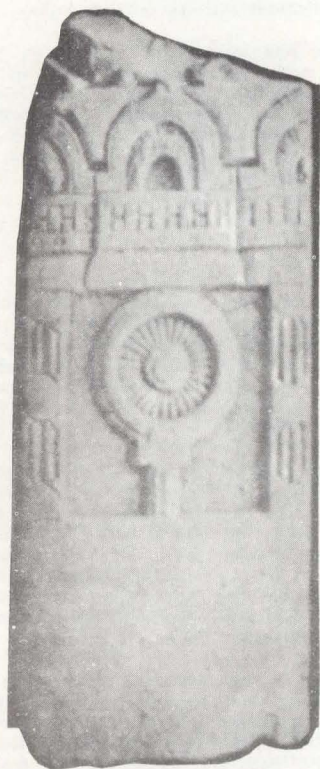


JAIN DIGEST

QUARTERLY NEWS MAGAZINE
Federation of Jain Associations in North America

January 1990 Volume 17 Number 2



Dharma Chakra Motif 50 BC - 100 AD
Vaddamanu Archeological Excavations
Andhra Pradesh, India

Courtesy: Arhat Vacana, Jainological Research Magazine
584 M.G.Road, Indore-452001, India

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JAIN CHAIR AT HARVARD UNIVERSITY, UNITED STATES THE ENDOWMENT OF A PROFESSORSHIP

A Progress Report by Dr Paul L. Kuepferle

Numerous conversations in the past two years with the members of Jain community in India and the USA about establishing an endowed professorship in Jain Studies in an American university have led to the consensus that Harvard University be selected.

Why Endow a Professorship? Why Harvard University?

These two questions are interrelated. An endowed professorship is a symbolic statement of commitment by the Jain community. It lays the foundation for promoting the study of Jain Religion in the West and helps to insure that Jainism receives proper recognition as a World Religion. It is equally important to endow funds for a comprehensive research library and Bibliographer for Jainism within the existing university library. This type of infrastructure of scholarly expertise and materials will enable the professorship to act as a center for Jain intellectual activity outside India.

Harvard was selected as the site due to its outstanding track record in implementing visiting Professorships, and more importantly, Harvard has a unique interdepartmental structure that enables the professorship to be allied to both Indology and Center for the study of World Religions. The latter enables the professor to reach out to broad spectrum of the world's best young minds at the BA level. The goal is not to produce dozens of Ph.D.s in Jainism but to put Jain Religion on the same platform as other world religions and make it accessible to a broad range of non-specialists. It will be possible to make information on Jain Religion available to tomorrow's world. Given these considerations, Harvard seems the best choice.

Description and cost of the Program:

The cost of an endowed Professorship is US\$1,500,000. The Professor's salary is paid from interest earned from the corpus or basic block of money invested by Harvard. This is a large sum of money. But it must be kept in mind that the primary objective of endowing a chair is to ensure that the subject will always be taught. It is literally an anchor for Jain Studies. The cost of establishing a permanent Jainism library will total about US\$750,000 while establishing scholarships to encourage students will cost another US\$500,000.

Why spend this money in the West? Why not spend the same in India? There are three components to the answer. First, most Westerners ask "Why has it taken so long? Chairs endowed by non-Westerns in other eastern religions have existed for a long time. The endowment can be justified simply on the grounds that Jainism deserves a platform on the forum of world religions. However, there are two reasons of Jain self-interest that should make them look to America. Secondly, Jain children in America are the embodiment of challenges that will confront Jainism in India in the future. Thirdly, Jain Studies can tap into the dynamism of western scholarship and technology and create projects beneficial to Jainism in India.

For Jain children growing up in the West, the challenge to understand is urgent. They face problems today that their counterparts in India will experience in the future. Their parents are content with rituals and practices performed whilst they carry little meaning for the children. The children are desperately looking for an anchor for their lives and need to explore the ideas and values of Jain tradition. But their parents are often unable and unwilling to discuss ideas with their children. They live in a world where religious PUNYA far outweighs religious ideas and values. Parents compound the problem further by not providing their children with educational material on Jainism. In the USA, children see that the only time their parents interact with other Jains as Jains is to enter into business negotiations and when arranging marriages. In the process, many children have become cynical towards the very value structure that they

- see inside cover page ...

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for the promotion of
Jain Religion and its gospel
Ahimsa, Peace & Vegetarianism

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Jain Digest
Next Issue coming out
In April 1990

Re. Jain Oshwal Chaityalay on page 19, Jain Digest October 1989, wish to advise that it has errors of facts.

1 - The construction of the Jain Derasar has not even commenced. Shila Nyas is contemplated for sometime in summer of 1990. It will be the 2nd phase of the development of Oshwal center.

2 - The 1st phase i.e. two assembly halls of about 22,000sq.ft is nearly complete at a cost of about \$2 million. The halls will be inaugurated soon.

Rati Shah, President Oshwal Association, UK

Re. Rajen Shah first in US to do the eight on p.5 JD Oct'89 is very disturbing and misleading news. Do you Canadians live in dark? Chicago has a very large Jain Society. Last year Hemali Kishor Shah of Schumburg, IL did an eighth. This year my son Chirag Mahendra Sandesara also did an athai.

How could you print something without verification! You could have contacted your financial contributors of this magazine from Illinois, e.g. Mrs Urmila Talsania or Mr Niranjan Shah, both are very well known in our Jain society and can verify your wrong statement.

In future articles, please verify your statements for the credentials of this great Jain Digest.

Mahendra Sandesara, 400 E Sibley Blvd, Harvey, IL

Note: Thank for your candid comment. Let me assure you I am not verifying all your statements, and equally the news is not fabricated. People volunteer and is the source. Your statement, 'Do you Canadians live in dark' is an affront to anybody. **Editor: S.A. Bhuvanendra Kumar.**

Re. News of Rajen Shah of Saginaw, MI on p.5, I believe there are other youths younger than him has done much earlier. My younger son Shishir Sheth did athai at Chicago in 1981 at the age of 12. Also my elder son Piyush Sheth did it in 1978 at the age of 13 and in 1986 at the age of 22. Both of my sons are in Medical Schools and are expecting to graduate in June 1990 and 1993. You may verify this with Jain Society of Chicago and I request to correct the records if possible.

Natu. D. Sheth, P.E., 1436
Ave, Chicago, IL 60651.

North Kildare

Note: Jain Digest was launched in July 1985, and it was available to provide info. to publish about your son's athai in 1986.

**MAGGIE McCOOL
WOODSTOWN HIGH, TRENTON, NJ
WON'T KILL TO LEARN**

Trenton, NJ. Maggie McCool, 16 year old student at Woodstown High, who steadfastly refused to dissect worms, frogs or a fetal pig in her biology class, won her legal battle last July 25, 1989 against Woodstown-Pilesgrove Regional Board of Education when school officials agreed to honour her religious beliefs and recalculate her failing grades. McCool had charged that the Board violated her freedom of religion by giving her failing grades for refusing to participate in dissection experiments in her 10th grade biology class.

McCool has been a vegetarian for 11 years and likens her beliefs to those of the doctrines of Jain Religion which emphasizes asceticism and reverence for all living beings. Her convictions keep her from wearing leather or wool or drinking milk. She also shuns make up, which is often tested on animals.

McCool's household has been vegetarian since she was a small child and although the rest of the family does not adhere to as strict a system of beliefs, her father, Joseph McCool, said he and the other family members believe in the doctrine of nonviolence - "Ahimsa".

**JAIN COMMUNITY OF BUFFALO, NY CELEBRATES
SEVENTH INTER FAITH PRAYER SERVICE**

Buffalo, NY. Jain Religion, being one of the most ancient world religions, joined to celebrate Inter Faith prayer services on Tuesday, November 21, 1989 at 805 Delaware Avenue, Buffalo, NY 14209. Dr Dhiraj Shah, chairman Jain Community of Buffalo, was on hand to represent Jain Religion at this service.

The Inter Faith is where the seven world religions come together at one place, at one time to give thanks to God through prayers, scriptural readings and music. Dr Shah at the gathering read passages from Dravya Samgraha of Saint Nemichandra Siddhantideva of 11th century and also spoke briefly on the doctrines of Jain Religion.

**LORD PARSHVANATH BIRTHDAY
CELEBRATED AT ST. LOUIS, MO**

St. Louis, MO. Jain Center of greater St. Louis, Missouri organised the birthday celebrations of Lord Parshwanath, the 23rd Tirthankara, who lived and preached the doctrines of Jain Religion in India, 250 years before Lord Mahavira.

The celebrations were held on December 10, 1989. The program began with Nammokkar Mantra and devotional songs in praise of the Lord and His attributes. Special poojas were conducted to coincide with the celebrations.

**CHICAGO JAIN SOCIETY
ELECTS NEW OFFICERS 1989 -1991**

Chicago, IL. At the Bi-annual General Body Meeting of Jain Society of Chicago held on 12 November 1989, the following officers were elected for 1989-1991: Bhupen Shah - President, Uttam Jain - Vice President, Prabodh Vaidya - Secretary, Kishor Shah - Treasurer, Dipak Kapadia - Jt Treasurer, Manu Doshi - Youth & Education, Urmila Talsania - Public Relations, Kirti Shah and Pravin Katwala - Members.

The New Executive took offices on January 1, 1990.

**JAIN NUNS MADHU SMITA AND JAY SMITA
GIVE DISCOURSE AND BHAVANA
AT WASHINGTON DC & CHICAGO IL**

The two Jain nuns, Madhu Smita and Jay Smita from Ahmednagar in Maharashtra, India were invited by Jain Society of Washington DC to deliver discourse and sing Jina stavans from November 28 thru December 3, 1989 at the Jain Chaityalay 1021 Briggs Chaney Road, Silver Spring, MD.

Chicago Jain Society, Illinois organised discourse-bhavana program of the nuns from
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December 4 thru 7, 1989. Daily programs in the evening from 7.30 to 9.30 PM were held and on Saturday, it was held from 3.00 PM to 5.00 PM.

Their tour to Washington DC and Chicago, IL were successful.

**JAIN SAMAJ OF HARRISBURG-YORK-LANCASTER, PA
JOINS JAIN FEDERATION OF NORTH AMERICA
THE THIRTYNINTH MEMBER OF J A I N A**

York, PA. The Jain Community of Harrisburg-York-Lancaster, PA organised under the banner of Jain Samaj has sought membership in the Federation of Jain Associations in North America. Dr Dhiraj Shah of Buffalo, NY responsible for registration and affiliation of the membership to JAINA, had been responsible in encouraging and assisting Jain Samaj of HYL to enlist as member of JAINA.

Jain Samaj of HYL has sent two official directors - Chandrakant Shah and Bakul Doshi, President and Vice President respectively.

Dr Dhiraj Shah welcomes, on behalf of JAINA, Jain Samaj of HYL, PA to the Federation of Jain Associations.

**NORTH TEXAS JAIN SOCIETY
PLANS TO EXTEND ITS BUILDING**

Richardson, TX. The General Body Meeting convened on 19 November 1989 unanimously approved the construction and extension of the temple at the south east corner of the building. The total area of the planned extension calls for 500 sq.ft. The building will have marble flooring and marble sanctum altar for Lord Parshwanath and Lord Mahavir, and Nmokkar Mantra in between.

It is recalled here that Jain Society of North Texas acquired the building and had its Chaityalay not long ago, and the community members are very active in many of its activities.

**JAIN SOCIETY OF WASHINGTON DC
ELECTS OFFICERS FOR 1989-1990**

Silver Spring, MD. During its Annual General Body Meeting on Saturday, December 2, 1989, the outgoing Executive presented various reports on the annual activities, accomplishments and the statement of accounts. Various resolutions related to discussed topics were approved and agreed.

Regarding the total cost of acquiring the building and related renovations, it was reported that about \$100,000 is outstanding as bank loan and it will soon be paid off.

The Executive 1989 was renominated and unanimously elected. Dr Manoj Dharamsi, who spearheaded the work of acquiring and opening of the Jain Chaityalay in the American capital, Washington DC, was reelected President of the Society for 1990.

In addition to five existing members-at-Large, two new members were elected to a total of 7 members.

**PREKSHA MEDITATION
THE JAINA SYSTEM OF MEDITATION**

Preksha Meditation is the aphorism derived from canon **Dasavealiyam**, of Jain Religion. It refers to "**See Thyself**" - Perceive and Realise the Subtle Aspects of Consciousness of Mind. In the tenets propounded by Lord Mahavira, "Perceive and Know" is more than "Think, Contemplate and Know". Because, perception is strictly concerned with the phenomena of the present; it is neither a memory of the past nor an imagination of the future. Whatever is happening at the moment of perception must necessarily be a Reality.

PM is the system of meditation engaging one's mind fully in the perception of subtle internal and innate phenomena of consciousness. This is Jain Meditation, where 'to know and see' characteristics of the consciousness in its

mundane state can be developed.

- Yuvacharya Mahaprajna's
Preksha Meditation: Basic Principles
Jain Vishva Bharati Publications
Ladnun - 341306, RS, India.

CENTANARY CELEBRATIONS OF SAINT KANJISWAMY

One of the most prominent Jain saints of India during the late 1800 and early ninties, was Kanjiswamy, who thoroughly studied the great works of Acharya Kunda Kunda of 486 VS - 44 AD. He was heraled a great scholar on the works and was responsible in popularising those works in the modern times. In Sonegad in Gujrat, Kunda Kunda's works have been carved onto marble at Mahavir Kunkund Jain Parmagam temple.

Saint Kanjiswamy, a Jain monk who enthralled the Jain and non-Jain population of India and as far as east Africa during the middle nineties, is hailed as one who brought dynamism and vibrancy to the Jaina philosophy during his time.

Saint Kanjiswamy was born on April 26 1890 and passed away on kartik vad 7 VS 2037 (1980 AD). In memory of this great sage, Jain Swadhyay Mandhir Trust, Sonegad 364250 - Gujrat, India is celebrating the Centenary celebrations of saint Kanjiswamy from may 07 thru 26 April 1990.



Saint Kanjiswamy

Sonogad is about 50 km from Bhavnagar and 150 km from Rajkot. For details of the centenary celebrations of Kanjiswamy, write to: Dr Pravin Doshi, Modern Clinic, Lakhajiraj Road, Rajkot - 360001 (Tel: 26527), India, or Chiya Investments, 2 Diwanpara Road, Rajkot - 360001, India (Tel: 27961).

BOMMARASA PANDITA JAINA KANNADA SCHOLAR'S BIRTHDAY CELEBRATED

Mysore, KA. S. Bommarasa Pandita, the celebrated Jaina scholar and poet during the Mysore kindom in the last quarter of 18th century, was an outstanding Jaina personality in the field of Kannada literature, and in particular Jain literature. He introduced Jaina epics Yashodhara Charite, Parshvanatha Purana and others in prosaic format along with commentary and translation.

To coincide with Bommarasa Centenary on November 5, 1989, Sanmati Literary Institute organised the event at Jain Brahmin Hostel, Jhansi Laxmibai Road, Chamundi Pura in Mysore city. The program began with Jain pooja at the temple in the morning and at 3.00 PM. the cultural events and lectures were held with a large attendance.

M. c. Ajit Kumar inaguarated the function and Dr C. P. Krishna Kumar, Professor Director of Kannada Studies of the University of Mysore, presided over the function. Bhuvanahalli Padmanabh Sharma, a reputed Kannada Jain author and scholar, released a souvenir in memory of Bommarasa Centenary. T. C. Bramhasuriah, M. C. Padmanabh Sharma, the orientologist, S. N. Krishna Jois, Dr N. S. Taranath and Pandit P. Nagarajagi were the prominent speakers on the occasion.

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MATRIMONIALS MATRIMONIALS ALL JAINS WORLD OVER

* Correspondence invited from Jain parents for their 25 year old daughter, fair, 5'5", vegetarian, U.S. citizen, completing M.D. in 1992. Excellant family. Seeks tall handsome professional ambitious match. Send biodata and returnable photo to: Dr Kewal Jain, 65 Troy-Del-Way, Williamsville, NY 14221, or call (716)634-3015.

* Very handsome, Gujrati Jain professional, permanent resident, MBA, CPA (pursuing), 27, 5'6" invites correspondence from professional and considerate girls. Contact (214)239-6905.

* Gujrati Jain parents invite correspondence for their daughter, 25 years, professional, cultured, vegetarian, educated at top US university. Call (802)425-2555 or write: Post Box 18, North Ferrisburgh, VT 05473.

* Parents invite correspondence for north Indian Jain vegetarian girl 21 years, 5'2" tall, doing B.S. Computer Science at McGill university, Montreal Decent family background. Write to: Pawan Jain, 26 Walnut Road, Dollard Des Ormeaux, Quebec H9B 1J5. Tel: (514)684-9087.

* Respected parents invite correspondence for their handsome son, 24 years, 5'7", BSEE, ME, career oriented, professionally employed. Seek Jain Gujrati cultured, well educated, smart, vegetarian girl. Contact C.L. Mehta, 224 Mica Ct, Bethel Park, PA 15102. Tel: (412)833-5108.

* Jain parents invite correspondence for 25 year, 5'1", beautiful, fair & vegetarian daughter completed B.S. (Physical Therapy). Seeks a young professional match. Please send biodata with photo to: Ravi Jain, 308 NE, 18th street, Washington, IN 47501, or call (812)254-2028.

* Jain parents, well settled in US, invite Correspondence from Gujrati Jain parents of strict vegetarian and under 21 yrs, for their son, 23 yrs, U.S. citizen, Electrical Engg., MBA student. Call (313)689-6758.

* Well established Jain parents invite correspondence for their U.S. born gentle and intelligent daughter, 20 years, 5'3", fair complexion. She is a Jr. in Business at Virginia Tech. Please reply with biodata and photo to Prabhat Jain, 5292 Peregrine Crest, Roanoke, VA 24014. Tel: (703)989-5059.

* Correspondence invited from Jain parents for our daughter, 22 years, 5'3", MBBS (Nagpur), very smart, beautiful and vegetarian. Please reply with biodata to: Dr. Bhagchandra Jain, New Extension Area, Sadar, Nagpur-440001, India.

* Gujrati Jain, professional parents living in USA, vegetarians, seek suitable match, preferably M.D./F.R.C.S., or Ph.D. for their charming, sober, home loving daughter, M.S. (Medical Science), 25 yrs, 5'4". Reply with biodata and returnable photo to: Box No. 71, Emigsville, PA 17318-0071, U.S.A.

* North Indian Jain family invites biodata with photo from 5'8"+, under 29, post-graduates for attractive, vegetarian, Hindi speaking, citizen, cultured daughter, 23 yrs, 5'4", completing MBA May 1990. Write to: 10 Hillcrest Drive, Orinda, CA 94563, or call (415)253-9230.

* Well established Jain parents invite matrimonial correspondence for their handsome, brilliant son, 26, 5'8", currently attending Law College in California. Seek suitable match from well established and respected Jain family. Please send biodata with photo to: P.O.Box 5151, Sunny Hills, Fullerton, CA 92635.

* Jain parents invite correspondence for 24, 5'6", fair handsome vegetarian son completing MD in 1991. Seeks a beautiful, slim and educated match. Send biodata with returnable photo to: V.S. Jain, 221 Siegfried Dr, Williamsville, NY 14221, or call (716)632-2682.

NOTE: There is no prescribed fee for Matrimonial Ads. However, any and all contributions, whatever be, are welcome and much appreciated.



**A Social Survey
CHOOSING A SPOUSE
YOUNG JAIN ADULT MARRIAGES
IN NORTH AMERICA**

**- By S.A.Bhuvanendra Kumar
Mississauga, ON Canada**

The arrival of Jains and their settlement in north America can be traced only upto early nineteen fifties. Their number was a miniscule till early seventies when it grew large and Jain community settlements across the continent in the urban centers were firmly established.

The early Jain settlers grew prosperous and rich; blossomed with bounty and their children were grown into young adults. Some of the young adults had accompanied their parents to the new land and a large number was born in the new land.

Societal developments of Jaina communities in America seem to have centered around the loose configuration of religious practices and performings while social progress has prominently strengthened around the vernacular linguistic nuclei - Hindi, Punjabi, Gujarati and so on. However the disposition the young adults display against the vernacular lingua franca of their parents' views is not necessarily a sign of total rejection but accommodating and redefining it in a living context.

Marriage, arranged or otherwise, for the young Jains in the West, particularly in America, has measured content. Their parent's educational background has provided a psychological score for scholastic excellence, and demonstrated Jaina family values with built-in ethical and moral fibre have provided confidence, composure and self-assurance in life. Still the matter of marriage is debated amongst elders as to predicate the values and the virtues of the marriage of their loved ones.

The young Jains in America seem to hold altered points of view from that of their parents. Often they are contentious and many. Hence this **Survey**.

The survey focuses mainly on the socio-linguistic element of the matrimonial alliance. It will address the question why a constant and continuous thrust has been placed on the linguistic grouping when a matrimonial alliance has been sought between Jain boys and girls. The survey is planned to address: culture conceived by parents versus the young adults, vernacular language element in terms of Indian culture as a single body, what's Jain culture; adoption of it in the West in harmony with, confluence of the two for the best of the two and warranted behavioural as well as ideal attitudes to maintain the sanctity of marriage.

SURVEY QUESTIONNAIRE

Answers may be written brief, separate paper sheet may be used with question numbers. Survey report prepared by Sociologist will appear in Jain Digest.

Send Yours Early

1. Age, education, profession, city and State.
2. Born in north America ?
3. Language spoken at home in addition to English ?
4. Any knowledge or practice of sect or subsect of Jain Religion ?
5. Explain in own words culture and Jain culture.
6. Do your parents concur with you on item 5 ?
7. Do you consider that vernacular language is more important than the homogeneous Jain Fraternity ?
8. Seek parental wisdom and support in matrimony ?
9. Noticeable social changes in parents help or hinder your understanding ability of matrimonial matters and its relationship in the western society ?
10. Do you contribute to parental view that the spouse should speak your language to maintain the culture even though the would be partner is a Jain but speaks different vernacular language ?

Jain Ideas in the Modern World

- Late Prof. A Chakravarti

The most valuable factor in Indian thought is *Ahimsa* or non-violence. Its import is not confined to the religious commandment, "Thou shalt not kill" This injunction is generally understood to be restricted to human society. "Thou shalt not kill" thy fellow human beings. There is no religious significance within that limitation. It is maintained by the law of the State. Its violation will be a crime punished by the State. But the principle of *Ahimsa* in Indian thought is of wider application. It means "Thou shalt not kill or injure any living being." however low it be in the scale of living organisms. Further, its implication is not merely negative. It has a positive foundation. It is based upon universal love. Wherever there is suffering and pain, you must extend your loving hand to remove the pain and to alleviate the misery.

This principle of *Ahimsa* has been the central doctrine of Indian thought from times immemorial. It appears to have been the basis of what is called the Indus Valley Civilization. Even before the period of the Aryan invasion, it was observed by the pre-Aryan Indians as a strict religious principle. *Ahimsa* in this wide application forms the fundamental basis of Jainism, while all other Indian religious systems accept this principle in a limited form, to suit their convenience. It is Jainism alone that emphasizes it in its complete and absolute form, including all the various ethical implications such as abstaining from eating meat and avoiding animal sacrifice in the name of religion.

A more important aspect of the principle of *Ahimsa* than that of non-injury to other living beings is an implication of this principle relating to the self. The strict observance of *Ahimsa* forms the main factor in spiritual development. A person trying to observe this principle must adopt a psychological attitude conducive to its observance. He must rid himself completely of all the gross emotions, such as hatred, anger, etc. He must put himself mentally in the place of the suffering beings. It is only then that he will be able to appreciate fully

the religious and ethical significance of *Ahimsa*. Then only will he be able to realize that this principle far transcends the ordinary moral principle "An eye for an eye, and a tooth for a tooth", It is based upon a much nobler ideal: "Love your enemies"; return good for evil; if they have injured you, do not take revenge but generously pity them, for "they know not what they do."

This religious ideal of *Ahimsa*, revealed to the world by Lord Rishabha, was, as said, the guiding principle of life among the Indians even before the Aryans invaded India and settled here. Though they conquered the land militarily and subdued the people of the conquered country, still they could not escape being influenced by the higher culture and the nobler principle preserved by the people of the land. The Vedic culture which was brought by the Aryans into India was no doubt incompatible with the *Ahimsa* culture which prevailed in the land prior to the Aryan invasion. Still they had to accept this noble principle. Hence we find this influence on later Vedic thought; it was mainly responsible for the Upanishadic development. It teaches man to turn his thought to his own self instead of to the natural forces around him. By this shifting of importance from the external world, he learns to turn his attention upon his inner self, whose spiritual greatness is more powerful than the brute forces of nature. This maybe taken to be the core of Indian thought in general; it was contributed by Jainism from the earliest days of Indian history.

Besides *Ahimsa* there is another point peculiar to Jainism. This is *Tapas or Yoga*, which has a special importance in the Jain religion. The purpose of this discipline is to secure complete control of body and mind. This practice of *Tapas or Yoga*, generally associated with Jain ascetics, is quite different from the bodily *yoga asanas* practised in *Hatha Yoga* by Hindu ascetics. Jainism recognizes only the postures of the body of the person engaged in Yogic contemplation. Standing erect (*kayotsarga*) and quietly sitting while engaged in contemplation; these are the two types of Yogic postures which are generally illustrated by the idols in the temple representing the *Tirthankaras*.

The description of this Yogic contemplation given in the Jain *Yogasastras* clearly brings out the ideal aimed at.

The object is to develop the psychic power and to bring the body entirely under its control. The various sense organs and their activities are amenable to psychic control. The aim is to bring the sensory action under voluntary control and to direct the attention to the inner self. This will give the power to delve deep into the subconscious self, which is the more important part of the individual personality. From such access to the subconscious self, knowledge superior to that perceptible by the senses can be gained through clairvoyance and telepathy. This is corroborated by modern psychic research. Such extra-sensory perception or psychic activity as a result of *Yogic* practice, is called *avadhi jnana* and *manahparyaya jnana*. This was known to the Jain thinkers several centuries ago. This development of soul force is another important characteristic of Jain ethics.

Mahatma Gandhi understood the value of soul force. He made use of this weapon in the freedom struggle and successfully proved its worth. As long as he lived, he had a strong belief in its value for settling international disputes. He fully realized that civilization did not rest merely on an economic foundation. The social structure rests upon the solid foundation of the spiritual welfare of mankind. "Man shall not live by bread alone but by every word of God". Full appreciation of this noble principle will restore the stability and harmony of the world. Indian thinkers in general and the Jains in particular, have the obligation to display their spiritual wealth before the whole world, for the benefit of all.

This principle of *Ahimsa* is practically identical with the Jain *Dharma*. *Dharma* according to Jainism is identical with *Ahimsa Dharma*. This fundamental religious principle includes four other ethical principles which spring from *Ahimsa*. They are *Satya*, *Astheya*, *Brahmacharya* and *Aparigraha*, meaning, respectively, "Thou shalt not speak falsehood," "Thou shalt not steal," "Thou shalt not covet thy neighbour's wife" and "Thou shalt not be greedy for possessions." These four, together with the first, *Ahimsa*, constitute the *Pancha Vratas* (Five Vows) in Jainism. The observance of the four subsidiary vows must be maintained without conflicting with the primary principle of *Ahimsa*. "Thou shalt speak the truth," but if in its practical application it results in cruelty to other living beings, then it becomes

an evil. The third and fourth principles, "Thou shalt not steal" and "Thou shalt not covet thy neighbour's wife" are taken care of by the law of the land and violations of them are severely punished. Hence these two moral principles have no special religious importance.

The fifth vow, relating to *Aparigraha* or limited possession, is really the most important from our point of view. Its observance is emphasized only by Jainism. In other religious systems, whether Indian or non-Indian not so much importance is attached to this. No doubt, Jesus recognized its importance. When a rich young man asked him how he could have eternal life, Jesus told him: "Go and sell that thou hast, and give to the poor" Some Indian religious systems also emphasized the principle of renunciation. It was because of this principle that members of royal families like Mahaveera and Gautama Buddha renounced their princely state and took to asceticism.

But we are not here referring to this ideal of complete renunciation. We are thinking of the principle of *Parigraha* or possession as applied to householders in general. Here it is not called *aparigraha*. It is *Parimita Parigraha*, voluntarily limiting one's own possessions. Each individual, irrespective of his position in society and his occupation, is expected to limit voluntarily his property and wealth. Whatever produce he gets from his land beyond the limit he has fixed, must be placed at the disposal of the whole of society. Whatever income he gets from his business, over and above the limitation imposed by himself, must be utilized for the welfare of the whole of society.

This principle of *Parimita Parigraha*, which is the fifth item of the ethics of the householder, is very important at present. The conflict of ideologies in the modern world, between Capitalism and Communism, which divides the world into two hostile groups, one championed by the U. S. A. and the other by Soviet Russia, is the inevitable consequence of the economic basis of modern culture.

Ending this conflict and paving the way for the world's harmonious progress on the peaceful path, guided by the

higher spiritual light, will be made possible only by the universal acceptance of this principle of *Parimita Parigraha*. Every individual should realize that his life is only partly for himself and mainly for the whole of society. His individual welfare bound up with the general welfare. His individual salvation is conditioned by the salvation of the whole of society.

If the world accepts this ideal, then peace among mankind can be guaranteed. The whole world will be united and happy. There will be no disagreements between nations; no struggles; no wars. The world will then be assured a period of peace and prosperity with the path of understanding open. Then paradise will be regained on earth. This seems to be the goal of modern thought, towards the attainment of which Indian thought, and especially the Jain religion of *Ahimsa*, has to shed its light on the path of human progress.

FORGET

Forget each Kindness that you do
as soon as you have done it;

Forget the praise that comes to you
the moment you won it;

Forget the slander that you hear
before you can repeat it;

Forget each slight, each spit, each sneer,
wherever you meet it.

- A. Valarmati

Courtesy of AKEEF News, Kund Kund Nagar 604502
Tamil Nadu India

JAIN SOCIETY OF NORTH TEXAS PACKED PROGRAMS IN NOVEMBER 1989

Richardson, TX. All the Sundays during November 1989 were packed with varied programs for Jain Society of North Texas, and they attracted quite a large number of members.

November 05 Puja was organised. The following Sunday on 12 November, Jain Youth Meeting was successful. The third Sunday on 19th, General Meeting was held. Jina Stavans, lectures, children class and discussion conducted by Anant Jain and Bijay Banthia featured interesting. Aarti was followed by lunch prepared by Jain volunteer families. On Thanksgiving meeting-Sunday 23rd November, devotional songs and supper were the main events. The last Sunday on November 26th, Snatra Puja was performed in the morning.

THUS LORD MAHAVIRA SAYETH

As the dewdrop that sways on a blade of grass
lasts but a moment, so is life of man.
Gautama, always be watchful !

For the soul which suffers for its carelessness
is whirled about in the universe,
through good and evil karma.
Gautama, always be watchful !

So cast away all attachments,
and be pure as a lotus, or as water in autumn
free from every attachment.
Gautama, always be watchful !

When the body grows old and the hair turns gray,
and all the usual powers decrease,
despondency and disease befall, and the flesh wastes and decays.
Gautama, always be watchful !

S.A.Srimandhar Kumar
Formerly Professor of English
University of Bangalore, India.

MARRIAGE INFORMATION SERVICE
Federation of Jain Associations in NA
9001 Goodluck Road
Lanham, MD 20706, USA
Tel: (301)577-5215

Marriage Information Service - MIS, of the Federation of Jain Associations in North America, invites parents and individuals to send biodata with a recent photograph to M.I.S. - JAINA c/o F.J. Dalal. The information will be published in Jain Digest. Pertinent details are available from F.J. Dalal at the above address. All matrimonials could be sent direct to M.I.S for coordination.

The parents and the interested persons in M.I.S can avail services. The service has just begun and the procedure is being put in place. Hopefully, Jain Digest will publish the procedures to enlist info and to retrieve it from M.I.S in the forth coming issue, possibly in July 1990 edition. Meanwhile, persons interested in the service, can directly contact Mr F.J. Dalal, Chairperson, M.I.S JAINA at the above address.

Opinions and suggestions to make M.I.S operate effectively without much unnecessary and undesirable constituents in the procedure are most welcome. You could express it in the form of writing directly to M.I.S, or through the pages of Jain Digest.

Matrimonial column in Jain Digest will eventually be replaced by M.I.S. This change is supposedly bring new format and more effective in serving the need of the community. However the system might cause some disruption in maintaining the independence of the advertiser(s) both in terms of personal approach and the presentation. The main objective of M.I.S JAINA is to assist the societal need effectively and efficiently.

MARRIAGE INFORMATION SERVICE ADS

Ref. MIS-10 Jain girl, age 30, 5'4", 110 lbs, degree in Microbiology invites correspondence from bachelors speaking Gujrati.

Ref. MIS- 9 Jain boy, age 24, 5'7", 138 lbs, ME in Electrical Engg. invites correspondence from vegetarian graduate girls speaking Gujrati.

Ref. MIS-15 Hindi speaking Jain girl, 5'1", 105 lbs, B.S. in Physical Therapy, employed invites correspondence from graduate boys.

Ref. MIS-16 Gujrati speaking Jain boy, 6'0", 180 lbs, B.S. in Electrical Engg completing M.D. in 1990 invites correspondence from slim graduate girls.

... Matrimonials Continued

* Parents of a Jain youth invites biodata with photographs for 24 yrs, 5'7", 145 lbs, US citizen, handsome son completing MD in June 1990. Seeks suitable match, Jain girl, educated, vegetarian. Please contact: N.D. Sheth, 1436 North Kildare, Chicago, IL 60651. Tel: (312) 489-3813.

WELCOME JAIN DIGEST NEW PATRONS Donation of U\$ 101.00 or Equivalent FOR LIFE SUBSCRIPTION

248. Narendra-Daksha Gandhi
14 Maltese Dr, Fairlawn, NJ 07410

249. Nisha Shah
P.O. Box 18, North Ferrisburg, VT 05473



DR S.N.VAJRANABHIAH
FIRST JAIN FULL PROFESSOR OF MICROBIOLOGY
AGRICULTURAL UNIVERSITY, B'LORE, INDIA

Bangalore, KA. The Jaina community of Karnataka, although a very minority in the province, has been making mega advances in the fields of industrial entrepreneurship, academic scholarship, administrative achievements and social echelon during the past decade in the state. The recent appointment of Dr Vajranabhiah, who is one of the nationally known scientists in Microbiology, is a reflection of the great stride and strength of Jaina community in Karnataka.

Dr Vajranabhiah, a student of Vallabh University and university of Baroda in Gujrat, had been involved in the genetic investigation of better plant yields and academic teaching for the past decade and a half. He has produced many research papers on the subject. His recent appointment as full Professor of Microbiology, Agricultural University of Karnataka, is a testimony to his scholarship, and the lateral recognition of the contribution of Jaina community to the very fabric of the State.

ALL INDIA JAIN JOURNALISTS CONFERENCE DEFERRED DUE TO INDIA'S NATIONAL ELECTIONS

Dholka, GR. The conference of All India Jain Journalists conference, scheduled for November 24 thru 26, 1989, at Kalikund Jain Shrine at Dholka in Ahmedabad district, Gujrat, where 138 Jain news papers and periodicals from throughout India were to gather for the purpose of launching All India Jain Journalists Organisation, was deferred due to the sudden calling of general elections in India during November 1989. Then Prime Minister Rajiv Gandhi was to have inaugurated the conference, and Shreyans Shah, Managing Editor of Gujrat Samachar, had personally met and invited the Prime Minister in Baroda to preside over the function.

The sole objective of launching AIJJO is to advance and promote non-violence, humanity and other doctrines of Jain Religion for the larger benefit of Peace and Prosperity of the Nation.

Rajendra K Sheth, Editor of Gujrat Samachar, New York edition, resident in Ahmedabad telephoned Jain Digest of the deferral of AIJJ Conference and informed that it will be held in the very near future.

The Editor of Jain Digest takes this opportunity to call upon all the Jain news' paper and periodicals people to attend this conference when a new date has been announced. More over you can directly correspond for all information by writing to: Rajendra Kumar Sheth, A - 3 Pushpanjali Society, Paldi, Ahmedabad - 380007 (tel:76421) or Geeta Jain, 12 Heera Bhuvan, V.P. Road, Mulund West, Bombay - 400080.

JAIN PALM-LEAF SCRIPTURES IN TAMIL NADU CATALOUING & PROTECTION WORKS BEGIN

Kundkund Nagar, TN. The majority of indigeneous Jains of Tamil Nadu, India are rural dwellers, and there are numerous Jain villages in north and south Arcot districts, Chengalpattu, Madras and Thanjavur districts. Of about 100 such villages, sixty villages have very ancient Jain Chityalayas. Their population may be placed over 100,000 in Tamil Nadu but the richness of the ancient Jain palm-leaf scriptures possessed by the Tamil Jains is varied and numerous. In order to protect and preserve and possibly bring into publication, Tamil Nadu Jain Shruta Bhandar was launched with the financial support of All India Jain Shrines Trust, Bombay.

The Bhandar is located at Kunda Kunda Nagar, SW of Madras city. So far many scripts have been brought from these villages, and cleaned and oiled with lemon grass oil to protect from insects eating. Further cloth and wood coverings have been equipped with. In each case, leaves were counted along with their contents and dates fixed.

AKHIL BHARATIY ANEKANT PARISHAD A NEW JAIN ORGANISATION LAUNCHED IN DELHI

New Delhi, India. To promote Jain philosophy, to protect and serve Jain Muni Sanghas, conduct research into Agamic scriptures, publications of books on Jainology and to provide much needed support to Jain scholars through recognition and honour, a new Jain organisation, Akhil Bharatiy Anekant Parishad was recently launched in Delhi.

The launching was made under the spiritual direction of Acharya Vidya Sagar. Sri Devendrakirti Bhattarak of Humcha Jain Mutt shall provide direction and leadership to the organisation on the international scene.

Officers of ABAP are: Dharmachand Shastri-President, Soorajmal Shastri, Prabha Patni, Pramila Jain, Sudharmchand Shastri-VicePresidents, Sureshchand Jain of Delhi-Treasurer, Bharat Kala of Bombay-Secretary and Tikamchand Jain of Delhi is the Executive Secretary. Raju Jain is responsible for Public Relations.

The address is: ABAP, Jain Temple, Gulab Vatica, Shaharanpur Road, Ghaziabad, UP, India.

YOUNG JAINS OF KERALA, INDIA NEW OFFICERS ELECTED

Varadur, KR. New officers were elected recently to the Executive Board of Young Jains of Kerala during its Annual Meeting held at Varadur in Wynad district, Kerala state.

The officers are: Chandrapabha-President, Jinachandra-VicePresident, Shambhava Kumar-Secretary and Suvarna Kumar-Treasurer. Members of the Board are: C.V. Prasad, Virendra Kumar, Sumati Prasad, Abhinandan Kumar, Dharanendra, Sukesh and V.J. Suresh. V.V. Jinendra Prasad was elected Trustee of YJK.

Wynad district of Kerala houses dense population of indigeneous Jains of Kerala, and the Jaina community in the region has produced many Jaina personalities known throughout the state in the field of India's freedom struggle, politics, industry, philanthropy and the promotion of Jaina doctrines. Some of the personalities who have left their memorable impressions on Kerala scene are: Anantiah Gownder, Padmaiah Gownder and M.C. Jinachandran.

STAND UNITED AS JAINS ABHOR SECTARIANISM

London, England. Under the auspicious of Navnat Vanik Association, UK, Gurdev Chitrabhanu and Pramoda Chitrabhanu, during their fortnight visit to England, carried the message of Anekantvad to the living reality. Their message was loud and clear, "Stand Unites As Jains, Abhor Sectarianism in all shades and shapes". Murky, crowded and confusing in attitude, understanding and knowledge are no more tolerable and affordable within the greater context of the larger interest of the community as we stand today.

During the felicitation gathering of Gurdev Chitrabhanu in London by Navnat Vanik Association, Sri Chitrabhanu delivered a forceful lecture with a message, "Forget little divisions and stand unite as Jains".

Vinod P. Udani, President of Navnat Vanik Association UK, has expressed his opinion that the visit of Gurdev Chitrabhanu and Pramoda Chitrabhanu has taken a new turn and generated a kind of enthusiasm amongst Jains in England, and such an experience was not felt before.

Gurdev's visit was from August 27 thru September 10, 1989.

SHRUTA SHODHA SAMSTHA RESEARCH INSTITUTE OF PRAKRIT _ APABRAMSH

Indore, MP. In order to promote the development, to study and teach Prakrit and Apabramsh, the ancient and canonical Jain languages, an exclusive Institute, Shruta Shodha Samstha has been established recently in Indore, Madhya Pradesh, India.

Interested individuals and institutions, can obtain further info. by writing to: The Director, S S S, 45 Sitaram Park Colony, Indore, MP, India.

PANCH KALYAN CELEBRATIONS IN METROPOLIS BOMBAY CONSECRATION IN THE NEW TEMPLE

Bombay, MR. A new Jain temple dedicated to Lord Mahavir, the 24th Tirthankara, has been recently completed at Virar West in greater Bombay area.

The celebrations began from November 29 thru December 3, 1989. Thousands of people from in and around and far places attended the celebrations. Jain monk Sri Yogindra Sagar graced the occasion. And Sri Devendrakirti Bhattarak of Humcha Jain Mutt in Karnataka was also present through the celebrations.

HEARD ANY GOOD BOOKS LATELY?

JAIN DIGEST welcomes books, periodical magazines and souvenir publications for review under **HEARD ANY GOOD BOOKS LATELY ?**. Send copies to: Jain Digest, 4665 Moccasin Trail, Mississauga, ON, Canada L4Z2W5. Tel: (416) 890-3368.

DRAVYA SANGRAHA of Saint Nemichandra Siddhantideva of 11th century - edited by Sarat Chandra Ghosal with original text and English translation with commentary. This third edition is published by **Chandraprabha Jain Chaityalay Trust**, 161 Bhuleshwar, Bombay 400002, India. Price Rs.15.

Dravya Sangraha, which comprises of 58 verses, was written by Jain Saint Nemichandra Siddhantideva, who lived in the period of king Bhoj in the 11th C. It is a compendium of all aspects of Jain Religion and philosophy, where Dravya, the substance is the component factor of the universe. This Dravya is further subdivided into Jiva, the living and the Ajiva, the non-living.

The book deals with the doctrine of Jainism and elucidates the gradual stages of the development of soul, from a **Nigoda** to the 14th gunasthana, **Ayogi**, the liberated. The commentary by Bramhadeva on Dravya Sangraha provides scientific description of substance in opposition to the extraneous views of Hinduism and Buddhism.

The book is recommended for students of philosophy, comparative religion and in particular to people who want to explore Dravya, its interrelation to science.

FOODS OF EARTH TASTES OF HEAVEN, the newest vegetarian cook book, by Pramoda Chitrabhanu is a delightful welcome to the vegetarian world's authentic as well delicious recipes from the East. It is printed and published by **Prairie Web Press**, 1322-39th street NW, Fargo, North Dakota 58102, USA. Price \$10.95.

Pramoda's contribution is timely; refreshing and reinventive to vegetarian lifestyle. The book explores exclusive blends of the ancient vegetarian cuisine from Gujrat state, which happened to have had royal decree in 1133 AD, under the direction of legendary Jain Saint Acharya Hemchandra, against animal killings for food or sport.

Foods of Earth Tastes of Heaven gives an extensive explanations on various dishes, main courses, accessories and the desserts. The introduction to the basics, measurements and ingredients, is descriptively simple and yet the stylish presentation provides easy and faster approach for a try on some of the recipes. To discover the rich tastes of vegetarian cuisine, Foods of Earth Tastes of Heaven is understably unpretentious and upstand. *****

KSAMAPANA, by Dr Kumarpal Desai of Ahmedabad, India, is a small booklet dedicated to the loving memory of Bhavanlal Chaturdas Mehta-Champaben Bhavanlal Mehta, the parents of Dr Manilal Mehta of Cypress, California.

The functioning of forgiveness is finely weaved into the very fabric of Jaina living, philosophy and doctrine. Its rational value and essence take a newer and wider dimension during **Paryushan Dashlaxan**, a very important festival prescribed thereof from humanist spiritualism and socio-ethical collectiveness and conscious are examined and explored. Of the canonically prescribed many virtues to examine the self, Ksamapana is ardently practiced during Paryushan Dashlaxan.

The book presents the virtue of forgiveness, its many actions and metaphors. The qualities of inner search, humility, anger, mercy and their related actions and non-actions are evaluated and often underlined in light of the virtue of forgiveness. And some canonical references substantially enrich the subject.

Dr Desai's attempt to write singularly on virtue of forgiveness as explained in the Agamic canons is laudable. However, to the readers in the West, it is monotone in its content with obscure references, poor anecdotes and metaphors. Perhaps too mythical.

The statements Dr Desai makes, "That is the only justification for celebrating Paryushan" on page 8, "In the times of Lord Rishab men were simple and dull" on page 27 and "Sometimes anger lasts for a year. Samvatsari Pratikraman is for this" on page 46 display the depth and the difficulty of an incomprehensive understanding of the subject in question.

For a copy, contact Jaybhikkhu Sahitya Trust, 13-B Chandra Nagar Society, Paldi, Ahmedabad - 380007, India. *****

JAIN JOURNAL, quarterly on Jainology in English, volume XXIV October 1989, is published by Jain Bhavan. The editor is Ganesh Lalwani.

Jain Journal, one of the very few authoritative and intellectual magazines in English and one of the oldest from India, presents original research papers exclusively on Jainology. The issue contains five papers thoroughly researched and well written. Jaina idol, the 16th Tirthankara Shanti at Nyantesvara temple in Sankarpur, Burdwan district, West Bengal, being worshipped presently as Siva, was found in the river-bed of Ajaya by the forefathers of the present Brahmin custodian, is an excellent paper, and it holds clue to the existence of Jain Religion in West Bengal. Apabramsha Literature by Bhayani provides a comprehensive introduction on the subject as well undoubtedly establishes that Apabramsha is the special domain of Jain Religion. S.K.Pal's article on Jaina definition of god in terms of celebrated Jain philosopher Gunaratna in 9th C and later Acharya Jinasena demonstrates the rational and humanistic view of god. Dialectical Sociology in the context of Jainism by Arvind Sharma of McGill university investigates certain Jaina Metaphysics, Syadvada and Ahimsa principles.

Universities in USA and Canada with south Asian Studies and Religious faculties need to subscribe to Jain Journal. It is a must for the study of World Religions. Jaina Libraries everywhere ought to have Jain Journal. For Info: Jain Journal, P-25 Kalakar St, Calcutta - 7, India. *****

ARHAT VACANA volume 1, No. 3 & \$, 1989, a quarterly Research Journal on Jainology in Hindi and English, is published by Kunda Kunda Jnanapith of Indore, India. Prof. Anupum Jain is its editor.

This edition of Arhat Vacana presents: 1 - The Jaina Geography: the Jambudvipa in the modern context, 2 - An Extensive Archeological Excavation research into post Asoka and post Buddhist Jain center in the Krishna River valley of Andhra Pradesh, 3 - Chaturmukh Idol, the rarest from Bhaller village in Faridkot district Punjab, which is dated to circa 10th C AD, and 4 - A rare sculpture of Jaina Sarasvati from Mahore village in Adilabad of Andhra Pradesh, which may be dated to the last quarter of 13th C. Short notes on Dharasiva caves of Osmanabad in Andhra Pradesh provide inscriptions to the effect that Jain ascetics had shelter during winter season and also it shows some light on Acharya Kunda Kunda's date.

The research papers in Hindi are also interesting.

Arhat Vacana is highly recommended for every library in north American Jain Centers/Societies. Life subscription is US\$ 200.00 for overseas or single issue is US\$20.00. Don't miss out. Enquiries at D.S.Kasliwal, Kunda Kunda Jnanapith, 584 M.C.Road, Tukogunj, Indore - 452001, India. *****

- Review by S.A.Bhuvanendra Kumar

MRS PADMAJA PATIL
AWARDED DOCTORATE DEGREE BY SHIVAJI UNIVERSITY

Kolhapur, MR. Annasahib Latte was a dynamic and renowned Prime Minister of the principality of Kolhapur state in pre independent India. He was the chief architect of economic and social order of the state. Equally, he was known for his commitment to cause and welfare of Jaina community not only in Kolhapur state but in the southern tier of Bombay province. A determined leader with dedication, Latte led the Jain community of Bombay province and Mysore kingdom and laid the foundation for the advancement of Jains in the field of education, social and religious reforms.

Mrs Padmaja Patil, a student of Anekant Research Institute at Bahubali Kumbhoj in Maharashtra, chose her doctoral subject, "Annasahib Latte And His Times" at Shivaji University in Kolhapur, Maharashtra, and on successful completion, the doctorate degree to Padmaja was awarded.

This is another successful attempt to write and rewrite Jaina achievements in the very recent history of India. Jain Digest and its editor congratulate Padmaja. *****

might otherwise adopt. They end up belonging to neither the Western world nor to India. This is most unfortunate because they might have become an exciting product of both cultures. While this is tragic on an individual level, it is devastating to the tradition as a whole when the best young minds reject it. This is not a situation that can be solved by sending children to a Jain summer camp or by importing a Muni to preach to them. The resolution lies in demonstrating that Jainism is great enough to openly explore ideas in the forum of world religions.

The chair in Jainism might also take an active role in disseminating knowledge about Jainism to other universities and Jain organisations. The preparation of a basic listing of educational materials about Jainism should include a basic bibliography for teaching about Jainism.

BUDGET

1 - Professorship in Jain Studies	US\$1,500,000	
2 - Jainism Research Library:		
Maintenance & Cataloguing	150,000	
Book Procurement	200,000	
3 - Senior Lecturership	250,000	
4 - Library Purchase Coordinator	50,000	
5 - Library Cataloguer	125,000	
6 - Book Purchases		Rs.700,000
7 - Book Purchasing Trips to India	15,000	Rs.175,000
TOTAL	US\$2,290,000	Rs.875,000

For further information contact:

Dr Paul Kuepferle, TVKC, Box 404, Mendham, NJ 07945. Tel. (201)543-2000, and or
Dr John Cort, Center for Study of World Religions, Harvard University, 42 Francis Avenue, Cambridge, MA 02138. *****

UPADYAY SRI AMAR MUNI 87th BIRTHDAY CELEBRATION

Virayatan, BI. The reverend Jain Saint Sri Amar Muni, distinguished celebree of Virayatan Jain shrine in Bihar, and a much applauded Jain thinker of the times, turned 87 on October 14, 1989.

Virayatan named after the Lord Mahavir, the 24th Jina was built at the ancient Jain shrine of over 500 B.C to espouse the edification of Jaina teaching as well the practice of Jain doctrines. Sri Amar Muni is our most revered saint in recreating and rejuvenation of this ancient Jain shrine, where Lord Mahavir brought the gospel of the Tirthankaras to the World 2530 years ago.

Upadhyay Amar Muni is a contemporary Jain social thinker, a poet and a humanist in all his strides. He has been guiding Virayatan from its inception and his visionary ideals have been transformed into concrete actions by building Bramhi Mandir, schools for the needy and the eye clinic where thousands of patients have had their eye sight corrected and treated at no cost at all. **Happy Birthday to our Saint Sri Amar Muni. *******



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