

# JAIN DIGEST

## QUARTERLY NEWS MAGAZINE

Founded 1985

FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA

October 1990

Volume 17

Number 4

Circulation: 5,600



Mt. Sumeru

*Editor-In-Chief: Surender K. Jain*  
*3 Ransom Rd., Athens, Ohio 45701 U.S.A.*



*Jain Digest* is a quarterly news magazine published by **Federation of JAINA** for the international Jain community and many others who have interest in Jainism. Besides domestic and international news including achievements, awards, honors by individuals, we also publish some articles of general interest appropriate to the objective of this magazine. The directors of Jain Centers both in the United States and abroad should send their news letters and other items of interest to the Editor as per details given below :

ISSUE	DEADLINE
January	December 1st
April	March 1st
July	June 1st
October	September 1st

Materials concerning matrimonial matters should be sent to F.J.Dalal, 9001 Goodluck Road, Lanham, MD 20704. News for the Youth Corner be sent to Urmila Talsania, 5 Yellow Star Court, Woodridge, IL 60007 and items relating to Education and Library be sent to Premchand Gada, 4410 Fiftieth St., Lubbock, TX 79414.

It is requested that all articles submitted be typed. Good quality, preferably black & white, non-returnable photographs may also be sent for possible publication. We will try our best to publish the materials sent, but due to limited space, the editor reserves the right to edit any material sent for publication and limit the quantity published. Any material sent whether published or not, will not be returned.

**Editor-in-Chief**  
Surender K. Jain  
Phone & Fax (614) 592-1660

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

#### **Executive Committee Members of JAINA Federation**

President:	Sulekh C. Jain (513) 777-1554
First Vice President:	Niranjan C. Shah (708) 635-7780
Vice Presidents:	Naresh Shah (516) 741-9269
	Prem C. Jain (415) 770-0503
	Manhar Sheth (416) 444-0210
Secretary:	Satish Nayak (314) 394-3195
Treasurer:	Mahendra K. Dosi (716) 223-3366
Editor-In-Chief - Jain Digest:	Surender K. Jain (614) 592-1660
Youth Program Chairperson :	Urmila Talsania (708) 969-8845
JAINA Library Chairperson:	Premchand Gada (806) 794-4777
Marriage Information Services Chairperson:	F.J. Dalal (301) 577-5215
Past Presidents:	Manoj Dharamsi (703) 620-9837
	Tansukh J. Salgia (217) 223-7735

#### **Member Organizaitons of JAINA Federation**

##### **U.S.A.**

Boston	Daytona Beach	Milwaukee	San Diego
Charlotte (N.C.)	Detroit	Minneapolis/St. Paul	San Francisco
Chicago	Elmira (N.Y.)	New Jersey	St. Louis
Cincinnati/Dayton	Houston	New Orleans	Syracuse (N.Y.)
Cleveland	Connecticut	New York	Washington, D.C.
Dallas	Jain Int'l Meditation Ctr.	Pittsburgh	S.E. Connecticut
Jain Sangh (N.J.)	Harrisburg-York-Lancaster	Int'l Mahavir Jain Mission	Los Angeles

##### **CANADA**

Montreal	Ottawa	Toronto	Vancouver
----------	--------	---------	-----------

## Special Thanks!

This issue of the Jain Digest has been sponsored by the generous donations of the following firms and individuals.

- 1) *Genuine Gems Corporation*, New York, NY
- 2) *Vimco Diamond Corp.*, New York, NY
- 3) *Harish & Gita Hemani*, Cincinnati, OH
- 4) *Pramod & Vina Jhaveri*, Cincinnati, OH
- 5) *Shirish V. & Sunanda Ghelani*, Ballwin, MO
- 6) *Vijaykumar R. & Ranjana Phade*, Bluefield, W VA

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!* We have just celebrated our most important and auspicious festival, Paryushan Parva. As we Jains know, this is the celebration of spiritual awareness. During the eight or ten days of festivities, many of us have observed partial or total fasting for either a single day or several days together. Also many have probably listened to and studied religious discourses. The most important event, however, was PRATIKRAMAN. Let us today take a pledge that we shall truly uphold the spirit of Pratikraman. Let us forgive and beg for forgiveness, with enmity for none and friendship to all. MICHHAMI DUKKADAM.

I am pleased to announce that our previous issue of the Jain Digest featuring non-violence and ahimsa engendered a lot of interest among the readers, reinforcing their beliefs in the vows taken while performing Pratikraman. I would like to congratulate Narendra Sheth of San Diego for producing an English translation of Pratikraman. This book has recently been published by JAINA with the courtesy of the Jain Society of San Diego. Any one interested in a copy of this book may contact the Chairperson Library and Education, Dr. Premchand Gada, 4410 Fiftieth St., Lubbock, TX 79414; Tel: (806) 794-4777.

Surender K. Jain

### C O N T E N T S

#### Departments

News & Announcements	1
International News	5
Calendar Of Events	7
Matrimonials	7
Vantage Point	9
Letters To The Editor	9
Youth Column	13

#### Features

What's In A Name?	6
Appeal For Jain Unity	10
Paryushan Parva Celebrations	11
Why I Became A Vegetarian	16
Marching For Animal Rights	17
How I Fell About the Janes I Have Met	18

This issue has been made possible by the cooperation of many individuals on the executive advisory board including Nisha Jain Bhatt, of Dayton, Ohio. Our special thanks are to Sam McCoy, publishing editor and Dr. R.N. Bhardwaj for their dedication and professional help.

- Surender K. Jain

## News And Announcements



## First USA Visit By Samanis

About ten years ago, recognizing the needs of Jains living abroad and current times, Acharya Shri Tulsi (Head of Jain Terapanth, one of the four Jain sects) created a new category of *sadhus* and *sadhvis*. They are called *samans* and *samanis*, respectively. The samans and samanias follow the same life style as other Jain sadhus and sadhvis with two exceptions. First, at the time of the *diksha* (being initiated as nuns), they are granted permission to use mechanical transportation for travel. The second exception is a little more subtle. According to a Jain creed, sadhus and sadhvis can share food which people prepare for themselves but can't take food specially prepared for a sadhu or sadhvi. Since many people are living abroad and don't fully understand this subtle restriction, samans and samanias are allowed to take food specially prepared for them. These are the only two major differences between the samanias and sadhvis.

Before taking a saman *diksha*, each person goes through an extensive training for six to seven years. During this period, they study principles of Jainism, comparative religious analysis, and ancient Jain scriptures at the Jain training center in Jain Viswa Bharati in Ladnun, Rajasthan. They also study various languages including Sanskrit and English.

Today, there are 44 samans and samanias. They travel extensively in India and abroad, giving discourses on Jainism. Over the last ten years several groups have visited Japan, Indonesia, Hong Kong, Singapore, and Europe. They have conducted several *Preksha-dhyana* (a form of meditation) camps for Japanese, Europeans and Indians.

More recently, two samanias, Smit Prajna and Akshya Prajna, spent three months touring Holland, Belgium, West Germany, Finland, and the United Kingdom. They arrived in the United States on August 26, 1990. During their short stay in the United States, they visited Jain centers in New Jersey, Toronto, Raleigh, Atlanta, New York, and Alabama. At each center, they gave a brief introduction to *Preksha-dhyana* and lectured on principles of Jainism. They also delivered a speech at the University of North Alabama in

Florence. Samanias were warmly received at each Jain center. They left for Bari, Italy on September 23, 1990 to attend the Fourth International Meeting on Peace. After attending the peace conference, samanias will spend about a week in Rome, Italy. They will teach *Preksha-Dhayan* to an Italian group.

Two other samanias, Madhur Prajna and Bhavita Prajna, spent one month in Japan, where they gave discourses on Jainism and *Preksha-Dhayan* to several Japanese groups. They arrived in the United States on August 7, 1990. During the last two and a half months, they also visited Jain centers in Hawaii, San Francisco, Los Angeles, Chicago, Cincinnati, Detroit, Phoenix, Columbus, and St. Louis. They plan to visit Dallas, Montreal, New York, and New Jersey before leaving for Hong Kong on October 25, 1990.



## 6th Biennial JAINA Convention Reminder

The Jain Center of Northern California cordially invites you to attend the 6th Biennial Convention of Federation of Jain 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.

The site of the convention is Stanford University campus, Pal Alto, California. The convention's theme is Extending Jain Heritage to the Next Generation.

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 sent 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 Jaini (415) 770-0503; Pravin Turaknia (415) 794-9700; Navin Dednia (408) 629-1723 or contact by FAX (415) 659-8042.

**Did You Remember To Send In Your Address Correction/Confirm Application From The July 1990 Issue of the Jain Digest ?**

## Shri Raj Krishan Jain Memorial Lectures

**D**epartment of Buddhist Studies, University, of Delhi, organized Shri Raj Krishan Jain Memorial lectures on Feb. 22 and 23, 1990. Siromani Sahiyakara in Sanskrit, Prof. Jagan Nath Agrawal delivered lectures on the subject "Jain Contribution to Secular Sanskrit Literature and its Significance." The lectures on Jainism emphasized the fact that in ancient India Religion was never a divisive force but brought about harmony amongst the people belonging to different religious systems of thought.

Acharaya Sushil Kumarji was also present on the occasion.

## Acharya Sushil Kumarji Honored

**A**charya Sushil Muni, is among the 25 distinguished personalities selected for the Indian National Citizens' award for 1989. The award is conferred by the Citizens' Club in different fields to eminent citizens of the country. Acharya Sushil Kumarji was selected in recognition of his selfless pursuit of national integration.



## Jain Society of Toronto Moves Into New Temple

**J**ain Society of Toronto sold their place of worship located at 247 Parklawn Road and moved into the new Temple located at 48 Rosemeade Ave., Toronto, Ontario M8Y 3A5 (Ph. (416) 251 8112), on Sept. 23, 1990.

The new Temple covers an area of 8000 sq. ft., and can house 500 members. In a very short period of time the society raised \$700,000/- and bought the new place for \$1.2 million dollars. Bhattarah Charukirtiri of Musdbidri performed Bhoomishudhi and entrance ceremony. It all started in 1980 with the encouragement and blessings of Acharya Shri Sushil Kumarji when Manhar Sheth was appointed and elected as first chairperson of the temple committee.



## Kachchi Oswal Jain Samaj Holds Sammelan In North America

**M**ore than 700 Kachchi Oswal Jains came to Siddhachalam from Canada, India and many corners of America for a two day Sammelan from Sept. 1 - 3, 1990.

It was a gathering of friends and families. For two full days, this gathering dealt with many issues, social and cultural, affecting the Kachchi Oswal Jain Samaj. On Sept. 2 in the evening, the audience witnessed a variety show full of entertainment, color, speeches, songs and music. The organizers included Tansukh Maru, Hans Maru, Bhavi Jain, Laxmichand Gogri, Dinesh Chheda, Navin Chheda and Manoj Dharamsi.

## Jain Family Needs Critical Help

**S**hri Arun Kumar and Alka Jain have appealed our Jain brothers and sisters for donating bone-marrow for the survival of their 8-year-old son, Anurag. Doctors have suggested that you can find matching bone-marrow from the people of Indian origin only. We, as Jain, should help the family in any way we could on humanitarian grounds. Contact (213) 402-5042 or (800)3453527.



## Harvard Professor Borrows Books from Jaina Library

**A** one semester course on Jainology has been offered by Center of World Religion, Harvard University, Mass., this semester. Dr. N.M. Tatia from Jain Vishva Bharati, Ladnun, Rajasthan, India, is teaching this course. The course is very popular and more than fifty students are taking this course. Dr. Tatia asked for some Jain books from our library. We have sent them. Jaina feels proud that scholars have started using our library services.



## Scholars in Residence Program by JAINA

**M**embers of the different Jain Centers and Associations under JAINA have expressed that they are unable to take full advantage of the lectures on Jainism by the invited monks, nuns, Samani and scholars because of their short stay at different places and members' requirements for in-depth knowledge. It is therefore proposed that JAINA initiate a scholars-in-residence program for 1991. This involves an invited scholar of good standing and communication skills stay at a center for 4 - 6 weeks at a time. This scholar should have a non-sectarian broad base, study of comparative religions and a scientific bias of expositions. He/She should also be useful for children's needs for religion. Jain centers interested in the program should communicate with the President, JAINA in this matter as early as they can. It will facilitate our programming in due time. If they have scholars in mind, they are welcome to let us know.

## Offer to do Jain Marriage Rituals

**A**s our youth are reaching marriageable age, there is a need to perform marriage according to Jain rituals. Mr. Anand Jain of Vancouver, Canada, a director of JAINA and a devoted and respected leader of Jain Center of Vancouver, is offering his services to any Jain family in U.S.A. or Canada to perform various marriage rituals according to Jain traditions.

Please contact Anand Jain at 6115 Fraser St., Vancouver, B.C. (Canada) V5W 2Z9. Tel. 604 - 321 - 1313 or 604 - 922 - 6288 for appointments.

## Great Lakes Hindu Conference

(Source: India Abroad, August 24, 1990)

Over 300 delegates participated in the first Great Lakes Region Hindu Conference titled "Hinduism—Message and Practice in Today's World," held on August 4th and 5th in Rochester, Michigan.

Organized by the Vishwa Hindu Parishad of America, it discussed questions commonly facing Hindu immigrants living in North America, like what Hinduism represents, and whether Hinduism is a religion or a way of life. The delegates discussed social concepts like "Freedom, Duties and Cultures" from the perspective of second generation immigrants who have to tread between two cultures.

Acharya Sushil Kumarji traced the history of Hinduism and explained that the words Hindu and Hinduism refer to cultures and *samskaras* evolved in India over 5,000 years ago. He urged those practicing similar cultural values to unite together, putting aside their regional and linguistic differences.

Dr. Sulekh C. Jain, President of JAINA, also attended this conference and participated in the deliberations.



## Nathmal Tatia Visiting Professor at Harvard

Dr. Nathmal Tatia, Director of Jain Vishva Bharati in Ladnun, and former Director of both the Nava Nalanda Mahavihar in Nalanda and the Research Institute of Prakrit, Jainology and Ahimsa in Vaishali, is a Visiting Professor at the Center for the Study of World Religions at Harvard University for the Fall 1990 semester.

Dr. Tatia is offering a course entitled "Three Traditions of Meditation in India: Patanjali's, Buddhist, and Jaina." Dr. Tatia is the author of many authoritative works on Jaina and Buddhist philosophy, including *Studies in Jaina Philosophy* (Varanasi, 1951), *Aspects of Jaina Monasticism* (with Muni Mahendra Kumar, Ladnun, 1981), *Jaina Meditation* (Ladnun, 1986), and *Lectures on Jainism* (Madras, 1988).

Dr. Tatia Will be available to give a limited number of public lectures at Jain centers in North America. Inquire from Dr. John Cort at the Center for the Study of World Religions, Harvard University, Cambridge, MA 01238; (617) 495-4495.



## Detroit Planning Jain Temple

Due to the excellent attendance at all functions held by the Jain Society of Greater Detroit, a larger and more permanent place to hold functions and meetings is being considered. To accommodate the growing interest in religious activities, the idea of a Jain temple in the Detroit area may hopefully be a reality in the near future. Building committee: Dr. Jayat Shah, Dr. Kirit Shah, Dr. Bharat Tolia, and Nalin Shah.

## First JAINA Camp

The first JAINA/St. Louis Jain Center Youth Summer Camp was held at Camp Wyman's facilities located near Eureka, Missouri, from July 5 to July 8. There were 57 campers representing St. Louis, Missouri; Detroit Michigan; Chicago, Illinois; Michigan City, Indiana; Dayton, Toledo and Cincinnati, Ohio; Des Moines, Iowa; Lubbock, Texas; and Toronto, Canada.

A typical day's activity included 30 minutes of yoga taught by Shri Balbhadra, prayers by Dilip Sheth, and classroom lessons until noon. The meaning of the Namokar Mantra, a comparative study of other religions, Jain rituals, and the practice of Jainism were taught by Shri Balbhadra from Toronto, Prem Gada from Texas, Sulekh Jain from Cincinnati, and S.A.B. Kumar from Toronto.

In the evenings after dinner, "Ahimsa," a movie, was screened and adult/youth issues were discussed.

In addition to the camping activities, this camp also provided the JAINA Federation Executive Committee members such as Sulekh Jain, Prem Gada, Urmila Talsania, F.J. Dalal, Satish Noyak, and others an opportunity to discuss a youth organization and youth issues with youth members. A preliminary meeting of the youth organization, its role, and its structure was discussed.

JAINA expresses thanks to the St. Louis Jain Center for a job well done.



## Past JAINA President Also Active In Politics

*Dr. T.J. Salgia Becomes Co-Chairman of Ohio Governor Committee*

Dr. T.J. Salgia past president of JAINA (1985-1989) is not only active in JAINA and Jain Center activities, but also devotes considerable amount of time in politics and other social organizations.

In 1988, he was active in President Bush's successful election campaign and was invited to attend President's inaugural BALL in January, 1989 in Washington D.C.

This year, Dr. Salgia is the Co-Chairman of George Voinovich for Governor of Ohio Committee - coalition division of Asian-Indian community in Ohio.



## Eminent Professor of Social Work

Dr. Shanti K. Khinduka, Dean and Professor of Social Work at the George Warren Brown School of Social Work, Washington University has been doing outstanding work. He recently initiated the idea of fellowships work after Mahatma Gandhi and Mother Teresa at the University. He is widely recognized for his social work as well as by the academic community for his academic achievements. Dr. Khinduka was recently featured in India Abroad.

## Shatavdhan Program Arranged

The Jain Center of America, New York, arranged a Shatavdhan Program on September 16, 1990 under the guidance of Acharyashri Chandanaji of Verayatan, India. Sadhvi Shubhamji, who is well known as Shatavadhani showed her ability of Shatavdhan. Shatavadhani is a process of listening to a list of one hundred numbered questions and then repeat the question with an answer as soon as the serial number of a question is called. One of the disciples of Acharyashri Chandanaji, Miss Manglam Kothari, also participated in the program by singing Bhakti songs. This was a unique experience for the audience.



## SRI HOMBIYA JAINA MATHA ENDOWMENT SEMINAR

Department of Studies in Jainology and Prakrits, University of Mysore, Organized Sri Hombiya Jaina Matha Endowment Seminar on Grihastha Dharma and Shrivakachara Work" on 28th and 29th March 1990. The seminar was inaugurated by Dr. Amalorpavadass. Dr. Robert J. Zydenbos was the Chief Guest on the Occasion.



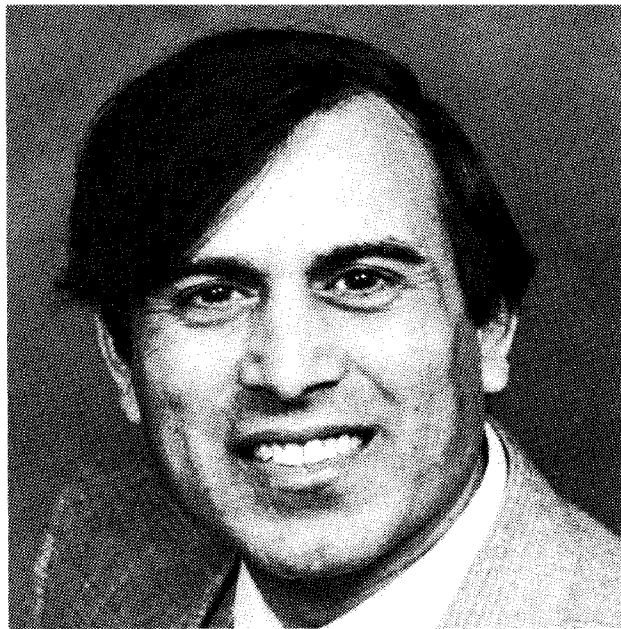
## Jain Center at St. Louis Starts Scholarship Program

The Jain Center of Greater St. Louis has initiated a scholarship program from this year on, for the 6th, 8th, 10th and 12th grades. The objective of this is to recognize young members of the Jain community for their commitment to the Jain principles and their academic merit. The following three scholarships were awarded on Sapana Day: Deepa Shah, Grade 12, \$501; Amar Salgia, Grade 10, \$251; Ravi Nayak, Grade 6, \$101. (No applications were received for the 8th grade.) Many families have already generously contributed to the scholarship fund. They include: Kanti & Urmila Gandhi Shanti & Manorama Khinduka; Kirti & Nalini Mehta; Satish & Premalata Nayak; Bharat & Meenal Shah; Mr. & Mrs. Dinesh Shah; Hasmukh & Mina Shah; Kirit & Leena Sha; Suresh & Indira Shah; Dilip & A. Vora.



## SPIRITUAL LEADERS IN USSR TRIP

A group of South Asian spiritual leaders and peace activists from the U.S. and Canada left for the USSR to discuss with Mikhail Gorbachev the present and future role of religion. Among many others, the group included Acharya Sushil Kumarji and Amendra Muniji.



## Chander Jain, We Will Miss You

With sincere sympathy, JAINA expresses its condolences to the family of Dr. Chander Mohan Jain with the loss of him and his daughter, Nishant, due to a traffic accident in New London, Ontario, Canada. Dr. Jain was a leading academic and Jain scholar. Dr. Jain, a biochemist in the University of Western Ontario (London) died August 12, 1990. His 16 year old daughter, Nishant, was killed instantly in the accident that occurred on July 15, 1990.

The entire Jain community is saddened by these two deaths and loss of such a leader.



## New Caves Found

Indian archaeologists have discovered 28 new caves in Ellora (Maharashtra), raising the total number of the magnificent rock-cut caves to 62.

The discovery of the nearly 1100-year-old caves was made by a team of the Archaeological Survey of India, headed by Mr. P.N. Kamble. The findings have been described as extremely important in recent times. The newly-discovered caves, located and identified near Ellora in Aurangabad district, are in five groups and contain "good sculptures" ranging from the 9th to the 13th century A.D. period. Most sculptures bear traces of painted lime plaster on them. In some cases, preserved bright paintings of later periods can also be seen. The new find was in the same tradition as the rock-cut cave-temples of Ellora, representing three different faiths-Buddhist, Brahmanical and Jain-Marking the culmination of cave-temple architecture in western India.

(Source: MLBD Newsletter, April 1990)

## Jains To Appear at Buckingham Palace

**I**nternational Sacred Literature Trust has confirmed Tuesday, October 23, 1990 as the of the formal presentation of the Jain Declaration of Nature to H.H. Prince Phillip. The ceremony will be held at Buckingham Palace in London.

The Palace has agreed to extend the number of admitted persons from the Jain community because they will be coming from several parts of the world. Prince Phillip intends to have a round-table discussion with the Jain representatives. The discussions with Prince Phillip are expected to center around the theme: DO NOT EXPLOIT NATURE FOR SELFISH ENDS.

Dr. Sulekh Jain, president of JAINA, has been invited to participate along with a few other Jain families of the U.S. and Canada.

The Board of Trustees, the Presidents and the Executive committee of the Navnat Vanik Association and Oshwal Association will host the presentation to H.H. Prince Phillip along with a dinner celebration on October 24 at the Oshwal Center in Hertz, England.



## Dhiraj N. Shah Is Recognized By Michigan Govenor

**G**overnor James J. Blanchard of Michigan appointed Dhiraj N. Shah to serve as Acting Insurance Commissioner on October 3, 1988.

As Commissioner, Mr. Shah has opened up lines of communication with consumer and industry groups. He established a Consumers Advisory Committee to seek input on consumer issues. He has been actively involved in attracting international insurance industry to Michigan and established an International Advisory Committee for that purpose. Mr. Shah has initiated several management and operational changes within the Insurance Bureau to make it more efficient and effective. Mr. Shah currently serves as a member of the Insurance Program Advisory Committee at Olivet College in Olivet, Michigan.



## Vaishakhi R. Shah Wins Award

Vaishakhi (Tina) R. Shah, daughter of Mr. & Mrs. Ramnik B. Shah of Wilmington, Delaware, has been selected as Brandywine DECA's Student of the Year.

Shah, a senior, has been actively involved in Brandywine's chapter of the Distributive Education Clubs of America (DECA) since her sophomore year.

Shah has proved to be the top competitor ever at the annual DECA State Career Development Conference. She won five first place awards this year.

Shah has also been involved in class council, editor for the Literary magazine since her sophomore year, and is president of the National Honor Society at Brandywine.

Shah has maintained a 4.0 grade point average throughout here high school career. She plans to continue her studies at the University of Virginia this Fall with plans of attaining an MBA and a law degree.



### International News

## Jains To Appear At Palace

**I**nternational Sacred Literature Trust has confirmed Tuesday, October 23, 1990 as the of the formal presentation of the Jain Declaration of Nature to H.H. Prince Phillip. The ceremony will be held at Buckingham Palace in London.

The Palace has agreed to extend the number of admitted persons from the Jain community because they will be coming from several parts of the world. Prince Phillip intends to have a round-table discussion with the Jain representatives. The discussions with Prince Phillip are expected to center around the theme: DO NOT EXPLOIT NATURE FOR SELFISH ENDS.

Dr. Sulekh Jain, president of JAINA, has been invited to participate along with a few other Jain families of the U.S. and Canada.

The Board of Trustees, the Presidents and the Executive committee of the Navnat Vanik Association and Oshwal Association will host the presentation to H.H. Prince Phillip along with a dinner celebration on October 24 at the Oshwal Center in Hertz, England.

## Jains in South Africa

**T**here are about 8 to 10 Jain families settled in Durban. The total number of persons does not exceed 40. They are in the packaging, printing and retail trade. Some of them are descendants of those who came at the turn of the century to work for Mahatma Gandhi at the printing press which published a newspaper. Anyone who desires to contact should write to Shri Champaklal Mehta, P.O. Box 3268, Durban. Phone: (013) 281043.

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

Dinesh/Nilika Mehta  
Suresh/Indira Shah  
Satish/Premilata Nayak

Paid Advertisement



## JAINISM AT ICANAS IN TORONTO

**I**CANAS is a conference for scholars specializing in Asian and North African Studies. It is a very prestigious conference with a long history (128 years) where few thousand scholars present papers.

For the first time in their history, a separate panel on Jainism was held this year. Nine papers on Jainism were presented during the conference. Some of the scholars visiting from India included Dr. Nagarajaiha, Dr. V. Jain, Dr. R. Zydenbos, Dr. B. Jain and Dr. Y. Shastri. JAINA is planning to have all papers in its library. This panel on Jainism was arranged and made possible through the courtesy and dedication of Dr. Lalit Shah, first JAINA president, presently at Ahmedamad.



### Chaturmas

by Acharya Shri Vidyasagarji

**A**charya Shri Vidyasagarji is doing his Chaturmas at Muktagiri. The President, Ratanlal Gangwal and the Secretary, Sahu Ashok Kumar Jain of Digambar Jain Mahasamiti planned to organize certain religious and educational activities during September 1990.



## Shri Nirmal Chand Jain Appointed As Advocate General Of Madhaya Pradesh

**S**hri Nirmal Chand Jain of Madhaya Pradesh is a distinguished advocate, educationist and social worker. We are proud of his appointment as Advocate General. Our heartiest congratulations to Shri Nirmal Chandi.



## Vegetarian Rally at Hyde Park

**H**undreds of Indian vegetarians descended on Hyde Park on July 22 with pledges and picnic baskets.

Awards for advancing the vegetarian cause were given at the "mass rally" organized by the Young Indian Vegetarians.

Members signed a petition to be handed over to the Indian High Commission. It called on the government of India to curb meat-eating.

They also rose to take a vow: "I pledge to remain a vegetarian as from today, 22nd July 1990. As a vegetarian I will refrain from eating meat, fish and eggs. May God help me to keep this pledge for the rest of my life."

Among the speakers were Labour Member of Parliament Tony Behn, Jain monks and members of organizations from the Jain community, the Buddhist Sangha, and the Jewish Vegetarian Society. All spoke in praise of the vegetarian way of life.

## Dr. Prem Suman Jain Delivers Lectures On Jainism In Europe

**D**r. Prem Suman Jain, Head of the Department of Jainology & Prakrit, Sukhadia University, Udaipur, India attended and presented his paper at the Seventh World God Conference held at Rome and Assisi (Italy) from 1-7 May, 1990 organized by New Era, New York. Dr. Jain also visited an Oriental institute of Switzerland and delivered a lecture on "Aspects of Jainism related to Man and his Environment" in Innsbruck University, Innsbruck, Austria. Dr. Jain was also invited by Jain Association International, Hamburg, Germany to deliver a lecture on "The Concepts of Non-violence in Modern Outlook".

### Feature Article

## What's In A Name?

A Non-Jain Tells  
About Her "Jayn" Name

**I** never particularly liked the name Jayn,

that is until I learned there was a religion that, one letter notwithstanding, was devoted to an ideal I myself was devoted to.

Although the term ahimsa has not yet been incorporated into my Webster's, "Jain" has: "...respect for the lives of animals is carried to great lengths."

How excited I was to learn that not just were there handfuls of individuals, but an entire religion with thousands of followers that did not believe in animal suffering, or that animals were put on earth for man's amusements, whether it be for someone to cut up in an animal laboratory, or something to cram into a cage, unable to move its entire life, to keep its meat tender.

What a wonderful challenge for the youths of Jainism to heed the glorious tradition of 2,600 years of non-violent teachings in America where their peers see animals as nothing more than something to keep their two slices of bread apart.

It has been shown over and over that the majority of people convert to vegetarianism by seeing others who eschew the chewing of flesh. Thousands of animals will surely be spared horrendous lives and tortuous deaths by others seeing the Jaina youth setting an example.

In this fast food culture, we often do not have time to prepare a complicated meal, and that's the reason for *PETA BRED*, a new cookbook of 144 recipes taking ten minutes to fix.

The book is dedicated to People For The Ethical Treatment of Animals (PETA), which has "bred" a vegetarian philosophy in its thousands of members. Copies of the book are \$5.50 which includes postage and handling and can be ordered from me at: 1501 E. McMillan, Cincinnati, OH 45206. □

## Calendar of Events

**October 5, 1990** Siddhachalam to celebrate Mahavir Nirvan from October 5-7, 1990 in presence of Acharya Sushil Kumarji. Contact Dinesh Chheda (908) 362-9793.

**October 13, 1990** Mahavir Nirvan Din Celebration at the Jain Society of Metropolitan Chicago.

**October 14, 1990** Jain Society of Greater St. Louis Nirvana Day. Dr. Nandalal Jain of Rewa, Madhya Pradesh will join the Society in celebrating Nirvana Day. Free lunch will be served to the homeless at the Salvation Army Building as part of Nirvana Day's activities.

**October 16, 1990** The Jain Society of Houston will hold its Diwali and Mahavir Narvan celebrations on October 16-21, 1990. Sadhvi Madhusmitaji will be visiting during this time.

**October 18, 1990** The Jain Society of North Texas, Inc. will have Mahavir Nirvan Laddoo Pujan (Diwali) on October 18-20, 1990.

**October 21, 1990** Declamation Contest at the Jain Society of Metropolitan Chicago.

**October 23, 1990** Presentation of the Jain Declaration of Nature to H.H. Prince Phillip at Buckingham Palace, UK, on October 23, 1990 at 4 p.m.

**October 24, 1990** Nirvan Day celebration at Hindu Temple, Dayton. Sponsored by Jain Center of Cincinnati/Dayton.

**October 27, 1990** Discourses on Jainsim & Bhakti Geet by Madhu Smitaji & Jai Smitaji on October 27-28, 1990. Jociety of Metropolitan

**October 27, 1990** Jain Society of Greater Detroit Diwali Celebrations - Mahavir Nirvan Din-Diwail will be celebrated at 3:00pm with Punch Kalyanak Puja.

**November 24, 1990** Jain Society of Metropolitan Chicago will hold a ground-breaking ceremony of Jain Temple. Please contact Niranjan Shah at (708) 635-7780.

**January 13, 1991** 5th World Jain Conference at Madras, India, January 13-14, 1991. Details may be obtained from C.L. Metha, Chairman Joint Reception Committee, Jyothi Niwas 62, Burkit Road, T. Nagar, Madras 600 017 Tamilnadu, India.

**February 1991** Second International Conference on peace and nonviolent action at Raisamand-Udaipur, India on February 17-21, 1991, sponsored by Anuvrat Vishva Bharti (Anuvibha). Contact S. L. Gandhi, Coordinator, II ICPNA, A-12 Anita Colony, Bajaj Nagar, Jaipur 302015, India. Tel: (141) 510118 or 510347.

## Matrimonials

### Rules For Matrimonial Advertisements

**P**lease address all matrimonial matters to F.J. Dalal, 9001 Goodluck Rd., Lanham, MD 20706; phone (301) 577-5215. The following rules may kindly be observed:

Those individuals wishing to register with Marriage Information Services (MIS)

1. MIS has two forms - 'Personal Data' and 'Additional Information', which must be filed completely by those who intend to register. The registrant must mail 2 completed forms with a check of \$15 payable to F.J. Dalal, and enclose a latest photo duly signed by the candidate at the back for MIS filing.

2. MIS will draft an ad for registrants for publishing in *Jain Digest*. Registrants may want to draft the ad themselves which may not be more than 30 words. MIS reserves the right to edit such ads.

3. All of the responses to MIS ads must be put in a closed, stamped envelope with a return address and the MIS reference number at the bottom left corner. Space for the address of the registrant must be kept blank. This envelop should be put in a bigger envelope with the return address and be mailed to F.J. Dalal.

4. On receipt of the above, MIS will put the address on the inner envelop and mailed to the candidate. MIS will not be responsible for responses which do not follow the above procedure.

Other individuals who do not register with MIS should draft their own ad for publication in the *Jain Digest*. Please send your ad with a check of \$15 payable to Jain Digest. The editor reserves the right to edit the ad for space considerations.

---

### MALE

**MIS-27** Gujarati Jain vegetarian boy from N.Y., MS (Mech), 5' 9", 140 lbs, born Aug '64, invites correspondence from graduate girls.

**MIS-36** Correspondence with recent photo for a Gujarati professional, age 30, 5' 5". Girl's merits top priority.

**MIS-38** Gujarati Jain vegetarian from NJ, 5' 6", 150 lbs, born Nov '60, B.Com (1981), manager in Diamond office, invites correspondence from working girls.

**MIS-41** Gujarati vegetarian Jain from NJ, 5' 10", 148 lbs, born Sep '65, B.A. (Biology), invites response from graduate girls.

**MIS-45** Well connected Gujarati vegetarian doctor (Orth Surg) from CA, 5' 9", 140 lbs, born Jul '65, invites response from professional Jain girls, preferably doctors.

**MIS-46** Gujarati vegetarian Ph. D. (Pharm) from MD, 5' 4", 124 lbs, born Apr '63, invites responses from professional Jain girls.

**MIS-47** Gujarati vegetarian Jain, from MD, 5' 11", 160 lbs, born Oct '61, working with father's business, welcomes responses from suitable girls.

**MIS-48** Gujarati vegetarian Jain from NY, 5' 6", 135 lbs, born Mar '62, B.Com (1982), C.A. (1986), working for a diamond firm is looking for graduate resident girl.

**MIS-50** Gujarati Jain from CA, 5' 9", 140 lbs, born Apr. 54, B.Com (1974), LL. B(1981) invites responses from vegetarian girls.

**M-9** Jain sister seeks a suitable match for extremely good looking, sociable and professionally bright brother with near 4.0 GPA who is blind. He has been teaching at an American University for the last 4 years, and is in the process of completing a doctoral degree in Technical Communication. No restrictions or requirements whatsoever. Contact Mrs. Shakuntala Rani, P.O. Box 21112, Cincinnati, OH 45221.

**M-11** Very handsome, ambitious, Gujarati Jain, U.S. citizen, 28, 5' 6", MBA\CPA, well employed, invites correspondence from professional girls. Call (214) 237-6905.

**M-13** Gujarati Jain uncle invites correspondence from beautiful, educated, slim, tall, U.S. citizen girl for handsome nephew, 23, 5' 9 1/2", 125 lbs, vegetarian presently residing and working in Bombay. He is interested in settling down in U.S. and also acquiring advanced education in computer science. Contact Jalin Sheth, 3535 Hill Springs, Kingwood, TX 77345. Tel. (713) 360-0360.

**Unnumbered** Correspondence invited from a well-educated Jain girl for a 27 year old, 6' 2", engineer (B.E., M.S.) from respectable family holding executive position in airline industry. Contact Dr. Ajeet Prasad, 316 Maple Dr., Kennett Square, PA 19348. Tel: (214) 444-1999.

## FEMALE

**MIS-35** Gujarati Jain parents from WI invite response from well-settled candidates for their daughter, 5' 1", 80 lbs, born May '59, B.A. (SNDT), running arts classes in Baroda, waiting for the Green Card call.

**MIS-40** Gujarati vegetarian girl from IL, 5' 2", 105 lbs, born May '65, B.A. (Mktg), invites response from professionals.

**MIS-42** Innocent divorcee from a brief marriage, from NY, 5' 3", 100 lbs, born Oct '56, B.A., welcomes responses from Gujarati vegetarian graduates.

**MIS-43** Gujarati Jain parents, from MD, invite response for their vegetarian daughter, 5' 0", 95 lbs, born Apr '63, B.Sc. (Chem), working for state govt.

**MIS-44** Gujarati vegetarian Jain divorcee from a short marriage, from CA, well connected family, 5' 1", 107 lbs, born Feb '61, MBA (1988), invites responses from professionals.

**MIS-49** Gujarati vegetarian lab technician, from NJ, 5' 1", 106 lbs, born Apr '61, B.Sc (Micro, 1982), is looking for an educated partner.

**MIS-51** Gujarati Jain vegetarian girl from MO, born Dec. 65, 5' 10", 100 lbs, B. Com (1986) invites responses from graduate boys.

**MIS-52** Gujarati vegetarian girl from CT, 5' 5", 115 lbs, born Apr. 67, BS (Pharm, 12/90) invites correspondence from professional Jains.

**MIS-53** Correspondence invited by Gujarati vegetarian girl from NY, 5' 1", 90 lbs, born Oct. 66, B. Sc. (Micro, 1987) from graduate candidates.

**MIS-14** Correspondence invited for Gujarati Jain girl, 33, 5' 3", 115 lbs, divorced, issueless. Call (818) 701-6023. (Samir)

**M-10** Gujarati Jain vegetarian girl, Age 25, 5' 3", pretty, fair, intelligent, graduating in Chiropractic Mar '91, is inviting correspondence from suitable professionals, preferably Resident/Citizen. Write to Box 530974, Miami, FL 33153 or call (305) 237-6905.

**M-12** Gujarati Jain parents seek a vegetarian partner for their daughter 33, 5' 3", vegetarian, issueless divorcee, MS Computer Science. Call (201) 220-8258.

---

## APPRECIATION AND SUGGESTIONS BY F.J. DALAL

1. We highly appreciate the publication of entire MIS circular by Jain Center of Southern California for the benefit of their members. Those Jain societies who have not yet published MIS information, may mail a copy of their circular to MIS for information, when published.

2. Two parents recently informed MIS that their daughters were engaged. We request that the registrants in MIS inform promptly about the settlement, so that MIS files can be updated.

3. It appears that a lot of girls and their parents do not send the photos at the first instance. A full size picture of a candidate, however, is the most important medium in the selection process.



## Matrimonial Apologies

*We regret -*

1. The omission of Rajesh Sanghavi's ad in July '90 issue of Jain Digest.
2. The misprint of weight "144 lbs" instead of "114 lbs" in the ad by Mr. Kapashi of U.K. in July '90 issue of Jain digest.
3. The omission of Sanjay Shah's ad in April '90 issue of Jain Digest.



### Vantage Point

**Federation of Jain**

**Associatons In**

**North America**

**JAINA**



**By Sulekh C. Jain, President**

**D**uring the past year many members of the JAINA executive committee have been traveling to various Jain centers in N. America and India. I too personally went to India, Dec. '89 and Jan. '90, and visited many Jain places and met with many Jain scholars, leaders, monks, and acharyas. In N. America, I have visited Jain centers in Los Angeles, Boston, St. Louis, Detroit, New York, Vancouver, Houston, Buffalo, Siddhachalam, Cincinnati, and Dayton.

These visits provide us opportunities to meet with the Jain community, discuss issues and feel their pulse as to directions and activities that JAINA should undertake. Amongst many things, I would like to address one issue of major importance at this time.

The item that requires our serious and immediate attention is our youth. We are probably 30,000 to 35,000 strong in N. America. Purely on a statistical basis, we should have about 15,000 kids out of which at least 7,000 to 10,000 must be Jain youth of the age group 13 and above. Many of these have reached or will be reaching marriageable age within less than a decade; definitely by 2000 A.D. (which is not far away). This new generation will take complete charge of the Jain Sangh. In some Jain centers, this has already started taking place. Question is, how well prepared are these young Jains to carry on the traditions of Jainism that we believe and practice. To meet this challenge, what are JAINA and Jain community in N. America doing? This is a major concern

since time is very short. Well, speaking on behalf of JAINA, either we have or are trying to start following activities:

Youth Forum in Jain Digest

First JAINA/St. Louis Jain Center summer camp - July 1990

Jain Pratikarman in English

Production and procurement of well-written, simple and easy to read Jain books and videos in English

First Jain Youth Exchange Program from England - Summer 1991

Establishment of Young Jains of America national youth organization

Marriage Information Service, advertisement, data bank and referrals

JAINA library - two; one in U.S.A. and another in Canada

Jain Scholar Visitation program

Youth Seminars at JAINA conventions in Chicago and Toronto

1991 JAINA convention in San Francisco will have its major emphasis on youth

All this is like a drop in a bucket. A lot needs to be done soon by all of us: JAINA as well as all the Jain centers. The youth of today will be the leaders of the Jain community of tomorrow. In many meetings and discussions with youth, they are asking for our support, guidance, consideration, attention, and commitment.

In many of our religious programs, it is not uncommon to see a sight where youth are completely left out. While we celebrate our festivals and do our pujas, youth are non-participative and oftentimes are playing outside. How long will this go on? Are we listening, paying attention and doing something about it. I urge you to pay attention. Let us hear what you are doing in your community and what you expect JAINA to do.

Jai Jinendra.



### Letters To The Editor

**Dear Editor:**

The new format, its contents, and the quality of printing of the *Jain Digest* are excellent. We have received two issues so far; April and July 1990.

My family and I wish to convey our congratulations and best wishes to you and your associates for the diligent work and time to publish this informative and interesting publication to serve the community. We will be happy to play our role, in whatever way we can that would benefit the community at large.

It would be nice if we can expand the scope of the matrimonial column and I feel Mr. F.J. Dalal is doing commendable work in this area. Perhaps such listings may be published and mailed every month - if economics permit either through subscription for MIS monthly circular or donation on voluntary basis. This is just a food for thought for the benefit of young generation of marriageable ages.

- Navin N. Shah, 2675 Primrose, York, PA 17404

**Dear Editor:**

The *Jain Digest* has got a new face and a new look under the new management. This will give a new impulse to the magazine. Congratulations.

I wish that the *Jain Digest* should not be just a mouthpiece of JAINA but also a journal like *Reader's Digest*, publishing articles and information of world Jain activities on a larger base.

- Ajitkumar B. Benadi, Brandweg 5, 20191 Garstedt, West Germany

*Editor's Note: The Jain Digest has published and would like to continue publishing news items relating to Jain activities around the world. The Jain organizations are requested to send their newsletters so that we may publish timely material for the community.*

**Dear Editor:**

I read with interest Narendra Sheth's article on the innocent-looking ingredients in American prepared foods. When I became a complete vegetarian 12 years ago, I, too began to read labels seriously. But in discussing "Kosher gelatin," Mr. Sheth has missed an important distinction.

The Kosher gelatin used in any milk product never comes from animals, as it is against Jewish dietary laws to consume milk and meat together in the same meal. This gelatin is vegetable in origin, often from seaweed (agar) or vegetable gums (locust bean, carrageenan). I don't now of any Kosher gelatin that comes from animals, but not coming from a Jewish background myself, I can't be certain of this.

Another key to look for on packaging is the word "parve" and the letter "K." The "parve" means no meat or milk products used, so the item is safe under Jewish laws to consume in a meal with either milk or meat. (This is sometimes spelled "pareve.") Thus, we can deduce a product labeled "parve" is vegetable or mineral in origin. As for the "K," this signals the product meets Kosher dietary laws. If it appears on a dairy product, no meat-or-animal derived items can be included. An example of the ingredients listed is the *Carmel Kosher Unflavored Gel-Dessert* - sugar, calcium carrageenan, adipic acid, potassium citrate.

Thanks again for your efforts — keep up the good work.

- Rose Dereve, Liverpool, NY

## Feature Article

### Appeal for Jain Unity

By Dr. Dulichandra Jain,  
Editor Jain Study Circular, New York

**"D**igambaras and Shwetambaras, all are Jains" is a popular theme. Many people talk about it but it seems nobody is doing anything to bring unity among Jains. In fact, two constructive steps should be taken to achieve Jain unity.

First, we have to understand the basic principles of the Jain religion.

Second, we have to rise above our individual preferences

and make certain sacrifices.

Step 1: We Jains should understand the following Jain concepts:

a. All scholars agree that the doctrine followed by all Jain groups is one and the same.

b. Bhagwaan Mahaveer was neither a Digambar nor a Shwetambar.

c. Some minor differences in beliefs do exist between the various Jain groups. Jains believe that the absolute truth is known only to omniscients (Kevalis). In view of this belief, it is futile to make any effort to establish the validity of one belief or the other. Unfortunately, these minor differences are propagated and reaffirmed by so-called scholars and monks in an effort to establish the superiority of their own ideas. Rational, intelligent and educated individuals should rise above these notions of superiority.

d. During any religious celebration, it is our feelings and thoughts that are important. The time and procedure (VIDHI) of performing a prayer or worship have been prescribed only for the sake of organization. They have little significance. Thus, in the light of the spirit of the fundamental principles of Jainism, performing one type of worship is as good as another type of worship.

e. Understanding the meaning and thinking of the basic principles of Jainism is essential for having good feelings and thoughts. All prayers and worships essentially have similar meanings. Most people, Digambaras as well as Shwetambaras, do not understand the meanings of the prayers and worships. Thus, they are not aware of the similarities in them.

Step 2: Here are some constructive suggestions:

a. All Jains should rise above sectarianism. We should not try to establish the superiority of any belief.

b. All Jains should revere and study all ancient Jain scriptures.

c. We should respect the monks and nuns for their inner qualities rather than outward physical appearances. We should respect a monk or a nun who does not indulge in community politics, who is not working for his/her name and fame and who has no anger, pride, ego and ulterior motives.

d. Those of us who were born into a Digambar family should learn the religious practices performed by Shwetambaras and vice versa. We should learn the literal meaning of our prayers and worships. We should also find out to what extent these prayers and worships conform to the basics of Jains. Our Jain centers should make a serious effort to provide such educational opportunity to the Jain community.

e. All Jains including the youngsters should participate in all Jain celebrations.

f. It is observed that each one of us makes an effort to "protect" one's own interests. Such practices lead to religious fanaticism and intolerance. All of us should make a genuine sacrifice by making a sincere effort to promote others' beliefs.

We have brought some undesirable practices from India

(Continued on Page 13)



Anjana Lodaya-8 days; Vimal H. Shah-8days; Mita Sanghvi-8 days;  
Below – Viral Jayantil Shah-16 days

## Paryushan - Dashlakshana Parva Celebration

**T**he Paryushan and Dashlakshan Parva is a celebration of spiritual awareness. It is the time to teach and practice the Jain principles of nonviolence (AHIMSA), truth (SATYA), non-stealing (ASTEYA), celibacy (BRAHMA-CHARYA), and non-possessiveness (APARIGRAHA) and the Jain rituals which, when performed with the proper knowledge can help one practice such principles. During this period, we should try to achieve self-control through restraint, penance, and meditation. Finally, we try to improve ourselves through self-analysis and also do a review of the past year's activities along the guidelines of the Jain principles.

Throughout the country, Jain centers celebrated these special days in many ways. Many held special pujas and religious lectures. *The following list of descriptions is by no means exhaustive and every center can not possibly be included.*

The Jain Center of Greater St. Louis organized a celebration of Paryushan Parva for eight days, beginning on August 17th with a one hour pratikraman and bhavana. This and the Sapan Day program on August 19th drew more than 80 people. Besides gheeboli for Sapanas, there were tapascharya biddings for putting the garland on the Sapanas. Acharya Chandanaji, Sadhvi Shubhanji, and Miss Mangalam Kothari visited the center. They gave informative lectures to the members on the 11th and the 12th. Also Miss Mangalam Kothari sang bhajans before each program.

The following people committed to do tapascharya during the next one-year period:

<u>Tapascharya</u>	<u>#</u>	<u>Bidder</u>
Samayik	111	Leena Shah
Namokar Mala Jaap	891	Pooja Kapadia
Ekasana	108	Kokila Shah
Upvas	52	Ganga Tantuwaya
Maun or Silence	1001 min	Leena Shah
Samayik	365	Jayshree Sheth
Ekasana	60	Nalini Gajjar
Namokar Mala Jaap	12051	Urmila Gandhi
Maun or Silence	801	Rita Shah
Namokar Mala Jaap	1171	Rajeev Shah
Samayik	155	Urmila Gandhi
Maun or Silence	800	Indira Shah
Upvas	15	Indira Shah
Namokar Mala Jaap	1511	Ami Shah

The Jain Society of Greater Detroit celebrated Paryushan Parva from August 17th through August 24th with various programs on each day. Samvatsari Pratikraman was performed on August 24th in the presence of about 200 members and was sponsored by Mr. & Mrs. Atul and Jagrati Patrawala. Also, this year many people (including children and young adults) participated in tapasya during Paryushan. This exercise in discipline and self-control is commendable. The following is a partial list of the persons involved and their tapasyas.



### ADULTS

Varsi Tap*	: Jyotiben Shah
11 Upvas	: Purvi Shah, Mahendra Doshi
9 Upvas	: Kalpesh Shah
8 Upvas	: Laxmichand Gogri, Kirti Patel, Vinay Shah, Rohit Shah, Dhanesh Sheth, Rajesh Shah, Sharad Shah, Kundan Sata, Falguni Shah, Manjulaben Patel, Pratibha Shah, Tarulata Shah, Ashaben Sheth, Sulochana Shah, Nalini Shah, Ranjan Shah

Several others did 2-6 Upvas also.

\* Alternate Ekasana and Fast for 1 year

### CHILDREN

6 Upvas	: Riken Shah
3 Upvas	: Kevan Kapadia, Akshay Shah, Deval Shah, Neha Trivedi, Manoj Trivedi, Binisa Shah, Archana Shah
2 Upvas	: Avani Doshi, Priya Shah, Shilpa Maru, Priti Shah, Jyoti Shah, Chirag Shah, Kajal Badani, Amit Shah, Ashish Shah, Nitesh Trivedi, Reena Shah, Juhi Shah

Several others did 1Upvas also.

Jain Center of Southern California invited Shri Kumarpal Desai from India to join them for all eight days of Paryushan (Aug. 17-24). He delivered the Kalpasutra vanchan and daily pravachans on various topics.

Jain Society of Toronto - Sadhvi Madhusmithaji and Sadhvi Jayasmithaji helped the Jain Society of Toronto to celebrate Paryushan and Dashlakshana Parva from Aug. 17



to Sep. 3, 1990. The spirit of encouragement and presence of Sadhviiji resulted in many Tapasheharyas ranging upto 16 upavas.

The following Tapasvees are notable:

1. Hemlata Haresh Shah - 16 upavas
2. Pushpa Hiralal Patel - 8 upavas
3. Smita Milan Shah - 8 upavas
4. Malika Ashok Shah - 8 upavas
5. Damiri Vinod Shah - 8 upavas



Manisha Surana-8 days and Kishor Shah-10 days Jain Center of America - New York celebrated the eight days of Paryushan with Gurudev Chitrabhanu's spiritual discourses in the morning and evening of each day. These discourses included discussions of Kalpsutra with emphasis on disparity between transformation and information. Also Das Lakshna Parva was celebrated at the Jain Temple from August 25th through September 3rd with morning and evening discourses by Bhattarak Shri Charukirti of Mudbidri from India. During these days several people did Tapasyas. The following is a list of people who fasted and for how many days:

Viral J. Shah, 16; Shailaben D. Vasa, 8; P. S. Shah, 8; Vimal A. Shah, 8; Mita R. Sanghavi, 8; Lilavatiben M. Vadalia, 8; Anjana B. Lodaya, 8; Pushpaben V. Dand, 8; Vimlaben Jain, 8; Shaliniben Kothari, 8; Chandrakantbhai Shah, 8; Pravinbhai Koradia, 8; Lizaben K. Mehta, 8; Anujaben J. Shah, 8; Manisha Surana, 8; Viral J. Shah, 8; Swami Vikashanand, 8;

**Jain Society of Chicago** celebrated Paryushan Parva from Aug. 17-24 in the presence of Munishree Jinchandraji and Kirtichandraji. There were daily bhavanas and lectures. More than 15 ATHAI (8 Upvas), one NAVAI (9 Upvas), some 6 Upvas, and many other Upvas were done by various members. Both adults and children participated in the tapasya.

**Jain Society of Cincinnati** - Dayton celebrated Paryushan Parva with several programs including evening pravachans by Shri Atulbhai from India. Sadhvi Madhusmithaji, Sadhvi Jayasmithaji, and Samanis Madhurprajna and Bhavitprajna were also invited to give pravachan after the paryushan.

**Jain Center of Northern California** was fortunate to have several prominent Jain scholars, Munijis and Samanis visit during the week of Paryushan celebrations: Acharya Sushil Kumar ji (from Sidhachalam), Samani Madhur Prajna,



Tapasuis Doing Parna At a Jain Center

Samani Bhavita Prajna, Mr. S. L. Gandhi (all three from Anuvart Global Organization) and Dr. Nand Lal Jain (from Rewa, M.P.) gave talks at the Hindu Temple.

On August 18th, snatra pooja, sapana ceremony, and a lecture by the visiting Samanis were arranged. About 200 members participated in the Pratkramana performance on August 25th which was observed as the Samvatsari Day. During the entire Paryushan Parva, two Jain members, Mr. Manhar Shah and Mrs. Bindu R. Shah did eight days of fasting (ATHAI). Many members fasted on the last day of Paryushan.

**Jain Society of Metropolitan Washington** celebrated Paryushan Parva. Amarendra Munijji from Sidhachalam, gave daily discourses on both the Jain religion and Yoga.

**Jain Society of Houston** celebrated Paryushan Parva in the presence of Acharya Shri Chandanaji, Sadhvi Shubhamji and Kumari Mangalam all from Veraytan, India. Many tapasyas were performed during this week of celebrations. Ms. Surekha Shah did 11 days of fasting, Mr. Kishor Shah did 10 days, while several others did 8 days of fasting. Also about 60 teenagers and adults did 1 day of fasting. In addition to this, Ansuiya Mehta did 1 Varsi Tap (alternate ekasana and fast for one year).

**Jain Center at North Carolina** celebrated Paryushan Parva and the whole community actively participated in religious discourse, tapascharya and samvatsari pratikraman. On the first day, they had snatra puja in the temple with about 150 people. On the second day of paryushan, they had a Jain meeting, in which they basically discussed about kalpasutra and das lakshana. Pravin Shah gathered all the information about these topics from various books and explained it to the members. The session lasted for about four hours and was very informative.

On Samvatsari day, they had two different pratikramans. One was for the adults, and the other which was in English, was for the children and youths. One-hundred percent of the children participated in pratikraman.

On the day after samvatsari, they had parna celebration. The whole community did the parna at the residence of Dr.

and have transplanted them here. Further, we have picked up some of the fads and idiosyncracies and have lost sight of our priorities. In my view, establishing a genuine unified Jain system should be our top priority.



### Youth Column

## Jain Fellowship of Youth At Houston

From Jai Jinendra, Houston

The Jain Fellowship of Youth was started in 1987. The first general elections were held in 1988. Kalpesh Shah was elected as the first President of the Jain Fellowship. During that year, the Jain Fellowship students were involved in religious studies as well as other activities.

The following year, Danny Mehta was elected as its President. During the Thanksgiving holidays in 1989, Jain youths from Dallas visited Houston. This meeting provided an opportunity to meet people of the same age, who have similar aspirations. One of the activities of this fellowship is to conduct pathshala (religious school) for two different age groups; one between 13-15 and others 15 and up.

Ujjwal Shingavi has been a tremendous help in organizing these schools. Dr. Urmila Talsania, chairperson of youth programs of JAINA, has been leading efforts to increase communications with young Jains across the continent.



## The Need for Y.J.A.

by Navita Kumar, Toronto

Leading our lives as young adults, especially being young Jains in this American society is very difficult. We are trapped in between two worlds: the world of our culture, traditions, and religion; and the world we face everyday in school, social events, and the job market. We need to be well adapted to the American society, alongside our culture and Jain religion.

Remember, you are not alone. We all feel the pressures. That is the reason for Y.J.A., or Young Jains of America. It is one way of uniting all young Jains in America. Y.J.A. will give us a sense of identity and a chance to experience Jainism in our own manner; such as having speakers who are directed to the youth with a good command of the English language, youth exchange programs, needy causes, etc. Y.J.A. will operate and promote views as a unit, thus eliminating the isolation of the youth.

Being young Jains, practicing vegetarianism, and ahimsa (non-violence), we should be compelled to believe in ourselves and assist one another. Please consider being a part of Y.J.A. It will make a difference to all of us.

## Youth Exchange Program

A youth exchange program has been organized by the Jain Community in North America for three weeks in July 1991. Up to twenty young Jains from the UK have been invited on a tour of the major US centers where they will stay with host families and mingle with their counterparts in the US sub-continent. The cities to be visited include : Toronto, Detroit, Windsor, Chicago, San Francisco, St. Louis, Los Angeles, Ontario and New York. Participants will attend the sixth conference of JAINA (Jain Association in North America) to be held at San Francisco on July 4-6, 1991.

The interested persons should contact Priti Shah Secretary, Young Jains at 081-202-9462 (UK). Contact Urmila Talsania at (708) 969-8845 and S.A.b. Kumar for information of arrangements in USA (416) 890-3367. The last date to receive completed application form is January 31, 1991.



## The NEED For Youth Organizations

by Rita Morbia

Windsor, Ontario, Canada

There seems to be no doubt in most minds that the Jain Youth of North America need to become more organized. But perhaps as a prerequisite to organization, there is a need to become consciously interested in the Jain religion. Although most of us in our teens or twenties have the desire to know more about the Jain tradition, we lack adequate knowledge on how to attain this goal. And those of us who have some vague notion on how to go about learning more, lack the commitment to follow through. Our present knowledge consists of bits and pieces that we've picked up through being surrounded by a Jain environment, the extent of which depends on how strong that influence has been while growing up.

On our journey through life, it is inevitable that we come to a point where we ask ourselves who we are and where we've come from. We question our beliefs and challenge our values. For most of us, the answers and resolutions will determine our attitudes and perceptions of the world; what we as adults will support and stand for.

It's definitely time that the youth of North America come together in various ways and strengthen our identities, as Jain individuals and as members of a common religion. Jainism will survive throughout eternity whether or not we embrace it. But to let it die in North America would be to our grave disadvantage. There is much information untapped that we need to know about. There are Jain youth groups popping up all over the continent. Jain scholars, monks and nuns have been publishing more and more in English are being held, and camps are being held in many different Jain centers. This is not to say that becoming a distinct society in North America will be easy, but if we are ever to face the future with certainty, we have to understand our past.



A scene of Nem-Rajul play organized by the Jain Society of Chicago. Space limitations did not allow the printing of the second half of the play.



## Youth Jain Reflections, Toronto

This organization was founded by the youth, for the youth, and run by the youth on Aug. 2, 1985, by Nancy Jain, Sunil Shah, Mona Sheth and Raj Sheth following JAINA convention in Toronto in July '89. YJR released their first publication called REFLECTIONS in Aug. 1990. YJR dedicated their first very impressive and well organized issue in the memory of Nishant Jain whose life was sadly taken in a car accident. (A shock wave passed through Toronto youth and Jains all over Canada and USA).



### Library And Education

## Please Donate To Library

In the early 1900s Barrister Champat Rai Jain and J.L. Jaini established libraries on Jainism in Europe (England and Germany). We do not know what happened to those collections. Will anyone inform JAINA about the fate of these libraries. We will like to get in touch with the heirs of these libraries.

Jain books are needed for JAINA library. Books can be in any language. Donors are requested to contact Dr. Premchand Gada, Chairperson Library and Education, 4410 Fiftieth St., Lubbock, TX 79414.

## From Premchand Gada

It is my pleasure to let you know that a large number of new books have been added to the Library in English, Hindi and Gujarati languages.. There are a good number of books in multiple copies suitable for children and also for distribution on socio-religious occasions. Many persons have started borrowing books. There have also been enquiries for books on special topics. All this is an encouraging sign.

A number of Jain periodicals have started arriving regu-

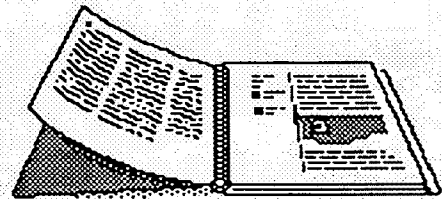
larly. These include *Sanmati Sandesh*, *Jain Samachar*, *Pathik*, *Pagdandi*, *Jain Prakash*, *Jain Digest*, *Jain Study Circular* and others. Some other journals will start arriving soon.

The library has some action plan under consideration. A circular regarding background information, books and catalogs for the plan has been sent to all the Jain centers. An active response from them will highly be appreciated.

Plans are under way to prepare Jain curriculum books from the preschool to high school stage. Preparation of audio-visual material on modern lines is also under active consideration. Shri Malookchandbhai of Ahmedabad and Dr. N.L. Jain of Rewa, M.P. and others have been requested to cooperate actively in these activities. It is a pleasure to note that Dr. N.L. Jain spent one month at the JAINA Library for coordination and speeding up of various educational plans. We have contacted many organizations and individuals here for necessary guidance and equipment assistance.

JAINA Library will be pleased to receive active suggestions for improvement and better service.

# UNLOCK THE DOOR OF JAINISM THROUGH JAINA LIBRARY



**4410 50TH STREET  
LUBBOCK TX 79414  
(806) 793-8555**



Book Review

## Studies in Jainism Reader 1,

edited by Duli Chandra Jain, Jain Study Circle

Here is an excellent beginning level book on Jainism, consisting of short and lively 24 chapters. Dr. Duli Chandra Jain with his team of several advisors and, a number of authors have done a great service to us.

The articles contain basic principles of Jainism through simple explanation of terms used daily in our worship, interesting stories relating to Teerthankars, Jain theory of Karma, spiritual aspects of Reality in Jainism and our code of conduct.

This is a readable book and is strongly recommended for people of all ages, who wish to familiarize themselves with basic principles of Jainism. I would like to congratulate Professor Duli Chandra Jain and his team of authors, advisors, and others listed in the preface for making this book available to us.

*Reviewed by Dr. Surender K. Jain, Athens, Ohio*



## The Essentials of Bhagavan Mahavir's Philosophy GANADHARAVADA

By Acharya Vijay Bhuvanbhanusuri

The jivas in this samsar have been wandering aimlessly and fruitlessly for countless ages. Their wanderings have been futile. Here is a book that can help them to end this eternal cycle of birth and death.

Ganadharavada contains a lucid description of the doubts of eleven scholars regarding the soul, karma, the five basis elements (Pancha-bhutas), the next life, heaven, hell, punya, papa, bondage, deliverance and salvation; and of the way in which Bhagavan Mahavirdev removed their doubts by giving them excellent and elaborate clarifications and explanations. In other words, the book contains Bhagavan Mahavir's explanations of philosophical and metaphysical doctrines.

In the book we find solutions to the modern questions which often cause anxiety and perplexity in the minds of people.

Bhagavan Mahavir revealed the mystery to the eleven highly learned brahmins who became his prominent disciples called Ganadharas during the discussion that took place among them. So the book is titled "Ganadharavada."

Shri Kantibhai was born on the 6th day of the dark fortnight of Chaitra in Vikram Era 1987, in a highly cultured and distinguished family in Ahmedabad.

He renounced the world at the age of 23 and became Muni Bhanuvijayaji, also known later by the name Acharya Bhuvanbhanusuri. He made an in-depth study of the Jain Agams and shastras, and the various systems of the Eastern philosophy; and attained mastery over them.

He is the spiritual head of more than two hundred disciples

who are Sadhus; and has written one hundred books. Bhuvanbhanusurishvarji became an Acharya on the second day of Magasir (bright fortnight) in the year 2029 of the Vikram Era.

ISBN: 81-208-0677-8

(Cloth) Rs. 125

ISBN: 81-208-0678-6

(Paper) Rs. 70

MOTILAL BANARSIDASS PUBLISHERS PVT. LTD.  
Bungalow Road, Jawahar Nagar, Delhi 110 007 (India)



## DRAVYA-SAMGRAHA of Nemichandra Siddhanta- Chakravartti

By S. C. Ghoshal

Dravya Samgraha is a Sanskritized title of a Prakrit work "Darva Samgaha" or "Compendium of Substances" contained 58 gathas or verses. The first part extending from verse 1 to 27 deals with the six substances recognized in the Jaina canon including the five Astikayas; the second part comprising verses 28-39 deals with the seven Tattvas or Reals and nine padarthas or categories; and the third part consisting of verses 40-57 describes the way to attain liberation.

The last verse of the work mentions Muni Nemichandra as the author of these verses. He is better known as Nemichandra Siddhanta Chakravartti or "The master of the totality of the sacred writings" and is known to have flourished at the close of the 10th or the beginning of 11th century C.E. The famous General Chamunda Raya has mentioned him as his teacher.

The present work includes English translation of Dravya Samgraha and the text of Brahmadeva's Sanskrit commentary Dravya-Samgraha-vrtti.

ISBN: 81-208-0634-4

Rs. 300



## A New Literary Magazine, JINAMANJARI, Being Launched

Brahmi Society of North America (An international organization for Jain concepts started recently) has announced the launching of a new literary Jain magazine under the name JINAMANJARI. This will be a bi-annual, 100-page literary magazine in English and will deal with Jainism, its principles, practices rituals and heritage. The magazine shall be distributed free to universities in North America and other countries.

For details, contact Brahmi Society, 4665 Moccasin Trail, Mississauga, Ontario, L4Z2W5, Canada.

## Jain Books In Print

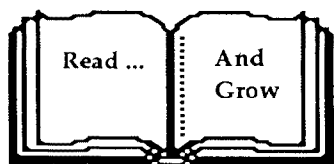
CHAKRAVARTI, Nemichandra Siddhanta — *The Sacred Books of the Jaina's* Vol. V: Gommatsara Jiva-Kanda. (The Soul). Ed. With Introduction, Translation and Commentary by Rai Bahadur J. L. Jaini. Delhi, 1990. xiv, 357p. Append; Index. (ISBN: 81-7019-357-5) Rs. 600.00 (HB) (2690)

SHAH, Chimanlal J. — *Jainism in North India*. 800 B.C. - A.D. 526. With a foreword by the Rev. H. Heras, S. J. Delhi, 1989. xxiv, 292p. + 26 plates + 2 Maps, Abbrev., Biblio., Index. Rs.300.00 (HB). (2850).

CARRITHERS, M. — *Naked Ascetics in Southern Digambar Jainism*. (The Journal of the Royal Anthropological Institute, June 1989, Vol. 24, No. 2, Letchworth, Herts, U.K.).

Jaina Sutras in 2 vols, Hermann Jacobi, vols. 22, 46, *Sacred Books of the East*. Editor: F. Max Muller (ISBN: 81-208-0101-6).

JASH, Pranabananda — *Some Aspects of Jainism in Eastern India*. Delhi, 1989. xi, 140p. + 24 plates + 1 map. Append., Biblio., Index. Ref. Rs. 120.00 (HB). (ISBN: 81-215—451-6). (276).



## Appeal for Donation To Ex-Students Of Mahavira Jaina Vidyalaya by Anop R. Vora (Committee Chairman)

**W**e, the ex-students of the Mahavira Jaina Vidyalaya, have launched a charity drive to help our mother institution. Most of us have benefited enormously from the financial help we received from this institution in our college days. The time has come for us to pay off our moral debt by helping Vidyalaya financially so that she can continue to support the needy and bright Jain students. **We urge you to come forward and make a generous contribution to this noble cause and/or be a member of the Ad hoc Committee.** Please contact Mr. Anop R. Vora (Committee Chairman), Rochester, NY, (716) 473 9290 or any of the following members for further details.

Navin Dedhia, San Jose, Calif., 408-629-1729.  
Ashok Shah, Bloomfield, Mich., 313-335-1341  
Bhaichand Shah, Don Mills, Ontario, 416-447-7710.  
Fate Shah, Oakton, Va., 301-571-3606  
Naresh Shah, Garden City Park, NY, 516-241-9269.  
Rajni T. Shah, Arlington Hts, Il. 708-956-7845  
Ramesh Shah, Glen Oaks, NY, 718-343-0143.  
Kishore Sheth, Dover, Del. 302-734-1800  
Chandra Vora, N. Boro, Mass., 508-393-2490.  
Ramnik Vora, Roch., NY., 716-227-3365

## Feature Article

### Why I Became A Vegetarian And Remain Committed

by Tim Huesken, Cincinnati, Ohio

**A**s a typical American raised in this country, I was raised on a diet that contained animal products as did everyone else I knew. My family's earliest dietary restrictions came from our (my 2 brothers and sister) swim team coaches who wanted us to restrict from our diets saturated fat, junk food (candy bars, potato chips, etc.) and use skim milk and margarine rather than whole milk and butter. This happened in 1960. Such dietary advice was decades ahead of its time. Our parents were dismayed, but the coaches wanted better performances and diet was/is a key element in athletic performance. It wasn't apparent to many until years later that research discovered that there is more to a good diet than the above guidelines. (In fact, there is so much ignorance in matters of sound long term health habits among the average American that it is a disgrace that your health officials and medical practitioners aren't making a vegetarian diet the first thing we teach your young people.)

In my family, my older brother became a vegetarian in 1971. I didn't follow until later when his arguments finally sunk in. It was more difficult then since there was little support either in current literature or among support groups like vegetarian societies or animal rights groups like there is today. I didn't last too long on the diet since I fell prey to a fallacious argument against a vegetarian diet.

One argument for a vegetarian diet is that animals suffer being taken to slaughter and killed. They resist being killed and want to live. Being in line to become butchered is frightening. Being cramped in trucks and trains where they are not fed or given water for the last days of their lives, these animals travel hundreds of miles in cramped quarters to say nothing of the hormones, antibiotics and drugs they are forced to take and horrible living conditions they undergo for no crime other than being the victims of consumers' ignorance and apathy. The argument says they suffer and that suffering is wrong and avoidable by eating plant-based foods. The counter argument says that plants are alive and they suffer too when killed, so we either shouldn't eat plants either or if we eat plants and they suffer, it's ok to kill animals too since we are eating plants.

Fool that I was and it is embarrassing to admit now that I actually believed that argument, that was the reason I quit being a vegetarian for a while. Looking deeper into the objections, there are several problems. First, assume that plants suffer. If the person who says that it's OK to kill animals because plants suffer too is really interested in decreasing the amount of suffering in the world. They would still be vegetarians because you must feed many more plants to the farm animals and then eat them rather than eat a fewer number of plants to get the same amount of nutrition from

the animal. In other words, it is very inefficient to feed plants to animals then eat the animals rather than eat a smaller number of plants to live. (This inefficiency is going to be the reason that this country collapses since 1/3 of our entire country's resources go to just the production of livestock and dairy). Secondly, anyone who's ever taken biology or botany or zoology knows the vast difference between mammalian physiology and any plant. The plan has no nervous system, no brain, no mechanism for fighting or flight from painful stimuli. If you've ever been to a slaughter house to say that corn or oats could undergo the terror that the pigs and cattle do is so stupid it's not even laughable. The reason people eat meat is that they have been blinded in an ethical sense. In a manner of speaking, just like someone who is visually blind, people who eat meat actually cannot see in a moral sense what is happening to animals who are raised for slaughter. These people have become ethically blind. The cure to this blindness is two fold.

First, visit a slaughter house first hand. This may not be easy since some like Kahn's does not give tours since it is too slippery and if a visitor falls and get hurt, Kahn's might get sued.

Secondly, if you can't visit a slaughter house, read *Diet For A New America* by John Robbins. If you are the slightest bit concerned with the environment, you might be a vegetarian or all your other efforts to conserve fossil fuels, decrease water pollution, save forests, cut down on desertification, are a joke since meat and dairy production use up more resources and water more trees, water and fuel than anything else.

The thing that brought me back to being a vegetarian was a book written by Philip Kapleau (author of *The Pillars of Zen and Zen, Dawn In the West*) on the conditions of slaughter houses. Any person concerned about spiritual matters even in the most casual way could not justify our treating our fellow creatures the way we do in the slaughter houses. It is gruesome and revolting work. I know people who have worked in those places and it's 10 times worse to see what is going on than to read about it. I refused to pay someone else to do the dirty work that I wouldn't do personally.

I became vegan in 1984 after reading Jon Wyne Tyson's book, *Food For A Future*, and his chapter on the dairy industry. They are the basis of the veal industry. A description of the veal industry is beyond the scope of this article but let it suffice to say that some believe it is the cruelest of all animal abuse industries.

I would hope that other cultures will learn if they can before it's too late from this country's mistakes when it comes to misguided agricultural practices. There is a tremendous wealth this country has in terms of agricultural resources. But due to the acceptance of the propaganda of the cattle and

dairy industry, too many people have been guided down a path of deception believing it's good to eat meat. We're losing our top soil at a rate that will lead to food shortages within the lifetimes of some people reading this article. Maybe if enough people pay attention to *Diet For A New America*, that won't happen but each of us must do our part. □



## Marching for Animal Rights

By Narendra Sheth, San Diego, California

This summer there were several Marches for the rights of animals. Many people all over the world have become irritated at the cruelty being extended to animals in laboratories. They are getting impatient because governments and churches are not doing anything about it. Many organizations planned to bring this to the attention of masses and governments in peaceful manners. Hundreds of thousands of people went to join these Marches.

On June 10, there was a March in Washington, D.C. In the twenties, there were Marches for Women's Rights. In the sixties, Dr. Martin Luther King, Jr. had a historic March for the rights of the blacks. Now the time came for the rights of animals. Nearly 24,000 people from all over the country showed up. The regulations set by the beaurocrats have no regard for the speechless, helpless monkeys, rabbits and other animals. The aim of the March was to loosen or eliminate these regulations, so that unnecessary or useless product testing on millions of animals can be eliminated.

Another March was known as "Walk to Rome", with two aims. In the first place, an attempt through petition to Pope John Paul II to reform the long-standing Catholic doctrine that animals have no souls. The second objective, that the Pope proclaim that soulfulness - and the possession of rights which depend upon the having of a soul - is shared by all the species; and that it is duty of all the faithful to honor all the creatures, doing unto them only that which we would have done unto us; and that it is God's will. The Walk is mostly an imitation of the journeys of Saint Francis, Gandhi, and King. Those Marches had provided a vehicle for new truth in the spirit of Ahimsa.

The Marchers said that "We have drawn a line dividing the universe into artificial halves. On this side is us - the humans - so we are all that is valuable; on the other side is everything that is not human, that is, objects, THINGS that we may exploit or abuse at will. The Nazis justified what they did to the Jews by proclaiming them less than human. The slave traders herded men, women, and children into the holds of ships, and sold them at auctions, because they told themselves that it was a fine and natural thing to make a profit from those who were not quite human. The govern-



ment of South Africa continues to put people they don't care for across the line. The day has to come when killing an animal is called a MURDER. We will fight every attempt to exploit our non-human brothers and sisters."

They want to stop the Draize, L.D. 50, and Acute Dermal Toxicity tests being done on various products. The DRAIZE test is used to measure the irritancy of products that might get into a person's eyes. The rabbit is used because his eyes do not produce tears to wash the substance away. Several drops of the test substance are put in one eye. The other eye is left alone. The effects of the substance on the rabbit's eyes, such as swelling, ulceration, and blindness, are then recorded for some time, and the rabbits are killed after that. The L.D. 50 test is used to measure the lethal dose that will kill 50% of the animals in a test group of up to 200 animals. The substance is force-fed by mouth or through a tube inserted down the animal's throat; or by injection or forced inhalation. Typical reactions before death are convulsions, vomiting, diarrhea, paralysis, and bleeding from the eyes, nose and mouth. Those who survive until the end of the test are eventually killed. In the ACUTE DERMAL TOXICITY test, the animals are partially shaved, and the bare skin scraped raw. The test substance is applied and the results noted as the animal's skin becomes inflamed, or is eaten away. Again, the animals are killed at the end of the test. Do we need new cosmetics and household products badly enough to justify all these cruel tests?

Many organizations have come up with evidence that the results of animal testing do not compare with human reactions, so they are meaningless. The Physicians' Committee for Responsible Medicine (2000 members) says that "These tests are highly inaccurate due to species differences - which only gives the manufacturers loopholes they use to continue selling products which are not necessarily safe." The P.C.R.M. recommends measuring the effects of chemicals on cells in test tubes, and/or using sophisticated computerized methods. They say that the importance of animal tests in the discoveries made in treating heart disease, cancer, diabetes, smallpox and other diseases have been exaggerated. They argue that most of the improvements in people's lifespans and health have occurred because of improved sanitation and better nutrition.

So now we are entering the nineties with a new aim. The aim that has always been at the heart of Jainism: Protection of All Lives. So we should support these movements at all times. In fact, it should have been us, the Jains, who should have started them! Today nearly ten million Americans have joined different Animal Right groups, and we ten thousand Jains should also be their active participants.□



## **How I feel About the Jains I Have Met**

by John Laplante

**I** met dozens of Jains during our seven weeks in India. Seven weeks isn't that long, although it's considerably longer than the typical vacation. And the many Jains I met are a minuscule sampling of the millions of Jains in that vast country. Nevertheless, I had such a pleasant and memorable experience.

So many things impressed me about the Jains. For one thing, their wonderful hospitality. Everywhere, we were greeted with great warmth and affection. I saw this for the first time at our arrival in Delhi, when a party of twenty or so relatives and friends met us at the airport (around 5 a.m., I recall!!) and took us to one person's home, there to rest, meet more people, enjoy this extraordinary welcome.

This same wonderful hospitality marked every day, every stage of our voyage, as after three weeks in Delhi, we traveled on to Bombay, then on to Madras, with many stops in between, then back across the country (37 hours by train on this final leg) to Delhi. Regardless of where we were, whether a big city, a small city, or a village, or what the occasion was, the hospitality never diminished. Just about every night was spent in someone's home — hotel stops were infrequent — and everywhere we were greeted as members of the family. "If you are the friend of my friend, then you are my friend." That was the invariable response. And it wasn't just an empty saying. By their deeds, they made it true.

We visited families. We visited industrialists and businessmen in their factories and shops. We visited scholars at universities, and politicians and government officials. We met religious leaders. And we met all kinds of ordinary people, wonderful people.

I believe Jains are high achievers. They want to excel and to succeed. They want to make a contribution to their own family and to society. And they accomplish this.

I remember a sentence in a travel guidebook. "Jains are a small percentage of the total population of India, but they exert a beneficial influence that is disproportionately high." I'm quoting loosely but I'm sure I have the full sense of what I read. And I found this to be true. I met Jains who were leaders in just about every walk of life.

I also found that Jains have a great pride in their religion and heritage, and this pride makes them want to help one another in their undertakings and to find joy in their accomplishments as a group.

Pride of family — that certainly was obvious everywhere. The importance of the family is paramount in the Jain scheme of things. I could see it in their love for their children, little children and grown up children, and, most impressive of all, in their love for their elders. Somebody once said to me that you can judge a people by how they care for their very old. By that standard, I found the Jains admirable.

I don't want to exaggerate, but at one moment, I felt that if you were a Jain, then you never have to be alone, adrift, forlorn, anywhere in the world. Wherever there is another Jain family, another Jain community, you are assured of friendship and support — whatever support you might need. "Networking" is a buzzword of the modern day, but

Mahesh and Indu Varia. All of the children did some tapascharya on the first and last day of paryusana. The following adults did the Athai or more: Lalit Banker - Navai; Rekha Banker - Athai; Chetna Fofaria - Athai.

**Jain Society of South Louisiana** - Mr. Hemant Shah completed *Maaskhaman Tap* (one month of fasting) and fast-breaking ceremony was celebrated on September 1, 1990. Over 400 people attended the celebration. It was blessed by the attendance and discourses of Acharya Shri Chandanaji, Sadhvi, Shri Shubhamji and Miss Mangalam Kothari. The program also included Swamiji Vatsalya and Garba party. Jain society of New Orleans is an active society with 30 Jain families scattered all around New Orleans and Baton Rouge areas. Recently Shri Charukriti Swamyji and others visited New Orleans. For more information on Jain Society, please contact Santosh Shah - (504) 340-4283.

**The Jain Center of Greater Boston** celebrated Paryushan Parva on September 8, 1990. The chief guests were Acharya Chandanaji, Sadhvi Shubhamji & Miss Mangalam Kothari of Veerayatan, India.

Acharya Chandanaji stressed the importance of attending spiritual aspect of one's life even if one is "too busy" with day to day routines. This was accompanied with beautiful Stavan's by Miss Mangalam Kothari.

In addition, past President Mr. Chander Khasgiwala described many accomplishments made during past 2 years by the Jain Center. New executive committee was announced during the program as follows :

President: *Chandrakant R. Vora*; Vice President: *Aroon Shah*; Secretary: *Shrenik Shah*; Treasurer: *Neela Shah*; Director-Building Operations: *Ratan Singhvi*; Director-Education: *Kishore Shah*; Committee Members: *Mukund Mehta, Chandresh Doshi, Surendra Shah, Amit Jain, and Hemant Shah.*

## Samanis Inspired Paryushan Celebration

**S**amani's Madhuprajnaji and Bharitprajnaji spoke on path towards liberation and about practicing meditation in Bhartiya Temple at Columbus, Ohio, on September 15 and 16 to a large audience consisting of Jains and non-Jains. Their lectures created so much impact that it was suggested by Manubhai Bhatt (member of Board of Trustees of the temple) to initiate efforts towards celebrating Paryushan Parva every year in the temple by inviting Samanis or other religious gurus again.

### Correction of Mailing Address

Jain Association International  
Brandweg 5  
2091 Gartedt (Near Hamburg) Germany  
Tel: 04173-8711  
Contact: Hermann Kuhn-President  
Ajit Kumar Benadi-Vice President

I think Jains have been networking for centuries. They could write the book about it.

Pride in their religion and their culture was dramatized again and again. It seemed to me that just about every Jain was knowledgeable about his religion and practiced it. They weren't participating just nominally. For them, it was an important, living faith that illuminated their everyday life. Again, it's easy to overestimate and commit a sin of hyperbole. But I saw real enthusiasm, genuine appreciation, such that I had to conclude that this faith is far more than mere pretense. Sometimes, the beliefs and the traditions of a small minority, like the Jains, get crushed and wiped out in every day touch with a much larger, and differently oriented group of people. In the case of the Jains, their fervor and steadfastness seem to have been affirmed and strengthened by the fact that they are a tiny island in a vast sea.

I could go on and speak glowingly and honestly about how their principles of "ahimsa" have had a positive, rippling effect in many other parts of the world, including the US, and among peoples who have never heard of Jainism. I could also talk about the splendors of their many temples, some centuries old, and some presently being constructed. I could go into greater detail about how they have used their talents to earn leadership roles in commerce, industry, public life, education, and science and the arts, so that they have achieved important positions in just about every field of activity.

There are exceptions to every rule, and human nature being what it is, undoubtedly there are Jains who fall short, perhaps far short, of the high ideals of their group. But I did not meet any. Those that I met were a delight.

The whole experience was intense for me, because for nearly 50 days, I was separated from a way of life and way of looking at things that I found comfortable and reassuring. Suddenly, I was plunged into a new culture and thrust among strangers. But their graciousness and unstinting generosity — no let me use a better word, their friendship — made my visit among them in India wonderful. It gives me great pleasure to talk about it to my friends.

It was such a good experience that I look forward to meeting more Jains. I hope that some of the fine qualities that I've discovered among Jains have rubbed off on me and made me a better person.

A cynical person might say, "Of course, you're going to write only good things about people who have invited you into their home, fed you, and provided for your every comfort." Perhaps so. But as I've reviewed my memories, I must tell you candidly that I can't think of anything truly negative or damning to put down. I mean it.

My hope is that every young American Jain — every Jain boy and girl born in the United State — will have the opportunity as a teenager to visit India and to see first-hand what a fine people he/she descends from, and what works of art, architecture, literature, commerce, and science they have contributed to this world of ours.

**Editor's Note:** Mr. John Laplante of Worcester, Massachusetts visited India in December 1989 to January 1990 along with JAINA executive members. He is a free-lance writer and an advisor to *Jain Digest*. □

**Dear Jain Digest Reader,**

We hope that by now, you might have had a chance to peruse through the recent issues of the *Jain Digest*.

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. For this issue, we have published 5,600 copies.

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.

On behalf of JAINA, we are making this personal appeal for your financial support.

We need your support now. With your help, we will keep moving forward. This is an important method of communication. Please join several others who have brought the *Jain Digest* this far.

Please make your tax deductible check payable to "Federation of Jain Associations."

Sulekh C. Jain,  
President, JAINA

Pramod Jhaveri  
Chairman, Jain Digest  
Finance Committee

Surender K. Jain  
Editor-In-Chief  
Jain Digest

#### Patron Members

Maniar S.D./D.S., Mentor, OH  
Jain Shri C./Asha, Henrietta, NY  
Jain Neelam/Ashok, Ocean, NJ  
Mahendra Parekh/Ila, Woodridge, NJ  
Shah Satish A./Rashmi, North Bergen, NJ  
Bhavsar Indrarad/Saroj, Lawrenceville, GA  
Gupta Avinash, Campbell River, B.C., Canada  
Maniar Ramesh/Roshan, Vancouver, B.C., Canada  
Jain Sadhna, Vancouver, Canada  
Jain Naresh/Niru, Burnaby, Canada  
Nahata Amrit/Kiran, London, Ontario, Canada  
Hemani Harish/Gita, Cincinnati, OH  
Jhaveri Pramod/Vina, Cincinnati, OH  
Gohel R.O., Kitwe, Zambia  
Ghelani Shirish V./Sunanda, Ballwin, MO  
Shaw Hemant, New Orleans, Louisiana  
Anonymous

#### Businesses

Genuine Gems, Inc., New York, NY  
Vimco Diamond Corp., New York, NY  
Suman Enterprises, Vancouver, Canada

#### Other Members

Mehta Sunny, Milwaukee, WI  
Shah Navin/Nalini, York, PA  
Shah Kirti/Barbara, North Manchester, IN  
Shah Taru/Navin, Lawrenceville, GA  
Shah Jiten/Niranjana, Stone Mountain, GA  
Shah Suresh/Dina, West Hartford, CT  
Shah Dhiren Jyoti, Cincinnati, OH  
Doshi Dr. C.P./Joan, Apopka, FL  
Shah Kirti/Niranjana, Monroe, LA  
Metha P.R./V.P., San Antonio, TX



परस्परप्रेममयो जीवनाम्

*Please Photo Copy And Send*

## Federation of Jain Associations in North America

**3 Ransom Road  
Athens, OH 45701  
USA**

***Jain Digest***  
Quarterly News Magazine

**9831 Tall Timber Drive  
Cincinnati, OH 45241  
USA**

- ☐ Please Put Us On Your Mailing List  
☐ Advertisement:  
☐ Annual Donation \$ \_\_\_\_\_

- ☐ Patrons - \$101  
☐ Full Page - \$200  
☐ Half Page - \$175

- ☐ Quarterly Page - \$125  
☐ Cover Page - \$300

Name \_\_\_\_\_ Spouse \_\_\_\_\_

Address \_\_\_\_\_ Telephone # \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

**Your Contribution Is Tax Deductible In The United States**



FOR

- \* DOMESTIC AND  
INTERNATIONAL TRAVEL
- \* CAR RENTALS
- \* HOTEL BOOKING
- \* CRUISES
- \* ANY  
INTERNATIONAL/DOMESTIC  
PACKAGE TOURS AS PER  
YOUR CHOICE



## JAYA TRAVEL AND TOURS

24100 SOUTHFIELD ROAD  
SUITE 388  
SOUTHFIELD, MICHIGAN 48075  
USA

RIZVI HOUSE  
34 HILL ROAD  
BANDRA (W) BOMBAY 400050  
INDIA

### TELEPHONE:

(313) 559-5292 (9 to 5)  
(313) 961-5233 (after hours)  
(313) 559-2076 (FAX)

### TELEPHONE:

6423031  
6420402  
6425222 (FAX)

### CIRCULATION

Jain Digest  
3 Ransom Road  
Athens, OH 45701

Address Correction Requested  
Return Postage Guaranteed

Non-Profit Org.  
US Postage  
PAID  
ATHENS, OHIO  
PERMIT NO. 290

Pravin K. Arti Shah  
401 Farmstead Drive  
Cary, NC 27511