

JAIN DIGEST

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Vegetarianism & Ahimsa



Mt. Sumeru

Editor In Chief: S. K. Jain

3 Ransom Road
Athens, Ohio 45701

Special Thanks!

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JAINA is grateful for this timely and thoughtful gesture and encouragement in this cause. We hope many such contributions will be forthcoming for future issues.

From the editor...

Jai Jinendra! Having received a number of comments about the April Issue of the *Jain Digest*, I am pleased to say that in general, you have expressed delight regarding the changes made to the digest. While appreciating the new design, two of the letters questioned the numbering of the April issue. However, if we look at the numbering system used for previous issues*, we find that there is no pattern regarding numbers. In general, the usual practice is to have one volume each year with numbers 1, 2, 3, etc., referring, respectively, to the first issue, second issue, third issue, etc. of that particular volume. Thus, I have decided to number this volume as Vol 17, No 3 to keep the continuity. In this spirit, the previous issue should have been numbered Vol 17, No 2.

I urge you to continue sending your comments to assist me in improving the quality of our digest. I would also request all of our readers, in particular the directors of the Jain Centers, both in the US and abroad to send their newsletters and other items of interest such as achievements, awards and honors. Material concerning matrimonial matters should be sent to F.J. Dalal, 9001 Goodluck Rd., Lanham, MD 20704. News for the youth corner is to be sent to Urmila Talsania, 5 Yellow Star Court, Woodridge, IL 60017 and items related to education and library be sent to Premchand Gada, 4410 Fiftieth St., Lubbock, TX 79414.

We request that all articles submitted to be typed if possible. Good quality, preferably black-and-white, non-returnable photos may also be sent for possible publication.

Surender. K. Jain
Editor-In-Chief

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This issue has been made possible by the cooperation of many individuals on the executive advisory board. My special thanks are to JAINA President Dr. Sulekh Jain, to Sam Mc Coy, Assistant Manager Alden I.S.L., Ohio University, and to Nisha Jain, Software Engineer, Mead Data Central, Dayton, for their invaluable help in editing, style, and production.

News And Announcements

6th Biennial JAINA CONVENTION

The Jain Center of Northern California cordially invites you to attend the 6th Biennial Convention of Federation of Jain Associations in North America (JAINA), Thursday - Saturday, July 4 - 6, 1991 in the San Francisco Bay Area, California, U.S.A. The convention will celebrate the 10th anniversary of JAINA.

Various dignitaries, Jain monks, scholars, young Jains and prominent Jains from around the world are expected to attend this historical event.

The convention will feature many programs, sessions, panel discussions, art/book exhibition and presentations relating to all aspects of Jainism with special emphasis on young Jains.

The San Francisco Bay Area is laden with many points of interest. Among its famous attractions are: Golden Gate Bridge/Park, Lombard Street, Carmel by the Sea, Muir Woods, Silicon Valley, Stanford and Berkeley University.

More information on the exact details of the program will be published later. If you have any questions or comments, please feel free to contact the following address, telephone or FAX numbers.

JAIN CENTER OF NORTHERN CALIFORNIA
3143 Fremont Blvd.

Fremont, CA 94555 or Prem Jain (415) 770-0503; Pravin Turakhia (415) 794-9700; Navin Dedhia (408) 629-1723 or contact by FAX (415) 659-8042.□



JAINA & JAIN CENTER OF ST. LOUIS SUMMER CAMP, 1990

As mentioned in the April 1990 issue of *Jain Digest*, a 2 1/2 day JAINA and Jain Center of St. Louis Summer Camp for Jain youths is being held from July 6 - 8, 1990 in St. Louis, MO. At the time of this issue before going to press, more than 50 youths, ages 10 and above, from the Midwest (Detroit, Toronto, Chicago, Cincinnati, Dayton, St. Louis and other cities) had already registered. Details of this summer camp will be published in the next issue.

JAINA thanks the St. Louis Jain Center and its following members for their untiring efforts in making this camp possible: Kirit & Leena Shah, Suresh & Indira Shah, Rajeev Shah, Deepak & Milan Kapadia, Prabha & Jayshree Sheth, Kanti & Urmi Gandhi, Satish & Premalata Nayak, Shailesh & Kalpana Shah, and Ramesh & Bharti Shah.□



JAIN CENTERS ELECT NEW OFFICERS

The Jain Center of Cincinnati and Dayton has elected a new executive committee for 1990-1991. Members are: President - Rajnikant Shah; Vice President - Vinod Jain; Secretary - Rajendra Mehta; Joint Secretary - Harshad Shah; Treasurer - Chandu Shah; Planning Advisor - Praful Shah.

The Houston Jain Society elected new executive committee officers for the year 1990-1991. Members are: President - Naresh Shah; Vice President - Suresh Choksi; Secretary - Kokila Shah; Treasurer - Kishor Doshi.□

India Abroad RECOGNIZES JAIN COMMUNITY

The April 6, 1990 issue of *India Abroad* devoted three full pages about the Jain community. It is heartening that several distinguished writers and journalists like Nupur Jain, Ajit Jain, Tarun Basu, and Arthur Pais contributed to the special section of *India Abroad*. The articles included Delhi's three-story hospital for birds, the chair in Jainology at Harvard University, development of Jainism in North America, Jain census, and some comments on Jainism by Indu Jain of the University of Delhi. Dr. L.M. Singhvi (eminent jurist), Akashay Kumar Jain (journalist), J.K. Jain (surgeon, M.P. and industrialist), Air Marshal P.K. Jain, Dr. Sulekh Jain (President of JAINA Federation), Dr. Harish Jain (President IMJM) and others.

Editor's Note: We would like to express our whole-hearted thanks to Sahu Rajiv P. Jain (Delhi) for organizing the meeting of JAINA Federation members and India Abroad correspondents. His interest and tireless efforts in serving the Jain community is appreciated.□



33rd ICANAS TO BE HELD

The 33rd International Congress of Asian and North African Studies will be held in Toronto, Canada, August 19-25, 1990. Well over 1800 responses have been received. The ICANAS was formally known as the International Congress of Orientalists from 1873 to 1980 and continues its scope of the whole of Asia and North African cultures. This scope provides a valuable occasion for comparative, cross-regional and interdisciplinary initiatives.

The general theme of the 33rd Congress, "Contacts between Cultures," encourages the examination of interactions between different regional traditions within Asia as well as between the Orient and the West.

Dr. Lalit Shah of Ahmedabad is organizing the sessions on Jainism. According to him, there will be about 10-12 papers to be presented on Jainism in this conference. This is indeed the first time papers on Jainism will be presented by several scholars. Dr. Shaw is presently in the US and can be contacted at (714) 730-5425.□



JAIN SCHOLARS VISIT N.A.

We have an unprecedented number of well-known Jain scholars visiting us in North America this year.

- *1. Samanis Madhurprajna & Bhavitprajna
Dates: August 8 to October 28, 1990.
Places: West Coast area Jain Centers and Cincinnati and Dayton for Paryushana.
2. Samanis Smit Prajna & Akshayprajna
Dates: August 25 & 26, 1990, and September 1991.
Places: New York and East Coast area.
3. Shri Charukeerti Bhattarak of Moodbidri
Dates: July 30 to November 15, 1990.
Places: Open.

4. Acharya Chandnashriji, Sadhvi Shubhamji & Miss Mangalam Kothari
 Dates: July 15 to September 30, 1990.
 Places: New York, New Jersey, Boston, Chicago, Cincinnati, St. Louis, Houston, Dallas, New Orleans.
- *5. Dr. Bhagachandra Jain (from Nagpur)
 Dates: August 28 to end of September, 1990.
 Places: Open.
- *6. Mr. S.L. Gandhi (from Jaipur)
 Dates: August 16 to end of September, 1990.
 Places: Open.
- *7. Dr. Nand Lal Jain (from Rewa)
 Dates: August 1 to end of September, 1990.
 Places: Open.
- * will participate in ALL WORLD RELIGION (AWR) conference in San Francisco, August 16-18, 1990
 In addition, during August 1990, six Jain scholars are also expected to attend International Conference of Asian and North African Studies held in Toronto, Canada. □



JAIN CHAITALYA INAUGURATED IN ILLINOIS

A Jain Chaitalya (temple) was inaugurated on May 15, 1990 at 1086, 7th St., Rochelle, IL. Idols of the Trithankaras Adinath, Parashnath and Mahavira have been installed in the temple. For more information, contact Kranti K. Jain at (815) 562-6960. □



Dr. Sirish Shah Wins Award

Dr. Sirish Shah, a distinguished Jain scholar of the Jain Hindu Cultural Centre, Alberta, Canada, is the youngest recipient of the Albrite & Wilson Americas Award for his distinguished contribution in chemical engineering at the University of Alberta, the second largest university in Canada.

Dr. Shah was born in Nairobi, Kenya, and he received his BSc in control engineering from Leeds University in 1971, an MSc in automatic control from the University of Manchester Institute of Science & Technology in 1972 and a Ph.D. in process control (chemical engineering) from the University of Alberta in 1976. After graduation, he joined Esso Chemicals in Sarnia as a computer applications engineer. Since 1978, he has been with the University of Alberta, where he is currently professor of chemical engineering. During the 1985-86 academic year, he held a visiting SERC fellowship at the Department of Engineering Science, Oxford University and he was appointed a visiting fellowship of Balliol College, Oxford.

Dr. Shah has published extensively and has organized symposia in his area of expertise. He was chosen by the United Nations Industrial Development Organization (UNIDO) to act as a consultant on computer applications in the chemical industries. He has organized several sessions on process control at national CSChE meetings. He is a highly-regarded teacher and in 1986 he received an "Engineering Undergraduate teaching Award" from the student-staff committee at the University of Alberta. □

Brief Report of the JAINA Executive Committee Meeting at Detroit

by S. Naik
 Secretary JAINA Federation

The JAINA executive committee meeting was held on Saturday, April 21, 1990 in Detroit. The following executive committee members were in attendance: Sulekh Jain, Manhar Sheth, Niranjana Shah, Prem Jain, T. J. Salgia, S. A. B. Kumar and Satish Nayak. In addition, there were over twenty members from Detroit and Cincinnati Jain Centers who took an active part in the discussion.

Items discussed include:

1. The minutes of the Cincinnati - August 1989 were read and approved.
2. Sulekh Jain gave his President's Report about JAINA'S involvement in many projects.
3. Treasure's report was read by Sulekh Jain on behalf of Mahendra Dosi who could not be at this meeting.
4. JAINA Library: Sulekh Jain read a report on behalf of Prem Gada about the library project.
5. Constitution Committee: Manhar Sheth distributed a copy of proposed changes to the Constitution. Dr. T. Salgia proposed that the Constitution Committee should work on the amendments to the articles and by-laws to incorporate the same. After much debate, Manhar Sheth agreed to discuss the matter with the committee.
6. JAIN DIGEST: It was moved that Dr. Surender K. Jain be approved as new editor of the Jain Digest. The approval was unanimous. The Executive Committee recognized and acknowledged the contribution made by the former editor-in-chief, S. A. B. Kumar and his wife, for nurturing the digest in its infancy to a well read and respected Jain magazine in many parts of the world. It was noted that Jain Digest has a circulation of 5,200 and is sent free of cost to almost all Jain families in the U.S.A. and Canada.

7. New member of the Federation: The Jain Center of Harrisburg York & Lancaster, PA applied for membership in the JAINA Federation. Their application was approved unanimously. Welcome to the JAINA family.

8. 1991 - Biennial Convention: The Jain Center of Northern California's invitation to host the 1991 Biennial Convention was overwhelmingly accepted and conveyed to Prem Jain. The convention is scheduled for July 4-6, 1991. Several other items related to Jain Chair at Harvard and a visiting scholar program were also discussed. □



Jain Society Appeals For Alumni

The Jain Society of Long Island is sending an appeal to Mahavira Jain Vidhyalaya graduates to provide the following information to their president, Shri Naresh Shah, 15 Seventh Ave., Garden City Park, NY 11040: Your and Spouse's name, Address, Telephone No., Children's names with years of birth, City, and last year in MJV. □





Children Singing Aarti-Mangal Divo at Westland Michigan

☆☆ Jains All Over North America ☆☆ Celebrate Mahavir Jayanti

Mahavir was the 24th and last Tirthankar of Jains. He was born more than 2,500 years ago, in a small town in North India. His father's name was Siddhartha and his mother's name was Trishla. Mahavir was a prince but he left his royal household, gave up his worldly possessions and became a monk at the age of 30. He spent the next twelve and one-half years in training to conquer his feelings of desires. He did this by spending long periods in silence and deep thought on the meaning of life and the soul and by giving up normal pleasures and comforts. He went without food for long periods of his life. He carefully avoided harming or annoying other people and any living creatures. He took nothing that did not belong to him and he always told the truth. As a result, he gained greater knowledge and wisdom than anyone else in the world. This infinite knowledge is called *Kevalgyan*.

He organized the Jain community into monks and nuns; and ordinary men and women. He taught them the rules of conduct which he learned himself above all non-violence.

He spent the next thirty years traveling on foot around the country talking to the people and teaching them the way to permanent happiness. When he was 72, in 527 B.C., he achieved *Moksha*.

Mahavir's teachings are written in books called *Agams*. Agams are ancient, sacred books containing descriptions of the Jain religion, rules of conduct, Jain geography, astronomy, mathematics, hymns and even good stories.

A number of Jain Centers in North America celebrated Mahavir Jayanti in April 1990.

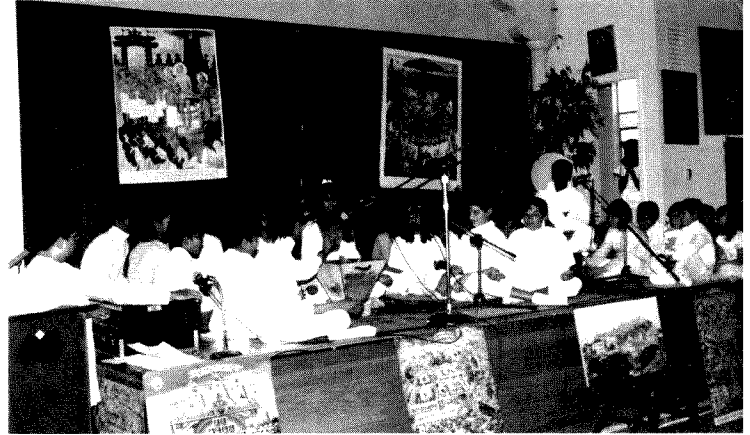
The Jain Center of Northern California celebrated Mahavir Jayanti on April 8. Snatra Pooja was performed by Mr. Natubhai and Mrs. Ranjanben Shah. Aarati, Mangal Deevo and Shanti Kalash followed the Pooja. Group singing and devotional songs were lead by Pravin Turakhia, a slide show on Bhagwan Mahavir Swami's life by Prem Jain and a Swamivatsalya dinner followed the program.

The Hindu Society of Alberta held it's Mahavir Jayanti celebration on April 7 and 8 with several Pujas, devotional songs and priti bhojan.

The Jain Society of Greater Detroit celebrated Mahavir Jayanti on April 7. The program was sponsored by Arvindbhai and Jayaben Shah of Troy, Michigan and Shrikumar and Mayurikaben Poddar of Lansing, Michigan. The program

started with Snatra Puja followed by Aarti, Mangal Divo, Shanti Kalash and dinner. Mrs. Jayaben Koradia was honored by president Sharad Shah for her recent tapascharya of Maas-Khaman.

The Jain Center of Cincinnati and Dayton held its Mahavir Jayanti Celebration at the Ankur Gujarati Samaj Hall in Cincinnati on April 29. There was an informative lecture by Kim Skoog, professor of Philosophy and Religion at Maryland State University, Frostburg. He spoke on the evolution of religion and emphasized the practicality of Jain rituals compared to other religions. There also was a Gurba done by several Cincinnati youth members and Monica Jhaveri performed a unique religious dance.



Mahavir Jayanti Celebration at the Jain Center of Northern California

The Jain Center of Greater St. Louis celebrated Mahavir Jayanti on March 31 and April 1 with Shri Yogeesh Muni, an experienced Yogi and teacher.

The Jain Center of Southern California sponsored its two day celebration on June 30 and July 1. The Jain Center of America and the Jain Society of Rochester held their celebrations on April 22.

The Jain Society of Metropolitan Washington held its celebration on April 7. Over 250 people attended.

The Jain Society of Rochester celebrated Mahavir Jayanti on April 22. □



Jain Sangh Holds Pratishtha Mahaotsav

The Jain Sangh, Inc. of Tri-State New Jersey, Pennsylvania, and Delaware had a celebration of Pratishtha Mahaotsav at their temple in Pennsarken, New Jersey on May 28. The three day program started with Snatra Puja and Bhavna on May 26, with a full-day program on May 27 which included lectures by several Dharamgurus. JAINA was represented by Naresh Shah, F.J. Dalal, Manoj Dharamsi, and Sanat Jhaveri. Many others were also present from all over the U.S. Swamivatsalya was attended by about 2,200 people. An excellent, cultural program was presented with the cooperation of area Jain organizations and was narrated by Seema Shah and Dhiren Shah, coordinated by Mahesh Shah and Hansa Shah. □

Jain Doctor Hands Out Clothing To Riverdale Needy

For the fifth successive year, Dr. Navin Shah, chairman of the surgery department at the Leland Memorial Hospital in Riverdale, Md., distributed clothing to the homeless at the shelter run by the Community for Creative Non-Violence.

Shah's personal involvement to help the need was greatly appreciated. □



Jain Society of Metropolitan Washington Holds Two Camps

The Jain Society of Metropolitan Washington has conducted two different camps. The first was a day camp held June 15 through June 18 with Dr. Hukamchandji Bharill, a very well-known and respected Jain Scholar from Jaipur, India. Dr. Bharill has been conducting the camp for the past 5 years at the Jain Center.

The second camp, for both adults and children, was held June 30 through July 4 at Mount Saint Mary's College Campus in Maryland. At presstime, H.H. Keertichandra Vijayji and Jinchandra Vijayji (Bandhu Triputi) were scheduled to be present at the adult camp. The adult camp was a Jain yoga camp where eight steps of Ashtang yoga were explained.

H.H. Amarendra Muniji and Yogeesh Muniji were scheduled to be present at the children's camp which included lectures on Jain principles along with yoga and meditation sessions. □



SIDDHACHALAM WILL HOLD ANNUAL YOGA CAMP

The Siddhachalam, N.J. will be conducting their annual Arhum Yoga Family Camp July 8 through July 14, 1990. The week is devoted to sharing, growing and learning for the entire family. The camp is designed to provide the participants with 7 days of physical and spiritual relaxation.

During the week, both children and adults will learn about the science of sound, nonviolence within themselves and society, vegetarianism, karma and reincarnation, hath yoga and breathing practices, Jain philosophy, chanting and meditation. All teachings will be practical and theoretical in nature.

The Siddhachalam will also be holding a camp at Niagra Falls (IMJM), August 5 through August 11. □

Veeryatan Ashram

The Veeraytan Ashram orated by Acharya Chandnashriji is located on 33 acres of land in Rajgiri, Bihar, India. It is in the state of Bihar where Lord Mahavira spent his life-time.

Begun in 1973, it has now become an important ashram for the followers of Jainism.

The ashram has 100 permanent residents and 70 guest houses. More than 30,000 eye operations have been done over there free of charge. Recently, a huge library was added which hopefully will encourage research to find new answers to our contemporary problems. □



The following families send their congratulations with best compliments and wishes to the Jain Center of Northern California for its selection to host the 6th JAINA Convention in July 1991

- 1) Girish and Datta Shah
Nivisha, Munjal and Bhavin
(Campbell, California)
- 2) Arun and Jaya Bhimani
Seema and Meeneesh
(Piedmont, California)
- 3) Your Realtor: Century 21 Champion
Suresh and Shobha Vora
Sheetal and Neal
(San Jose, California)
Phone (408) 997-9899
- 4) Skybird Travel and Tours, Inc.
Pravin & Lina Turakhia
Minang and Chintan
(Fremont, California)
Phone (415) 794-9700

Paid Advertisement

New

Column

A new column is being started with this issue. A live debate is encouraged to seek responses on either side of the issue. Your suggestions on topics are most welcome. In days to come, responses to suggested issues will be presented to the readers.

Topic: The role of the second generation in Jain organizations.

Letters To The Editor

Jain Digest invites reader's views, discussion and feedback on any items of concern, for the Jain community or to start a discussion/debate on some topic or subject which has relevance to the Jain community. Please feel free to write to the editor.

Note: The editor reserves the right to honor any letters he feels appropriate for the *Jain Digest*. If necessary, letters will be edited with caution to provide space for needed articles and announcements. □

Editor, *Jain Digest*

I have been a regular reader of the *Jain Digest* but this time with your efforts, you have really done wonderful and pleasant changes to the style, quality and printing of our digest.

I was very much impressed and delighted to see such a beautiful and informative digest of our religion. Your methods of dividing the digest into five sections is very good and gives the reader a clear picture of the contents of the digest.

Kindly accept my heartiest congratulations for your work as editor-in-chief. Please keep it up. I wish and pray Paramkrupaln Parmatma's blessings be showered on you and all the members of the Executive Advisory Board. Jai Jinendra,

Harakhchand Gala
8910 S. Wilmot Rd.
Tucson, AZ

Editor, Jainism and Relativity

It is well known that relativity of observation, thinking and expression are the basis of Jain theology called Syadvada or Anekantavada. Jainism acknowledges the existence of two independent existences called *Jiva* (soul) and *Pudgala* (matter). In Einstein's Relativity, these have to be identified as spacetime continuum and mass, whereby the continuum nature of space-time makes it to be a non-material nature as against "mass" which can only be associated with something having a material nature. Since in Jain theology Pudgala has no consciousness, and Jiva is characterized by consciousness, it has to be understood that spacetime continuum has to be identified with consciousness, especially because of its non-material identification.

An interesting aspect of Jain theology is to look upon time as a kind of matter which is understood to exist in 5 forms called *dravyas*. From the recently developed field of transcommunication, it has been confirmed that time has a material nature consisting of particles and experienced in higher levels of consciousness. In Jain theology, knowledge is gained in 5 stages with the 5th and final stage of consciousness being *Kevalagyan* or the experience of non-duality. In Einstein's relativity, the state of duality is expressed by spacetime continuum on one side and man on the other.

One of the results of my own investigations connects gravitation with electromagnetism (reported at an international congress for free-energy in October 1989 in Switzerland) and shows the speed of electromagnetism to be a non-constant. In other words, the idea of spacetime continuum has been modified to include man. This would mean that space, man and time are

three faces of the one and same reality or *Kevala* . Hence, Jiva and Pudgala are not two independent existences but two forms of one Existence. This is experienced as Kevalagyan or the Brahman consciousness of Hinduism.

Dr. V. Malavalli
6078 Neu Isenburg 2
Schonbornring 16, West Germany.

Calendar of Events

July 4 - Discourses on Jainism. Huber Park Field House, Glenview, IL.

July 5 & 6- Discourses on Jainism. Residence of Niranjana and Lata Shah, Des Plaines, IL.

July 7 - Yoga and meditation session. Jain Society of Metropolitan Washington.

July 8 - Speech in Gujrati by H. H. Bandhu Triputi at the Jain Society of Metropolitan Washington.

July 8 to 14 - Arhum Family Camp. Siddhachalam. 65 Mud Pond Rd., Blairstown, NJ 07825 (Route 85 W, Exit 12).

July 14 & 15 - Program with H. H. Gurudev Shree Chitrabhanu at the Jain Society of Metroplitan Washington.

July 15 - Religious Class at the Jain Society of Metropolitan Chicago.

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August 10 - Bhavna and youth discussion. Jain Society of Metropolitan Washington.

August 17 to 24 - Paryushan Parva with H. H. Amarendra Muniji, Jain Society of Metropolitan Washington.

August 17 to 25 - Paryushan ceremonies, Jain Society of Detroit, Northwest Unitarian Church.

August 18 to 26 - Paryushana Maha Parva, Jain Center of Northern California.

August 24 - Samvatsari Pratikraman. Jain Society of Metropolitan Washington.

August 25 & 26 - Panch Teertha bus trip to temples in NJ and NY. Jain Society of Metropolitan Washington.

August 19 to 25 - ICANA Conference, Toronto, Canada. Several scholars are expected to participate. For more information, contact Lalit C. Shah of Jain International, presently visiting the US, at (714) 730-5425 or JAINA President at (513) 777-1554.

INDIA PILGRIMAGE TOUR - November 1990. For information, please contact the Jain Meditation International Center, 244 Ansonia Station, New York, NY 10023-9998; (212) 362-6483.

Federation of Jain
Associations In
North America
JAINA



A Report Card

by Sulekh C. Jain, President

I take this opportunity to report to the entire Jain community in North America about JAINA and its past and current activities, and thus start a dialogue to seek wider feedback and participation.

What is JAINA? JAINA is a U.S. Tax Exempt religious organization. It is a federation of nearly all Jain associations in North America (U.S.A. and Canada), and thus represents the entire Jain community. Being an umbrella of associations, its aim is to provide a forum to foster fellowship and unity among various Jain communities and also to take up religious causes and issues that will benefit its member organizations.

Membership With the foresight of a few dynamic leaders of the Jain community, JAINA was started in 1981. With a founding membership of just four associations, today JAINA has grown to 40. There are several associations that are not yet members of JAINA, and we are continually striving to have them become members of JAINA.

Jain Digest The news magazine of JAINA to report news and activities of JAINA and the Jain community was started in 1985. Its style, format, quality and content as well as circulation has been improving and increasing. Indications are that it is already serving a very important role. About 5,500 copies are mailed to homes in the US, Canada, Europe, Africa, India, Japan, Singapore, Hong Kong, Bangkok and other nations. If your friends or relatives are not yet on our mailing list, please let us know.

Ahimsa Movie JAINA, along with others, was instrumental in the production of a one hour documentary on Jainism. This was shown in the US on PBS public TV. If you missed it or would like to buy a copy of this video, please let us know. Similarly, there are other videos on Jainism available, notably the *Frontiers of Peace* which won many international awards.

JAINA Award In 1989, in order to recognize an outstanding Jain individual in North America, JAINA instituted the JAINA AWARD. Dr. Duli Chand Jain, editor of *The Jain Study Circular* was the first recipient of this award. This award is conferred every two years at the JAINA convention.

JAINA Convention Since its founding in 1981, JAINA has held 5 biennial conventions in Los Angeles, New York, Detroit, Chicago and Toronto. The next, 6th, convention will be held in San Francisco, July 4, 5 & 6, 1991. These conventions in North America have become a unique gathering of monks, scholars, artists, youths and many members of Jain and non-Jain com-

munities from North America, Europe, Asia and India.

JAINA Libraries Availability of good, high quality and non-sectarian literature in North America has now been made possible by the establishment of two JAINA libraries. One is in Lubbock, Texas and another is in Toronto, Canada. These two libraries now house several thousand volumes (the biggest collection in North America) on Jainism in several languages like English, Hindi, and Gujarati, and in hundreds of subjects. All of you are invited to use these facilities.

Youth Activities Over the years, JAINA has organized several youth seminars and symposiums. How JAINA and the Jain community address the needs and aspirations of the youth who are growing in two cultures is of utmost importance. Some youth leaders have been identified in North America, youth forums and youth groups have started functioning in many Jain centers and soon, we hope, a national organization, "Young Jains of America," will become a reality.

The JAINA Summer Camp JAINA encourages religious summer camps for youth as well as adults. The first such regional summer camp jointly sponsored by JAINA and the Jain Center of St. Louis will be held from July 6 to July 8, 1990. We will strive to organize more camps throughout North America. Other member organizations such as IMJM, Canada, Siddhachalam and several Jain centers have been conducting such camps for many years.

Marriage Information Service To meet this important need of the Jain community, JAINA provides the following services: (a) Free matrimonial ads in the *Jain Digest*; (b) Computerized data bank referrals of eligible boys and girls. I urge you to make use of these services.

Education JAINA has been devoting attention to have well written, easy to understand, non-sectarian literature on Jainism made available in English. Several projects are in progress. Details of these will be published in the *Jain Digest* in the future.

Jain Holy Book Translation JAINA has been working with Jain organizations in UK, India and Duke of Edinburgh's Sacred Literature Trust to have several Jain Holy Scriptures (e.g., Tattvartha Sutra) translated into English and made available to libraries and others throughout the world.

Chair on Jainology at Harvard University The past two issues of the *Jain Digest*, several daily papers in India, and *India Abroad* have devoted space to this issue. Some activities are underway. This project needs active participation and cooperation of the entire world Jain Community. With will and unity of purpose, it is possible. We will report on the progress in future issues.

JAINA Visiting Scholar Program For several years, JAINA has been sponsoring and coordinating the visits of Jain scholars, monks, Bhattarakas, artists, etc. to the US and Canada. This year, too, we have a busy slate. Some guideline also have been prepared. We will continue to refine this program to meet the needs of the community.

Youth Exchange Program Some planning is in progress to organize youth exchange activities between North America, Europe and India. A contingent of youth from the UK is expected to visit the US and Canada in 1991. We hope this activity expands in the near future.

JAINA and Jain Community in News Media You probably have read the April 6, 1990 issue of *India Abroad*. They devoted about 3 1/2 full pages to Jains and the current issues. We

worked very diligently with *India Abroad* to bring this special supplement (first time in North America) just before Mahavir Jayanti. Again, we will continue efforts in this direction.

Contacts/Relationship with Jains in Other Countries Through personal contacts, visits, *Jain Digest*, letters and phone calls, we are continuously developing relationships with Jains and Jain organizations in the UK, Germany, India, Singapore and Japan. This is a very worthwhile activity. We cannot remain in isolation as all Jains have a co-destiny together.

Video Tapes on Jain Rituals Some activities are now under-way to have short video tapes prepared on Jain rituals and philosophy. Let us see how much progress we can make in this direction.

JAINA Constitution Amendment A dynamic and forward moving organization such as JAINA needs to amend its constitution to meet the changing demands and needs. We have already taken steps in that direction.

JAINA: A Broadbased Organization More and more individuals and member organizations are coming forward to participate. This is a very healthy sign.

Summary I have attempted to report some of the major activities of JAINA in a brief manner. Many individuals and past and present leaders of JAINA and its member organizations have contributed to this progress. There is a lot that needs to be done. Progress of these and many other projects will be regularly published in the *Jain Digest*.

An Appeal I on behalf of JAINA appeal to all of you to come forward and participate. JAINA is all of us, you and me. We need to hear from you. Also, volunteers for several projects are needed, particularly for the Chair of Jainology at Harvard, Jain book publishing, video, youth programs and exchanges. We are anxious to hear from you.

Presently, you may write to me or contact JAINA Executive Committee members. □



Jainism: An Overview

The term Jain means the victor, or the conqueror of the bondage of the ailments and life and comes from the word "jina." Jainism is one of the oldest religions in the world. The supreme purpose of Jainism is the realization of the highest perfection of the nature of man, free from all kinds of pain or bondage.

While there are about 10 million adherents to the Jain religion in India today, and 400,000 abroad, Jainism is not a simple religion. It does not consist of just ceremony and ritual, but is, indeed, a science, a collection of techniques to know the Self. Many of the traditions and rituals which abide in this faith can be understood to possess a deep yogic significance.

A religion of the perfect man believes that:

1) Every effect has a cause; 2) it emphasizes an equal kindness towards all life; 3) it is par excellence a religion of love and kindness.

It embraces the ancient techniques and philosophies handed down by the jinas, who are known as Arihantas or Tirthankaras. These are the main prophets in the Jain faith numbering 24. This lineage can be traced back to prehistoric times. Lord Mahavir was the most recent prophet (circa 500 B.C.), and Lord Parswanath was his predecessor.

Jain philosophy in its ultimate analysis is simplicity itself. Theory propounded in Jainism still holds good and provides better understanding for today's problems. One marvels how Jain Tirthankaras and Monks wrote about the Pudgala theory (atoms and energy), theory of Lesya (lasers? invisible auras?) and how minutely they have worked out the logic of observation, judgement and determination of the facts in MAYA and SYADVAD.

The ultimate goal of life of all living beings is the liberation of the Soul (Moksha). The Soul possesses nine qualities in all of which conscientiousness or Chetna is the chief quality. Souls (living being) are also classified according to the number of sense organs they possess. Man possesses five senses along with the mind. The lower animals progressively scale down from five to one sense organ. The soul strives for perfection continuously; there being no higher power than that of the Soul. The entire scientific and material progress of the world is but an infinitesimally small expression of the latent power of the Soul. The next most important concept of the Jains is that of Karma and Karmic matter.

As regards Karma, Jainism holds that every effect has a cause. It is the general energy of the Soul which is the cause of its attachment with matter and its subsequent defilement. It is the link of unions between the Soul and the body. Connected with the doctrine of Karma, are the doctrines of reincarnation and transmigration. There is no short cut to life's perfection, the law of Karma being inexorable.

Jains believe in the theory of reincarnation, the cycle of birth and death. The ultimate objective is to attain perfect liberation of the soul from this cycle of birth and death. Jainism believes that the soul in its pristine glory is omniscient, blissful, has right knowledge, right vision and right conduct; has everlasting life, free from the cycle of birth and death.

Any idea of Divine Grace or forgiveness is, according to Jainism, only an oversimplification of the problems of sin, suffering and redemption. Since the primary duty of man is the evolution and perfection of his soul as well as his fellow creatures, the principle of Ahimsa is the cardinal principle of Jainism. There is no conflict recognized between the true interest of the individual and humanity. It can not be denied that these rules (the line of vows of non-violence, truth, honesty, chastity and non-possession) are not without great social value.

The Knowledge and recitation of the Navkar Mantra, Jainism's basic and sacred hymn, is most important and a must for every Jain. It does not say, "We bow to Lord Mahavir," but it says, "We bow to the liberated souls, to the spiritual leaders, to the teachers and monks." It preaches total surrender without reservation. Jainism is, therefore, a positive and secular religion. It is not against any religion and believes in establishing harmony in the whole universe. A Jain's duty is to see that this universality is not lost.

It has already been said that the message of Jainism is for all humanity. Its love extends not only to humanity but to all living creatures. The spirit of Jainism should have a great message for the world today torn with growing hostility and uncontrolled violence. □



Matrimonials

Editor's Note: Please send matrimonial material, preferably on the prescribed form, with a \$15 check payable to MIS as a registration fee to F. J. Dalal, 9001 Gooluck Road, Lanham, MD 20706 (phone: (301) 577-5215). Responses should be addressed to Mr. Dalal along with the appropriate MIS reference number.



Gujarati speaking Jain, age 26, 5'2", beautiful bright girl architect, invites correspondence from well settled professionals. Write to Ratilal V. Vora, 3801 Wheatlands, Sylvania, OH, 43560. Phone: (419) 841-3872 or (415) 697-0229.

Jain Kutchi sister invites matrimonial correspondence for her charming 28 year old college graduate divorced sister from well settled graduate boys. Contact in the evenings and weekends: (708) 695-0935.

Jain parents invite correspondence with photo for very attractive, outgoing, cultured, Hindi speaking, vegetarian, 5'4", 23 year old daughter with MBA and strong Indian values from post graduate professionals over 5'8", below 29 years old. Write: 10 Hillcrest Drive, Orinda, CA 94563 or call (415) 253-9230.

Correspondence invited for 27 year old brother, MD, doing residency, 5'10" from vegetarian Gujarati Jain girls, educated with strong family values. Send photo and biodata to Dr. K Tolia, 4304 Coppercliff Court, Bloomfield Hills, MI 48013.

Match sought for 25 year old Gujarati Jain engineer working in San Diego, from educated cultured girl from Gujarati family. Call (717) 678-7971.

Gujarati Jain uncle invites correspondence from beautiful, educated, slim, tall girls from well-to-do families for his well settled US citizen nephew from Los Angeles. He is handsome, 34, 5'8", 155 lbs, vegetarian, no habits, issueless innocent divorcee, MS mechanical engineer and businessman. Contact Rasik Shah with full details at (714) 495-8285 till 9 pm (PST).

Rajas Thani Jain parents invite correspondence with photo and biodata for 21 year old intelligent and beautiful daughter with strong Indian values, vegetarian, US citizen, studying towards her BS in English. Write to P. Jain, 212 Eddy Street, Suite 202, Michigan City, Indiana, 46360 or phone (219) 872-8832.

Jain parents invite matrimonial correspondence for their vegetarian professional daughter who has first class honors degree in civil engineering and will complete her chartered accountancy exams in Dec. 1990. She was educated in England and is currently residing there. She is 25, 5'4", and 144 lbs. Looking for a professional good looking vegetarian having a modern outlook on life, from UK or USA. Please send biodata and returnable photo to Mr. Kapashi, 11 Lindsay Drive, Ken-

ton, Harrow, Middlesex, HA3 OTA, UK.

Jain parents invite a well employed Gujarati vegetarian match for their daughter, 32, 5'3", 118 lbs, nuclear medical technologist working for a hospital. MIS#: 5.

Gujarati parents from Wisconsin invite correspondence from a Medico/CPA/Engineer for their vegetarian daughter, MD (June '90), 5'4", 115 lbs, born January 1966. MIS#: 6.

A vegetarian Gujarati chemistry graduate, 5'11", 175 lbs, born October 1967, is looking for a graduate girl. MIS#: 8.

Gujarati girl from a highly professional family, 5'4", 118 lbs, born August 1965, BS in speech pathology, seeks a vegetarian settled professional. MIS#: 11.

A Gujarati commerce graduate girl, born September 1963, 5'1", 115 lbs seeks a Gujarati speaking partner. MIS#: 14.

A Gujarati arts graduate girl, born October 1960, 5'3", 94 lbs, seeks a Gujarati match. MIS#: 22.

A highly placed 5'7", 155 lbs, MBA, Gujarati vegetarian, born October 1963 seeks a Gujarati vegetarian girl. MIS#: 23.

A Gujarati Jain youth activist girl, 5'3", 110 lbs, born July 1967, degree in Computer Science and Economics, seeks a graduate vegetarian partner. MIS#: 24.

Gujarati Jain CPA working with renowned CPA firm, 5'5", 130 lbs, born November 1966 is looking for a Jain vegetarian professional girl. MIS#: 25.

Matrimonial correspondence invited for settled male Gujarati Jain, 27, 5'7", PhD (Pharmacy), from educated vegetarian Gujarati girls. Contact Dr. Chetan D. Lathia, 91 Buckingham Court, NY, 10970. Phone: (914) 362-0328. MIS#: 26.

Gujarati Jain male, B. Com (1986), vegetarian, 5'10", 163 lbs, born May 1966 invites correspondence from suitable girls. MIS#: 28.

Gujarati vegetarian Jain male from New York, B. Com, 5'5", 145 lbs, born December 1952, is looking for a suitable match. MIS#: 29.

Well settled and educated Gujarati Jain parents seek match from US raised Gujarati boy for their pretty daughter raised in the USA from childhood, 5'5", 110 lbs., born November 1966, vegetarian, graduating Dec. 90 in Computer Science. Call (602) 931-0471. MIS#: 2.

Gujarati Jain professional, well settled vegetarian, US citizen, age 27, 5'6", invites correspondence from Gujarati Jain educated girls with returnable photo and biodata. MIS#: 3.

Jain male MD (1989), doing Residency at Indiana University, 5'7", 160 lbs, Born February 1964 is looking for a qualified vegetarian Gujarati girl. MIS#: 7.

Youth Column

JAIN YOUTH FORUM ANNOUNCED

Bhupen Shah, president of the Jain Society of Metropolitan Chicago announces the forming of a Jain youth forum under the auspices of the Jain Society of Metropolitan Chicago consisting of young adults between the ages of 10 and 19. The youth forum will be led by young Jains ages 13 to 19, and is designed to give them the opportunity to learn leadership and responsibility and to plan activities as well as get to know each other. "Jains", says Shah, "ages 10 to 19, are invited to join the forum and we are looking forward to its being a worthwhile experience."□

Matrimonials Continued

Kutchi Jain girl, B.E. (Electrical Engineering), MS in Computer Engineering, 5'5", 142 lbs, from NY state, born September 1962, welcomes responses from professional vegetarian Jains. MIS#: 30.

B. Com and Law from Bombay, working for a well known international company in NY, 5'3", 115 lbs, born February 1960, household trained invites responses from settled vegetarian Gujarati Jains. MIS#: 31.

MIT, BS in Math and Physics girl, 5', 100 lbs, born May 1964, working in software field, looking for a professional vegetarian preferably a Gujarati Jain, brought up in the USA. MIS#: 32.

Gujarati Jain vegetarian boy, 5'8", 140 lbs, born February 1966, BS in Computer Science, originally from Dar-es-Salaam, Tanzania, is looking for a suitable girl. MIS#: 34.

Jain family, residing in Rajasthan, invites correspondence with photo and bio-data for their daughter. She has a BSc, MA (Eng Lit), Diploma in Computer Science, 5'2", 21 years old, charming, sharp features, strong Indian values, and vegetarian. Parents visiting USA. Call (614) 592-1660.

Corespondance invited from Gujarati Jain parents for girl from Gujarati Jain family, Ahmedabad. 22 years old, 5'3", cultured, charming, fair complexion. Please contact Dhuru Shah, 42-45 Judge St. #2B, Elmhurst, NY 11373 or telephone (718) 478-2621.

Gujarati Jain boy, 26 years old, 5'7". Has finished his Ph.D. in Chemistry. For more information, call Mr. Dhirajlal at (619) 352-7451.

Correspondance invited from educated Gujarati girl for my 25 year old, 5'8", Jain vegetarian nephew. Has M.S. in engineering. Send photograph to S. Ghelani, P.O. Box 834, Missouri City, TX 77459 or telephone (713) 438-6197.

Reference about suitable match for Vinay Kothari, Accountant, son of Vijender Kothari. Contact Prem Jain at (417) 770-0503.

Youth Corner

by Urmila Talsania

The Jain Society of Chicago celebrated Mahavir Jayanti on April 8, 1990 and presented a musical play, *Nem-Rajul* with great success in which about 50 people participated with an attendance of 900. Most of the participants were young Jains.

The Jain society created a youth forum for young Jains. Youth leaders are Neha Shah, Chirag Sandesara, Shishir Udani, Bobby Kapadia and Hemali Shah.

For the first time, the Jain society arranged a fun fair which included food and games. This was independently managed by the youths.

A yoga camp was held at Williams Bay. Munishri Kirtichanda Vijayji explained the theory and practical aspect of yoga and meditation. Separate yoga classes for youths were conducted in English by Balbhadra.□



Parent's Role For Jainism

Amar Salgia, Quincity IL

(Son of Dr. & Mrs. T. J. Salgia)

Living in the West, whether or not you were born here, have you ever felt in any way inferior to the lighter-skinned Christian majority we find here? Even if you have never felt this way, it is very probable that you have tried to hide all traces of your Eastern culture when face to face with your light-skinned peers. Why do we have to feel that we must show to those who are born and raised here that we are "just like them"? It is because we Jains, who were born and raised in the West, have never had anything to be proud of and have no real sense of uniqueness.

We have organizations all over this continent which supposedly exist to teach the youth about Jainism. But all I see is a crowd of Indians muttering some vague hymns together, and dropping rice and bananas into a metal plate. And our leadership is horrible. Most leaders of such cultural organizations do not care about their own community. Most are just lazy people who only care for themselves and their politics. Parents go to community get-togethers just to socialize. With such factors, the Jain youth remain ignorant.

The adults in the Jain community should be role models, but we get nothing from them except bad influence. If parents show us that they don't care, then how can we possibly have positive influences? The point of this discussion is that our adults are not giving us what human beings need to be able to accept themselves — a feeling of uniqueness and of equality with those around them.

The feelings come from a silent pride one has in what he is. We are Jains by birth, but we don't know the first thing about what being a Jain is, and we don't understand the system of Jainism. It really is a shame because hardly anyone knows that we have so much to be proud of. True Jains are the gentlest, most compassionate people on earth. We belong to a system that teaches its followers to think and reason objectively, not just blindly follow the words of a prophet. We have never fought a war, or cruelly forced others to accept our religion.

Parents have the duty to create, if not reinforce, that feeling of pride in their children. Children need to feel that they are a

whole person, not someone who should mimic the doings of others just to fit in. Within the community, we need a hundred times more unity than we now have. Look at the Jews. They are so united that they would do almost anything to secure their faith and to help other Jews do the same. Their unity is a good example for us who are still struggling to unite people who don't really want unity but personal gain. This must stop, or else your great-grandchildren will curse this generation for its uncaring attitude stemming from ignorance. Teach your children their roots and their religion for their benefit. The rewards of such efforts will surprise you.□



A Play About Nem Rajul

All the Jain Centers celebrate Mahavir Jayanti by performing some puja. The Jain Society of Metropolitan Chicago presented a dance drama on *Nem Rajul*, April 8, 1990. It's English translation by Uttam K. Jain is printed in part below and the second half will be printed in the next issue.

The immortal, true-story of love and marriage that ended up into an ascetic life for the prince Nemkumar and the princess Rajul is very inspirational, even today.

Prince Nemkumar is a younger brother of Maharaja Krishna of Dwarika. Though always deep into his own soul searching and averse to the joys of worldly possessions and materialistic life, including the idea of marriage, Nemkumar is forced by his parents and other relatives into agreeing to marry. This is a matter of joy and celebration for his relatives and the people of Dwarika.

The day for the wedding has been fixed. Joyful music is heard everywhere. The upcoming wedding of Nem with Rajul is the talk of the town. Streets are lavishly decorated for the grand occasion. And...the day comes!

On this wedding day, thousands of men and women, all dressed in colorful clothes, exotic costumes and ornaments, join the wedding procession. In real life, there were elephants, horses, chariots, etc. to enhance the grand occasion.

And there it arrives, as the pinnacle of that magnificent procession, the chariot of Nemkumar. Maharaja Krishna of Dwarika leads the bridegroom's procession.

The exuberance of the people is ever prevalent and felt very strongly in the atmosphere of joy, music, singing and melodies, and street dancing.

Every heart in the procession is totally overtaken and fueled by the power of the glory of the pleasing and dignified personality of Nemkumar.

With all of its splendor, this magnificent procession of the bride-groom, Nemkumar, is inching towards the palace of Maharaja Ugrasen, the father of the princess bride, Rajul.

The exuberance of the people at the bride's palace is of no lesser degree than that at the bridegroom's procession. Last minute preparations are finally coming to an end. Every soul is prepared to receive and welcome the bride-groom's party.

The princess bride, Rajul, gifted with heavenly beauty, elegance and gracefulness, is surrounded by her girlfriends who must finish decorating the bride.

With emotion and dreams, Rajul's anxiety to encounter the bridegroom and her would-be husband is at its peak. Her mental situation is beyond one's description.

Vegetarianism

by Steve Jain, Athens, OH

(Son of Dr. and Mrs. S. K. Jain)

Vegetarianism is one of the many fundamental principles of Jainism. True and loyal Jains are pure vegetarians. We should not be afraid to admit our ways just because we fear others will look down upon us. We should be proud and stand up to these people.

We recognize ourselves as vegetarians to aid our belief of "ahimsa," but do we really stop ourselves from eating foods that have been made indirectly or directly through the harm of animals?

Dairy products are prime examples of foods widely accepted as edible for Jains. The truth is that so many sacred cows are put through a great amount of unnecessary pain. Cows have been injected with many artificial hormones to stimulate milk production. I agree that dairy products are vital for maintaining healthy lives, but we should try to speak out if not stop the consumption of products, such as dairy products, that are edible for Jains but are actually hurting the animal they come from.



Young Jains In America

by Seema Singhvi, Springboro OH

(Daughter of Dr. & Mrs. Surender Singhvi)

As young Jains raised in America, it is our duty to acquire as much knowledge as possible about the Jain religion. We have a responsibility not only to ourselves, but also to the future Jains of America.

Being the small group that we are, Jains have to make a special effort to develop a center for prayers and meetings. We must utilize our houses or rent halls to conduct our monthly pujas, all of which take time and dedication. We must take the initiative in order for our principle and beliefs to be spread across North America. Having been descended from the first Indian generation, it is our responsibility to ensure that the proper knowledge of religion and culture is taught to the future Jains of America.

As a young child, my parents requested that I attend all monthly Jain meetings and encouraged me to write essays each year. Of course, at that age, I would have rather played with my friends. Nevertheless, I went to the meetings half-heartedly. Today, however, I can appreciate all of their efforts. I understand that they had a parental obligation to fulfill, i.e., teach their children the Jain religion and Indian culture. At 21, though my parents do not force me to attend monthly functions and write essays, I do them with enthusiasm and eagerness. Today, I am proud and confident of my knowledge of basic Jainism and am eager to continue my Jain education.

I know that one day it will be my responsibility to educate my children. Since future generations should not be deprived of their Indian heritage, parental guidance is *strongly* needed. I hope today's generation can teach the Jain religion to future generations.

Editor's Note: Seema recently got married to Sunil Jain of Chicago. Our heartiest congratulations and best wishes to the newly married couple.

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Answer to Navkar Mantra Puzzle

Library And Education

From Dr. Premchand Gada

It is my pleasure to let you know that some people would have already started borrowing books from the JAINA Library. I would like to encourage more people to do so. We have over 4,000 books with 264 topics in English, 509 topics in Gujarati and 120 topics in Hindi.

Books are classified in Jain Sootras (Tatvagyan), Jain literature; Jain paintings, art and architecture; children's education; Jain stories; adult education; Jain songs; etc.

We have taken the project to send selected books to all Jain Centers. The book, Jainism: The Path of Purity and Peace, has been sent as a test project to all centers. Persons wishing to donate books to all centers or any center may contact JAINA Library. This is one of the best activities we can do for our fellow Dharmabandhus.

Please send any suggestions you may have to improve our ability to serve our community.□



Progress On Translation of Jain Scriptures Into English and Jain Declaration On Nature

A joint meeting was held in Bombay on April 28, 1990 between the representatives of the Jain leaders in India, Oshwal and Navnat Vanik Association of the United Kingdom and International Sacred Literature Trust. It was agreed that a Jain Sacred Literature Trust be set up in India under the umbrella of Bhagwan Mahavir Memorial Samiti. A similar structure will be established abroad by Jains residing overseas. A coordinating committee of three persons was formed. They are Prof. Padmanabh Jaini, University of California, Berkeley (U.S.A), Dr. Kumarpal Desai, India, and Nemu Chandaria, U.K. The representatives at the meeting in Bombay further

agreed to undertake translation of *The Tatvarth Sutra* in the first volume of the Jain Scriptures.

Jain Declaration On Nature of about 2000 words is being prepared and it is hoped that it will be ready for presentation to the Duke of Edinburgh at a formal ceremony at Buckingham Palace in October of this year. It will include philosophical, cosmological, ethical and ecological principals and preceptions. It will underline environmental concern in Jain tradition.□



Book Review

THE SCIENTIFIC FOUNDATION OF JAINISM by K.V. Mardia, Motilal Banarsidas Publishers, Delhi, India

In *The Scientific Foundations of Jainism* Professor Mardia attempts to elucidate the point that Jainism is a science with religion. It brings together his attempts in a unified way. Four axioms are constructed which highlight the foundation of Jainism. For example, axiom 1 states that "The soul exists with karmic matter and it longs to be purified." The four axioms focus on the essence rather than on detail. After a very brief introduction to Jainism, the author introduces the Axioms and discusses their theoretical and applied aspects and their plausibility in a modern context. It gives Jaina logic together with present trends in scientific thinking and indicates how Jainism and modern science are related. The book includes a bibliography, glossary and an index. Wherever possible, a sharper scientific pictorial representation has been given, and very few original terms are used in the text so that the flow of the arguments is not hampered.

Professor Mardia is a very distinguished scholar. He is a statistician, and is also a devoted Jain. Thus, he is particularly well-qualified to approach the task of rendering the basic principles, philosophy and ethics of Jainism in the terms of modern science.□



Rajshri Pictures Presents "Jain Mahotsav" Video Cassette

Film World's well-known organization Rajshri Pictures are now offering their unique video cassette "Jain Mahotsav" dedicated to the memory of late Smt. Shanta Devi (wife of Shri Tarachand Barjatya). It is a compilation of eleven short Jain documentary films shot in 35mm Eastman color by famous cinematographers Rajan Kinagi, Sunil Sharma and Rajen Kothari of award winning films.

Included in this video cassette of 21/2 hours are 11 documentary films, nine of which are embellished with a popular Jain Bhajan by the well known music director Ravindra Jain.

The Jain Mahotsav video cassettes are made on Japanese tape, presented in a plastic box with an attractive cover and listed at Rs 251. They are available from all branch offices of Rajshri Pictures Pvt. Ltd. Worli Bombay, India, or contact JAINA.□

Can You Find 24 Jain Tirthankar's Names From This Matrix?

1	VRISHABHDEV	C	G	D	V	H	N	K	Y	H	V	D	G	M	F	W	T	N	E	L	K	S	A	X	V
2	AJITNATH	S	U	P	A	R	S	H	V	A	N	A	T	H	D	F	J	B	R	G	C	D	W	E	M
3	SAMBHAVNATH	G	D	H	B	W	H	T	A	N	L	A	M	I	V	D	H	J	G	H	D	S	D	B	B
4	ABHINANDANSWAMI	U	F	W	D	B	T	A	F	H	K	F	Y	N	G	G	S	S	D	H	D	H	V	V	M
5	SUMATINATH	Q	A	G	H	T	A	N	A	M	R	A	H	D	F	S	N	G	J	T	B	I	N	Y	V
6	PADMAPRABHU	K	C	H	D	G	L	I	G	N	C	K	H	D	H	C	M	E	I	A	V	T	N	J	D
7	SUPARSHVANATH	R	S	T	N	H	T	M	S	H	A	N	T	I	N	A	T	H	H	N	O	A	F	G	M
8	CHANDRAPRABHU	J	Q	A	F	M	F	U	H	G	O	T	P	B	G	J	K	S	D	I	O	L	U	V	H
9	PUSHPADANTA	L	U	N	C	H	A	N	R	A	P	R	A	B	H	U	I	D	H	L	E	N	X	X	S
10	SHITALNATH	D	T	V	I	H	J	G	E	J	E	A	D	H	D	R	A	D	N	L	R	A	G	C	D
11	SHREYANSNATH	B	I	A	R	F	I	F	Y	J	F	J	D	F	V	E	S	N	H	A	Y	T	L	D	Q
12	VASUPUJYASWAMI	U	M	H	E	W	T	J	A	P	H	L	J	M	O	D	E	B	F	M	P	H	M	T	S
13	VIMALNATH	F	A	B	H	I	N	A	N	D	A	N	S	W	A	M	I	K	H	H	I	D	F	U	C
14	ANANTNATH	N	W	M	V	S	A	V	S	R	V	U	Y	B	I	P	K	T	L	T	L	G	D	I	M
15	DHARMANATH	O	S	A	E	L	T	G	N	C	M	H	G	N	Y	U	R	G	N	A	D	W	F	G	N
16	SHANTINATH	G	A	S	R	H	H	A	A	A	H	D	A	V	R	S	M	A	E	N	D	R	X	K	K
17	KUNTHUNATH	S	Y	R	U	B	T	D	T	F	K	T	G	B	F	H	G	B	B	U	U	U	M	P	M
18	ARNATH	W	J	D	F	H	C	I	H	X	H	X	D	D	N	P	K	N	H	H	E	O	B	J	C
19	MALLINATH	H	U	Y	M	U	N	I	S	U	V	R	A	T	N	A	T	H	F	T	U	G	C	G	B
20	MUNISUVRATNATH	M	P	E	R	A	C	K	H	L	F	X	M	B	X	D	B	B	V	N	T	M	R	D	X
21	NUMINATH	S	U	F	T	G	B	H	C	H	T	A	N	T	N	A	N	A	B	U	D	D	Y	S	D
22	NEMINATH	H	S	H	R	D	F	F	D	N	L	H	D	B	B	N	D	V	B	K	V	J	R	P	D
23	PARSHVANATH	E	A	R	O	J	P	A	R	S	H	V	A	N	A	T	H	D	H	B	B	D	H	G	F
24	MAHAVIRSWAMI	N	V	S	F	B	K	I	F	N	J	F	S	I	M	A	W	S	R	I	V	A	H	A	M

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In April and July, 1990, we published 5,500 copies. This number has been continuously growing as Jain families come to know of it and request to be put on our mailing list.

As the quality and quantity is improving, so is the cost. Now it is costing over \$3,000 per issue or more than \$12,000 per year.

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Cover Story - Vegetarianism & Ahimsa

World peace can be achieved by practising ahimsa or non-violence, which is the fundamental doctrine of all religions of the world. Non-violence implies universal love and universal brotherhood of man.

This doctrine has attracted the attention of the entire globe due to its successful application of liberating India from the fetters of foreign domination by the father of Nation, Mahatma Gandhi. These remarks of Mahatma Gandhi are illuminating. "If anybody has developed the doctrine of non-violence it was Lord Mahavira, but the modern society does not follow the Lord properly."

Non-violence or religion of ahimsa means love of humanity. Love is like an understanding which grows brighter, carving upon many truths, and love looks not with the eyes, but with the mind. Almost all religions of the world accept the superiority and majesty of this noble doctrine as a panacea for exterminating the ills of the world.

"Non-violence is the law of our species and violence is the law of the brute," Gandhi said. "Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction derived by the ingenuity of man." Ahimsa is the right, royal road to peace and prosperity in the present world.

Acharya Gunabhadra's reasoning is very sound when he says, "Every living being has such a deep pit of worldly desires, that all objects in the world amount to a particle for it. What and how much, then, can we get? Useless is the desire of sense gratification." It implies that one should not be too much of body-minded but should try to think of the kingdom of heaven within. The Prophet of peace, Mahavira, taught us that ahimsa and truth will bestow genuine peace and happiness. Any nation in this nuclear and space age sincerely desiring for peace and harmony, should devote some time for introspection and contemplation upon the real nature of the self. Due to misconception we devote all our attention to the dead and non-sentient matter as the be-all and end-all of our life.

At this point I should like to stress again that the price for the real peace and harmony is a life of universal brotherhood and mercy. Peace can never be purchased by compromise with evil or surrender to it. The message of ahimsa is that miseries evolve out of violence or Himsa. The higher the type of non-injury the greater the peace enjoyed. Peace is not manufactured in an ordnance factory, or by piling up atomic weapons, or by accumulating wealth and power, but by constructive dialogue within oneself and amongst nations. Any nation desiring to achieve peace should eradicate the blemishes that deprave the soul. Peace is essential for the existence of the state and the individual and for the creation of a better society.

There is an imminent threat of nuclear war, and so we are expected to act quickly to prevent it and spread the message of the Religion of Ahimsa and a synoptic vision of life. When I emphasize the role of religion in the maintenance of peace, it does not mean that religion has any kind of monopoly on peace. The problem of peace in contemporary situation is closely related to the tensions existing between and among nations on various issues and therefore the degree of peace

which we are able to achieve would be proportionate to the degree of the relaxation of tension in the international affairs and it is here we make a specific contribution from a spiritual standpoint. We should try to develop a spirit of global humanism based on a fusion of and a collaboration between religion and humanism so that religion can provide the necessary philosophical and spiritual foundation for peace. Under the banner of ahimsa, there is no discrimination between man and man, between one race and another, because it advocates all living beings should be treated as deserving our equal love. In such a religion of peace, there is no scope for rivalry or antagonism.□

Editor's Note: This article is a reprint of World Peace through None-Violence (Ahimsa) by Pujya Swami Charukeerthiji of Shravan Bel Gola, Asian Jain Conference, Singapore, March 1990.



Explaining Vegetarianism To Your Child

By Rosemary O'Brien

Most children who are vegetarian from birth or very young, are following their parent's beliefs. Although, I believe, children naturally have a sensitivity for animals, and a compassion for suffering, it would be uncommon for a small child to declare vegetarianism as his way of life within a meat-eating family. As our young people are becoming more widely read, and animal rights literature is widely distributed, there are more cases of young boys and girls and teenagers making judgements and becoming vegetarians. However, most of the vegetarian children now are within vegetarian family, which seems like the ideal place for them to be. It is necessary to explain to these children exactly what it means to be a vegetarian and why you are following these beliefs, especially as these children grow old enough to experience that the rest of society is doing something different.

As a teacher, I see that children like to know what they are doing and why they are doing it. As many vegetarians as there are, there are different ideas and ways of seeing things. If I had my own children, this might be how I would explain vegetarianism to them.

Animals have the right to live a happy and free life in the place that Nature has given them in our world. Some animals are meant to run free or hop in the grass, swim in the water, or fly through the skies. Animals have feelings. They feel cold, pain when hurt or sick, and sad when torn apart from their loved ones. They show love and tenderness in caring for their little ones, and affection for us when we care for them.

We have a special love for dogs and cats. We think they are cute and like to have them around. We are sad if they are hurt. The other animals deserve our respect and concern, too, such as ducks, chickens, rabbits, and lambs. Many times these animals are hurt or killed to provide food or other products for us.

For example, hamburgers are made from grinding up the body of a dead cow and leather shoes are made from the skin

of the cow. It is cruel to end an animal's life for our food or shoes. Sometimes the whole life of a cow or chicken has been spent in suffering to prepare for their end as food for humans. In factory farms, conditions are poor and the animals are crowded in cages, without a chance to live or play, and are fattened up to be slaughtered. They may never have had a chance to raise their children or be with their families.

Vegetarians are people who find this suffering to animals very unfair. Vegetarians know that the earth is abundantly full of good food to eat without using animals for food. Vegetarians think and care. Before they eat or use something, they want to know if it will cause anyone to suffer, or if it will in some way make the world better. Vegetarians want everyone, all people and animals, to live the best life possible. I am a vegetarian and I have chosen to live this way because I don't want to cause any suffering. You, my child, are a vegetarian. The food you eat, the clothes you wear, the things you use are chosen not to cause the animal's suffering. It turns out that these foods nourish you very well. They provide you with all the protein, carbohydrates, fat, vitamins, and minerals that your body needs to run and grow well.

These are the foods which grow in nature. We try to use them in their whole form as close to the way they appear in nature. We have many vegetables, and the leaves, stems, flowers, roots, and seeds of many different kinds of plants. They are varied, colorful and delicious in all of our different recipes. You love carrots, broccoli, sweet potatoes, celery, cabbages and corn! We eat fruits, such as apples, grapes, strawberries, cherries — all delicious and sweet! We eat grains made from the seeds of plants, such as wheat, rice or barley. You love pizza, rice cakes, and macaroni! We eat beans and legumes, such as in steaming lentil soups and peanut butter. You like nuts, such as almonds or walnuts in cookies, and seeds, such as sunflowers, for snacks. All of these and many more make your body strong and healthy and help you to do all the things you want to do in life.

As you grow older, you will see that much of the world does things with a carelessness and unkindness that may surprise you. Animal foods, fast foods and foods of little nutritional worth may surround you. There may be a general unawareness in getting these products and the consequences of eating them. I hope that you will continue being a vegetarian. Although it may seem harder at times to be different in the face of such a world, look closely at the ways of the world and see what they lead to. If you continue to choose vegetarianism, I think you will find that there are many hidden blessings waiting for you. I have! □

Editor's Note: This article is a partial reprint from Vegetarian Voice, vol. 13, no. 4.

And according to an Associated Press story, May 9, 1990, a major dietary study by a Cornell University researcher suggests that "humans are a vegetarian species whose risk of disease is increased by eating meat and animal products." The article states, "A plant-based diet is more likely to promote good health and reduce the risks of heart problems, cancer, diabetes, osteoporosis and other diseases."

T. Colin Campbell, a nutritional biochemist who directed the continuing study says that animal foods, in general, are not helpful.

Karma Reactions to Non-Vegetarian Lifestyles

The concept of compassion towards all living beings has deep roots in the Hindu and Jain traditions. This strong emphasis on compassion meant that up till very recently these communities were strict vegetarians and even meticulously avoided doing any form of trade in which animal flesh was involved. The reverence for the mother cow and a strong anathema towards harming any animals, had such a strong influence on the psyche of these two communities that any action to the contrary seemed extremely abhorrent. That the consumption of meat and meat associated trades should be avoided has been laid down in the scriptures of both the Hindu and Jain faith. The following are some examples:

1) The purchaser of flesh performs Himsa (violence) by his wealth, he who eats flesh does so by enjoying its taste, the killer does Himsa by actually tying and killing the animal. Thus there are three forms of killing. He who brings flesh or sends for it, he who cuts off the limbs of an animal and he who purchases, sells or cooks flesh and eats it — all of these are considered meat-eaters. — Mahabharat

2) All creatures desire self-preservation, hence no creature should be slaughtered. — Acharang Sutra, Jainism

It is thus a matter of great regret that at present many Hindu and Jain families are entering the meat trade. Significantly, from many examples that I have seen, those families that enter such trades, seem to suffer immediate Karma reactions, resulting in loss of wealth, family quarrels, sudden illness and many other setbacks. The law of Karma, it seems, works on the same basis as the modern court of law, i.e., the punishment is more severe to the individual who knowingly commits a crime, than to one who commits a crime unknowingly. Hindus and Jains *know* that trading in meat is wrong, and hence, when they do, the punishment is immediate and severe.

While it is recognized that it is difficult to give up a trade by which one is earning a living, if one keeps faith in God, and takes the trouble to avoid a meat associated trade, the Almighty will more than compensate in the long run.

Thus the following trades should be avoided:

- (1) Shows where any meat, including meat in tins, fish and eggs are sold. In the shops already owned, other lines of sale should be introduced.
- (2) Guest houses, retired homes, hotels and restaurants where meat, fish and eggs would be served.
- (3) Letting one's property where meat, fish or eggs are sold.
- (4) Businesses dealing in leather goods.
- (5) Working for the meat or meat associated industry.
- (6) Buying shares or investing money in any meat associated business.

At the time when there is high unemployment and increasingly difficult to make ends meet, the above suggestions may sound like a cruel joke. But *Laxmi*, the Goddess of wealth, stays only where there is Narayan and Lord Narayan only stays with his devotees. In the short run, it may look very difficult, but in the long run it will be good for us and good for our children. Our ancient Indian culture rests on the pillar of Ahimsa. Take away that pillar of Ahimsa and our culture is in danger. Preserving and propagating the ideal of Ahimsa, laid down by Lord Krishna and Lord Mahavir is the biggest challenge of our times. □

Vegetarian IQ

By Narendra Sheth

As followers of Mahavir Bhagwan, you know the importance of non-violence, of not even hurting any living being. That is why you do not eat meat, because meat involves killing. So whenever you buy groceries, you read the ingredients list. You do watch out for the animal ingredients such as lard, beef, animal fat, etc. But, how much do you know about some other strange or innocent-looking chemical names? And, do you consider it necessary to read labels on items such as yogurt, peanut butter, cheese etc.?

Let us take an example. When you want to buy yogurt, you may not see any reasons for reading the ingredients list. But you should. Below is a list of the ingredients seen on Jerseymaid Plain Lowfat Yogurt:

CULTURED MILK, SKIM MILK, KOSHER GELATIN.

Did any item look unacceptable? Not until you know the meaning of the word "gelatin." In The American Heritage Dictionary, it is defined as "a colorless or slightly yellow, transparent, brittle protein formed by boiling the specially prepared skins, bones, and connective tissues of animals, and used in foods, drugs, and photographic film." Gelatin is used in many yogurts (but not all) to give the yogurt better appearance. Gelatin is also found in many candies, cereals, donuts, ice creams, jel-lo, marshmallow, etc. And then, what is "kosher"? Kosher is "confirming to or prepared or slaughtered in accordance with Jewish dietary ritual laws." Obviously, Kosher may be ok for the Jews, but not for the Jains!

Now let us take another example. Here is a listing read on Jif's Creamy Peanut Butter:

FRESH ROASTED PEANUTS, SUGAR, HYDROGENATED VEGETABLE OIL, SALT, MOLASSES, MONO AND DIGLYCERIDES.

What are the glycerides in this peanut butter? The dictionary refers the glycerides, glycols, glycerines, etc. being derived from glycerols. The glycerols are obtained from fats and oils as a by-product of the manufacture of soaps and fatty acids. The soaps are made from tallows. The tallow is "a hard fat obtained from parts of the bodies of cattle, sheep, or horses." Does the above peanut butter taste sweet any more? But you don't need to panic. All glycerols are not derived from animals. The vegetarian ones are derived from soybeans. Smucker's Goober Peanut Butter and Grape Jelly lists its ingredients as below:

PEANUTS, GRAPE JUICE, CORN SYRUP, VEGETABLE MONOGLYCERIDES.

This peanut butter is truly vegetarian. So is Laura Scudder's Old Fashioned, because it lists only peanuts and salt.

Many people tell me that it is OK to eat eggs, because you do not kill the hen for getting an egg. They also tell me that here in America, the hens lay eggs without mating a chicken, so there is no life in their eggs. But do you know of the pains that these birds have to go thru in order to lay those eggs for us? I would recommend seeing documentaries "We are all Noah", and "The Creatures of God." These two excellent 30 minute movies can be borrowed from Beauty Without Cruelty, phone no. (212) 989-8073. If you let an egg burn in your skillet, it will smell just like meat. Besides, you do not need to eat eggs for protein, because superior quality of proteins are available from many other vegetarian foods.

You may develop a habit of reading labels, and looking up in the dictionary for their meanings. But how about this label on a cheddar cheese by Alta Dena?

RAW MILK. NO COLORS OR PRESERVATIVES ADDED. NO ANIMAL COAGULATION.

What does the word "coagulation" mean? It means, "to cause transformation of (a liquid or sol) into a soft, semisolid, or solid mass." White particles of milk need to be coagulated to make cheese. This process of coagulation is done most usually with rennet. Rennet is "inner lining of the fourth stomach of calves and other young ruminants." Thus, you will see that most cheeses are by-products of slaughter. However, the above cheese was, as noted on the label, manufactured without animal coagulation. The Cheddar Cheese by Dairy Fresh also is very specific that no animal rennet is added.

I would urge you now to go in your kitchen and check the ingredients lists on many items. You will find that there are many more ingredients listed there, and many need further scrutiny. Most of the products list a toll free number where you can call for more information. You should use it to call the Customer Relations department and let them know how much you care about pure vegetarianism. Only then you can claim that you are truly vegetarian! And, please do share your newly acquired knowledge with all of us.

Nitin Mehta, in his newsletter *Ahimsa*, the newsletter of *The Young Indian Vegetarians*, gives some interesting statistics about the consumption of meat and what it is costing in monetary figures. For example, Mr. Mehta says, "90 % of all agricultural land in Europe and America is used to grow crops which are fed to animals." He further states that the animal uses 90% of the protein itself, leaving only 10% for the consumer. And further more, a 10% reduction in meat production would result in enough grain to feed 10 million people!

ANIMAL PROTECTION

By Narendra Sheth

In the times of Lord Mahavira, Shrenik was the king of Magadh. He was very wise and religious. He and his minister, Abhaykumar, followed the concept of nonviolence, as preached by Mahavir. However, not all of his courtiers believed so.

One day, they were discussing some economic matters. A messenger brought news about a famine in some nearby states. Everyone talked about the possible consequences. One courtier said that now the cows and sheep will migrate from there to here. Another courtier guessed that they will be sold cheap here. And another one suggested that we should open up new slaughterhouses and take advantage of the situation. One said that the treasury should collect additional taxes from such income. Another one thought that now the meat will be cheap, and everyone should eat more meat and worry less about vegetables.

Hearing all this, the wise minister, Abhaykumar was sad. But instead of arguing, he thought of teaching them all a lesson. That night, he went to the house of the first courtier. After proper respect, the courtier asked the reason for the visit. Abhaykumar answered, "All of a sudden, King Shrenik got a disease. The doctor has prescribed two ounces of human heart flesh. I know how dearly you love the King, so I came to your house." The courtier got scared. After removing two ounces from his heart, how could he survive? So he went inside, and brought a bag full of cash, saying "I can not do that. Take this money, and please do not tell the King that you came to my house. Please go to someone else's house." Then Abhaykumar went to the second courtier's house. The same thing happened there. Abhaykumar went to many houses that night, collecting money the same way. Everybody gave cash to hide their identity, but no one gave two ounces from their own heart flesh.

The next day, everyone came to court. King Shrenik looked healthy, so they felt that they were safe. For the sake of courtesy, each one asked Shrenik, "How are you now? Was the night very painful?" Shrenik did not understand this. He looked at Abhaykumar for an explanation.

Abhaykumar rose. He said, "Your Highness! Yesterday all these courtiers were busy discussing how the meat will become cheap because of the famine. Last night I went to their houses to get some flesh from their bodies. They all gave me a lot of cash, but no one gave me the flesh. So, what is cheap? The cash, or the flesh?" All the courtiers looked down with shame. Nobody could utter a word.

Then Abhaykumar continued, "Fear not, I do not want to scare anyone. I just wanted to open your eyes. We get greatly scared if we have to give any flesh from our body, because we love our body very dearly. In the same way the animals also love their body very dearly. We try to save our body with cash, but what can those poor animals do? We can think and talk. What can they do? Can they tell us their plight? Giving them the pain of death is a big sin. We should remember that no one likes to die; everyone loves his life. That is why the protection of all animals is the highest principle of the religion."

The King was very pleased with the speech of Abhaykumar. All the courtiers also realized the importance of animal protection, and right there took vows to never eat meat again. King

Shrenik opened many shelters for animals coming from famine-struck states, and declared that slaughtering any animals would be illegal. His declaration of animal protection is said to be so hearty, that he earned the Naam Karma to be the first Tirthankar of the coming era.□



International News

Exchange of Scholars Between Harvard University and Jain Vishwa Bharti

Professor John Carman, a professor in Comparative Religion at the Center for Studies in World Religions at Harvard University, and Dr. John Cort, Ph. D. in Jainism and lecturer in Jainism at Harvard University, arrived at JVB, Ladnun, Rajasthan, India, with the proposal of establishing a Chair in Jainism at the above mentioned center. Professor Carman, who had been the director at the center for seventeen years and had recently retired (in 1989), presented this plan of propagating Jainism in foreign countries. Dr. N. Tatia was invited as a visiting professor at Harvard University for one term and proposed for the reciprocal exchange of scholars between JVB and Harvard University. This led to an invitation to one of their scholars visiting JVB in 1990 for working on the project of Alankara Shastra based on Hemchandra.□



Vegetarian Village in Israel

Not far from the biblical and historical sites of Nazareth, Acre, Capernaum, the Mountain of Beatitudes and Sea of Galilee, lies a unique village. It is unique because here only vegetarians live. The village, called 'Amirim', was founded in 1958, by people interested in a vegetarian way of life. The village is nestled on the slopes of Galilee - overlooking the beautiful Sea of Galilee.

Amirim is Hebrew for "tree tops" and it is set in the Galilian landscape among young and ancient olive trees. Its orchards include apples, apricots, almonds, figs, peaches, pears, pecans, and pomegranates. The cultivation of all fruit, flowers, and vegetables is by natural means without the use of any chemicals or chemical sprays. Guests are served the tastiest vegetarian food and accommodated in rooms or bungalows, all with private facilities.

There is a long tradition of vegetarianism in Israel and a strong belief that the ancient scriptures of Israel recommend a vegetarian diet.□

ITALIAN GROUP ARRIVES AT Jain-Vishwa Bharti IN JANUARY

A group of fourteen Italians, led by Giannine Gian, a social worker and Oki-Yoga teacher of Italy, arrived at Jain Vishwa Bharti, Ladnun, Rajasthan, to receive theoretical and practical training in Preksha Meditation. They offered themselves as Preksha - dhyanis and adopted the code of conduct enjoined under "Preksha - Universal". Acharya Tulsi and Yuvacharya Mahapragiga enlightened the group on the theory of Karma, emphasizing that the self(doer) is the cause of one's joys or sorrows.□



Announcements

The Jain Meditation Centre of U.K. started on April 12, 1990 under the guidance of Pujya Shri Chitrabhanu.

A Christian-Jain conference was held in Leicester, U.K., on June 16, 1990 with speakers including Dr. Natubhai Shah, Dr. Paul Marett and Vinod Kapashi.

Mr. S. Mehta Shashikant Mehta, Rajkot, India, a well-known orator and expert on Navkar Mantra Workshop, visited London during May 1990.



Hyde Park Rally

The Vegetarian Rally scheduled for July 22, 1990 at Hyde Park, U.K., will be a historic event in which thousands of people will take a pledge to go vegetarian. This will also be a unique event in the sense that people of all races will be coming together to promote a common cause - the cause of Ahimsa - non-violence towards the animal kingdom.

Bernard Weatherill, Speaker of the House of Commons, Tony Benn, M.P., Acharya Sushil Kumarji, Jinchandra Triputi Bandhu, Pramukh Swami Maharaj are expected to participate.□



Jain Vidya Manishi and Prakrit Vidya Manishi Awards

On January 31, 1990 Jain Viswa Bharati decorated among the various distinguished Jains Shriyut Srichandji Rampurie, Pandit Dal Sukh Malvania and Dr. Nathmal Tatia with the award of 'Jain Vidya Manishi.'

Dr. Satyaranjan Banerjee was also decorated with the 'Prakrit Vidya Manishi' award.□

Guidelines For Visiting Jain Scholars To United States and Canada

Prepared By Naresh Shah,
Vice President of JAINA

The intent of these guidelines is to help you and thereby help us in minimizing inconvenience, problems, religiously and otherwise.

1) Make sure you have secured proper Visa from American as well as Canadian Consulates in India. Once you are out of India, it is almost impossible to secure additional Visa to visit other Western countries.

2) If you need a letter of sponsorship for securing a Visa, please request one.

3) For preparation of sponsor's letter, we need your name, address, age, sex, profession and passport number as shown in your valid passport. The passport should not expire within 6 months of your planned departure.

4) It is a lot less expensive and very convenient for you to secure health insurance from India than in the US.

5) Based on this travel plan, you should have round trip tickets plus needed additional VISIT U.S.A. COUPONS to visit various Jain centers. Not securing necessary coupons carries financial and practical problems for your host and organization.

6) Please forward the detailed itinerary (arrival and departure times) and biodata as soon as possible.

7) We insist, for the well being of our children, that you acquire a working knowledge of English.

8) We strongly believe in unity of Jainism and as such, abhor the practice of sects, panths, divisions based on any interpretation and/or principles of Jain Religion. We suggest you to be broad-minded, at least during your trip to North America.

9) For your convenience and better utilization of your time, knowledge and our resources, we decide to to schedule your trip to accommodate more visitors. This way, there should be intense training of religious philosophy rather than a superficial touch of our great religion.

10) From our past experience, we have found that some visitors engage in collection of cash fund, sale of books, cassettes, etc. Not only does it set a bad example for other people, but this makes it impossible for us to sponsor other visitors in the future. Please do not violate the vows you have taken as Sadhus, Sadhavis, Samani, Shravak, Shravika. Some of the corrupting environments in this part of our society relates to a) food; b) drinks such as alcohol; c) cinema, movie, and video; d) visiting amusement and entertainment centers.

11) Please stay in touch with your coordinator and host. At least one phone call a day for a few minutes will assure happiness and satisfaction.

Your presence in this country is very important to us.□



Miscellaneous

Our apologies for misspelling the following names of donors in the last issue of the *Jain Digest*. The corrected names are as follows:

Bavishi	Bipin/Sonal, Danville, IL
Bheddah	C.V./Dorothy, Port Washington, NY
Kothari	Pravin/Chandrika, Poughkeepsie, NY
Kothari	Santosh/Sarla, Rosewell, GA
Parekh	Chandrakant/Hasmita, Cerritos, CA
Reshamwala	Prabodh/Mina, Feeding Hills, MA



The address of the Jain Center of St. Louis should be:
 Mrs. Milan Kapadia, President
 1583 Timberlake Manor
 Chesterfield, MO 60137
 Telephone: (314) 532-0136



Since we initiated many changes in the last changes to the previous format of the Jain Digest, some new patron members of chosen to join us. With more than 5,500 copies individually mailed to homes in North America and abroad, the cost of your digest is more than \$11,000 yearly. As you will see inserted in this issue, an appeal for donations is being made by JAINA. To put the Jain Digest on a financially firm footing, we need your support and appeal to those who have not yet responded to send their tax deductible contribution. Please fill out the insert. And be sure to fill out the address confirmation/change form also.

Bhuta	Dr. Ishwar/Usha, Montgomery, AL
Chokshi Jain	Ashok, Baton Rouge, LA Brahmaiah/Bharathi, Orland Park, IL
Jain Kamani	Suman, Scardale, NY Ratilal/Sarla, Miami, FL
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Shah	Dr. Ramesh/Manjula, Munster, IN

The following donations were received anonymously:

- Cash \$501
- Two FAX machines for JAINA

The April 1990 issue of the *Jain Digest* should be numbered Volume 17, Number 2.

Aum Arhram Namah: Kshamaapanaa (Forgiveness) by Aachaarya A.L. Mehta, president ICRDI

Kshamaapanaa is the highest rituals of JAIN religion.
 forgive and forget are two components of divine rituals.
 Sure and sound therapy to change humanity in divinity.
 forgive from the heart, to all how have hut you in past.
 Hatred is the strongest - worst enemy of human beings.
 It burns you and others, 'till it burns you both to ashes.
 Ambrosia of forgive and forget is the only extinguisher.
 forget all bad done to you by others in past days and lives.
 Most auspicious is day of SAVANTASARI for forgiven-ness.
 also forget all good done to others, expect no thanks at all.
 A day of SAVANTASARI is also call KSHAMAAPANAA day.
 sorry, not for bad deeds of this life, also for all past lives.
 Ask for forgiveness from the deepest corner of your heart.
 don't be traditional, if you are the real believer of Jainism.
 Permanent peace with happiness will shower on you both.
 avail a chance preached by all twenty-four TIRTHANKARS.
 A moment lost will not return, start before it is too late,
 to have a human birth and JAIN religion is the rare chance.
 Nothing is more adoring to man than to have been born a Jain.
 road to eternal peace and happiness for the whole humanity.
 Advocate of nonviolence, truth, love, duty, and compassion.
 which is the highway to Self-realization or God-realization.
 Affection to all the living beings, same as to our own self.
 Jainism preaches no prejudice for caste, age, sex and color.

This is the message of kshamaapanaa, well known as MICHAAMI DUK-KADAM. A message of KSHAMAAPANAA to all human beings, especially for ALL JAINS.

Addendum - Directory of National and International Jain Organizations:

Institute of Jainology
 31 Lankaster Gate
 London W2 3LP
 Trustees: Mr. R.P. Chandaria, Mr. N.K. Sethia and Mr. R.M. Shah

The Following members of the Jain Center of St. Louis MO send their best wishes for the upcoming Paryushan Parva and ask for Kshamayachna from the readers of the *Jain Digest*.

Dinesh/Nitika Mehta

Suresh/Indira Shah

Satish/Premilata Nayak

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