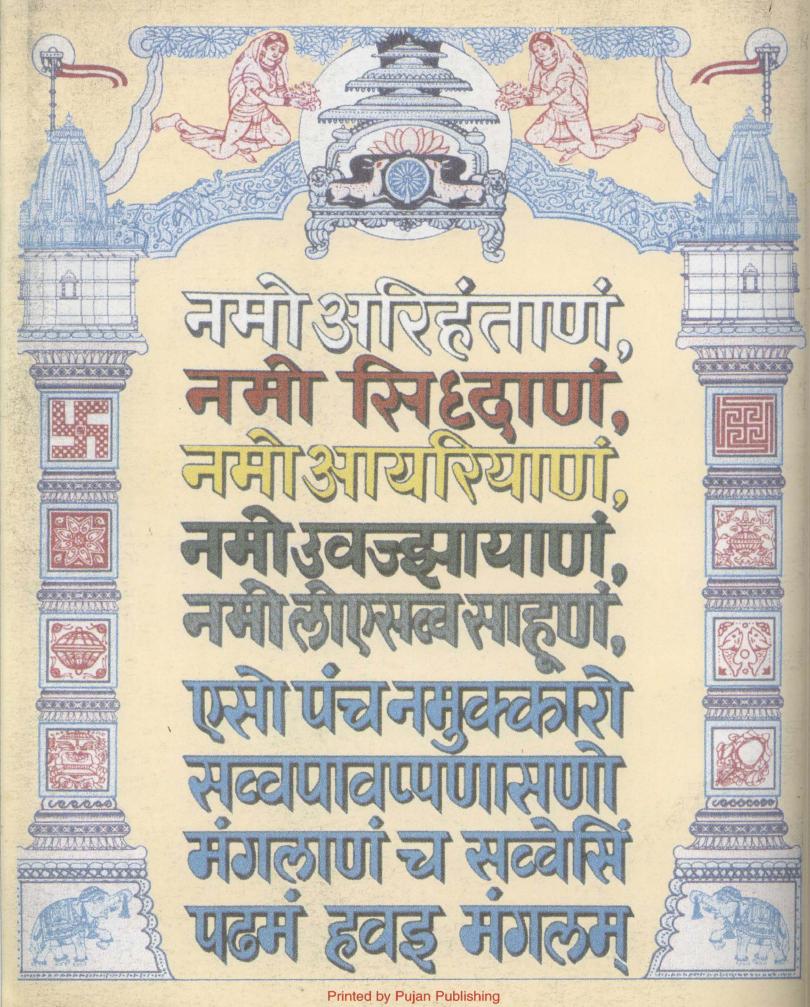
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