

# JAIN DIGEST

## QUARTERLY NEWS MAGAZINE

Founded 1985

FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA

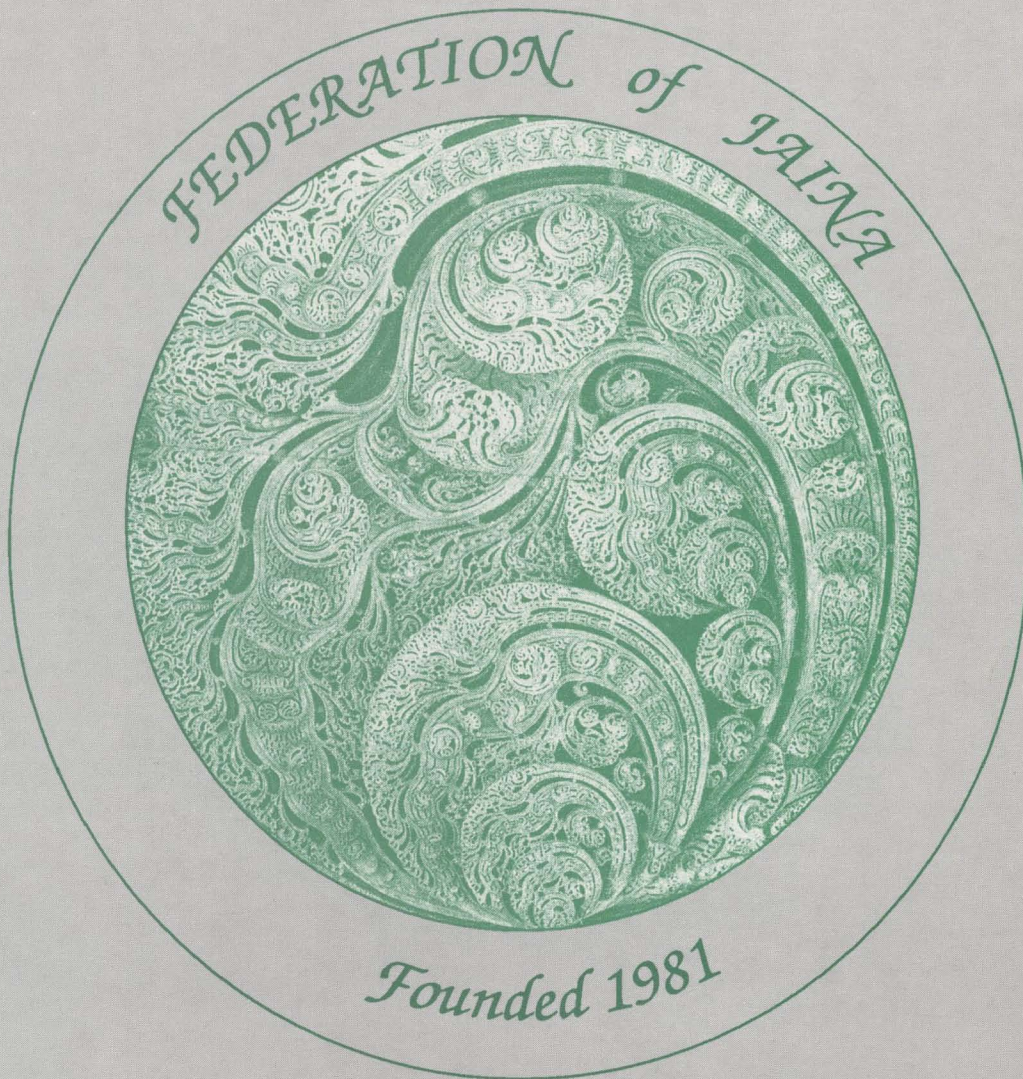
January 1991

Volume 18

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• *This issue features articles on the Jain Declaration of Nature at Buckingham Palace and Kothari's "Complementarity and Eastern Principle."*



Kalpavalli carved in the ceiling of Meghanada Mandap in Ranakpur Temple

*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, 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 we may, 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.

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Surender K. Jain  
Phone & Fax (614) 592-1660

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Chicago	Houston	New Orleans	Washinton D.C.
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Connecticut	N.Lubbock (TX)	Raleigh (NC)	Brahmi Jain Society
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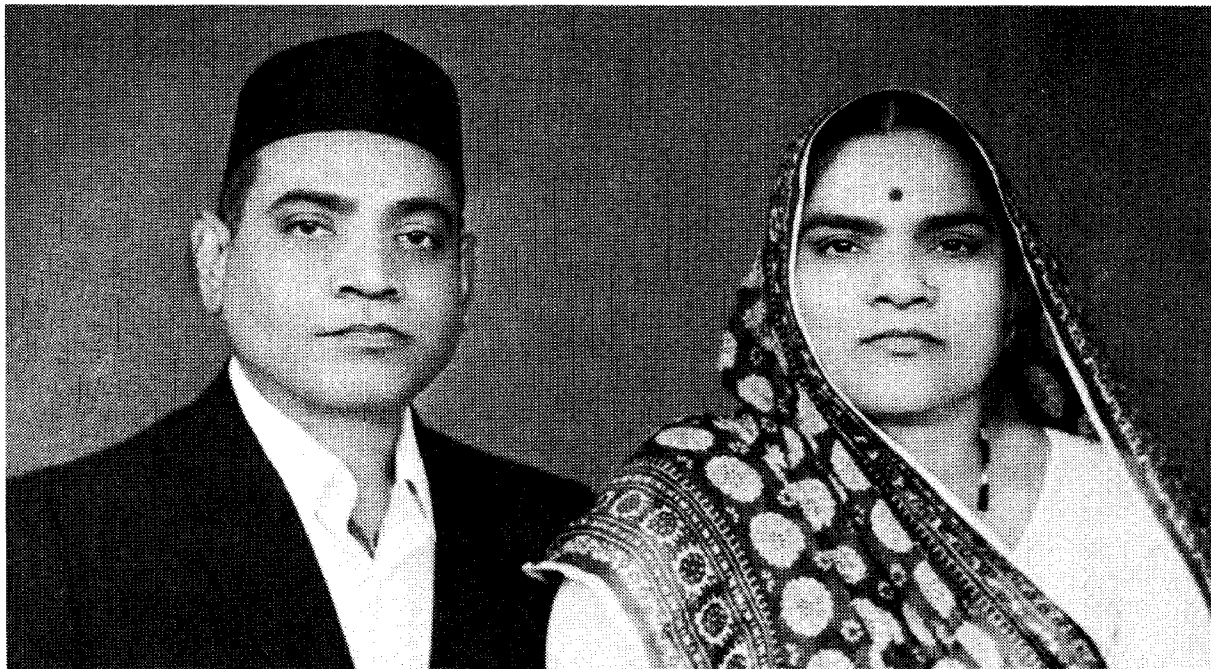
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**THIS ISSUE PRINTED ON RECYCLED PAPER**

# Special Thanks

This issue of the Jain Digest has been sponsored entirely by the generous donations of the following individuals in honor of their parents and grandparents; Manilal Umedchand Shah and Kantaben Manilal Shah of Bombay, India:

- 1) *Mr. and Mrs. Hasmmukhlal , Bombay, India*
- 2) *Mr. and Mrs. Pravin Shah and their children, Reshma and Sujata, Cincinnati, OH*
- 3) *Dr. and Mrs. Shirish Shah and their children, Priya and Niraj, Toledo, OH*



Manilal Umedchand and Kantaben Manilal Shah

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This issue has been made possible by the cooperation of several individuals on the advisory board including Sam McCoy, production advisor, Shannon Germovsek and Steve Jain. I appreciate their efforts and thank them for all the help they have given me.

**Kimberly Germovsek**  
Publishing Editor

## From The Editor...

The 6th Biennial JAINA Convention will take place in a few months and all of us are anxiously awaiting to participate in this important event. We expect to have a few thousand participants from all around the world. We will listen to many scholars, gurus, and Acharyas speaking on Jain religion and its philosophy with their interpretations.

We know Anekantvada is the foundation of Jain philosophy. On whatever matter Jain religion reflects upon, it does so from the point of view of Anekantavada. Anekan-

tavada stands for a procedure that lets one think about anything from various points of view. To think of something from an individual point is to pursue only partial truth. We are all Jains whether belonging to one sect or another. This realization will enhance the spirit of religion especially in the minds of youngsters who have to carry the tenets of this religion into the next century. This would also advance the cause and propagation of the Jain religion.

Surender K. Jain

## News and Announcements

### Sixth Biennial convention invitation

**T**he Jain Center of Northern CA, cordially invites all Jains to attend the 6th Biennial Convention of the Federation of Jain Associations in North America (JAINA) from Thursday, July 4, to Saturday, July 6, 1991 at Stanford University in the San Francisco Bay area of CA. The theme of the convention is "Extending Jain Heritage to the Next Generation." The convention will also celebrate the 10th anniversary of JAINA.

Youths stand as a meeting point of the past and the future. It is with each generation that humanity renews and continues itself. Also, there is a growing recognition among the young themselves of the importance of a spiritual foundation for their lives and for the values that can sustain them throughout a lifetime and beyond. Stepping into the 21st Century, let us all get involved and work together to influence the future. Our heritage is what makes us special. Let us put it all together: people, resources, and results.

The task is intergenerational and involves our learning from one another. Thus the convention will be primarily focused on the creative extending of Jain heritage to a new generation and to society. The convention will feature many programs, sessions, video/slide presentations, panel discussions, art/book exhibitions, and presentations relating to all aspects of Jainism with special emphasis on young Jains. Most importantly, we have a Review, Resolutions and Actions and Follow-up session at the end so that from the energy generated by this convention we can recognize the issue and form committees. to continue momentum and tempo.

Various dignitaries, Jain monks, Jain scholars, young Jains, and prominent Jains from around the world are expected to attend this historical event. Arrangements have been made for all delegates. San Francisco Jain Center host families will provide accommodations for all the delegates. The Jain Center will also provide transportation to and from the airport/bus/train station.

More information on the exact details of the program will be available later. We all are very excited about the convention and are looking forward to your participating in large numbers.

Please register immediately and be a part of the history being created by this convention. If there are any questions, please contact:

JAINA Convention 1991  
34143 Fremont Blvd.  
Fremont, CA 94555

Prem Jain	(415) 770-0503 (415) 659-8042 FAX
Pravin Turakhia	(415) 794-9700

### Special airline rates for convention go-ers

**R**ajiv P. Jain of Delhi, has been contacting airlines to obtain special fares from Delhi-USA for attending the Sixth JAINA Convention at San Francisco on July 4-6, 1991. Those interested should contact him at C-73/B, South Extension, Part II, New Delhi, 49, India. His phone number is 646-0985.

### Dr. N.M. Tatia teaches religion at Harvard

**P**rofessor Nathmal Tatia offered the course "Three Traditions of Meditation" in the Fall semester at the Harvard Divinity School. Professor Tatia explored the heart of the soteriological praxis embedded in the traditions of Yoga Darsana, Nikaya Buddhism, and Jainism. During these lectures, an interesting balance was struck between the faithful presentations of each tradition and an emphasis for both comparative insights and personal reflection. This culminated near the end of the semester when the students began to discern a single thread running through these seemingly heterogeneous traditions of meditation.

Dr. Tatia was a visiting professor at Harvard Divinity school during the fall semester of 1990. Currently he is Director of Jain Vishva Bharti in Ladnun, Rajasthan, India.



Rajgiri mountain created by Cleveland Jain Society

## Cleveland Society creates Rajgiri mountain

**T**he Jain Society of Cleveland celebrated Diwali function on Oct. 28, 1990 with a theme "Dwali in Pavapuri"

To create the atmosphere of PAVAPURI (Mahavir's Nirvana place) the society created the mountain of RAJGIRI (Mahavir's DIKSHA place) with various temples (Dehri) on the hills and the people (Yatris) going up the mountain. A water fountain was placed on top with Lord Mahavir's idol inside to have continuous JAL ABHISHEK.

A Pavapuri lake with a temple in the center was built at the bottom of the hills. It was indeed a great success which must have been a remarkable learning experience to the many people involved in creating such a project.

## Money needed to establish Jainism class

**J**AINA and the Jain Center of Greater Boston representatives have proposed an interim 3-year plan for visiting professor to teach Jainism. This program is the first step to the establishment of a chair in Jainology and development of a program on Jain studies at the Harvard Divinity School.

The interim plan will require \$15,000-\$20,000 each year which will be provided by JAINA in hopes to work toward an unprecedented program for Jain studies at the Harvard Divinity school. This program will include a full professor and research scholars whose principal topic of teaching and research will be Jainism. Endowments of up to 2 million dollars are needed to bring this goal to fruition. For more information, please contact Sulekh Jain at (513) 777-1554 or Vinay Jain at (617) 237-5997.

## An appeal to help Mahavir Vidyalaya

**T**o help Mahavira Jaina Vidyalaya, we have started collecting funds to identify the projects where funds will be used most effectively. If interested, please send your tax deductible contribution payable to Share & Care Foundation for India (a non-profit organization, tax exempt #22-2458395) and mail it to Mr. Anop R. Vora (committee chairman, 716-473-9290), One Robin Drive, Rochester, N.Y. 14618.

## JAINA welcomes new members

**J**AINA is pleased to welcome Jain Center of Central Florida, Orlando, FL and Bramhi Jain Center of Quincy, IL as new members.

Jaina is an association of association in North America and as such represents nearly all Jains. There are still organizations in several cities in North America that are not yet members of JAINA. We invite them all to become members before the next JAINA convention in San Francisco, July 4-6, 1991. If all Jains are united as one national organization, the Jain community will be an even stronger force in North America.

## JAINA appoints 1991 Award Committee

**T**he Executive Committee of JAINA appointed the 1991 JAINA Award Committee at its St. Louis meeting on Nov. 10-11, 1990. The following members of the community were requested to be on the committee:

1. Dr. Jagat Jain, (chairperson), Buffalo, NY
2. Dr. Dhiraj Shah, Grand Island, NY
3. Dr. Manilal Mehta, Los Angeles, CA
4. Dr. Mahendra Pandya, Staten Island, NY
5. Mr. Balu Kauria, Ottawa, Canada

The committee's charge is to recognize individuals for his/her contribution in the promotion of the Jain religion in North America.

The nominee must be a resident of the United States or Canada and follow Jain principles in practice and belief. Recognition criteria may include contributions in the area of Jainism through lecture, and community service.

The deadline for the nominations is April 15, 1991. Nominations may be made by an individual or a local community and must contain sufficient details regarding the individual considered worthy of recognition.

Please send your award nominations to:

Dr. Jagat P. Jain  
66 Viscount Rd.  
Williamsville, NY, 14221



Jain Delegation from North America on visit to U.K. for the Jain Declaration on Nature. (l to r) Pravin Shah, Laxmi and Vinay Jain, Ravi and Sulekh Jain, Girish and Sushila Shah, and Sushila and Hansraj Jain.

## Jain leaders visit U.K. to discuss declaration

From Oct. 20 to 28, 1990, nine prominent Jains representing various Jain Centers in the USA and Canada joined other Jain leaders from the U.K., France, Belgium, India, Kenya, and Singapore on a visit to the Buckingham Palace in London to meet with H.R.H. Prince Philip to discuss the Jain Declaration on Nature.

This unique international gathering of Jains was hosted by the Osheal Association of the U.K., Navnat Vanik Association of the U.K., and Jain Samaj of Europe. The main theme for this gathering was the "Jain Declaration on Nature" and after a lengthy exchange of views, Prince Philip appreciated the Jain Community's efforts and stand on nature and preservation of the environment.

The meeting at the Palace on Oct. 23, 1990 opened with loud and melodious chanting of Namokar Mantra, probably the first at the Palace, and ended with Khami Mi Savva Jiva.

On Oct. 27, 1990, this international gathering of Jain was received and given a civic reception by the Lady and Lord Mayor of the city of Leicester.

Pravin Shah, (Cincinnati/Dayton); Laxmi and Dr. Vimay Jain, (Boston); Ravi and Sulekh Jain, (JAINA); Sushila and Girish Shah, (Los Angeles); and Sushila and Hans Raj Jain, (Toronto), were the representatives from North America.

## JAINA Executive Committee meets

The Jain Executive Committee met in St. Louis, MO, on the campus of Washington University on Nov. 10, 1990. The meeting was hosted by the Jain Society of St.

Louis. Those present were: Sulekh Jain, Prem Jain, Tansukh Salgia, Manhar Sheth, Satish Nayak, Surender Jain, Mahendra Dosi, Prem Gada, and Urmila Talsania, Pravin Shah (Cincinnati), Navin Dedhia, and Girish Shah (San Francisco), Prakash Jain and Suresh Jain (St. Louis).

Dr. Sulekh Jain, President of JAINA, gave a brief description of his recent visit to U.K. regarding presentation of the Jain Declaration on Nature to H.R.H. Prince Philip. He informed JAINA that a Jain Sacred Literature Trust has been formed as a part of International Sacred Literature Trust, which is being supported by H.R.H. Prince Philip, for publication of religious literature.

Prem Jain, Navin Dedhia and Girish Shah gave details about the forthcoming Jain convention in San Francisco. Other matters discussed included the Jain Library, Jain Digest, and the JAINA constitution.

The committee members expressed their appreciation regarding the style, format, and the contents of the Jain Digest. The executive committee also appointed two ad-hoc committees; an Election Committee, and an Award Committee. The meeting adjourned on the morning of Nov. 11, 1990.

## JAINA forms Special Projects Committee



Dr. Jagat P. Jain

JAINA has appointed a standing Special Projects Committee. The group's responsibility is to identify, undertake and complete projects that require special efforts and would be helpful in promoting the Jain religion in North America. Dr. Jagat P. Jain of Williamsville, NY, will chair this committee.

Volunteers are needed to work on the following special projects: 1) Provision of "Jain meals" on international flights; 2) Preparation of a list of vegetarian meals available in American hotels/restaurants; 3) inclusion of Jain religion symbol in the chart of symbols of other religions displayed at Satya Sai Baba Center; 4) Inclusion of Jain religion symbol on the World Religions New Year's card; 5) Having at least one book on Jain religion in every public school, college and university library in the U.S. and Canada; 6) Preparation of a colorful 4" x 8 1/2", eight-page tract on *Jain Religion At A Glance*, making it available for mass distribution on special occasions; 7) exploration of the possibility of an encyclopedia on Jain religion, or establishing contact with the Pittsburgh-based Hindu Heritage Research Foundation for representation of Jains on the International Board of Trustees of HHRF if the 33-volume encyclopedia will include Jainism as professed by Jain community scholars; 8) Jain Digest be sent to all Jain boys/girls in North American colleges/universities; 9) availability and publicity of the Jain Holy Book "Samansvttam;" 10) Interaction with other societies like the Vegetarian Society, the Animal Rights Society, and other organizations working in propagation of non-violence.

## Executive Committee elections to be held

**T**he JAINA executive committee elections will be held at the forthcoming JAINA's 6th Biennial Convention in San Francisco July 4-6, 1991.

The positions open are that of the president, first vice-president, 3-4 vice presidents, secretary, and a treasurer. The term is for two years.

To be eligible, a candidate must be a practicing Jain, of good moral character and a director of Jain at the time of the convention. Each member organization of JAINA appoints two directors to the JAINA Board of Directors. Directors are appointed for a two-year term also.

The JAINA Executive Committee at its meeting in St. Louis, MO, on Nov. 9, 1990, appointed the following the election committee:

Vinay Jain of Boston, MA, Tansukh Salgia of Quincy, IL, Dinesh Jain of Toronto, Canada, Himmat Dagli of San Francisco, CA, and Atul Khara of Dallas, TX. Dr. Vinay Jain is the chairperson.

For continued growth and ever-expanding needs of the Jain community in North America, JAINA requests that each member Jain center/organization nominate two directors (to JAINA board) and also encourage dedicate and visionary people to seek a position in the JAINA Executive Committee. Here is a chance to make a difference and make JAINA the institution you want it to be.

Please send your nominations to the following address:

**Dr. Vinay K. Jain**  
Chairman, JAINA Election Committee  
83 Fuller Brook Rd.  
Wellesley, MA 02181  
phone (617) 237-5997

## Convention Pre-Registration Form

Name: \_\_\_\_\_ Mr./Mrs./Ms./Dr./Prof.

Address: \_\_\_\_\_

Phone: \_\_\_\_\_  
Home Business

Association/Affiliation: \_\_\_\_\_

Number in party attending convention:

Adults \_\_\_\_\_ Youth (under 25) \_\_\_\_\_ Youth (under 14) \_\_\_\_\_

Type of accomodation Desired:

Host family (courtesy of Jain Center volunteers):

(Host family accomodations available from July 3 through July 7 only)

Hotel/Motel (at your own expense)

Do you want Jain Center to make reservations nearby? YES/ NO

Friends/Relatives (arranged by you)

Arrival Information:

Date of Arrival: \_\_\_\_\_ Date of Departure \_\_\_\_\_

Mode of transportation: car/ bus/ train/ airline

Carrier: \_\_\_\_\_ Flight/ bus/ train number: \_\_\_\_\_ Arrival time: \_\_\_\_\_

Airport: SF/ Oakland/ San Jose (preferred Oakland/San Jose)

Please Note: Jain Center will provide transportation to and from the airport/bus/train stations, if staying with a host family. You must arrange your own transportation otherwise.

## Please respond by May 15, 1991

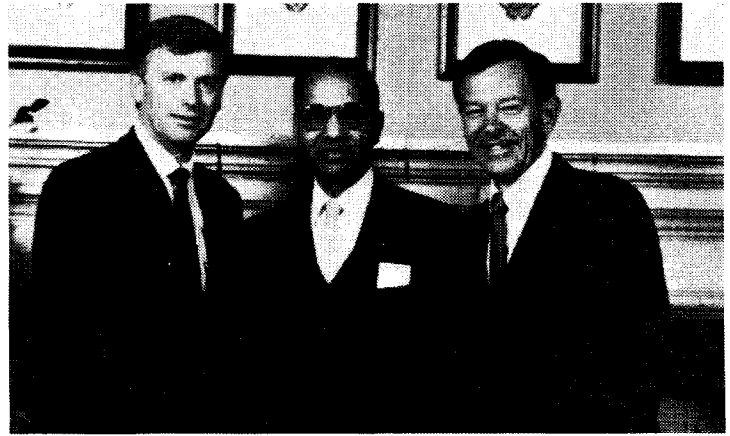
### Mail to:

**Arun Bhimani**  
55 St. James Place  
Piedmont, CA 94611

**Tel: 415-482-0860**  
**Fax: 415-835-3464**

## Jain leader felicitated

**M**r. Satish Kumar Jain, a Jain community leader and also an office-bearer of a number of Jain organizations, including Ahimsa International in India, was felicitated by Giani Zail Singh, former President of India, on his 60th birthday. Our best wishes for a healthy long life.



U.S. Vice President Dan Quayle, Dr. Tansukh Salgia, and Ohio Governor George Voinovich.

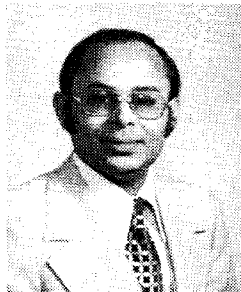
## Bhattarak Shri Charukirit Swamiji visits North America

**B**hattarak Shri Charukirit Swamiji of Jain Muth-Moodbidri (Karnataka) visited Alberta, Canada for the first He followed that trip with a three-month lecture tour in the U.S.

Bhattarak said that North Americans have a good attitude toward work, adequate nutrition, cleanliness, punctuality and discipline. He appeared on television and radio and was featured in Alberta newspapers.

Bhattarakji's last major visit to North America was 12 years ago when he met U.S. President Jimmy Carter in the White House. Since then, he says, he's seen a natural evolution which is teaching North Americans the virtues of Eastern philosophies, such as vegetarianism, marital fidelity, and the shunning of addictions seen in the decline of smoking.

## Buffalo Jains participate in prayer service



**O**n November 20, 1990, the Jain Community of Buffalo participated in the 8th annual Inter-faith/Intercultural Thanksgiving Prayer Service organized by the National Conference of Christians and Jews. Representatives of seven major world religions participated in this prayer service.

The Jain Community was represented by Dr. Dhiraj Shah of the Jain Community of Buffalo. He spoke on the subject of non-violence and Anekantvada.

The Buffalo Jains also elected a new executive committee who will serve for the next two years. The new executive committee members are: Dr. Jagat Jain (president), Dr. Dhiraj Shah (treasurer), Dr. Shanti Bedmutha, John D'Arcangelo, Dr. Arun Jain, Usha Jain, Vidya Jain, Dr. Malini Mehta, Ravi Pahade, Bharati Shah and Dr. Suresh Shah.

## Dr. Salgia helps Ohio Governor win seat

**D**r. Tansukh Salgia, former president of JAINA was featured in *India Abroad* on December 7, 1990. Dr. Salgia was active in the successful election campaign of George Voinovich, the new governor of Ohio.

Dr. Salgia said he would work for getting an Indian or another Asian appointed to the Cabinet and board level positions on the Ohio state governments. Keep up the good work, Dr. Salgia, in religious, social, and political activities.

## Brahmi Jain Society is not JAINA

**R**ecently many of our readers received a direct mailing regarding the formation of the Bramhi Jain Society, it aims and objectives, etc. Also In the Oct. 1990 issue of the Jain Digest, the launching of a new literary magazine, *Jin-manjari*, by the Bramhi Society was mentioned.

Several of our Jains in North America called to inquire if this was another JAINA. The answer is indeed NO. Bramhi Jain Society's aims and objectives are to promote studies of the Jain religion, publish books, magazines, arrange seminars, conferences, and interchange ideas. Jaina is an association of all associations in North America and Bramhi Jain Society is a member of JAINA; therefore, it does not compete with Jain or its activities, rather, it complements them.

Dr. T.J. Salgia

## Rochester Society elects new executives

**T**he Jain Society of Rochester has elected a new executive committee for 1990-91. The members are: Anop Vora, president; Daven Ranaparia, vice president; Janak Shah, treasurer; Dilip Mehta, general secretary; Kalpana Shah, education secretary; Ila Vora, cultural secretary.



**Dear Friends:**

"Kutch-Gurjari," a monthly for KUTCHI GURJAR JAINS will be compiling a list of all KUTCHI-GURJAR people living around the world.

The primary objective of this effort is to improve communication among KUTCHI-GURJAR people. We will appreciate your cooperation by filling out the following information:

YOUR NAME: \_\_\_\_\_

SPOUSES NAME: \_\_\_\_\_

MAIDEN NAME: \_\_\_\_\_

CURRENT ADDRESS: \_\_\_\_\_

HOME PHONE NO. ( ) \_\_\_\_\_

FAMILY ADDRESS IN INDIA: \_\_\_\_\_

YOUR OCCUPATION: \_\_\_\_\_

SPOUSE'S OCCUPATION \_\_\_\_\_

CHILDREN:

NAME	SEX	DATE OF BIRTH	EDUCATION
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

SIGNATURE: \_\_\_\_\_

Please also provide the same information about your friends and relatives living in the USA and Canada on a separate paper or give the copies of this form to them.

Please send the above information to the following address as soon as possible.

**Dhiraj H. Shah  
135 Morningside drive  
Grabd Island, New York 145072**

**PAID ADVERTISEMENT**

## Three new Jain Temples taking shape in North America

• A ground-breaking ceremony was held in December 1990 for a multi-purpose Jain center in Chicago that will house a temple, a library, a small residential complex for visiting Jain monks and scholars and a hall for religious and cultural activities.

The actual construction will be completed in March 1992. There will be a marble structure of Jain Tirthankaras, a Jain library, a room for classes for the students, and a hall that will seat more than 1,000 people.

The total cost will be at least \$2 million. It is planned to be the biggest such structure in the Western Hemisphere.

• The Tirath Siddachalam is under construction in New Jersey. The center piece of the Tirath is the temple, 3,000 sq. ft. of stone wall structure, which will house idols of the

Lord Adinath, Lord Mahavira, Lord Parashawanath, Lord Chandraprabhu, and Lord Shantinath.

Siddhachalam has made an appeal to the Jain community for financial and other support in this noble religious cause. Please send your tax deductible contribution to:

International Mahavir Jain Mission

65 Mudd Pond Rd.

Blairtown, NJ 07825

201-362-9793

• The Jain Society of Greater Detroit plans for a \$1.5 million Jain temple at Farmington Hill in Michigan moved a step closer to reality in the wake of a successful fund raiser last month.

Bharat Tolia, a society spokesman, said the total collection is now over \$500,000 and efforts have been continuing to raise more funds.

The society has already bought a three acre piece of land. It is hoped that construction work will begin in the summer of 1991.

## JAINA ESSAY COMPETITION

### Win a trip to San Francisco

1. **Originality:** The essay must be written in your own words (original language). Any part copied from other published material must be in quotes.

2. **Eligibility:** Competition is open to the residents of the USA and Canada as per age group below:

**Group I— must be attending grades 9-12 as of April 15, 1991**

- Jainism: A Tool for Ideal Living
- Universe of Jainism
- Life of Bhagawan Mahavir
- Message of Bhagawan Mahavir for 21st Century.
- Glimpses of Jain Culture and Heritage
- Ahimsa— a solution for all problems

**Length:** Essay must be double space and no more than 1000 words. It must include a bibliography for the material used for the paper (not counted in for word limit).

**Deadline:** All entries must be post-marked by April 15, 1991 to the following address. Please include a short bio-data, name and address of the school attending. Send to: JAINA Essay Competition, c/o Girish Shah, 4048 Twyla Lane, Campbell, CA 95008 USA

**Prizes:** Three prizes will be awarded in each group:

1st prize: A round-trip airline ticket to the Convention (an amount of \$500 will be paid).

2nd prize: A one-way ticket to the Convention (an amount of \$250 will be paid).

3rd prize: A bus fare to the Convention (an amount of \$101 will be paid).

**Essay Judges:** Dr. John Cort, Harvard University; Dr. Jagdish Sharma, Honolulu, HA; Pravin K. Shah, NC. The decision of the judges will be final. JAINA reserves the right not to award all prizes on its own judgement.

**Winners** will be notified by May 15, 1991. The first prize winners will be required to present the paper at the Convention. The winning essays will be printed in the convention souvenir along with the bio-data.

**JAINA Essay Coordinators: Umlia Talsania & Girish Shah**

## Teachers needed for educational programs

**J**AINA is working to give concrete shape to the scholar-in-residence program which will sponsor several scholars to reside at local Jain Centers for several weeks to a month and conduct educational programs. This program will provide for a more comprehensive and systematic education on Jainism for our youths as well as adults. Positive feedback has been received from many Jain centers.

JAINA is contacting scholars and teachers who are fluent in the English language, have a non-sectarian knowledge of Jainism, and can explain Jain principles and teachings from a scientific, environment, and other religious points of view. These scholars will stay at several local Jain Centers from June to September, 1991. For more information, contact: Naresh Shah (516) 741-9269; Nirmal Dosi (201) 390-0290; and Bimal Begwani (201) 846-7107.

## Jain industrialist lectures on architecture

**T**here was a lecture and slide show on Jain manuscript painting by Dr. Saryu V. Doshi, of Bombay, India, at the Jain Center in Etobicoke, Ontario on Nov. 4, 1990. Dr. Doshi is a well-known Jain scholar and has written several books on Jain art, architecture, and paintings. The event was jointly sponsored by the I.M.J.M. (International Mahavir Jain Mission) of Canada and The Jain Society of Toronto.

The lecture dealt with Jain painting in Shvetambara and Digambara manuscripts, describing the lives of the Tirthankaras.

## Romnik Kothari— a tribute to a kind leader



**R**amnik Kothari, 55, a leader of the Jain community in Canada, died of cardiac arrest in December. Kothari was president of the Jain Society of Toronto for two terms.

Kothari was current director of the Federation of JAINA, and was earlier a vice-president. He was the chairman of the committee for the first Jain TV program on Vision TV in Toronto. Ramnik Bhai was a dynamic and dedicated leader in the Jain Community in Toronto and was responsible for many new initiatives.

Not only have Shrimati Bhadrabhen and her children Manish and Mona lost a husband and a father, but the entire Jain community has suffered at the loss of such an important figure in the community who will always be remembered by us. May Ramnikbhar's soul rest in peace.

## Jain Societies celebrate Chaitya Paripati

**J**ain Society of Toronto and the Jain Community of Buffalo celebrated Chaitya Paripati on Sept. 16, 1990. More than 200 people from Toronto came to Buffalo, spending the afternoon and evening performing religious rituals.

## India Cultural Festival to be held this summer

**S**pread over 70 acres in New York and being implemented with a budget of \$21 million, the Festival from July 12, to Aug. 11, 1991, will bring you face to face with India— her timeless legacy, fascinating in its magnificence, baffling in its diversities, dazzling in its charm, and captivating in its hospitality. It will involve you, overwhelm you as the sacred doors of the oriental past are thrown open to every visitor. The Festival will be a rare chance for you and your family and friends to discover the splendors of India. The festival will exhibit Jain culture along with many of the other cultures of India.

For further information, please contact C.F.I. Project Office, 575 Madison Ave. 10th floor, New York, NY, 10022, (212) 602-0133.

### The Jain Center of Northern California

invites you to attend the



Extending Jain Heritage to the Next Generation

**T**he Jain Center of Northern California cordially invites you to attend the 6th Biennial JAINA Convention July 4-6, 1991, at Stanford University. Various dignitaries, monks, scholars, Jain youths, and prominent Jains from around the world are expected to attend this historical event. The three-day long convention will feature seminars, presentations, lectures, social activities, & an art and literature exhibition. The convention will have special emphasis on Jain youths and focus on the theme:

*Extending Jain Heritage to the Next Generation*

For more information please contact:

Pravin Turakhia...Chairperson.....(415)794-9700  
Prem Jain.....Convener.....(415)770-0503

Mark Your  
Calendar !



## Directory of Jain Families

The Jain Center of Greater Boston is revising the Jain Directory containing information on Jain families in North America. A letter to supply family information was sent out to about 6000 families. If you have not sent the information yet, please fill out the following and send it to the Jain Center of Greater Boston, 83 Fuller Brook Road, Wellesley, MA 02181. The completed directory will be sent out to all families listed in the directory, free of charge. For more info, please call Chandra R. Vora, president of JCGB, at (508) 393-2490.

Head of family: _____					
Res. Address _____					
Res. Phone _____					
Indian Origin: _____					
Business Address: _____					
Phone: _____					
Profession: _____					
Family info: _____					
No.	First Name	Relationship	Sex	Birth Year	Profession
1.	_____	_____	_____	_____	_____
2.	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____

### *International News*

## Seminar on Jain thought held at Delhi institute

**B**hagilal Lherchaand Institute of Indology in Delhi organized a seminar on Jain philosophy and Epistimology on Dec. 22 to 25, 1990. Shri Pratap Bhogilal presided over the seminar. Dr. D.S. Kothari (ex-chairman of the University Grants Commission) and Prof. B.K. Matilal of Oxford University addresses the seminar. Dr. D.S. Kothari delivered the inaugural address.

Professor D.S. Kothari said that the right knowledge (samyakgnan) should be translated into practice. Merely preaching good ideals and values of life is of no use. He regretted that modern education does not provide the necessary opportunities for imbibing the real spirit of the Indian way of life. It is the women who still continue to treasure the values of the Indian culture.

He stressed the need to follow the doctrine of non-violence in its true spirit since it is the best means to achieve world peace. Quoting more than once from the autobiography of Mahatma Gandhi, he exhorted the assembled people to follow the Gandhian way of life, because it represents the true spirit of India.

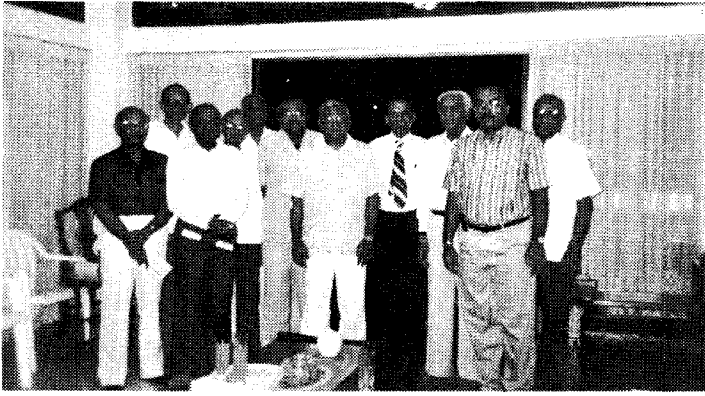
Professor B.K. Matilal in his keynote address, analyzed the Jain doctrine of anekantvada and Syadvada. He discussed the doctrines of anekantvada and syadvada in the terminology of modern logic and came to the conclusion that although the Jain notions of the "expressible" and anekanta, challenge the law of non-contradiction, they do not lend us into the realm of illogic or irrationality.

Other speakers included Dr. V.M. Kulkarni, Professor S.R. Bhat, Dr. Pradeep Gokhale, Dr. L.V. Joshi, Dr. G.L. Suthar. Dr. Dharam Chand Jain, Professor Bhagchand Jain, Professor Ramjee Singh, Dr. S.L. Pandey, Professor V. Venkatachalam, Professor Dayanand Bhargava, Shri Jitendra Shah and Dr. Shriranjan.

## First Jain museum to be in Gujurat

**T**he temple town of Palitana in Gujrat will house the world's first Jain museum with a treasure or rare artifacts collected from ancient Jain temples and homes.

The museum, planned on a 18,000-square-yard site and expected to cost nearly \$222,000, will house a rare collection of Jain history, sculptures, traditional paintings, handicrafts and manuscripts, including some rare old inscriptions on palm leaves, copper coins and sandalwood carvings with exquisite inlay work. They are related to Lord Mahavira and 24 Tirthankaras.



Some Jain leaders in Singapore with the editor

## Jain Digest editor visits Japan and Singapore

**D**uring my recent visit to Tokyo and Kobe, Japan, I was overwhelmed with the highly impressive, beautiful, and spacious Jain temple that was built in Kobe by only 28 Jain families. I personally watched the devotion of the families visiting the temple that day. Among others, I had the opportunity to stay with the Khajanchi family and I met briefly with Mr. R. Jhaveriji, who is an active leader of Jain Society in Japan.

I also visited Singapore. It is impressive to note that the Singapore Jain Society has about 300 members and has also built a huge Jain Temple. The president of the Jain Society of Singapore is Mr. Nagin J. Doshi. He, along with his team of office-bearers have been doing commendable work for their society.

If you happen to be in Singapore, you may contact Naginbhai Doshi, P.O. Box 2561, Singapore 9045; phone (065) 294-4522.

Surender K. Jain

## Delhi institute hosts Prakrit workshop

**B**hogilal Leherchand Institute of Indology in Delhi organized a Prakrit Workshop from July 2-14, 1990 at Vijay Vallabh Smarak Complex in Delhi. Dr. Madan Mishra, Vice Chancellor, Lal Bahadur Shastri Kendriya Sanskrit Vidyapeeth, inaugurated the workshop. Pt. Dal-sukhbhai Malvania presided over the function.

## Acharyashriji travels throughout India

**A**fter spending Chaturmas at Pali, Rajasthan Acharyashri Tulsji went to Ranawas for a 10-day stay. After touring many other places, Acharyashriji will go to Bagadi (Rajasthan) to grace Maryada Mahotsava (January 23, 1991). Over 40,000 people and 400 Jain nuns are expected to attend.

## Peace Conference to be held at Rajsamand

**T**he Second "International Conference on Peace and Non-violent Action" will be held by Anuvrat Vishwa Bharati from Feb. 17 to 21, 1991 at Rajsamand (Dist. Udaipur-Rajasthan) where a Temple of Peace has been erected on the top of a hill overlooking the lake. The theme of the conference will be "Evolving a Viable System to Train and Orient People in Non-violence." Acharyashri Tulsji and Yuwacharya Mahaprajna will grace the occasion.

## World's tallest idol built in Choolgiri Hills

**J**ain Munis, particularly Acharya Vardhaman Sagarji, Jain leaders and a large gathering of Jains from many parts of India and overseas celebrated the Panch Kalyanak Pratishtha Mahotsan and Maha-Mastikabhisheka of the world's tallest idol (84 ft. high) of Bhagwan Bavangaja Adinath Swamiji. The celebration was held in Choolgiri Hills, near Barwani, M.P., from January 14 to 21, 1991.

The top organizers of the event were Sahu Ashok Jain, Babulal Patodi, Dr. Gyan Chand Pahadiya, Manik Chand Patni, Shahu Shriyans Prashad Jain, Ratanlalji Gangwal, Nirmal Kumar Sethi, Dalchand Jain, Devkumar Singh Kasliwal, Jambukumar Kasliwal and Umed Mal Pandiya.

## Rashtriya Sant award-winner dies at 74

**J**ain Acharya Vijay Kirti Chandra Suri Swargi Maharaj Saheb died at the Jain Gyan Mandir in north Bombay on Nov. 28, 1990. He was 74.

Two years ago Acharya was given Rashtriya Sant (national saint) award by the President of India. He was also author of more than 70 books on Jain philosophy.

## Kutchhi Jains sponsor Gujarat Medical Camp

**N**on-resident Kutchhi Jains of North America are sponsoring the Medical Camp that is being conducted from Jan. 18, 1991 to Feb. 3, 1991 at Bidada Kutch, Gujarat. Medical specialists from North America and Bombay will participate in this camp. The camp will handle medical diagnostic/operative problems involving ear/nose/throat, cardiology, gynecology, ophthalmology, dental, cancer, pediatric, general surgery, and orthopedic specialities. For further information, call Dr. Dhiraj Shah (716) 773-1314.

Any individuals wishing to contribute toward this humanitarian work should send their deductible contribution payable to "India Abroad Foundation" and mail check to: Mr. Popat Savla, 746 S. Lotus Ave., Pasadena, CA., 91107.

## First national Prakrit Conference

**T**he Conference on Prakrit language was held on Dec. 8 and 9, 1990 at Banglove. It was inaugurated by the Honorable Justice E.S. Venkataramaiah who was formerly the Chief Justice of India. The conference provided participants with a forum to facilitate the exchange of ideas, knowledge, experience, and expertise in the inter-disciplinary fields of Prakrit studies and Indian culture. There were about 30 papers read by scholars including Prakrit inscriptions, origin, history, and its relationship with other languages.

## Saman visits U.S.S.R.

**W**ith the joint collaboration of "Cooperation for Peace" and "Anuvrata International," Saman Sthitaprajna accompanied by the youth community—Rajesh Gandhe, Bharat Tatia, Lalit Chhajer and Vinod Patawari—visited the Moscow State Institute of International Relations. Saman Sthitaprajna gave theoretical and practical lessons to students of various European countries on relaxation, long breathing, perception of psychic centers and contemplations. As a result, people came to know about Anuvrata, Preksha meditation and the Science of Living accurately.

### Feature Articles

## Jains in Kenya have achieved economic prosperity

**I**n most of the big towns in Kenya, there is a community center, a temple and often a Jain school. In Mombasa and Nairobi, the community centers are large and include a sport complex, reception halls and administration offices. The two main schools in Mombasa and Nairobi are well administered and their pass rates are some of the highest in the country. All the Jain institutions are managed by voluntary committees— in Nairobi, there are some sixteen such committees! Except for Nairobi, the Jain population in other towns has dwindled from what it was in the 1970s and early 1980s. This has led to a significant decline in manpower and enthusiasm for community work.

In Nairobi, the Oshwal community is active and they have taken some important new initiatives in recent years. A library has been established which is well stocked and, more importantly, well used! They have submitted a syllabus and material on Jainism to the Education Ministry to ensure that it is included in the new religious education program. Regu-



Jain temple in Kenya

lar "pathshalas" are being held for children.

The Oshwal Youth League is very active and recently organized a sports festival which attracted Oshwals from all over the country. It was a very successful event. There is an atmosphere of interest in community work among the youth.

Unfortunately, a large majority of the Jains in Kenya are non-practitioners of the essence of Jainism. The incredible wealth that they have made has been retained for themselves, with the result that the youth have become spoilt and spirituality is in the decline. The Africans in Kenya are very poor and there is a lot that the Jains could do to help them in terms of education, medical care and housing, but very little is being done.

— This is an excerpt from *Jains in Kenya*

## Watch out— do you think you are still vegetarian?

**A** survey and feedback from many Jain families has shown that more than 90% of the Indian restaurants in North America do not serve vegetarian meals. The deep-frying done in restaurants does not distinguish between vegetarian and non-vegetarian meals. Beware of ordering samosa, pakora, kofta, puri, mattar, paneer or saag paneer from the vegetarian menu. Chances are that the items have been deep-fried along with meat items or at least in the same oil. Thus many of the Indian restaurants non-vegetarian meals to vegetarians. In the end let us say to contact to restaurants to immediately stop this deceitful practice.



# The Complementarity Principle and Eastern Philosophy

D.S. Kothari

**T**he principle of complementarity, which we owe principally to Niels Bohr, is perhaps the most significant and revolutionary concept of modern physics. The complementarity approach can enable people to see that seemingly irreconcilable points of view need not be contradictory. These, on a deeper understanding, may be found to be complementary and mutually illuminating—the two opposing contradictory aspects being parts of a “totality,” seen from different perspectives. It allows the possibility of accommodating widely divergent human experiences into an underlying harmony, and bringing to light new social and ethical vistas for exploration and for alleviation of human suffering. Bohr fervently hoped that one day complementarity would be an integral part of everyone’s education and would provide guidance on the problems and challenges of life.

Hideki Yukawa was once asked whether young physicists in Japan, like most young physicists in the West, found it difficult to comprehend the idea of complementarity. He replied that Bohr’s complementarity always appeared to them as quite evident: “You see, we in Japan have not been corrupted by Aristotle.”

The core of the profound ethical and spiritual insights propounded in the Upanishads, Buddhism, and Jainism rests essentially on the complementarity approach to the problems of life and existence, though the formulations vary. Sri Aurobindo, perhaps the greatest exponent of the Upanishadic thought in our times, writes in his commentary on the Isha Upanishad:

“The principle it follows throughout is the uncompromising reconciliation of uncompromising extremes... The pairs of opposites successively taken up by the Upanishad and resolves are, in the order of their succession: (1) The conscious Lord and the phenomenal Nature; (2) Renunciation and Enjoyment; (3) Action in Nature and Freedom in the Soul; (4) The One stable Brahman and the multiple Movement; (5) The Active Lord and the indifferent Akshara Brahman; (6) Vidya (Knowledge) and Avidya (Ignorance); (7) Birth and Non-birth; (8) Works and Knowledge.

The Jain formulation of the complementarity approach is based on the Syadvada dialect (Syad means “may be”). The Syadvada logic is indispensable for the theory and practice of *ahimsa* go internally together (non-violence) in thought, word, and deed. Syadvada and *ahimsa* go integrally together. Syadvada asserts that the knowledge of reality is possible only by denying the absolutistic attitude. What is new is the fact that relativity and quantum mechanics embody the same line of thought as one finds in Syadvada logic. Further, the Syadvada approach enriches our understanding

of complementarity in physics. As pointed out by P.C. Mahalanobis and J.B.S. Haldane, the foundations of the theory of probability are also in keeping with the Syadvada logic.

The recognition that in atomic phenomena we are concerned with an application of complementarity which can be precisely formulated provides a basic motivation for eventually discovering deeper and richer levels of complementarity encompassing both matter and mind. Bohr concludes his essay “Causality and Complementarity” as follows:

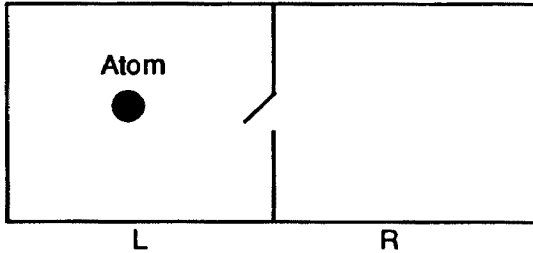
In general philosophical perspective, it is significant that, as regards analysis and synthesis in other fields of knowledge, we are confronted with situations reminding us of the situation in quantum physics. Thus, the integrity of living organisms and the characteristics of conscious individuals and human cultures present features of wholeness, the account of which implies a typical complementary mode of description. Owing to the diversified use of the rich vocabulary available for communication of experience in those wider fields and above all to the varying interpretations, in philosophical literature of the concept of causality, the aim of such comparisons has sometimes been misunderstood. However, the gradual development of an appropriate terminology for the description of the simpler situation in physical science indicates that we are not dealing with more or less vague analogies, but with clear examples of logical relations which, in different contexts, are met with wider fields.

Bohr’s first and continuing preoccupation with philosophical problems related to the use of language for unambiguously describing our experiences. A fundamental difficulty in this regard arises from the inescapable fact that man is both actor and spectator in the universe. Thus, when I am seeing a thing, I am also “acting”; my choice to see the particular thing is to “act” on my part. We often use the same word to describe both a state of our consciousness and the associated accompanying behavior of the body. How to avoid the ambiguity? Bohr drew attention to the beautiful analogy between the concept of multiform functions and the concept of a Riemann surface: the different values. Similarly, we may say that the different meanings of the same word belong to different “planes of objectivity.”

Bohr used to tell how the ancient Indian thinkers had emphasized the futility of our ever understanding the “meaning of existence.” And he would add that the one thing is that a statement like “existence is meaningless” is itself devoid of any meaning.

As lucidly pointed out by Heisenberg, the concepts of ordinary or natural language have undergone changes due to developments of modern science. Further changes are to be anticipated as a result of continuing advancements. The ambiguities and contradictions faced in science have been attributed to the use of the terminology of natural language. Contradictions are inherent in natural language, as well as in precise scientific language. The role of complementarity approach and of Syadvada logic is to provide greater insights into the relationship between human mind and reality.

Consider the following idealized situation, or “thought experiment” discussed by Heisenberg. There is an atom in a closed box that is divided by a partition into two equal compartments. The partition has a very small hole so that an atom can pass through it. The hole can be closed by a shutter, if desired. According to classical logic, the atom will be either in left compartment (L) or the right compartment (R). There is no third possibility. But the quantum physics forces us to admit other possibilities to explain adequately the results of the experiments. If we use the words “box” and “atom” at all, then there is no escape whatsoever from admitting that in some strange way, which totally defies description in words, the same atom is, at the same time, in both compartments (when the hole is open). Such a situation cannot be expressed properly in ordinary language—it is inexpressible (except mathematically). As we shall see, it is *avayakta* in the terminology of Syadvada. It is an idea crazy beyond words. But there is no escape; for, totally unlike large objects, particles at the atomic level exhibit a wave aspect as well as a particle aspect. These two aspects, which are contradictory and mutually exclusive in the everyday do-



main, are complementary in the atomic phenomena.

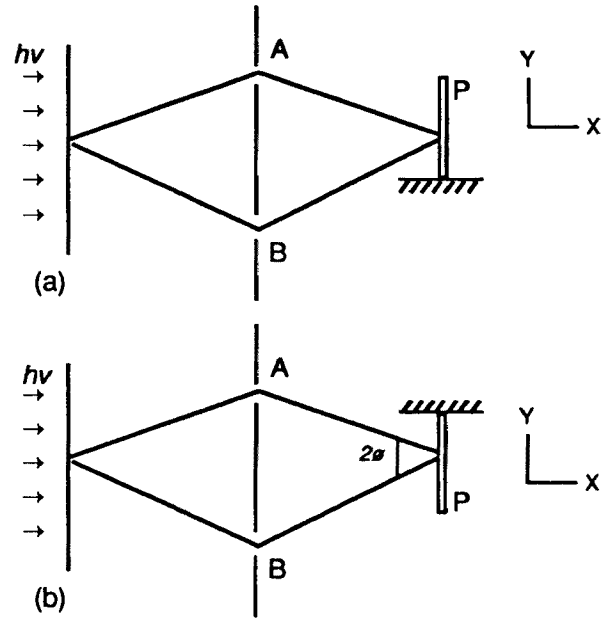
Bohr’s famous analysis of a two-slit interference experiment made this complementarity quantitative. The figure here shows a slight variant if the thought experiment involved. A plate P receives photons. If, as in (a) in the figure, the plate is rigidly fixed, the interference pattern is built up by the arrival of many photons. But with a very weak beam, in which photons cross the apparatus one at a time, and with P suspended so that it can recoil along the y direction, as in (b), one might try to infer whether an individual momentum  $\pm h\nu/c$  transferred to P.

This, however, will, by the Heisenberg indeterminacy principle, make the y coordinate of P uncertain by an amount  $\Delta y > h/(h\nu/c)$ .

For interference fringes to be produced, photons must in some sense go through both holes, but this mutual exclusiveness of the two setups (a) and (b) that the particle and the wave aspects are complementary and not contradictory.

A similar situation would apply if one observed Xrays scattered from the atom in the two-compartment box. One could either locate the atom as being in one compartment or the other, or one could observe an interference pattern arising from its impartial presence in both compartment or the other, or one could observe an interference pattern arising from its partial presence in both compartments. Moreover, choosing at a given instant (“now”) to make one type of observation or the other would seem to

imply that that this decision influenced the state of the atom at an earlier time (earlier by the transit time of Xrays from the atom to the plate). This looks utterly strange. The lesson is that the behavior of “small objects” is not visualable. It is not described in ordinary language. Nevertheless, it is real. As Wheeler has remarked: “There is no more remarkable feature of the quantum world [characterized by the Planck constantly] than the strange couplings it brings about between future and past. Every observation which implies a freedom of choice (that is, free will) between mutually exclusive alternatives is, in a sense, a participation on genesis (giving a new meaning to our being “actors” and “spectators” in the drama of existence). Perhaps, as we probe deeper in our understanding of nature, other levels of complementarity may be discovered.



Let us now return to the Syadvada formulation as applied to the wave-particle duality. These are combinations of affirmation, negation, and inexpressibility—namely, (1) Existence, (2) Nonexistence, (3) Occurrence of Existence and Nonexistence, (4) Inexpressibility or Indeterminance, (5) Inexpressibility as qualified by Existence, (6) Inexpressibility as qualified by Nonexistence, and (7) Inexpressibility as qualified by both Existence and Nonexistence.

The fourth mode—the inexpressibility known as *avayakta*—is the key element of the Syadvada dialectic. This is especially well brought out by the foregoing discussion of the wave-particle duality in modern physics. As mentioned earlier, Mahalanobis and Haldane have discussed the significance of Syadvada for the foundations of modern statistics.

The physical example of the atom and the box can be presented diagrammatically and compared with the seven modes of Syadvada, as shown in the table on the following page. The quantum-mechanical description in the usual

notation appears in the middle column. the atom when observed is either in the state  $|L\rangle$  or  $|R\rangle$ . The *superposed state*  $|P\rangle = |L\rangle + |R\rangle$  is not directly observable using the type of apparatus for observing  $|L\rangle$  and  $|R\rangle$  states.

Take any meaningful statement. Call it *A*. It may describe a fact of experience. It could be a proposition of logic or mathematics. The Syadvada dialectic demands that in the very nature of things the negative of the given statement is also correct under certain conditions. Denote by *not-A* the statement of *A*. The conditions under which the two statements *A* and *not-A* are correct cannot, of course, be the same; in general, the respective conditions are mutually exclusive. Given a statement *A*, it may not be at all easy to discover the conditions or situations under which *not-A* holds. It may even appear at the same time impossible. But faith in Syadvada should encourage one to continue the search. For example, in Euclidean geometry the sum of the three angles of a triangle is equal to the sum of two right angles. The negation of this theorem is a new geometry in which the sum of the three angles of a triangle is equal to the sum of two right triangles. The negation of this theorem is a new geometry in which the sum of the three angles of a triangle is not equal to the sum of two right angles. Not until two thousand years after Euclid was non-Euclidean geometry discovered, in the nineteenth century; Einstein's theory of general relativity is based on this geometry.



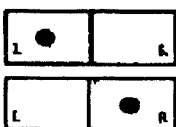

For special relativity theory, the Syadvada approach is directly applicable. An object traveling with an velocity is at rest with respect to an observer traveling with the object. Syadvada logic implies the existence of the negation of this proposition. Thus, according to Syadvada, there must exist an entity such that to imagine an observer traveling with it must imply a logical contradiction. Syadvada associates this with light, whose existence is the foundation of the relativity theory.

When we know that both *A* and *not-A* exist, we are ready to move on to a deeper layer or a new plane of reality corresponding to the simultaneous existence of both *A* and *not-A* exist, we are ready to move on to a deeper layer or a new plane of reality corresponding to the simultaneous existence of both *A* and its negation. The new plane cannot be described in terms of the conceptual framework which described *A* and *not-A*. Syadvada logic, indispensable for ethical and spiritual quest and for *ahimsa*, is also of the greatest value for the advancement of natural science.

For the quest of truth— scientific, moral, and spiritual- what is most important is the Syadvada or the complementarity approach. The precise definitions and number of alternative modes are less important.

*D.S. Kothari, Professor Emeritus at the University of Delhi, worked at Cambridge under Rutherford and R.H. Fowler. He was a pioneer in applying nuclear physics and quantum principles to the theory of white dwarf stars around 1930. From 1961 to 1973 he was Chairman of the University Grants Commission of India. He is currently Chancellor of Jawaharlal Nehru University, Delhi.*

Seven modes of Syadvada, illustrated by the example of an atom in a box with two compartments

Atom in a box	Quantum-mechanical representation (in the usual notation)	Syadvada mode of description
1. Atom in left compartment (L) 	System in state $ L\rangle$	Existence (atom in L)
2. Atom in right compartment (R) 	System in state $ R\rangle$	Nonexistence (in L)
3. Cases (1) and (2) at different times; or two similar boxes at the same time 	Mixture of $ L\rangle$ and $ R\rangle$ represented by $ L\rangle\langle L  +  R\rangle\langle R $	Existence (in L) and Nonexistence (in L)
4. Atom in both compartments, at the same time; this wave aspect is nonvisualizable 	System in a state which is superposition of $ L\rangle$ and $ R\rangle$ $ P\rangle =  L\rangle +  R\rangle$	Avayakta (Inexpressibility)
5. (4) and (1) at different times; or two boxes at the same time, one box for (4) and another box for (1)	Mixture $ P\rangle\langle P  +  L\rangle\langle L $	Avayakta and existence (in L)
6. (4) and (2), at different times; or two boxes at the same time	Mixture $ P\rangle\langle P  +  R\rangle\langle R $	Avayakta and Nonexistence (in L)
7. (4) and (3), at different times; or three boxes at the same time	Mixture $ P\rangle\langle P  +  R\rangle\langle R  +  L\rangle\langle L $	Avayakta and Existence and Nonexistence

Unlock the door of  
Jainism through  
JAINA Library

4410, 50th Street  
Lubbock TX 79414

and

2360 Midland Ave., Unit 16/14  
Scarborough, Ont., Canada



## Calendar of Events

**January 27, 1991**— The Jain Society of North Texas is planning an event for Snatra Puja at 10:30 a.m. on Jan. 27, 1991. Contact Hansa Vania at (214) 644-8026.

**February 1-2, 1991.** Dr. Nathmal Tatia will be visiting the Jain Center of St. Louis from Feb. 1 to 2. Dr. Tatia is the director of the Jain Vishva Bharati in Ladnum, Rajasthan, India. He is a visiting professor at Harvard University where he teaches a course entitled "Three Traditions of Meditation in India: Patanjali's Buddhist, and Jaina." Contact Dr. Praesh Jain at (314) 537-1443.

**February 17-21, 1991**— The Second International Conference on peace and non-violent action at Raisamand-Udaipur, India. Sponsored by Anuvrat Vishva Bharti (Anuvibha). Contact S.L. Gandhi, soordinator, at (141) 510118 or 510347.

**March 31, 1991**— The Jain Society of Greater St. Louis is planning a program for Mahavir Jayanti in Brown Hall. Contact Dr. Prakash Jain (314) 537-1443 for ore information.

**April 7, 1991**— The St. Louis Center will be celebrating Mahvir Jayanti on April 7, 1991, with Dr. Padmanabhan S. Jayanti, professor of Buddhist studies at the University of California at Berkely.

**July 4-6, 1991**— Sixth Annual JAINA Convention. More details in this issue of the Jain Digest.

## Matrimonials

## Rules for Matrimonial Advertisements

Please 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.

5. 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.

## FEMALE

M-15 Correspondence invited for beautiful Gujarati Jain sister, 27, 5' 3", B. Com. Call (212) 931-7428.

M-18 Gujarati Jain brothers invite correspondence from well-settled and educated candidates for their Green Card holding sister, 28 (April '62), 5', Ph.D. Call (313) 973-1679 or (216) 974-0535.

MIS-55 Gujarati Jain girl from NY, 5' 1", 126 lbs, born Oct, '67, BA (Econ.) from Jain activist family invites responses from vegetarian graduates.

MIS-57 Professional immigrant Jain girl, 32, 5' 1", never married, slim, beautiful and much younger-looking, seeks a professional, kind, good-natured match.

MIS-61 Gujarati Jain girl from NYC, 5' 4", 128 lbs, born Dec. '63, M.A. (Hom. Sc.) invites responses from vegetarian graduates.

MIS-64 Cousin sister from MD invites responses from well-settles vegetarian for a Kutchi girl, from a business family, working in Bombay. 5', 110 lbs., born Dec. '55 B. Com. (1978) and Dip. in Tvl.

MIS-66: Parents of Jain girl from CA, invite responses from Hindi-speaking professionals only, 5' 7", 115 lbs., born May '69, BA (Psy. and Bio.), pursuing Masters in Biochem.

MIS-67: Gujarati Jain vegetarian girl, age 25, 5' 3", pretty, fair, intelligent, graduating Doctor of Chiropractic in March 1991, is inviting correspondence from suitable professionals, prefer resident or citizen. Write to: Box 530974, Miami, FL. 33153 or call (305) 751-7009.

MIS-40: Parents invite correspondence from professionals/physicians for pretty, smart, fair-complexion, outgoing, professional daughter, 25 yrs. (May '65) 100 lbs., B.A. (Public Relations), U.S. citizen, caring, enjoys music, sports and social activities.

MIS-69: Hindi speaking parents invite responses from well-settled professionals for daughter 5' 4", 125 lbs., born April '65, vegetarian, citizen, M. Sc. (bio.), M.P.H. (Pub. Hlth.)

M-20: Professional Gujarati parents invite correspondence with returnable photo for daughter, M.D. in residency, age 26, 5' 5", slim, fair vegetarian from M.D. gentlemen under 30 with strong family ties.

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## MALE

M-16: Uncle settled in NY invites correspondence for nephew living in Ahmedabad, B. Sc. (Chem), handsome, 21, 5' 5", 130 lbs. Contact Dhuru Shah, 42-45 Judge St., #2B, Elmhurst, NY 11373 or call (718) 478-2621.

M-17: Gujarati Jain parents invite correspondence for their civil engineer son, 24, 5' 11" U.S. citizen from girl 21, 5' 4", graduate, fair, with Indian cultural values. Marriage could be arranged in Chicago or Bombay. Call (708) 966-5564, evenings or weekends.

M-19: Oswal Jain parents invite matrimonial alliance from beautiful and accomplished girls, preferably Oswal, for well-settled son born March '67, 5' 11", B.S. in Elec. Eng., completing MBA in June '91. Send bio-data with returnable photo to: Sumer Dugar, 12231 Stoney Bottom Rd., Germantown, MD, 20874

MIS-58: Gujarati vegetarian boy from CA, 5' 8", 140 lbs, born Oct. '63, MS Acct., CPA first attempt, sponsored by employer, invites responses from graduate girls.

MIS-59: Hindi-speaking vegetarian Jain boy on F-1 visa from well-connected family from Delhi, 6', 185 lbs., born Aug. '65 M.S. Chem. Eng. employed in CA, invites responses from graduate professional girls.

MIS-56: Gujarati vegetarian Jain boy from MA, 6' 1" 156 lbs., born Dec. '62, MS (Com. Sc.) employed in major corp., invites responses from graduate girls.

MIS-60: Gujarati vegetarian boy from NJ, 5' 10", 160 lbs., born Feb. '63, Finance graduate, employed, invited responses from graduate girls.

MIS-62: Gujarati vegetarian citizen boy from NV, 5' 6", 133 lbs., born Sept. '64, B.S. (MIS '87) invites responses from professional girls.

MIS-65: Kutchi vegetarian boy from NY, 5' 9", born Nov. '65. B.S. (Elec. Eng.), completing M.S. in May '91, employed in the largest computer corp. since Jan. '88, well-connected family, invites responses from suitable graduate girls.

MIS-68: Seek suitable match for a 6', 26-year-old (Nov. '64), 165 lb., very handsome, M.S. (Elec. Eng.), perm. resident, enterprising, well-settled Gujarati Jain professional from a reputed family.

Jain activist, 44, 5'7" vegetarian, fair divorcee, M.B.A., owns business in India. Equally at ease with Gujarati and North Indian food and culture. Will consider relocating to North America. Please reply with details/recent photos to Post Box 3585, New Delhi, 110024.

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## Suggestion by F.J. Dalal

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

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## Matrimonial corrections

1. M-11 of the October 1990 issue -- The correct number is (214) 239-6905.

2. M-10 of the October 1990 issue -- The correct number is (305) 751-7009.

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## Vantage Point

### Federation of Jain Associations in North America

JAINA



### By Sulekh C. Jain, President of JAINA

Since the publication of the October issue of the Jain Digest, several events of significance have taken shape in the Jain community. Most important of these was the preparation of the Jain Declaration on Nature, the assembly of Jain leaders from several countries in London, meeting with H.R.H. Prince Philip and drawing up an action plan on the

preservation of nature. In all of these events, North American Jain community was well-represented by participants from Boston, Toronto, Cincinnati/Dayton, and Los Angeles. My wife and I represented JAINA.

For Jains all over the world, this was really a historical event not only in the festivities and media coverage (more than 70 leading newspapers and magazines in India, U.K., U.S.A., radio coverage on BBC, LBC and RISE Radio, etc.) but also in the re-emphasis of our ideals and principles to the preservation of our environment and that Jainism and nature cannot be separated.

From this visit, exchange of views, and discussions with other world Jain leaders, I came back with an impression that the world Jain Community holds the North American Jain Community in high esteem. The basis for this impression is that Jains in North America are educated, mature, dynamic, and progressive. Jains here are organized without any bias or classification of language, sect, religion, profession or business. We are all followers of Lord Mahavir and Namokar Mantara and Jain is our only identity.

Because of this unique nature of our Jain Centers, the Federation of Jain Associations in North America (JAINA) is also unique. In my opinion, a Jain organization of this type does not exist in any other country. It was the foresight of several Jain leaders ten years ago that such an institution was conceived, planned, and created. I felt proud of such observations and you should be too.

In the last issue of the Jain Digest, Dr. D.C. Jain, editor of the Jain Study Circular made an appeal for Jain unity. Such an appeal is timely. Dr. Jain made many concrete suggestions. As mentioned earlier, Jain centers in North America represent all Jains without regard to any sect, region, province, language, way of worship, caste, profession or business. To show the rest of the world we really practice what we preach, let us celebrate Paryushan Parva— from now on for ten days instead of eight. Such a tradition, I hope, will be liked and welcomed by all the Jains here.

During the last three months, in addition to the U.K. trip, I have been to Jain Centers in St. Louis, Orlando, Daytona Beach, Washington D.C., Houston, and Lubbock, TX. In Lubbock, Dr. Premchand Gada with his dedication and devotion has established a fine and unique Jain Library. A visit to this library is an eye-opener and also a pleasant experience. In a few years (with Dr. Gada's vision) this Jain library will be the one we can all be proud of. See what a difference an individual can make. My thanks to Dr. Gada. We need more of such efforts and people.

The next JAINA Convention is in San Francisco. Hopefully, the youth leaders organizers are working hard to get all youths involved and thus make a real beginning in that direction. A majority of the agenda/program is planned to be by, of, and for youths. About 25 Jain youths are coming from the U.K. to participate. Let us welcome them. I also ask all of you to encourage your sons and daughters to attend this convention. I guarantee they will enjoy and appreciate it and in return you will feel elated too.

JaiJianendra.

## Letters to the Editor

### Gandhi's birthday

*Dear Editor:*

Mahatma Gandhi, the world-renowned practitioner of Jain principles, needs to be recognized by Jains around the world by celebrating his birthday, Oct. 2, as "AHISMA DAY" and lead the suffering world on the path of peace. Violence is the order of the day at present in the world, particularly in the Middle East between Arabs and Arabs, and Arabs and Israeli Jews; in India between Hindus and Sikhs, and Hindus and Muslims; and in Northern Ireland between Catholics and Protestants. Fundamental principles of Jainism can save the world from bloodshed and killing of innocent human beings at the hands of their fanatic brothers.

Mahatma Gandhi is very well-known because of his follower Martin Luther King, Jr., the movie "Gandhi" and from being considered the "Father of India" as he successfully led the non-violent freedom movement.

RAYCHANDBHAI (RAJCHANDRA), the Jain Saint, was one of his four Gurus. His autobiography, "My Experiments with Truth" is a bible for those who want to practice Jain principles in every sphere of life— political, social, educational and economic. Examples of the shining life of Gandhi include Vegetarianism, Brahmacharya (celibacy), fasting, non-possession (half-naked Fakir), Satyagraha, equality of men and women by bringing women into the forefront of the freedom movement and equality of all castes by living among the Harijans (low-caste Hindus).

In view of the above, I urge that a vigorous movement must be led by Jain leaders and organizations around the world for celebrating his birthday as a day of non-violence.

F.J. Dalal

### Military draft

*Dear Editor:*

As the war is being fought in the desert of the Arabian Peninsula and over 500,000 young Americans in their teens and twenties are fighting in the heat of the Saudi Desert, I am reminded of the summer of 1970, when I had just migrated to this country from India. Those were the days when the Vietnam War was at its peak, and the students protesting the war had been shot by the National Guard on the campus of Kent State University in Ohio. I was living in nearby Cleveland, Ohio, and was doing my medical internship at the Euclid General Hospital.

I was asked to register with the U.S. military, although my upbringing as Jain was against any kind of violence. The military had never heard of the Jain religion and would not listen to my protests.

A lawyer advised me to appeal the Selective Service's (the U.S. recruiting agency for the military) decision on the basis of my religion and ask for the conscientious objector status, which allows for exemption from military service.



I collected as many proofs and documents as possible including my birth certificate and a certificate from my gurus. I did my best to explain to the board about Jain religion and my belief in non-violence. It took 21 months to persuade the government, but I was granted the conscientious objector status in the end.

I hope this will help all Jains to cope with the turmoil in the world today.

**Dr. Dhiraj Shah**  
Buffalo, NY

## Pro-vegetarian

*Dear Editor:*

In nearly every paper or magazine you read these days, many column inches are devoted to green issues, saving the planet's resources, making sure that everything we do is environmentally friendly. We all try to play our part in "saving" whether by recycling paper, using bottle banks, buying ozone friendly products, even growing our own fruit and vegetables. All this publicity has given us a conscience, hasn't it?

Has it?

How many of us who feel strongly about making sure we don't harm our planet has ever given a thought to how we harm animals? Yes, I know, the majority of us are animal lovers, aren't we?

Are we?

How then can we square our conscience when we eat animals?

I know many people are reducing their intakes of meat these days, and pasta, pulses and pizza have become much more popular—and these are certainly just as healthy as long as we eat a well-balanced diet.

Two important points have encouraged people to become vegetarians, apart from the healthy eating aspect. First of all, vast areas of land have to be preserved for grazing—this is certainly an inefficient use of our natural resources. These areas would be much more productive if they were converted to the growing of organic fruit, vegetables, etc.

Second, and I think even more vital, is the inhumane way in which animals are reared and slaughtered for our food. Whatever your thoughts on the subject, it cannot be right that animals live their lives in cruel and cramped conditions, some of them never even seeing the light of day, and many never able to come into contact with their young apart from basic feeding.

Campaigns are afoot, both nationally and internationally, to try and improve the conditions in which animals live and to try and encourage a more humane way of slaughtering them. There is a campaign currently in schools known as "SCREAM" (School Campaign for Reaction Against Meat) which is trying to make children aware of these issues. If you get the chance to read any of this literature, please do so, and if you would like any more information, please contact Lynne Goodall at Coventry via All-in-1.

Just to end with a few facts and figures: Vegetarianism is practiced by over 3.25 million people in Britain. About a quarter of Vegetarian Society members are under 18, their

number increasing by over 1,000 in the past year alone. Vegetarians come in all shapes, sizes and ages and stages and align themselves to various sub groups. If you eat food from plant sources and nothing else you are a vegan or strict vegetarian. The less purist are content with lacto-vegetarianism, which means that they eat dairy produce such as milk, cheese, eggs and yogurt—most newly converted teenagers fall into this category.

If you'll excuse the pun: I hope I have given you a little food for thought!

**Pam Gilkes**

## College Jains

*Dear Editor:*

Jain youths in college and universities should be on the mailing list of the Jain Digest. It will help them to be in touch with what is going on in the Jain community nationally and internationally, and also provide them with information about matrimonial ads. Moreover, a subscription will help them to remain in touch with the Jain community after they leave college and settle in a new place, perhaps even helping them to establish contacts there.

To achieve this objective, please mail the names and addresses of Jain youths of your cities in college/universities to my address so that a consolidated list may be prepared.

**Jagat P. Jain**  
66 Viscount Rd.  
Williamsville, NY 14221

## Jain marriage ceremony

*Dear Editor:*

The tradition of Jain marriage ceremony was first instituted by first Tirthankar Rashab Deva as mentioned in our earliest scriptures called "AGAMAS."

Jains around the world must insist upon a marriage ceremony performed according to the prayers and rituals prescribed under the Jain religion, thereby maintaining our identity.

In India, any Jain who has some knowledge of Sanskrit and experience in reciting scriptures and Puja, can perform a Jain marriage ceremony in the Jain community. Jains do not require a Brahmin Pandit to do any of the Pujas and rituals. I am sure there must be some Jains living in North America who are able to help our fellow Jains whenever someone needs this important aspect of life.

I am a Jain living in North America for the last 25 years and recently my niece got married at Vancouver, B.C., Canada. As a devout Jain, it was my earnest desire to complete the marriage ceremony according to Jain-prescribed text and tradition. Luckily, I had in my collection, "Jain Vivaha Sanskar," a book written by the renowned Jain scholar Pandit Nathu Lalji Jain Shastri of Indore, M.P., India. I studied the above book, gathered all the required objects and materials needed to perform a Jain wedding. This was a big challenge for me in North America. However, "where there

is a will, there is a way." For the first time I helped perform a Jain marriage in North America according to Jain tradition.

I am proud and pleased to offer my services to all Jains anywhere in North America. JAIJINENDER.

Anand Kumar Jain, 342 Stevens Drive, West Vancouver, B.C., Canada, V7S1C6

## Language barriers solved

Dear Editor:

The Jain Society of Rochester has started doing something constructive about a problem that has existed with us for quite some time but never found the time to do anything about it. The problem is one of a language barrier between us and our children when it comes time to expose them to Jainism. We realized that although the children were coming to our monthly meetings, they did not understand a word of what we were singing or chanting. It was no different than Chinese to them!

We have started translating the stavans (prayers) and presenting to them the through use of an overhead projectors once a month. Each line of stavan is shown in three different ways: (a) In Gujarati or Hindi, (b) In English phonetically, (c) in English showing the exact meaning in simple terms the kids can understand. We are asking the parents to use this material at home and plan to use it over and over again in future meetings for reinforcement. The concept is very simple: if the kids understand what we are chanting, they will show an interest and motivation in Jainism, offering us a much better chance if maintaining our cultural heritage.

Suggestion: Why can't we have about 10 Jain Centers/Societies assume the responsibility for translating 4 stavans each and sharing the material with all Jain Societies in North America. Perhaps we can do this job in six months jointly. If we did it on our own as we have been, it will take us 40 months! May I ask JAINA to coordinate this effort. We will be very glad to share our material.

Anop Vora

### Youth Corner

#### To the Jain Youths in North America

The Youth Committee of the Jain Center of Northern California cordially invites all youths to attend the 6th Bienial JAINA convention to be held on July 4-6, 1991, at Stanford University in the San Francisco Bay area. The theme of the convention is Extending Jain Heritage to the Next Generation. The convention will focus on ideas and issues related to Jainism and today's youth.

Since, we the youth are the focus of the convention, we would like your input on the activities in which you would like to participate during the convention. Please call or send us your ideas for the conventions by the end of February 1991.

Tushar Shah  
382 Bluefield Dr.  
San Jose, CA 95136  
(408) 281-1668

Minesh and Seema Bhimani  
55 St. James Place  
Piedmont, CA 94611  
(415) 482-0860

*(The following is an excerpt from a similar letter)*

...We need to ensure that the convention is a success in the eyes of the Jain community. We are finally receiving an opportunity to unite, to come together as one in representing Jain youths from all areas of the globe. Thus, it is crucial that we take advantage of the convention.

Secondly, we must come forth to repay an obligation. Our parents have done a masterful job in teaching us the fundamentals of Jainism and the history of our culture. We, the second generation of Indo-American Jains, must unite and make an effort to retain our religion, heritage, and culture. We must ensure that the values our parents have tried so hard to raise us with do not disintegrate in the American melting pot. We are gaining a chance to preserve and protect our inveterate Jain heritage and culture for ourselves as well as our posterity, and we must utilize the opportunity. 20 years from now, we will be the leaders of our Jain community and the Jain youth committees will be comprised of our children. How can we be so sure that the future will be as strong as the present? This July, we must answer the questions and prove to ourselves that we will retain our religion and heritage, for ourselves as well as our posterity.

Mintu Turakhia

Co-chairman, Jaina Convention youth committee

## Jain scholars visit North America to form education project

Professor Malukchand R. Shah of Ahmedabad, Dr. N.L. Jain of Rewa, and R.K. Jain, IAS of Delhi are working on the youth education project. All three Jain scholars are retired and are working full-time for the cause. They will be visiting North America for four months in June 1991 and Jains should be encouraged to invite them to local centers so that they could have a gainful exchange of views and ideas with local youth. This would help them to understand the present environment and the needs of Jain youths. Those interested in participating in this project should contact Dr. Gada at the Jaina Library.

## Buffalo youths meet to form Jain chapter

**E**leven Jain youths of the Buffalo metropolitan area have formed an informal group to meet periodically for the following purposes:

1. To unite youths interested in the Jain religion, Hindu culture, and Indian heritage, through membership of the group;
2. To stimulate worldwide acquaintance and fellowship among Jain youths.
3. To provide opportunities for youths to increase their knowledge of the Jain religion.

It is an attempt to form a Buffalo Chapter of the Young Jains of America when they formalize their organizational structure. Names and addresses of the youths are being mailed to Dr. Urmila Talsania, Dr. Sulekh Jain, and Amar Salgia. The group has already started preparing a list of Buffalo's Jain youths in colleges/universities to send them a copy of the Jain Digest. This assignment was undertaken by the Special Projects Committee of the Jaina.

For information about this youth's group, please call Sumeet Jain, (716) 773-1314.

## Exchange program receives much interest

**A**s mentioned before, the first Jain Youth Exchange Program has made incredible progress and everything is going along according to schedule. Dr. Atul Shah, president of the Young Jains of the U.K. and coordinator of this program just informed S.A.B. Kumar and Urmila Talsania (coordinators in North America) that there is a lot of interest among the youths and a large number of applications have been received. In fact, the response is so tremendous, that the group size has been extended to 25 members.

The Young Jains of the U.K. will make their final selection by January 31, 1991. After the selection, this group will start preparing skits such as Jain plays, music, short speeches and stories, etc.

The youth group will be in North America for three weeks in July 1991 and will attend the JAINA convention in San Francisco. The purpose of this exchange program is to share Jain ideals, customs, traditions, plans, and practices and develop mutual contacts and friendships across the seas. After the convention, the group will visit several other Jain centers, in California, Washington D.C., New York, and New Jersey.

Let us welcome these youths to our Jain Centers and provide them with opportunities to meet youths in North America. If successful, JAINA will organize more of such exchanges in coming years to and from North America, Europe, India, and other countries.

For details, please contact:

S.A.B. Kumar (416) 890-3367  
Urmila Talsania (708) 969-8845

## Library/Education

## JAINA goal realized in formation of library

**O**pening a Jainist library long has been a goal of JAINA, but it was Dr. Fremchand Gada of Lubbock, TX, who was determined to make the dream a reality.

Cutting back his medical practice to pursue religious interests, Gada set up the first Jainist Library in North America. The library has 4,000 books in the three major languages of India: Gujarati, Hindi, and English.

The library also has about 500 audiocassettes and 25 videocassettes. Word has gotten around since he began the library in April of 1990, Gada said, noting that he had a request for information from a Harvard professor.

Dr. N.L. Jain, a retired chemistry professor, recently stayed with Dr. Gada and his family on his visit from India to the United States. He was invited by a Christian organization in San Francisco, CA, to give a presentation at the Assembly of World Religion.

"It is surprising to learn that this is the first library of its kind in the western hemisphere," Dr. Jain said. "It is hoped that it will render best services for spreading the practice of nonviolence, vegetarianism, non-alcoholism, and polyviewism through its manifold library services.

(This article was taken from a longer article by Beth Pratt in the October 15, 1990 issue of the Lubbock Avalanche-Journal).

## Jain library to start lending service

**T**he Jain library has plans to make the library available to all centers by either sending some books to all the centers on a rotation basis or by helping to establish a permanent library at their centers. Contact Prem Gada for further details.

Gurudev Shri Chitrabhanuji through Jain International Meditation Center of New York has donated complete sets of his books, audios and videos to the library. Prakash and Jitu Vadilal Vasa of Rajkot have donated more than 600 books and Shri Karshan Ladhu Nishar of Dadar, Bombay and Shri Dinesh Mody of Bombay have also donated materials. The Jaina library would like to thank those mentioned and also encourage others to donate as well.

Currently the JAINA library is working on the following projects: 1) Production or procurement of a video on silk production; 2) Preparation of a more comprehensive Pratikraman in English; 3) A study on Jainism and its guidelines on social environment and issues affecting all Jains in North America. Examples include abortion, family planning, divorce, dowry, eating habits, and the use of pesticides.

By Prem J. Gada

## *Jain Digest Special Supplement on Jain Declaration on Nature*



BUCKINGHAM PALACE.

"The success of science and technology during the last hundred years seems to have blinded the political, intellectual and industrial leaders of the world to the inescapable fact that our planet Earth is finite in size and that the natural resources on which humanity depends are not limitless.

There is no getting away from the fact that the sheer size of the human population and the ever-increasing strain this puts on the planet's natural systems has created a serious ecological crisis. Human activities are degrading the natural environment by pollution of the air, the soil and the water; they consume natural resources at a rate that cannot be sustained, and they are causing the extinction of our fellow living organisms in alarming numbers. All this is creating intractable problems for our descendants in future generations.

WWF established the Network on Conservation and Religion because we recognize that religious conviction can, and should, be a key motivation for the conservation of nature. Much can be achieved by appealing to human reason and self-interest, but we believe that religious leaders and teachers can make a significant contribution by reminding their communities of the ancient ecological wisdom of their faith and, in the context of the contemporary ecological situation, by developing the insights and attitudes that are needed to generate an effective response.

WWF warmly welcomes the decision of the international Jain community to join the Network and the terms of its "Declaration on Nature." I have no doubt that this commitment to the protection of the natural vitality of our planet in accordance with the teachings of the Jain faith will do much to enlighten and encourage its followers to be responsible and considerate in all their actions that may have an impact on the natural environment."





# A five point plan for Jain ecology

**J**ainism is one of the most ancient religions of our planet. It is an integral part of Indian mainstream culture, yet has maintained its independent existence because of its own metaphysical and ethical doctrines. Although the Jain population today is just over ten million, the Jain religion can significantly contribute to solving all major problems facing the present world, not least ecological problems. The following five-point plan can be implemented to achieve a balanced environment in which all life can co-exist and prosper:

## I. Non-Violence in Thought, Speech and Action

This sublime and noble principle is not merely limited to non-harm of other forms of life, but includes planning our day-to-day activities so that alertness and respect for all life becomes an integral part of our personality.

(i) We work for the overall welfare of all our fellow human beings in all possible ways.

(ii) Our speech is short, sweet, affectionate and beneficial, not only with our family, friends and senior colleagues, but also with children, juniors, servants, the poor, the down-trodden and the afflicted.

(iii) We do not breach a trust. We do not steal nor do we cheat others by any form of misappropriation.

(iv) We always think and pray for the health, peace and prosperity of all humanity as well as the animal and vegetable kingdoms.

(v) We refrain from, or only cautiously indulge in, industries which require raw materials from the plant and animal kingdoms or those which poison the air, earth, rivers and sea with harmful effluents and gases. Such industries include:

- 1) poultry farming
- 2) animal breeding
- 3) leather products
- 4) pure silk
- 5) real pearls
- 6) elephants tusks (ivory)
- 7) fishing
- 8) tree felling
- 9) certain chemicals
- 10) pesticides
- 11) plastics

(vi) Compassion for animals, birds and insects is manifested by making arrangements to keep the defective, old, diseased or deserted animals in Panjra Poles; feeding ants, rodents, dogs, etc.; buying animals destined for the slaughter houses and, in general, not keeping pets.

## II. Avoiding Wastes

All waste is discouraged by the Jain doctrine, whether it is of water, light, heat, electricity, food, paper, clothing or petrol. At the individual level, this enhances alertness and, at the collective level, it allows due share of these commodities to the needy. Vigilance in avoiding all forms of waste will significantly contribute towards a cleaner and healthier environment and general ecological harmony. In addition, it greatly helps reduce the heaps of garbage which have become a hazard in many cities of the world. The less garbage there is, the cleaner the air that gives our planet life, as the disposal of garbage is almost always associated with the release of many deadly gases.

## III. Non-Acquisitiveness

Unlimited possession amounts to hoarding which indicates an intense and selfish desire for personal benefit. This is discouraged by the Jain preceptors, as it deprives many others of basic physical needs. After making appropriate arrangements for one's own requirements, including those for accidents, family occasions and old age, the surplus should be renounced. This produces a sense of satisfaction at the individual level and contributes to the promotion of all types of welfare activities at the public level. It creates a society which provides all humanity with the necessities of life and prevents the excessive accumulation of wealth by a few.

## IV. Vegetarianism

This is the normal way of life for Jains resulting from love and reverence for life, which in its turn is a natural outcome of inner understanding. Meat eating is generally avoided in all forms—pork, beef, chicken, fish and even eggs. Jains get enough nourishment from cereals like wheat, rice, millet, corn, barley, oats; pulses like peas, beans, mung and other legumes and from fruits, vegetables, milk and dairy products.

Eating meat necessitates killing large animals who have elaborate sensory apparatus and mental activity. The main principle of the Jain diet is to inflict minimum injury on one-sensed life only, which is necessary for sustaining our bodies. Vegetarianism will actively promote ecological considerations for both plants and animals. Because an area of land planted with crops feeds far more people than that same area of land used to farm animals for meat, less woodland and other natural habitats need to be cleared for agriculture if people follow a vegetarian diet.

## V. Charities and Donations

This is a natural outcome of limited possession, a philanthropic attitude and an inner faith in the supremacy of virtuous deeds.

In India and abroad, Jains run independently or contribute significantly to institutions which are for the welfare of all human beings. These institutions try to combat diseases,

illiteracy, cruelty to animals, tree felling, air pollution, dogmatism, unemployment, animal sacrifices in religious ceremonies and other similar ailments, which rectification can lead to a more peaceful, clean and prosperous world where all life is interdependent and can live in perfect harmony.

May the noble and sublime principles of Jainism permeate our hearts for a better tomorrow in which reverence for all life will be intensely nurtured.

Om Shanti Shanti Shanti

by Atmanandji, spiritual head  
Shrimad Rajchandra Institute, Koba

## Choosing the right path

**W**e who live in this century have noticed the great changes taking place on Mother Earth. Because humanity has ignored the teachings to preserve Nature and exploit it instead, we have caused increasing natural disasters and the spread of new diseases. We now seek new types of medication which further damage the natural ability of our mind and body to cure disease. The unnatural methods of producing vegetables and other food products to meet the demands of the exploding world population cannot be borne by the earth. It is causing disasters, such as earthquakes, fires and wars, which we are already seeing and will continue to see as we approach the end of this century.

When human beings started developing technology, they went further to create weapons whose only purpose is destruction. This must stop, not only to preserve humanity but also this great planet we live upon and call Earth. If it does not stop, we are heading for the total destruction of future generations. We will have no one to blame but ourselves as we are following the wrong path, forgetting the laws of Nature and the gifts of Nature.

The Jain religion has the precious teaching of non-violence. We must never think to kill any living soul or animal as they all have lives to lead. To destroy one life for the benefit of another is violence. Let us believe in the religion to which we were born while respecting all religions. No religion is higher or better than another. Ultimately, we are all aiming towards one goal, only the paths are different.

I close my message with the thought that in this present troubled world, it is time that we all came together and respect each other for the peace and betterment of humanity. If one only remembers that we came into this world without anything and we shall all leave the world without anything, we realize it is better to contribute towards lasting peace than to go down in history as born to destroy.

by N.J. Doshi  
Jain Delegate to the Palace  
President, Singapore Jain Religious Society



Dipchand Bhai Gardi (Bombay) presenting Jain Declaration on Nature and a set of books on Jainism to Prince Philip in Buckingham Palace

## Self-control

**A**s we address the environmental crisis, which has been popularized by the media through products such as ozone-friendly sprays and recycled paper and bottles, it is possible to put the fundamental Jain principle of ahimsa into effect through the practice of self-control.

There is a growing concern over the global warming caused by production of waste 'greenhouse' gases from homes, cars and factories when fossil fuels (petrol, coal, oil) are burnt to create power and when forests are destroyed. A United Nations report published in October 1990 warned that a warmer and drier world caused by the greenhouse effect would cut harvests in parts of Europe, North Africa and North America. The solution is a drastic reduction in our consumption of natural resources so that there are fewer harmful gases released into the air and fewer forests destroyed. In other words, we must practice ahimsa through the exercise of self-control. We must consume less.

The attitude that is adopted by the West towards the environment is in marked contrast to that of the Jains. The Western view is only concerned with the well-being of the human race and not with the killing and suffering of living beings through effects such as pollution and the destruction of forests. In contrast to the Western thought and attitude, there is an intense awareness in Jainism of the communion and interdependence not only with all living beings, but with all the element of nature. In the words of Mahavir, "One who disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them."

All living beings value their life and all living beings have the potential to attain moksha (liberation). As Jains, we should limit the extent of violence that is inflicted on the environment by finding ways to reduce pollution which causes the greenhouse effect, kills one-sensed being and kills or sickens many larger forms of life, including humans. Efforts to reduce the amount of forests that are destroyed can in-

clude purchasing recycled paper, using it judiciously and recycling what we buy. The destruction of forests results in the suffering and death of millions of beings that are in the earth and in the trees. Furthermore, the forests of the world are its lungs. They breathe in the carbon dioxide and breathe out oxygen. They generate rain and play a vital role in balancing the world climate for the benefit of all beings.

We are what we are because of our past actions. This is fundamentally important. We cannot put the blame of our present circumstances on blind fate. This would remove the notion of free will and our responsibility for our own actions and their consequences.

Devotion to the ethical ideal of ahimsa arouses the feeling of compassion (daya) and equanimity to all living beings, to give rather than to take, which results in peace and harmony in a world which is otherwise violent, materialistic, competitive, full of greed and corruption.

The observance of self-control directly limits the violence done to the natural world while also limiting the evil propensities of the mind. Spiritual thoughts and behavior prevent the influx of karmic particles, thereby aiding the soul in its path to liberation. Thus, the benefits are the good of society and the natural environment and the spiritual enlightenment of the individual.

by Parita Shantilal Shah

## Recycling can make the world go round—a fresh look at paper

**R**ecycling is a state of mind. Our collective mind, or society, has gelled into the opposite.

We have forgotten that everyday items are made from living substances. Paper is made from trees, from a living, breathing, growing life force that nourishes and serves our planet and, therefore, ourselves.

Do we honestly make that connection?

To most, a piece of paper is something that appears, as if by major, on our desks. An item that receives our doodling in moments of boredom. A product that is then crushed with one hand and tossed in the bin with the other.

An everyday action, so common it hardly deserves mention. But stop to study its content.

Notice the misuse of paper. The violence with which the hand crushes. The flippant throw with which we discard it. Once the act is completed, the paper is soon forgotten. We, as human beings, do not think beyond our wastepaper baskets.

Waste is the invention of our minds. Nature has no concept of it—every particle and being is involved in the cycle of use and reuse. It is our attitude that rejects something as worthless. If we want to reduce the global rubbish tip, we have to address the habits that arise from this state of mind. Take a look for yourself.

1. We want paper products to suit every need.

**Consequence:** Overconsumption. In 1987, UK households consumed 8.7 million tons of paper, equivalent to two trees per person. India's per capita paper consumption is less than 5% of that of the UK. If everyone used as much paper as we do, the present world tree supply would run out.

2. We expect our paper products to be as white as snow.

**Consequence:** Chlorine bleaching produces highly toxic dioxins in the pulping process. Some of these compounds are the same as those used to make weedkillers, that is, to kill living organisms. This waste effluent is then pumped into rivers. The dioxins attack fish by causing damage to their livers, skeletons and reproductive organs.

3. Our sophisticated taste requires glossy magazines and brochures.

**Consequence:** Paper that is coated with plastic (to produce a sheen) cannot be recycled. It is virtually impossible to separate the plastic from the paper. Considering we throw away magazines once read and that most publications overprint, we have created a mountain of glossy articles that is totally useless.

4. We stimulate the demand for new printing techniques.

**Consequence:** Specialized inks, such as newsprint that doesn't rub off on hands, makes the recycling process impossible. De-inking plants are unable to remove this particular ink content from the paper.

Technology responds to demand, not environmental concerns. Industry will continue mass producing goods that cannot be reused until we stop encouraging it.

5. We consume paper within minutes, then bin it.

**Consequence:** With a circulation of about 4 million copies, 'The Sun' uses the equivalent of 4,000 trees daily. A total of 90 million trees a year are needed to satisfy the UK paper demand alone.

We import 90% of our paper. Recycling an extra 2 million tons of waste would reduce the trade deficit by 500 million. At present, the UK only recycles 29% of its wastepaper.

6. To cope with the huge demand, the paper industry has to develop more land for tree farming.

**Consequence:** A US paper giant was recently awarded 900,000 hectares to develop a \$654 million tree farm. The area is in and around a natural monsoon forest in Irian Jaya. This move will destroy the natural habitat for wildlife, weaken the top soil, acidify water supplies and damage the environment with the use of fertilizers, herbicides and pesticides. Local people will have to move.

If we recycled more, less land would be needed for tree farming. More jobs would be created. Recycling has an energy saving of 50% in its production process, thus reducing pollution.

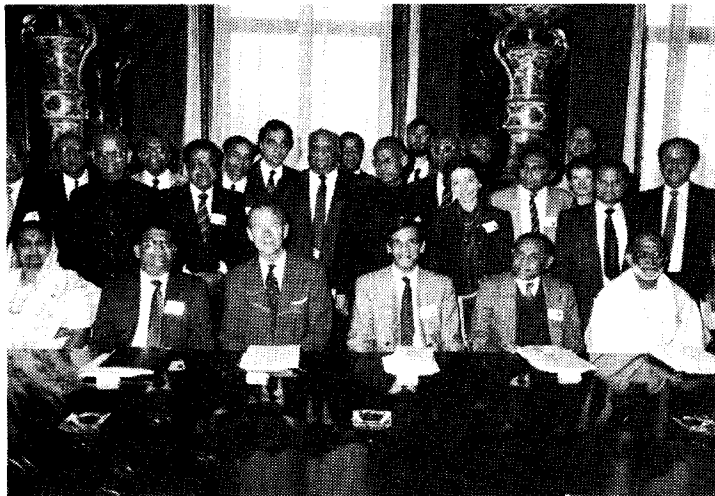
One individual misusing one piece of paper starts a chain reaction that hurts the whole world. Samuel Beckett once wrote 'habit is a deadner'. It is also a destroyer of the environment.

Our expensive taste has led to expensive habits. Each day, we throw away items that cost the earth, without ever recognizing the price we are paying.

Choose positive action. Understand that the new global currency is natural resources, not money. Contact your council or local environmental group and find out about recycling centers. Change your habits. Do anything you can.

But begin by feeling the connection. The paper from which you read these words is made from a tree. Now act.

by Shilpa Mehta



Prince Philip with International Jain leaders in Buckingham Palace

## The greenhouse effect—the ultimate violence

**W**hat is the Greenhouse Effect?

The earth's temperature is largely controlled by its atmosphere. Certain gases in the atmosphere allow the sun's energy to penetrate while trapping the heat radiated back by the earth. The phenomenon is known as the 'green-house effect' because it is similar to the way a greenhouse lets the sun's energy in through its glass walls, then traps the heats inside.

The earth's atmosphere has always created a natural green-house effect. If it did not, this planet would be a frozen, lifeless wasteland. However, through our overuse of natural resources, humanity is increasing the amount of these green-house gases in the atmosphere beyond the natural balance. We are turning up the global temperature from a point that will sustain life to a point that will cause catastrophic destruction of it.

### What are the Greenhouse Gases?

There are five main gases that contribute to the green-house effect:

- \* Carbon dioxide (CO)
- \* Chloro-fluorocarbons (CFCs)
- \* Nitrous oxide (NO)
- \* Methane
- \* Low-level ozone

These gases are created by burning fossil fuels such as coal, oil, gas, petrol, wood and peat to heat and light our homes and businesses and to run our cars, appliances and machines. The destruction of forests, production of plastics and solvents, beef cattle farming, wet rice agriculture, rubbish tips, chemical fertilizers and pesticides also contribute large amounts of greenhouse gases.

### What will Happen?

Scientists predict that if the production of greenhouse gases continues to rise at the current rate, there will be widespread flooding and it is likely the polar icecaps will melt leading to destruction of entire ecosystems and to crop failure. Large areas of low-lying countries such as Bangladesh, Egypt and Indonesia will be underwater as will many coastlines where one-third of the world's population live. There will be millions of environmental refugees. The weather will generally become more extreme with major storms, typhoons, tornados and hurricanes. Intense rains and droughts will affect key food producing areas. There will be mass extinctions of species who cannot adapt to the rapid changes. Because all nature is interdependent, any change in one species will have a knock-on effect.

The green-house effect is all our environmental nightmares rolled into one. If we solve that, we solve many other problems as well.

### What Can We Do?

It is easy to feel overwhelmed by the enormity of the problem, but everyone can do something to help? The fundamental issue is to reduce our use of natural resources.

### Saving Energy at Home

The coal, oil and gas burned in our homes and power stations give off carbon dioxide and other gases which contribute to both the green-house effect and acid rain which destroys our forests and buildings.

Every year the average household in the developed world produces 20-30 tons of the greenhouse gases. By being more careful in our use of energy, we can dramatically reduce the output of these gases and save ourselves money.

\* Insulate, insulate, insulate — the walls and attic of your home, your hot water heater, the doors and windows with draught strips. These measures can reduce your heating costs and greenhouse gas emissions by up to 40%.

\* Fluorescent lightbulbs cost more to buy than ordinary ones but they last eight times longer and use one-fifth the energy. Each bulb will save half a ton of carbon dioxide going into the atmosphere and save you about \_ 35.

\* Buy energy-efficient brands of electrical appliances. Ask the sales assistant for the energy consumption figures or look them up in the library in the national consumer magazine, 'Which?'



- \* Dropping your heating by one degree cuts the heating bill and the carbon dioxide emissions by 8%.
- \* A shower uses much less hot water than a bath.
- \* Next time you change your heating system, remember gas condensing boilers are 15-20% more efficient than normal gas boilers and oil condensing boilers are 30% more efficient than normal oil boilers.

## Saving the Rainforest

Every minute of every day an area of tropical forest the size of 55 football pitches is destroyed along with the millions of creatures living there, so that the Western world can have mahogany stair bannisters and garden furniture, teak kitchen cupboards and knife handles (not to mention grazing land for beef cattle).

- \* Avoid furniture and household items made of tropical timbers. Buy goods made from re-planted temperate hardwoods such as oak, ash and beech or soft woods such as pine and larch.

## In the Kitchen

Not only does the production of plastics, tins, glass and paper involve burning fossil fuels and the destruction of trees, but they also produce other deadly gases and effluents. Furthermore, with the exception of paper which does decay, they are piling up by the billion tons every year and will still be here in 1,000 or even 10,000 years time.

- \* In the fridge, use containers or recycled plastic bags instead of plastic wrap or foil.
- \* Find out where your local bottle banks are for recycling glass jars and bottles.
- \* What about paper, aluminium tins and plastics? Call your local council to find out if they provide recycling facilities for these or check the phone book for recycling merchants who will buy in bulk from your community.

## In the Garden

- \* Start a compost heap in your garden with left-over fruit and vegetable scraps and grass cuttings. It will fertilize your soil and reduce your household waste.
- \* Avoid chemical fertilizers and pesticides. They harm the atmosphere, soil, birds and animals.
- \* Encourage wildlife in your garden. Provide nest-boxes for birds. Plant wildflowers and native shrubs and trees. A pile of dead logs and leaves is a five-star hotel for microorganisms, fungi, insects, frogs, birds and hedgehogs, who will act as natural fertilizers and pest controllers.

## When You Shop

- \* Avoid buying products with excessive packaging. Buying in bulk saves money and packaging.
- \* Buy biodegradable cleaners.
- \* Do you really need all those disposable items—kitchen roll, paper tissues, disposable diapers? Generations before have managed with washable cloth.
- \* Buy recycled, unbleached toilet tissue, stationary, etc. You save trees and the river life killed by paper dye by-products.

- \* Avoid aerosols. They take a lot of energy to make and even the ones that don't have CFCs contribute to low level ozone, a greenhouse gas.

- \* Take your own shopping bag. Every year billions of non-recyclable or non-biodegradable carrier bags are given away free and used only once.

## When You Travel

Over one million tons of carbon dioxide were released by cars in Britain in 1988. This is a major contributor to the greenhouse effect. Vehicle exhaust also contributes to smog and acid rain.

- \* Have your car tuned regularly to ensure it runs efficiently.
- \* Remember it is fuel efficient to drive more slowly. If everyone kept to the speed limit in Britain, we would produce 30,000 fewer tons of carbon dioxide a year.
- \* Why not buy a smaller, more efficient car next time.
- \* Have your car converted to unleader petrol. Lead is a major culprit in producing acid rain and also causes brain damage, particularly in children.
- \* A car fitted with a three-way catalytic converter emits 90% less nitrogen oxide and hydrocarbons.
- \* Share lifts with relatives and friends when you are going to work, the shops, the temple or community center.
- \* There are, of course, other ways to get around besides your car. Public transport will take you there for about one-fifth the pollution and energy of a car journey on your own.
- \* Walking is the ultimate form of non-violent travel and it is good for you. So is cycling.

## At Work

There is an enormous wastage of paper and energy in the workplace. Every year, Britain throws away paper equivalent to 130 million trees. Does your workplace have an environmental policy. If not, why not start one?

- \* Establish a recycling paper system in your office. A bin for high-grade computer and writing paper and another for low-grade newspapers and cardboard. Call your local council to collect it or sell it to a local paper recycling merchant.
- \* Buy recycled paper. It saves trees and the world climate that relies on them. It saves the river life from bleach effluents.
- \* Turn off machines that you are not using, reduce unnecessary lighting and use fluorescent lightbulbs.
- \* Is the workplace being cleaned with biodegradable products?
- \* What about hiring a green audit company to evaluate your workplace and practices and advise you on ways to make them more environmental.

This is ahimsa, this is aparigraha. You can act and you can encourage other members in your family and community to act.



Showing copy of the Jain Declaration on Nature. Front row ( L to R) Gulabchand Chandalia (Bombay), Dr. L.M. Singhvi (Delhi), Nemu Chandaria (London), and Dr. V. Sanghve (India).

## Jain books in series of International Sacred Literature Trust

**T**he International Jain community is participating in a multifait publishing venture launched by HRH Prince Philip, the Duke of Edinburgh, and the United Nations Secretary-General H.E. Perez de Cuellar.

In May 1989, Prince Philip made his first official visit to the UN building in New York to announce the establishment of the International Sacred Literature Trust (ISLT).

The ISLT is coordinating English translations of the world's religious texts for inclusion in a single publishing series. The ISLT extends a unique invitation to all faiths to select their own scholars and English-language poets or novelists to work on new authoritative translations of their key religious stories and teachings.

The ISLT series will be printed, promoted and distributed worldwide by Harper-Collins, the largest publishing group in the world, which first established itself in religious publishing with the Bible.

At the launch of the ISLT, Prince Philip said, "I think it is highly appropriate that this event should be taking place at the headquarters of the United Nations organization \_\_\_\_ . This building symbolizes the yearning of all people of goodwill for a more peaceful and cooperative world. This can only be achieved when the great political and religious movements learn to be more tolerant and understanding of each other.

"I believe there is a very real possibility that the Sacred Literature Trust will make a significant contribution to inter-faith dialogue and, hopefully, to a better understanding between followers of different religions and beliefs."

Following the launch, Mr. Ratibhai Shah and Mr. Vinodbhai Udani, presidents of the Oshwal and Navnat Vanik Associations of the UK, wrote to His Royal Highness requesting the Jain scriptures be included in its series. Prince Philip

welcomed the initiative.

In April 1990, a meeting in Bombay of representatives of all four Jain fircas selected the Tatvarth Sutra as the first Jain text for the ISLT series. Dr. Nathan Tatia, of the Jain Vishva Bharati, who is currently lecturing at Harvard Divinity School, has started work on the translation. A poet or novelist will be appointed to work with him as a 'wordsmith'.

The International Sacred Literature Trust was a direct result of a previous initiative of Prince Philip, the WWF Network on Conservation and Religion. Research on the ecological teachings of different faiths revealed that English translations of many holy books were often incorrect, lacking literary style, difficult to acquire or non-existent. There was a great need for authoritative, well-written and widely available translations for the English-speaking youth of religious communities and for the English-speaking world in general.

This will now happen as the ISLT series continues to grow across the decades. Volumes scheduled for the launch of the series in Spring 1993 include the Tatvartha Sutra, the Gospels of the Orthodox Bible (never before translated), the Muslim Hadith, the first book in a new canon of post-Biblical Jewish classics, selection from the writings of the Baha' I saint Baha' u' llah, and stories from the Warlbiri tribe of Australian Aborigines. It is intended that around four new volumes will be published each year in the series.

by Kerry Brown  
ISLT Executive Director

## Tatavartha Sutra

**W**e all know the first book which will be translated by JSLT for worldwide distribution is a book called the Tatvartha Sutra. This book is accepted by both sects, i.e., Shwetambar and Digambar Jains. It is written by Umaswatiji. Digambaras know him as Umaswamiji as well. No exact date of Umaswatiji's birth has been recorded but from the various sources available to historians, it is now widely accepted that he was born between the first and fifth centuries AD. Many scholars put this date nearer to the first century AD.

The book, Tatvartha Sutra, is, in fact, a very small book consisting of only 344 Sutas (in this case, sentences) divided into ten adhyayas or chapters. This means that the whole text can be printed in a booklet of only 24 pages. However, the entire content is so deep and carries Jain philosophy in such a concise form that various writers have explained this philosophy in hundreds of pages. The renowned scholar Pandit Sukhlalji translated the original Sanskrit work into Gujarati and wrote a detailed 500-page commentary. His is a marvellous work and is proving a great source of guidance for other translators. Some Hindi and English translations are also available but JSLT is attempting to produce a translation with the help of many scholars and wordsmiths for the purpose of publication and worldwide distribution.

As regards the content of Tatvartha Sutra, the book starts with the definite statement: the way to final emancipa-

tion is through right faith, right knowledge and right conduct, called the Three Jewels in Jain philosophy. All three are explained in great detail. An explanation of different kinds of knowledge, the Jain theory of karma, the universe, matter, its qualities and modifications, life and non-life, etc. are given in the chapters of right faith and right knowledge, while the Jain path of purification, self-control and philosophy based on ahimsa (non-violence) are explained in the chapters on right conduct.

Thus, the small original work of the Tatvartha Sutra will not only be translated into English but full details of different aspects of Jainism and explanations of terminology and its significance will be given in the book produced by JSLT.

We look forward to the day when the Tatvartha Sutra will be published here in the Western world and the message of ahimsa, as prescribed by Jains, reaches each and every corner of this globe. The production cost of this book will be in the region of \_ 40,000.

by Vinod Kapashi, Jain delegate to the Palace  
Coordinator of the Federation of Jain  
Association in the UK (in formation)



Civic Reception given by the Lady and Lord Mayor of the city of Leicester, U.K., on October 27, 1990, to the International Jain leaders. Pure Indian vegetarian meals were served in the city town halls in honor of the Jains attending.

## The Jain Sacred Literature Trust

**T**he Jain Sacred Literature Trust is in the process of being established. Its principle objectives will be:

1. To promote a greater understanding of the Jain faith among the people of the world.
2. To render Jain philosophy and teachings more accessible to Jains by developing, translating, publishing and distributing Jain texts. This work will include books for publication in the International Sacred Literature series.
3. To contribute to the care and protection of the natural environment in accord with the Jain Declaration on Na-

ture presented to HRH Prince Philip when the Jain faith joined the Network of the World Wide Fund for Nature.

4. To establish research bodies, Jain centers, temples and facilities to meet for discussions, lectures, seminars, etc.

5. To provide libraries, reading rooms and facilities for cataloging existing Jain literature for easy reference.

6. To collect and publish information on places of worship, mediation and study in India and elsewhere.

7. To organize celebrations of important religious events in the Jain calendar.

8. To invite, or employ at reasonable remuneration, individuals to effectively implement the objectives.

The trust board will be composed of Jains from different parts of the world. The administrative structure will have a team of advisors, consultants and other officers.

The first part of the program, i.e., the presentation of the Jain Declaration on Nature to HRH Prince Philip, has been completed. Programs for the preservation of nature are under discussion in the UK and in India, including the establishment of a Jain ecology research unit.

The translation of the Tatvartha Sutra into English is in progress and will be ready for the launch of the ISLT series in 1993. Thereafter, further volumes of Jain scriptures will be translated and it expected to produce 10 volumes over a period of 10 years.

by Nemu Chandaria  
Coordinating Committee

## A program for the environment

**F**ollowing wide consultation and meetings in India planned for February 1991, the Jain Declaration on Nature Co-ordinating Committee will draw up a master plan for environmental action. Below are some of the proposals under discussion:

1. Translating the Jain Declaration on Nature into Indian languages such as Hindi, Marathi, Gujarati, Kannada, Tamil, Telugu, Bengali, the East African language of Swahili and other European languages such as French and German will ensure the Jain teachings on Ecology are widely available.

2. Jainism provides basic guidelines on the protection of all lives including trees. Therefore, it is necessary to establish a news information service and a regular newsletter to publish ideas and opinions on environmental issues.

3. A master plan identifying all Jain Pilgrimage sites and their environmental needs should be drawn up. Re-forestation of pilgrimage sites should be actively encouraged.

4. Full information about spare land belonging to various Jain trusts and organisations should be compiled. Environmental assessments of the lands could lead to the re-introduction of native trees and animals so that the lands become home for a large and diverse wildlife population,

especially those species which are in danger of dying out.

5. Jainism and ecology should become part of basic education for children and young people.

6. A campaign to explain the interdependence of trees, other living beings and humanity would encourage people to act with more care and respect for nature.

7. Active participation in the movement to stop all slaughter-houses operating during Jain holy days will not only save animals from slaughter but also promote the ideal of ahimsa and vegetarianism.

8. A structure to implement these ideas.

Jain Delagate to the Palace,  
Ahmedabad, India  
Coordinating-Committee



H.R.H. Prince Philip being introduced to International Jain leaders in Buckingham Palace. Prince Philip is shaking hand with Mrs. Sharayu Daftary (Bombay).

## Declaration gives Jainism place of honor

**T**he presentation of the Jain Declaration on Nature to HRH Prince Philip, the Duke of Edinburgh, at Buckingham Palace in London was an event of great historical importance and far-reaching social significance.

The presentation and discussion of Jain ecology with HRH Prince Philip, who is the International President of the World Wide Fund for Nature (WWF), signalled the entry of the Jain religion into the Network on Conservation and Religion. The Network was established in 1986 on the occasion of WWF's 25th anniversary because WWF recognised that its highly successful conservation work with governments and national organisations was not enough to solve the global crisis. It needed the committed co-operation of the general public everywhere. This could be best achieved by inviting religious leaders and their communities to actively participate in a Network on Conservation and Religion.

In joining this Network, the Jain faith becomes its eighth member-faith alongside the Baha'i faith, Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. For the first time in history eight religions of the world have categori-

cally stated in a Declaration on Nature that their beliefs lead them to conservation.

The alliance has given the Jain religion a distinct place of honour among the major religions. It offers a rewarding opportunity for the international Jain population to play a prominent role in the conservation of nature in accord with the principles and code of conduct clearly laid down by our ancient and practical religion.

It is very gratifying to find that this distinctive position of honour and opportunity for Jainism has been achieved mainly through the imaginative leadership and efforts of the Oshwal and Navnat Vanik Associations of the UK and the Bhagwan Mahavir Memorial Samiti of India.

The constructive but difficult work involved in this achievement was conscientiously and persistently carried out by the devoted, experienced and capable members of the Co-ordinating Committee: Shri Nemu Chandaria of the UK, Professor Padmanabh Jaini of the USA and Dr Kumarpal Desai of India. The necessary guidance and help to the Co-ordinations Committee was continuously and willingly provided by Mrs Kerry Brown, the enlightened and efficient consultant of the World Wide Fund for Nature.

The work of drafting the historic Jain Declaration on Nature was ably carried out Dr L.M. Sighvi, president of the Indian Supreme Court Bar Association; Pujyashri Atmanandji, spiritual head of Shrimad Rajachandra Kendra at Koba ; Dr N.P. Jain, former Indian ambassador to Belgium and Luxembourg; Professor P. Jaini, Chair of Buddhist Studies at Berkley, University of California; Dr N. Tatia of the Jain Vishva Bharati currently lecturing at Harvard Divinity school, Professor D. Malvania of Ahmedabad; Acharya Shri Tulsiji, and Maha Paragayaji.

Jains all over the world will, no doubt, remain forever grateful to these distinguished organisations and personalities for their services in securing international status for Jainism and in planning the participation of Jains in solving the grave modern day problem of ecological discord and the destruction of many forms of life in the world.

It is also a credit to the various Jain associations and prominent Jain personalities in the UK to have not only organised the fine and dignified presentation of the Jain Declaration to HRH Prince Philip but to have also organised a programme of associated events including:

\*The lunch, informal gathering, religious rituals, cordial send-off and hearty welcome back from Buckingham Palace at Shri Nemu Chandaria's spacious residence on October 23.

\*The dinner and celebratory function at the Oshwal Centre, Hertsfordshire, on October 24.

\*The visit to Leicester, reception by the mayor of Leicester and welcome of international delegates at the Jain Centre, Leicester, on October 27.

\*The radio broadcasts by the BBC World Service, London Broadcasting Corporation and Sunrise Radio.

\*The documentary film show and welcome at Kingsbury High School on October 28.

In all these programmes, the presence and discourses of Pujyashri Atmanandji Atmanadji created a sacred and auspicious atmosphere. At the same time the contribution of the

Jain ladies in organising all the events was very praiseworthy. These memorable occasions and the devoted leaders and workers of various organisations created an amiable and lasting impression on all delegates. The delegates are, therefore, indebted to the Jains of the UK for their strong sense of social responsibility and their gracious hospitality.

by Dr Vilas Sangave

Jain delegate to Buckingham Palace Hon.

Director, Shahu Research Institute, Shivaji University,  
India

## The launch of the WWF Network on Conversation and Religion

**O**n September 28, 1986, the hills around the small Italian town of Assisi resounded with the clanging of town bells, the long low moan of a Tibetan horn, the tonal wonders of Zambian gospel and Jewish Hungarian choirs and the enthusiastic thunder of Italian medieval drumming. Performing artists and media from around the world were welcoming 'green' pilgrims from around the world as they approached the gates of Assisi, flags and banners flying.

The procession, its giant animal lanterns and its music came spilling through the winding streets of Assisi to the large green in front of the Basilica (Church) of St Francis. Japanese Buddhists performed a dance to the Sun, a troupe of Italian flag-throwers threw flags and leading world figures from religion, science, conservation and royal houses welcomed the pilgrims.

The leaders had been conferring on the global environment crisis and what the religions of the world could do about it. But as the sun squeezed out from behind sullen clouds for the first time that day, they acknowledged that the crowd before them, who had spent weeks walking together across the Italian countryside, had come closest of all to the answer - pilgrimage. The human race must embark on a spiritual pilgrimage to re-discover its place within nature, a place that is harmonious, ethical and non-harmful.

This occasion which took place over three days at Assisi, celebrated the 25th anniversary of the World Wide Fund for Nature and launched one of the Fund's most exciting and innovative initiatives, the Network on Conservation and Religion.

Since it was founded in 1961 by Sir Peter Scott, WWF had grown to be the largest environmental charity in the world channelling millions every year into conservation programmes in 130 countries. Most of the money come, and continues to come, from almost four million WWF supporters around the world.

In the early years, WWF worked to save endangered species. 'Project Tiger', WWF's best-known campaign doubled

the numbers of tigers in Bengal within ten years and protected their habitat so that many other species were saved from extinction as well.

That was the first realisation. It wasn't just single species but entire habitats that needed to be saved, if only for the most selfish reason that one-third of the world agricultural land would soon be desert if they were not. So, WWF worked feverishly, collaborating with governments and national organisations, to establish wildlife reserves, training schemes in sustainable agriculture and agro-forestry, environmental education in schools, and local nature clubs. It became a powerful international lobbyist for stricter controls on industrial pollution and logging, and for bans on iniquitous trades in animals products such as elephant ivory and rhinoceros horn.

But despite its great achievements and those of other conservation groups, WWF approached its 25th anniversary in 1986, knowing that up to one million species faced extinction by the end of the century. The last shreds of the rainforest were being swiftly destroyed, taking thousands of species, clean oxygen and the world's climatic balance with them. Humanity was continuing to devour the earth's natural resources and spit them back into the ecosystem as toxic poisons.

How to communicate with people so they stopped living as if there was no tomorrow - which at this rate there wouldn't be?

An idea that had been circulating for more than a decade came to roost: The ecological crisis is a spiritual crisis. Humanity might remember the rituals of its religions but it has forgotten or chooses to ignore the teachings behind them. All religions teach care and respect for nature. all praise its beauty and its bounty. All prescribe living in harmony with it.

So wasn't it time that the conservation movement enlisted the help of religion? Religious networks are extensive and the greatest and most respected communicators in the world are the priests, mullahs, rabbis, lamas and swamis. Through them it would be possible to talk straight to the hearts of billions of people.

The realisation inspired HRH the Duke of Edinburgh, International President of WWF, to suggest the Fund celebrate its 25th anniversary with a pilgrimage to Assisi, home of St Francis, the Christian patron saint of nature. Leaders of the world's religions and of conservation would be invited to come together and commit themselves to joint action for the environment.

And they came: the heads and representatives of the World Jewish Congress, the Muslim World League, the Christian Church, the Buddhist Sangha, the Hindu, Baha'i, Sikh, Native American, and New Zealand Maori communities. The great names in conservation, Sir Peter Scott, Thor Heyerdahl and Sir Edmund Hillary were there along with princes from Belgium, the Netherlands, Denmark and UN ambassador Prince Sadruddin Aga Khan.

All were agreed on the seriousness of the situation. In his opening words to the conference, Prince Philip said: "The world is facing a threat to its survival greater than the age when the dinosaurs became extinct millions of years ago.



Mankind cannot survive without nature."

Dr Karan Singh, Hindu philosopher, conservationist and politician gave a clear warning: "The Strange doctrine that our race is in some way specially entitled to destroy other species so as to establish its sovereignty over the Earth has distorted human consciousness down through the corridors of time.....We must come to a complementary society in place of competition, convergence in place of conflict, holism in place of hedonism."

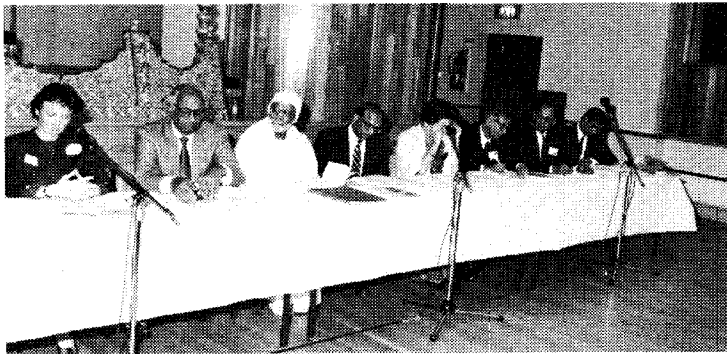
The leaders came not only to confer, but to take part in an unprecedented multifaithful service for 1,000 people at the Basilica of St Francis. For the first time, an Islamic muezzin called from the tower of the Basilica and Rabbi Hertzberg, vice-president of the World Jewish Congress ceremonially blew a ram's horn at the entrance. During the service, which included readings from five faiths, the Basilica resounded to the deep drone of Buddhist chanting and the quick patter of the tabla which accompanied India's famous temple dancer, Yamini Krishna Murti.

And then the final gesture. The presentation of Declarations on Nature to Prince Philip from the Buddhist, Christian, Hindu, Jewish and Muslim leaders on behalf of their faiths. They were formally constituting the new Network on Conservation and Religion.

That was the beginning.

Kerry Brown

WWF Network Consultant



After the meeting with H.R.H. Prince Philip, a public meeting was held at Dshwal Bhawan, London, on October 24, 1990. Seated 3rd from the left is Dr. Atmanand Soniji.

## Not only the whales will die out

**T**housands of species are wiped out every year by humanity. In the ten years from now until the year 2000, between 500,000 and one million species will become extinct because of pollution and human interference in Nature, according to respected scientists.

Some of the most gorgeous expressions of life ever to grace the earth are listed as endangered or vulnerable by the Union for the Conservation of Nature and Natural Resources (IUCN). These include the great whales, the Asian elephant, the magnificent snow leopard, the polar bear, the jaguar, the cheetah, the California pronghorn antelope, the giant ibis,

the California condor, the black-necked swan, the whooping crane, the Mississippi sandhill crane, the golden eagle, the southern bald eagle, the paradise parrot, the ivory-billed woodpecker, the mauritian dodo, etc. The list could go on and on merely among the vertebrates, but then we would need to begin the list of those splendid insects upon which so much of life depends, and then the plant world, especially the flowering plants that are endangered and the woodlands and so on.

The main reason these species face extinction is indiscriminate human activity which has upset the ecological balance. The phrase "ecological balance" refers to the balanced relationships between living organisms and their environment i.e. between organisms and the other organisms, the climate, conditions of the land, air and water, and so on that surround them. In its broadest perspective, ecological balance refers to a balanced universe, the Brahmanda. My attempt here is to see how some of the fundamental principles of Jainism, outlined in the Jain Declaration on Nature, could and would - if properly practised - help maintain the ecological balance and, thereby, preserve Nature.

Jainism believes that Ahimsa Parmo Dharma- non-violence is the supreme religion. This is based on the understanding that all forms of life have atma (soul). Furthermore all souls are equal. From the highest life form with five senses to the lowest life form with only one sense- all have the desire to live. To injure, abuse oppress, enslave, insult, torment or kill any living organism is hisma (violence). Jains therefore believe in jiva daya (reverence for life- a synonym of ahimsa), which means compassion and sympathy for all living organisms.

But the profound universal truth for all time to come is proclaimed in the Jain maxim Parasparopagraho jivanam. All living things organisms, however big or small, whatever the development of their senses, are bound together by mutual support and interdependence. There is unity in the total cosmological order. There is an unbreakable bond or relatedness. Nothing is complete in itself without everything else.

The evolution of consciousness and the cultural development of the human order is bound by this communion of the universe. It is only on the basis of co-existence that we can respect this extraordinary principle of mutual interdependence of all species.

Because of the inevitable bond of interdependence, it is necessary that we develop an intimate relationship with the earth and all its inhabitants. We must not only become acquainted with them, but also develop an intimate rapport, a sense of gratitude and of courtesy because, just as all the other species are dependent on us, we are equally dependent on them. Any abuse or violence by us toward the ecology is bound, sooner or later, to react against us. The principle of interdependence is, therefore, not only a command but also a warning to humanity. This principle teaches us not only to "live and let live" but also to "let live so that we can live".

Having outlined some of the principles of Jainism, i.e. non-violence, reverence for life and the interdependence of all life, let us consider their practical utility in the maintenance

nance of ecological balance and environmental protection.

One may ask, what is the absolute necessity of maintaining ecological balance or protecting the environment? What are the risks involved if the above principles are not followed? It is easy to find the answer to this simply by looking at the devastation and destruction inflicted upon this beautiful planet by human interference with Nature, particularly during the last century of rapid industrialisation. We have polluted the air, water and the soil with toxic substances. We have destroyed forests. By such reckless actions, we are changing the physics and chemistry of the planet indiscriminately. We are changing the great water cycles. We are weakening the ozone layer that shields us from cosmic rays. We are inflicting abuse, torture, and himsa, violence, on Nature and its creations.

Recent history is replete with major man-made disasters, caused by our treacherous violence toward nature. To cite only one example, Bhopal in India experienced such a disaster because of a gas leak from a pesticide plant on December 2, 1984, when at least 2000 people were killed and 250,000 more were treated for ailments, many of them very serious and life-threatening.

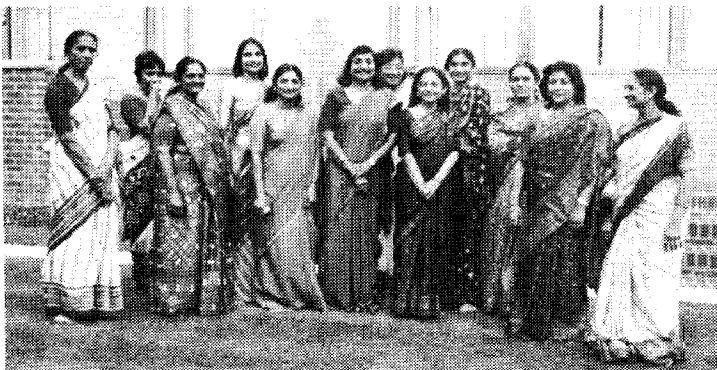
But the day-to-day loss caused by our day-to-day violence is several times more than the loss caused by any of the major disasters. The total extinction of hundreds of thousands of species is absolute and final and there is no scope for their revival. Human aggression is responsible for diminishing the splendour, vigour and variety of life on earth.

It is a very disturbing development of our times, that while the human population of the world is increasing at a rapid pace, there is an overall reduction in many other forms of life, creating further ecological imbalance. It is scarcely realised that neither economic viability nor improvement in the quality of life for the poor is possible in such circumstances. At our meeting on October 23, 1990, HRH Prince Philip expressed his concern about the exploding population growth which is expected to be double in another 40 years.

Albert Schweitzer has very aptly said that: "Man has lost the capacity to foresee and forestall. He will end by destroying the Earth." It is obvious that the loss is as much to humanity as it is to Nature because we do not follow the principle of mutual dependence-Parasparopagraho jivanam.

C.N. Sanghavi

Jain Delegate to the Palace  
President, Jain Social Group, India



Jain ladies involved in the Jain Declaration on Nature trip

## From words to action— After Assisi

The Declaration on Nature presented by the five faiths at Assisi and, subsequently, by the Baha'i, Sikh and Jain faiths, outline each religion's perspective on the natural world.

The purpose of the Declarations is:

\*to initiate a study by the religious community of its own teachings;

\*to establish guidelines for environmental action by that community

Copies and quotes from the various Declarations crop up all over the world - in schools, national wildlife reserves, state departments of the environment, churches, synagogues, temples, mosques, gurdwaras, multifathih festivals and conferences and so on.

They have had a positive and powerful impact on people's involvement in both their faith and nature conservation. This is particularly noticeable amongst the younger generation who appreciate - sometimes for the first time - the profound philosophy that lies behind the familiar rituals of their religion. What may have seemed irrelevant to the twentieth century world of cars, videos, computers, CFCs, toxic wastes, nuclear weapons, disappearing rainforests and so on, is revealed as not only relevant but crucial. The young - and the old - discover that, as with all things in life, religion is not static. It is a dynamic exploration of how the eternal truths are applied to the changing circumstances of daily life.

### Books, leaflets and holy days

The research into their own teachings on ecology has led most religious communities to produce books, brochures and newsletters on nature conservation. It has also led to the establishment of 'green' holy days such as the new festival for the environment declared by the Greek Orthodox Church, and to the revival of traditional 'green' holy days such as the Jewish Tu Beshvat (Festival of the Trees) when trees are now planted by Jews all over the world, and the Christian Harvest Festival when Christians now not only give thanks for Nature's bounty but repent the harm they have done and promise to love and care for Nature in future. The new 'green' liturgies and services composed for the Harvest Festival have been published and broadcast worldwide and are used by thousands of churches.

As well as including teachings on nature conservation in their education, communication and worship, religious communities have engaged in direct environmental action. Below is an example of work by each member-faith of the Network.

### Baha'i faith

Since Assisi, the Bahai faith has initiated more than 50 conversation projects in 30 countries, including tree planting and reforestation efforts, the development and local manufacture of fuel-efficient stoves and rural research centres to

investigate the application of non-harmful technologies such as bio-gas and solar energy. Earlier this year, the Baha'i Council established an Office of the Environment which will collaborate with WWF and the United Nations Environment Programme on a world wide scheme for tree-planting and training in agro-forestry. According to its director, Mr Lawrence Arturo. "The Baha'i approach to the preservation of nature is based on a new vision for humanity and the natural environment that emphasises spiritual values, unity of effort and the establishment of a self-sustaining, ever-advancing civilization."

## **Buddhism**

For the Buddha, the forest was a place of peace and harmony, his home for 40 years and the place where he taught and meditated. Yet in the last half a century, Buddhist Thailand has destroyed 80% of the forests that once clothed the land. The country is in great danger of dying of exposure as rainfall declines, soil erodes, streams dry up and rivers silt up. Forest monks all over the country are now working with villagers to reforest the brutally logged lands, establish sustainable practices of agriculture and agro-forestry and protect wetlands. The Buddhist Nature Conservation Programme run by Wildlife Fund Thailand provides practical and financial assistance for the monks and villagers, runs Buddhist ecology training seminars and publishes educational materials produced by the monks and scholars.

## **Christianity: Western**

The Living Churchyards Project in Britain assists communities to establish their local churchyards as a wildlife sanctuary. The 20,000 churchyards across the land provide a vital refuge for ancient wildflowers, butterflies, birds, bats, snakes, toads, hedgehogs, foxes, etc., many of which are now under threat from modern farming methods and urbanisation. For Christians, their church graveyard bustling with wildlife is an example of the bounty of God's Creation and of the duty of humanity to care for that Creation. It is a symbol of the Christian belief in life after death as well as being a place of peace and harmony in which to pray or reflect.

## **Christianity: Greek Orthodox**

The Greek Orthodox Church has selected a monastery in the Northern Greek village of Ormylia as the centre for a pilot project where the Christian teachings on care for Creation will be put into practice through the introduction of organic farming in an area severely damaged by extensive use of harmful pesticides. The monastery which receives over 100,000 visitors a year will recruit a team of conservation experts to train and work with the nuns. An education and information centre and meeting place at the monastery will teach organic farming, engage in recycling, campaign against the use of harmful pesticides and provide expertise for similar projects at other monasteries.

## **Judaism**

The work of Jewish communities in the UK and USA are inspired by the achievements in Israel where almost 200 million trees have been planted and maintained in the last four decades, greening vast areas of desert. There are also the wildlife reserves. The Hal-Bar Biblical Wildlife Reserve was established to restore some of the world's most endangered

animals to their natural habitats. Wild asses, ostriches, leibexes, white oryxes, addaxes, wolves, foxes and hyaenas, are bred and raised. The Reserve is commonly referred to as Noah's Ark for like its Biblical namesake it saves creatures from the destruction brought about by humanity's greed and violence.

## **Hinduism**

A reforestation and clean-up project at Vrindavan, near Delhi, is being run by local Hindu groups and WWF India. They are working to return the holy land of Krishna to its description in Bhagavat Purana: "Vrindavan, filled with trees which are the source of life for all people." The project, to be officially launched on Krishna's birthday in 1992, will include a nursery where pilgrims can buy saplings to plant along the pilgrimage circuit as an act of devotion, and a Krishna ecology centre staffed by local people who will oversee the maintenance of the trees and produce educational exhibits and brochures. The work, which has the full backing of the national and U.P. state governments, will extend to include an interstate clean-up of the Yamuna River which runs through Vrindavan and, like the Ganges, is suffering from silt from the deforestation in the Himalayas and pollution from major cities and industrial dumping.

## **Islam**

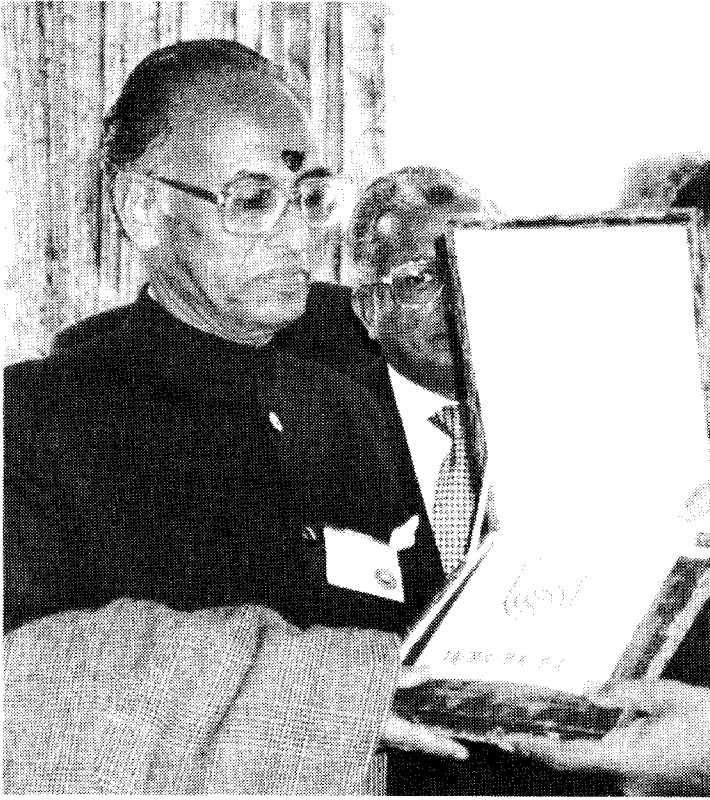
British Muslims are establishing the Mirabutun ecology centre, which will be a national and international focus for Islamic environmentalism. When completed, the centre will be home to a Muslim community as well as providing training and information in alternative energy, organic farming and human ecology (mutua). The spiritual foundation of the centre is provided by the Qur'an which praises Nature as evidence of God's greatness and omniscience and teaches that God has appointed humanity as the guardian of nature.

## **Sikhism**

Hemkund in the mountains of the Punjab is the site where the last human Sikh guru, Guru Gobind Singh meditated. Like Vrindavan, it is visited by hundreds of thousands of devout pilgrims every year. The stunning natural landscape, including a valley of the flowers where many rare species grow, is in danger of being devastated by the sheer numbers of people who visit, the rubbish they leave and the proposed new road and hotel developments.

Work is underway by sikhs to conduct an environmental impact study of the area and develop an alternative plan for sustainable use of Hemkund as a pilgrimage site. The Guru Granth Sahib will form the basis for materials reminding Sikh pilgrims that to destroy nature is to destroy the work of God: "Nature we see, Nature we hear, Nature we observe with awe, wonder and joy...All nature is yours, O powerful Creator, You command it, observe it and pervade within it".

**Kerry Brown**  
WWF Network Consultant



Dr. L.M. Singhvi (Delhi) and Nagin Doshi (Singapore) present the Jain Declaration on Nature before going to meet H.R.H. Prince Philip on October 23, 1990

## Tree-planting in Maharashtra

**S**harayu Daftary, first woman president of the Indian Merchants Chamber, came to Britain in October as a delegate for the Presentation of the Jain Declaration on Nature. On her return to India, she visited a Gurukul at Ellora, Maharashtra, run under the aegis of the Samantbhadra Muniji. She writes of her visit to Guru Kul:

"There was a foundation-stone laying ceremony for the school as well as an opening of the residential rooms for the 200 Jain students who live and study there. At this function Acharya Vidyanand Muniji stopped for two to three days on his way to Bavangaja. To commemorate his visit, I requested the authorities plant 108 trees which they have agreed to do. The first 15 trees were planted on November 18 on the day of the foundation-stone laying of the school.

This Parshawanath Brahmacharyashram is two or three kilometres from the three Jain Caves of the Ellora complex of old caves. The Jain caves are beautiful and preserved except that the paintings have been destroyed. I believe they had gold colour on them and thinking that it was pure gold, people tried to burn and remove the gold and in the process have destroyed the paintings.

A few are visible to the eye with great effort. I have requested that the institution participate in the plantation of

15 to 20 trees in front of cave no. 32 so that it makes a nice area for the many Jain tourists and others to sit, especially during the summer and rainy season.

There is a two kilometre road from cave no. 33 to cave no. 17 which is the most famous kailash temple cave. On both sides of this road we are planning to plant trees. You may be happy to know that already the institution has become involved with afforestation around cave no. 30 which has a beautiful 18 foot high Parshwanath idol and the forestry department of Maharashtra State had agreed to help them. The land belongs to the Jain community and they have dug a well there. The saplings are given by the forestry department who are also employing a watchman to guard the saplings. This is how the institution has associated itself with ecology. In a few years time this hill will look beautiful.

## Free subscription to culturally-aware magazine

**T**he free bi-monthly magazine, 'The New Road', provides a valuable record of the initiatives of Network member-faiths, environmental information and ideas, quotes and stories from the different religions, and a forum for multifaith discussion of specific issues.

If you would like to receive regular copies of The New Road, write to:

Rosemary Gilson, WWF International, CH-1196, Gland, Switzerland

Please state that you would like to become a subscriber to The New Road and whether or not you wish to be included on the official list for the WWF Conservation and Religion Network.

Give your name and address. Please also give your organisation, if you have one, and your occupation or main area of activity.

## A new partnership

**E**cology, a cleaner environment, Earth Day, the green house effect, population explosions, recycling, etc. have not become common words of everyday vocabulary. Many of these topics and concerns dominate the agenda of many meetings and conferences; particularly in the industrialized world.

In Jainism, ecology is not a new concept. The ancient Jain spiritual aphorism 'PARASPAROPAGRAHO JIVANAM' (all life is bound together by mutual support and interdependence) is refreshingly contemporary in its premise and perspective. This aphorism defines the scope of modern ecology. It means that all aspects of nature belong

together and are bound in a physical as well as metaphysical relationship. Life is viewed as a gift of togetherness, accommodation, and assistance in a universe teeming with interdependent constituents.

Simply put together, minimum use of and minimum harm and disturbance to earth, air, fire, water, and vegetation is ecology. Essentially this is what Jainism teaches us to practice in our daily lives. Jains as producers and providers of goods and services, have a special social responsibility to ecology and preservation of the environment. Jainism teaches ecology in a real sense of the word in all our own deeds and actions in daily living which includes our professions and businesses as well.

On October 23, 1990, Jain leaders and scholars from four continents and all four sects visited Buckingham Palace to present H.R.H., the Duke of Edinburgh, International President of W.W.F. (World Wide Fund for Nature), with the Jain Declaration on Nature. Jainism is the Eight faith in the alliance on preservation of Nature. Other faiths belonging the Network (under W.W.F.) include Bahai faith, Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism. In this meeting with Prince Philip, the Jain leaders discussed the strong ecological teachings of the Jain faith, which are based on the cornerstone belief 'AHIMSA PARMO DHARMAH', non-violence is the supreme religion. In this meeting, Jain leaders also explained how these teachings influence Jain daily life leading to vegetarianism, respect for all forms of life, and constant care in all activity to avoid inadvertently harming others.

This meeting also outlined the environmental initiatives (inspired by Jain beliefs) that will be launched by the Jain Community as a member of the W.W.F. network.

A book, The Jain Declaration on Nature was also published and presented to Prince Philip. Copies of this book are being reprinted by JAINA and will shortly to the readers of Jain Digest. This is a historical document, and we hope fellow Jains will take time to read this document.

Now, throughout the world, as the self-centered '80s give way to the earth-centered '90s, environmentalism should be our watchword. Minimum use of resources, reducing waste, recycling and conservation are everyone's business. True to our belief and culture, let every Jain take a leading role in this direction.

**Sulekh C. Jain**  
**President, JAINA Federation of North America**  
**Jain Delegate to Buckingham Palace**

WATCH YOUR MAIL FOR YOUR  
OWN FREE COPY OF  
THE JAIN DECLARATION  
ON NATURE, PRESENTED  
TO H.R.H. PRINCE PHILIP  
ON OCT. 23, 1990 IN  
BUCKINGHAM PALACE.  
THIS IS A 15-PAGE  
PAMPHLET PREPARED BY  
DR. L. M. SINGHVI.

## Jains in North America

October 24, 1990  
in London, U.K.

Sulekh Jain  
Cincinnati, Ohio

*NOTE: This lecture was given by Dr. Sulekh Jain in London (U.K.) October 24, 1990 at the release of Jain Declaration on Nature.*

Jaijinendra

Brothers and Sisters:

The year was 1893 (97 years ago) when on the insistence of a Jain Acharya, a Jain scholar left India and along with Swami Vivekananda set foot on the North American continent and delivered the address on Jainism at the World Parliament of Religions in Chicago. His name was Shri Virchand Bhai Gandhi. His many lectures were very widely covered in American newspapers across the country.

The year is 1966. A young Jain is planning to leave India for higher education. He is worried and scared. He is not only thinking of his parents and relatives whom he will be saying good-bye but is also worried about going to an unfamiliar place, about his food habits, getting pure vegetarian meals, about not seeing the Jain monks Sadhus, Sadhavis and Jain temples, about observing Mahavir Jayanti, Paryushan and Samvats are about doing Samayk or about reciting Namokar Mantra or the opportunity to listen to lectures on Jainism Ahimsa and Anekantavada. That young man, brothers and sisters, in 1966 was yours truly—Sulekh Jain.

The date is October 23, 1990, when a delegation of distinguished Jains not only from India but also from the U.S.A., Canada, Kenya, Singapore, Belgium, France and, of course, U.K., visit Buckingham Place and there with the Duke of Edinburgh, for the first time there, Namakar Mantra is chanted in a very melodious voice by Respected Soniji and in the end we adjourn our meeting with Khame Mi Savva Jiva.

Brothers and sisters, much has changed between 1893 and 1990. Let me just give you an account of the North American scene. During the last 25 years particularly, many Jains came and settled in the U.S.A. and Canada. They came from India and East Africa. Out of an estimated 100,000 Jain living outside India, a significantly large number, about 35,000 to 40,000 live in North America alone. Most of these people are highly educated professionals such as engineers, medical doctors, professors and accountants. There are now quite a few businessmen. You will be glad to know that more than 90% of the trade in small diamonds and precious stones in the U.S.A. is in the hands of Jains.

Now there are about 60 Jain organizations in the U.S.A. and Canada, particularly in every major city. We celebrate all major functions and do regular poojas. Do you know how many Jain temples or places of worship there are in North America? Brothers and sisters, that number is 18 and this number is growing.

With the exception of the Jain Center of New York which was established in the mid-1960s, the other Jain cen-



ters were established in the 1970s and 1980s. In 1973 the Jain Center in Boston was established and the founders of that Center, Dr. Vinay Jain, Mrs. Laxmi Jain and Ravi Jain, are here with you today.

Federation of Jain Association in North America, or JAINA for short, was established in 1981 by the foresight, dedication and hard work of a few individuals. Starting with four Jain centers, today JAINA practically represents all Jains and Jain centers in the U.S.A. and Canada. This is a remarkable achievement.

Fortunately so far we are neither Shwetambar, Digambar, Sathanakvasi or Teraparhthi or Gujarati, Hindi, Punjabi or Karnataki. We are all followers of Bhagwan

Mahavira and Namakar Mantra and Jain is our ONLY IDENTITY.

North America is a large continent and distances are large. In spite of this, we have established a feeling of brotherhood and a very good network. All Jains and Jain organizations work together and collectively towards one goal, that we want to practice our religion and become and remain good and better Jains. During this short span of roughly 20 years, our achievements are many.

We regularly publish three magazines; Jain Study Circular, Jain Digest and Jinamanjiri. We just published the first Reader Book in Jainism and an English

Pratikraman. Jain Center of Boston previously published two Jain directories and are now working on a third one.

We have established two world class JAINA libraries with more than 5,000 books, magazines, audios and videos. Three years ago we were instrumental in producing one-hour long TV documentary, AHIMSA, which was shown on all public TV stations in North America. Our Toronto Jain Center earlier this year participated in a 14-week long TV program on Jainism. JAINA library is now working on producing professional videotapes using animation on various Jain subjects.

We have a beautiful 108-acre Jain Ashram at Siddhachalam and a magnificent brand new Derasar in Los Angeles. Girish Shah and his wife are here from L.A. in this function.

JAINA has very successfully celebrated five conventions and the sixth one will be held at Stanford University in San Francisco in July next year. This is a gathering of at least 2,000 Jains and scholars, and I extend an invitation to you all to attend the convention as our guests.

Jainism is taught and researched in several universities in the U.S.A. and Canada. Thru the efforts of Jain Vishva Bharti, Ladnun, Jainism is being taught at Harvard now.

This year India Abroad published a special supplement at the time of Lord Mahavira Birthday. To recognize our very best, Jains started and bestowed the first JAINA award to one of our very best; Dr. D.C. Jain.

We have recognized that our future lies in youth. We have started intensive education programs in Jainism via holding annual youth camps. Next year we want to embark on Scholars in Residence Program.

To encourage youth activities, many centers are

forming youth groups. A national organization "Young Jains of America, Y.J.A." has been launched. We invited your Youth Director, Dr. Atul Shah, last year to America. Next year at least 20 youths from U.K. will be visiting the U.S.A. and Canada for a month as our guests as part of the First Youth Exchange Program. Are your sons and daughters included?

Today we have at least 4,000 Jain youths of marriageable age. To keep them Jains, we must assist in finding Jain spouses. To meet this need, JAINA started a marriage information service and matrimonial ads in Jain Digest.

Every year we invite many Jain scholars and monks. This provides us opportunities of education and inspiration. During Paryushan, in addition to Ghee Boli, we also do Tapasacharya Boli. Our youths like it. Fasting for 30 days, 8 days or 1 or 2 days is becoming common now.

We regularly write to airlines to provide vegetarian meals. We work hand-in-hand with many American organizations such as vegetarian societies and animal rights movements. Thanksgiving Day in November has also been chosen by several Jain centers as non-violence day. Our Pravin Bhai Shah from Cincinnati (who is here) has appeared on radio talk shows and helped organize Ahimsa Day.

Shri Roop Lal Jain Trust at the University of Toronto has started yearly lectures on Jainism. We salute L. Hans Raj Jain, Mrs. Sushila Jain and his family for this gesture.

I can go on and on. You got the idea. We Jains in North America are young but very dynamic and vibrant community. But this is just a start. A lot has been achieved and much more needs to be done. We have a long way to go.

How do we do it?

We are living in a very fast changing scientific, materialistic and Judeo Christian world. Our youths don't accept things on faith alone. They ask WHY and HOW COME for everything. They want answers in today's context. They want American answers. Indian answers alone will not do.

You here in the U.K. and we in North America have many similarities such as environment, climate, technology, language and culture. Thus you and us have similar opportunities and problems. If so, our solutions have to be similar too. You and us have a codestiny together. Let us work together as one rather than against each other. Let us work as Jains and nothing else but Jains, the followers of Lord Mahavira.

For about a year, we have been sending signals to work with you and with your Jain Federation. Let your

## PRESS COVERAGE OF THE JAIN DECLARATION ON NATURE

This historical event received very wide media coverage in several countries. More than seventy daily and weekly newspapers and magazines, besides radio networks like BBC, in several countries (U.K., U.S.A., Canada, India, etc.) covered this event.

Federation and our JAINA form a JAINA of Western Hemisphere. We extend our hand, heart, cooperation and resources. This is a unique opportunity. Together we should establish our agenda, pool our resources and solve our problems. Let us resolve today that we will work together to benefit from the vast world of Jain philosophy and tradition.

Jaijindra

## Jainism and Ecology

by C.N. Sanghavi

A historic event of major importance took place on Tuesday, 23 October 1990 when a few eminent Jains from all over the world presented "Jain Declaration on Nature" to HRH Prince Philip (President of Worldwide Fund for Nature) at Buckingham Palace, London. The dialogue between the International Jain Community and Prince Philip and the various meetings that followed provided a tremendous opportunity for the Jain community to come closer. It is a great tribute to the Unity of Jains. The decision to publish books on Jainism in English with the help of International Sacred Literature Trust (ISLT) will enable the Jains and non-Jains throughout the world to better understand and appreciate basic principles and philosophy of Jainism. The "Jain Declaration on Nature" prepared with the help and guidance of about 35 eminent scholars on Jainism in the preservation of Nature, ecological harmony and environmental protection. However, in a booklet of eight to nine pages, it is not possible to expound or elucidate the logical, cultural, religious or scientific basis in support or justification of these principles.

As a humble participant to this memorable and momentous event that took place on 23 October 1990, I will try to cover in this article one aspect of the subject, namely "Jainism and Ecology" with special reference to the Jain principle of AHIMSA, i.e., non-violence.

Ecology, as we know, is the study of interrelationship among living organisms and their environment, i.e., the biotic, climatic, edaphic and other conditions which surround the organism. In a broader perspective, therefore, ecology would encompass not only the mankind, animals, birds, insects, vegetation and the millions of forms and varieties of living organisms (species) but the entire universe, the BRAHMANDA, its galaxies, its solar system, sun, moon and stars, and nearer to us our birth place, the planet earth and all that it consists, namely the mountains and plains, the oceans and lakes, the rivers and springs, the woods and forest, the trees, plants and flowers, the geosphere and hydrosphere, the atmosphere and biosphere, the entire existence of earth, air, fire, water, all that is NATURE.

My attempt here is to see how some of the fundamental principles of Jainism, if properly practiced, would and could help in maintaining ecological balance of nature and the preservation of natural environment. But before doing so let me refer very briefly what are these fundamental principles of Jainism.

AHIMSA—Non-violence is one of the basic prin-

ciples of Jainism. Jainism is probably the only religion which has thought of AHIMSA in the minutest details. Jainism believes that all life forms have ATMA—soul. All souls are equal. The highest life form having five senses or the lowest life form having only one sense—all have a desire to live.

Jainism believes that "AHIMSA (is) PARMO DHARMA"—Non-violence is the supreme religion. According to Jainism to injure, abuse, oppress, enslave, insult, torment, torture or kill any living organism is HIMSA—violence. Jains, therefore, believe in JIVA DAYA, i.e., reverence for life (a synonym for AHIMSA) which means compassion and sympathy for all the living organism.

But the profound universal truth for all time to come is proclaimed in the Jain Maxim "PARASPAROPAGRAHO JIVANAM". All living organisms, however small or big, whatever be the development of their senses, are all bound together by mutual support and independence. Hereafter I will refer to this as "the principle of interdependence."

Because of the inevitable bound of interdependence, it is necessary that we must develop intimate relationship with the earth and all its inhabitants. We must establish not only acquaintance with them but also an intimate rapport and develop a sense of gratitude, a sense of courtesy, because just as all the other species are dependent on us, we are equally dependent on them. Any abuse or violence of the ecology is bound to react, earlier or later, with vengeance against the human being. The principle of interdependence, therefore, is not only a command but also a warning to the humanity. This principle teaches us not only to "live and let live" but also to "let live so that we can live."

There is unity in the total cosmological order. There is unbreakable bond of relatedness. Nothing is complete in itself without everything else. The evolution of consciousness and the cultural development of human order is bound by this communion of the universe. It is only on the basis of coexistence that we can respect this extraordinary principle of mutual interdependence of all species, i.e., PARASPAROPAGRAHO JIVANAM.

Having propounded some of the principles of Jainism, i.e., non-violence, reverence for life and the principles of interdependence, let us consider their utility in the maintenance of ecological balance and environmental protection.

One may ask what is the absolute necessity of maintaining ecological balance or protecting the environment. What are the risks involved if the above principles are not followed? The answer to this question lies in the devastation and destruction brought on this beautiful planet by human interference with Nature, particularly during the last century of rapid industrialization. We have polluted the air, water and the soil with toxic substances. We have destroyed forests. By several such indiscriminate actions, we are upsetting the entire ecological system. We are acting on a geological and biological order of magnitude. We are changing the physics and chemistry of the planet indiscriminately. We are changing the great hydrological cycles. We are weakening the ozone layer that shields us from cosmic rays. We are inflicting abuse, torture and HIMSA (violence) on the nature and its creation indiscriminately.

It is estimated by biologists that on account of envi-

ronmental pollution and interference with nature thousands of species are extinct forever every year, that between now and the year 2000, i.e., in ten years' time in our present indiscriminate manner of acting, between one half to one million species will be extinct forever. We do not practice Ahimsa—non-violence—as a result of which ecological disasters on colossal scale takes place resulting into enormous risk not only to nature but to the human beings tool.

The international union for conservation of nature and natural resources (IUCN) has categorized a number of mammals, birds, reptiles, amphibians, insects and other invertebrates, plants and a number of other species which are either endangered or vulnerable mainly due to human encroachment on nature upsetting the ecological balance. These include some of the most gorgeous expressions of life that have ever been present on the earth; the great whales, the Asian elephant, the magnificent snow leopard, the polar bear, the jaguar, the cheetah, the California pronghorn antelope, the giant ibis, the California condor, the black-necked swan, the whooping crane, the Mississippi sandhill crane, the golden eagle, the southern bald eagle, the paradise parrot, the ivory-billed woodpecker, the mauritian dodo, etc. The list could go on and on merely among the vertebrates, but then we would need to begin the list of those splendid insects upon which so much of life depends, and then the plant world, especially the flowering plants that are endangered, and the woodlands, and so on.

Recent history is replete with the major man-made disasters created on account of treacherous violence of Nature. To cite only one example, Bhopal in India experienced such a disaster on account of gas leak from pesticide plant on 2 December 1984, when at least 2,000 people were killed and 250,000 were treated for various ailments. But the day-to-day loss on account of the human violence on nature is colossal. The daily loss is several times more than the loss caused by any of the major disasters. The total extinction of hundreds and thousands of species is absolute and final and there is no scope for its revival. The human aggression on the nature is responsible for diminishing the splendor and vigor and variety of life on earth.

Albert Schweitzer has very aptly said that "Man has lost the capacity to foresee and forestall. He will end by destroying the earth." It is obvious that the loss is as much to the mankind as it is to the nature because we do not follow the principle of mutual interdependence—PARASPAROPAGRAHO JIVANAM.

It is a very disturbing development of our times, that while the world human population is increasing on a fast pace there is overall reduction in numerous other life organisms creating further ecological imbalance. It is hardly realized that neither economics viability nor improvement in the condition of the life of poor is possible in such circumstances. HRH Prince Philip at our meeting on 23 October 1990 expressed his concern to the exploding population growth which is expected to be double in about another 40 years.

It is only when we realize that the human well being is integral to the well being of the natural world that there is any future for mankind. The progress of mankind is corre-

lated to the progress of the entire plenary community. In order to have real and sustainable progress, it must be shared by all the living as well as non-living community of the planet. Instead of making futile attempts of establishing supremacy over nature, mankind should learn to live in harmony with nature by following the principle of AHIMSA (non-violence) as a supreme religion.

Jainism recognizes the inherent right of all living organisms to exist. It has no antagonism, enmity or hatred towards the natural world. Jainism teaches love and regard, compassion and reverence, tolerance and sympathy, friendship and intimacy, forgiveness and fearlessness, freedom and equality, grace and harmony among all living beings and the natural world.

The United Nations Assembly approved the "World Charter on Nature" in the year 1982. It is heartening to note that the charter quite clearly accepts that our human civilization is integral with the natural world and that it recognition and preservation is urgent if human community itself is to survive in any vital way. The world charter on nature is a clear and complete acceptance of the principle of interdependence—PARASPAROPAGRAHO JIVANAM. This principle of mutual integration, interrelationship and interdependence is the hallmark of Jainism. Its acceptance in principle by the world community is a good beginning and a sure sign of harmonious and peaceful progress not only of mankind but also of the entire natural world.

We must remember that we are ourselves species among species, that we are all insignificant members of an insignificant species on an insignificant planet in an infinite universe of infinite time and space. Realization of this Jain Theory of Cosmology will make up humble in all spheres of life. We have to follow the law, economics and science of nature. That is our morality and this is our religion. We have to BEHAVE, if not for anything else, at least for our own survival—survival of mankind. This is the message of the United Nations World Charter on Nature, this is the message of Jain Declaration on Nature presented to HRH Prince Philip, this is the message of AHIMSA—non-violence and the principle of interdependence—PARASPAROPAGRAHO JIVANAM.

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### An Appeal

As a result of the efforts on the Jain Declaration on Nature, and alliance work with the W.W.F. Network, Jain communities in the U.K. with the cooperation and full support of the International Jain Community has established the Jain Sacred Literature Trust. This trust has undertaken to publish Jain holy books (TATTAVARTHA SUTRA is the first one) and several projects on ecology and the environment in India.

Please donate generously to this cause. Please send tax deductible donations which will be sent to J.S.L.T. Please make your checks payable to JAINA and mention J.S.L.T.

## Major Jain Holidays of 1991

Feb.	27	Wed.	Chowmasi Chaudash
Mar.	22	Fri	Ayambil First Day
Mar.	28	Thu	Mahavir Jayanti
Mar.	30	Sat	Ayambil Last Day
May.	16	Thu	Akshay Trij (Varshitap Parnu)
Jun.	22	Sat	Adra Nakshatra (End of Mangoes)
Jul.	18	Thu	Ayambil First Day
Jul.	25	Thu	Chauvasi Chaudash
Sept.	5	Thu	Paryushana (Conv.) First Day
Sept.	12	Thu	Paryushana (Conv.) Last Day
Oct.	15	Tue	Ayambil First Day
Oct.	23	Wed	Ayambil Last Day

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2. Digambar Jain, Visa Mewada, Assoc. of U.K., Anil Shah, President
3. Digambar Jain, Assoc. of U.K., Laxmichand Shan, Chairman
4. International Mahavir, Jain Mission, Pushpa Jain, Chair Person
5. Institute of Jainology, R.P. Chandaria, Trustee
6. Jain Assoc. of U.K., Dr. S.K. Dhariwal, Chairman
7. Jain Meditation Center, Shantilal Kothari, Coordinator
8. Jain Samaj Europe, Dr. Ramesh Mehta, President
9. Jain Samaj Manchester, Dr. Naresh Shah, President is overseas and, therefore, could not come
10. Jain Social Group, London, Koolesh Shah, President
11. Jain Social Group, Midlands, Babubhai Kapadia (Could not attend because of prior commitment)
12. Jain Social Group, South, Bharat Vora, President
13. Jain Vishwa Bharti, Mangilal Baid, President
14. Leeds Jain Group, Prof. Kanti Maradia, President
15. Mahavir Foundation, Chf. H. Bhandari, President
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17. Vanik Assoc. of U.K., Chimanbhai Shah, President
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20. Young Jains, Atul Shah, President
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3. Jain Center, Los Angeles, Representative: Girish Shah
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5. Jain Center, Cincinnati, Representative: Pravin Shah
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## Dear Jain Digest Reader:

In April and July we published 5,500 copies of the Jain Digest. In October we published 5,600 copies. The number has been continuously growing as Jain families come to know of the magazine and request to be put on our mailing list.

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

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 between North American Jains. Please join several others who have brought the *Jain Digest* this far.

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