

JAIN DIGEST

QUARTERLY NEWS MAGAZINE

April 1992

Volume 19

Number 2

FEDERATION OF THE JAIN ASSOCIATIONS IN NORTH AMERICA

CIRCULATION 5,600

Federation of JAINA established 1981



Live and let live

Editor-In-Chief; Surender K. Jain
3 Ransom Rd., Athens, Ohio 45701 USA

Jain Digest

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

ISSUE	DEADLINE
January	December 1st
April	March 1st
July	May 21st*
October	September 1st

*Please note the change of deadline

Materials concerning matrimonial matters should be sent to F.J. Dalal, 9001 Goodluck Road, Lanham, MD 20706. News for the Youth Corner may be sent to Urmila Talsania, 5 Yellow Star Court, Woodridge, IL 60007, and items relating to Library and Education should be sent to Premchand Gada, 4410 Fiftieth Street, Lubbock, TX 79414.

It is requested that all articles submitted be typed and of good quality. Black and white, nonreturnable photographs may be sent for possible publication. We will try our best to publish the materials sent, but due to space restrictions, the Editor reserves the right to edit any of the material submitted. Materials submitted will not be returned, regardless of being published or not.

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

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Brahmi Society
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Montreal

Ottawa
Toronto

Vancouver

From the Editor...

It appears that all the Jain centers have not yet appointed a liaison who would be responsible to send me a brief news column covering important news of their center. I do receive items from some centers, but quite randomly. Among others, I would like to mention the Jain Center of North

Carolina where Pravin Shah has been sending brief news bulletins consistently. I appreciate the Jain-Center of North Carolina and others who have been regularly and timely sending news of their centers. We do not belong to any news agency (UPI or AP). We cover only what we receive from domestic and

international Jain centers.

Regarding our appeal for at least one ad from each Jain Center, we have only received a positive response from the Dallas-Fort-worth Jain community. We need each center to commit 2-4 ads each year. Of course

See EDITOR, page one

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Editor

from the cover

the number of ads will depend upon the size of the center.

This year, as of March, 1992, we have received \$1230 as donations per 20 persons. I thank those who have donated generously, but I must remind the readers that the Jain Digest goes out free to anyone who is interested. Please ask your friends and relatives to send their names and addresses

if they would like to be put on our mailing list. and please continue to be as generous as possible to this publication.

I would like to express my deep sense of appreciation for the help and advice of the executive advisory board members. It would not be possible to produce the Jain Digest without their support.

Vantage Point

Are we Jains yet?



By Sulekh C. Jain

Recently one of our fellow Jains called me and after Jai Jinendra and an exchange of some pleasantries, he asked me, "Are we Jains yet?" First I couldn't understand, but then I started thinking that it was a loaded question. I am sure he was seeing certain trends in the Jain community in North America, and naturally it was bugging him.

Let me share with you how I look at things and what I told him. I hope in broader context you

agree with me.

I told this fellow Jain that I was born in Delhi in a particular sect of Jainism. As I grew up I only came to know about Jains of similar background around me. I understood, believed, appreciated, observed and practiced beliefs and traditions of Jainism that I came in contact with which I know now was very narrow and rigid. My world of Jainism was a very small world and as such I had a very narrow vision, perception and understanding. Like many other religions my knowledge and acceptance of fellow Jains of other sects was very limited. I was aware of all other sects' negatives rather than positives. Looking at it now my upbringing did not afford me an opportunity to understand and appreciate the dimensions, breadth and beauty of all Jains and thus of Jainism. Because of sectarian upbringing, I was practically ignorant of the vastness of Jainism. At that time I was a Vasi (Sathanakvasi) and not a complete Jain.

About twenty-six years ago something happened to me. I left that

small world of mine and came to the United States. Here, over the years, I met and came in contact with Jains, not only from one sect but also from all sects, and also from all corners and states of India with different last names, food habits, languages, and ways of worship. Slowly, slowly my myopic view of Jainism began to change, and due to this melting pot I started seeing and appreciating the richness of Jainism. Gradually, a transformation started taking shape, and from a sectarian Jain, I became a Jain.

For 2500 years we have been dividing and dividing ourselves into various sects and subsects in India. But Jains (about 50,000) who immigrated to North America during the last three decades, fortunately are engaged in a very unique and beautiful experiment, i.e. in creating a non-sectarian Jain community in North America.

Let me give you a few examples of how this is being done:

- To the best of my knowledge names of all organizations in North America start with Jain and membership is open to all Jains without

any bias of sect, sex, caste, language, profession and place of origin.

- Eleven years ago, Jains here established a national organization of all Jains called the Federation of JAINA. This again was a major step in unifying all Jains.

- Every year we invite Sadhus, Sadhvis, Pandits, scholars, Bhattaraks, and Samanis without consideration of sect. It has become a common sight here to see all these people visiting many Jain Centers and using one common platform.

- Several Jain Centers and JAINA libraries contain books about Jainism and not of one particular sect alone.

- All the publications including three regular magazines, *Jain Digest*, *Jain Study Circular*, and *Jinamanjiri* are non-sectarian in nature and content.

- Our unique and major Tirtha Siddhachalam is non-sectarian and belongs to all Jains.

- Songs, Satawans, Poojas, rituals, etc. more and more are now being conducted for all Jains.

- Several Jain temples and their layout and design are completely non-sectarian. JAINA's Temple Guideline Committee is also busy in spreading this non-sectarian outlook in the establishment of new temples. Not only is this a right thing to do, but also Jains here (due to our circumstances and numbers) in several cities have installed Jain ideals in Hindu temples as well. This definitely is a much broader vision.

- In several places, Paryushan Parva is now being celebrated for 18 days (Paryushan and Das Laxan). Over time we will see more such trends.

- Youth camps, Pathshadras, curriculum, essays, essay competitions, Pratikraman, Aloyanas, etc. are being conducted with a non-sectarian outlook in mind.

Very earnestly we are trying to become just Jains. We may speak any language, eat any food, come

Seventh Biennial JAINA Convention Monroeville (Pittsburgh), PA

July 2-4, 1993

Site: Expo-Mart, Monroeville, PA

Theme: Jainism: Past, Present, and Future

Program plans are being finalized. If you plan to volunteer or seek information related to the convention, please contact:

Vinod Doshi, 140 Penn Lear Dr., Monroeville, PA 15146, (412) 856-0235, or Dr. Surendra K. Sethi, Program Committee Chair, (412) 283-8822.

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

All are cordially invited.

from any part of India, been born and raised in any sectarian tradition, our last names may be Shahs, Mehtas, Dalals, Parikhs, Gandhis, Nayaks, or Salgias, but we are all Jains; followers of Jinas and believers and practitioners of Ahimsa.

I am not saying this task of molding and unifying this kind of Jain community has been easy but we have been trying. Our next generation growing up here does not and will not know our differences of the past.

This is what I told our Jain friend. In summary, we may not be fully Jains yet but we surely are trying. This is our plan, vision and future. I hope you agree. Jai Jinendra.

I wish to thank Steve Jain, P.B. Bhattacharya, Sam McCoy, and John Zimmerer for their help in producing this issue.

S.K. Jain

News and Announcements

Jain Center of Buffalo

NEW JAIN CALENDAR

Dr. Jagat Jain, of the Jain Community of Buffalo, has received a letter from the New York National office of the National Conference of Christians and Jews requesting information about the holidays of the Jain religion for inclusion in the NCCJ Calendar of Religious Holidays and Ethnic Festivals for 1992 - 1994. In 1988, the Jain symbol was included among the symbols of the major religions of the world. Mahaveer's birthday was also included in the religious holidays and the "Jains" associated with the festivals of Deepavali, Dusshera, Holi, Rakhi and Vasant Panchmi. Other Jain Holidays are also planned to be

added. The NCCJ Calendar is used throughout the U.S.A. in schools.

DR. DHIRAJ SHAH APPOINTED

Dr. Dhiraj Shah has been appointed to the Director's Council of the City Mission Society Inc. The City Mission works to meet the needs of the hungry and homeless. Mahavir Jayanti Celebration

The Jain Community in Buffalo will hold their Mahavir Jayanti celebration at the Hindu Cultural Center, 1595 North French Rd., Getzville, NY from 10 a.m. to noon. Pooja starts at 9:30 a.m.

Jain Center of Central Ohio

P.O. Box 726
Reynoldsburg, Ohio 43068-1071
Committee Members
President: Girish Parikh
Vice President: Jitendra Shah
General Secretary: Asis Jain
Treasurer: Naresh Shah

MEDITATION PROGRAM

Cathy Florida, a well known follower of Jain principles and disciple of Gurudev Chitrabhanuj, taught about meditation on Saturday, March 14, 1992 at the Bharatiya Temple. The program lasted nearly four hours.

Jain Society of South Louisiana

3829 Deercreek Lane
Harvey, LA 70058
Committee Members
President: Santosh Shah
Vice President: Malvika Sheth
Treasurer: Asha Vira
Secretary: Dipen Shah

MAHAVIR JAYANTI CELEBRATION

The Jain Society of South Louisiana's Mahavir Jayanti Celebration will be held Sunday, April

19, 1992 from 1:00 to 4:00 p.m., at the Hindu Temple Hall, 3804 Transcontinental Dr., Metairie, LA. The program will consist of: Bhavna, youth program, a speech by Dr. Premchand Gada of JAINA Library, Arti and Prasad.

SPECIAL RECOGNITION

Mr. Hemant Shah has completed eight days of fasting in the midst of his 18 months of Varshi Tap. JSSL has presented a certificate to him for this recognition on December 29, 1991. We wish him good luck in completing the Varshi Tap.

Jain Center of Greater Detroit

FUNDRAISING EVENT

The Jain Society of Greater Detroit held their Second Annual Fund Raising Event on Saturday, February 29, 1992 at Troy, Marriot, 200 W. Big Beaver Rd., Troy, Michigan at 6 p.m. A large number of people participated in the occasion.

Jain Study Center of North Carolina

1119 Flanders St.
Garner, NC 27529-4455
Committee Members
President: Pratyush Mehta
Vice President/Treasurer: Pravin Shah
Secretary: Manish Mehta

CELEBRATION OF PARYUSANA AND DAS LAXANA PARVA

The society will continue to celebrate Paryusana and Das Laxana Parva from August 22 to August 29, 1992 in a united manner with full hearted support of all the members of all Jain sects. This will be their fifth year of such celebration.

The main purpose of celebrating Paryusana from Saturday

to Saturday is that the children and working adults can fully participate in this important religious rituals and ceremonies. For the past four years, 100 percent of the children and youths did Tapascharyas, Puja and Samvatsari Pratikramana.

The dates of celebration are different from traditional celebration of Paryusana as noted in the Jain calendar of India.

MAHAVEER JAYANTI PROGRAM

Mahaveer Jayanti will be celebrated on April 19, 1992 from 10 a.m. to 2 p.m. at the Hindu Temple. The agenda is: Mahaveer Swami's Puja and Swastik Ceremony, Arti and Mangal Divo, cultural program and Prasad. Please contact Ramesh Fofaria, Pratyush Mehta or Chetna Fofaria for additional information.

LEARNING JAINISM IN ENGLISH

Does your center or group need someone to teach the Fundamentals of Jainism to youths and young adults (ages 15 and above)? Pravin Shah, who has taught youth and adults in the North Carolina Center for the last eight years, has prepared a basic course in Jainism. It takes him about eight to 10 hours to complete the course. He teaches the subject in a classroom environment with a chalk board and overhead projector. Please contact him at (919) 469-0956 for more information.

Essay competition

The Jain Center of Boston will again hold an essay competition this year. The last date for essay submission is August 15, 1992.

Jain Society of North Texas

538 Apollo Rd. Richardson, Texas 75080

Committee Members

President: Suresh Jain

Vice President: Veena Daulat

Secretary: Dilip Shah

Treasurer: Natvar Shah

BHOOMI PUJA PERFORMED

The North Texas Jain Society performed the Bhumi Pujan ceremony for the Jain Temple expansion on February 9, 1992. More than 200 devotees attended this auspicious historic event. Dr. A.L. Mehta, founder and President of the Indian Cultural Research and Development Institute (an international, non-profit organization) of Houston, TX, presided and directed various puja activities. He recited pertinent verses for navgrah puja for peace and prosperity. Work on this expansion of the temple is expected to be completed before May, 1992.

Jain Society of Metropolitan Washington

11820 Triple Crown Rd., Reston, VA 22091-3014

Committee Members

President: Manoj Dharamsi

Vice President: Ramnik Sanghvi

Secretary: Kamlesh Shah

Treasurer: Satish Shah

Joint-Treasurer: Dhiraj Shah

Joint-Secretary: Pankaj Shah

RELIGIOUS CLASSES FOR CHILDREN

Classes for children are held on 2nd and 4th Sundays of each month. Principles of Jainism are taught and practical aspects such as pooja, chaityavandan, and arti are covered. There is also a Gujarati language class.

RELIGIOUS CLASSES FOR ADULTS

On the second Sunday of every month, classes for adults covering preliminary subjects such as Panch Parmesthi and their attributes, nine tatvas, six dravyas, eight karmas, fourteen guna sthanas, etc. are held.

YOUTH CONFERENCE

In association with the Jain center of North New Jersey, a group of Jain youth has arranged a youth conference between Feb. 29 and March 1, 1992 at W. Caldwell, New Jersey. Jain youths of age 17-29 are invited to attend the conference. For more information, contact Saurabh Dalal at (301) 577-5215.

Jain Center of Southern California

P.O. Box 549
Buena Park, CA
90621-0549

Committee Members

President: Girish C. Shah

Vice President: Harkishan Vasa

Secretary: Piyush Shah

Treasurer: Yogesh Shah

Public Relations: Bakul Shah

JCYC HOLDS YOUTH CAMP

Under the leadership of Jain Center Youth Council coordinator, Girish Shah, a youth camp was held January 5, 1992 at Lake Arrowhead California. A total of 55 youths from ages seven to 18 along with eight adults attended the camp. There also were 10 youths from Phoenix, one from San Francisco and one from Lubbock, Texas.

The Pratikraman, written in English by Narendra Sheth of San Diego, was taught at the camp. The classes were divided into three age groups and conducted by Mahendra Khandhar, Girish Shah and Kishor Parekh. A test was given at the end of the camp and prizes were awarded in each age group to the top three.

Jain Center of Greater St. Louis

1583 Timberlake Manor
St. Louis, MO 63017-5584

Committee Members

President: Dipak Kapadia

Vice President: Kanti Gandhi

Secretary: Satish Goela

Treasurer: Manorama Khinduka

V.P. Youth: Dinesh Shah

V.P. Publicity: Shirish Ghelani

V.P. Education: Kalpana Shah

V.P. Special Projects: Ramesh Shah

HINDU TEMPLE CONSTRUCTION

Phase I of the construction has been completed in record time. Inauguration ceremonies were held between Nov. 8 & 10, 1991. Phase II is now being taken up with full vigor. While the progress of the work is satisfactory, the project is in desperate need of additional funds. This is an appeal to all to make donations for this worthy cause. The assistance could be rendered in terms of an interest-free loan, too. Contact: The Hindu Temple of St. Louis, 727 Weidman Rd., St. Louis, MO 63011.

Jain Society of Toronto

48 Rosemeade Ave.
Etobicoke, Ontario
Canada M8Y 3A5

Committee Members

President: Mahendra Mehta

Vice President: Bhadra Kothari

General Secretary: Arhant Jain

Treasurer: Sashikant Shah

(Note: Elections to be held March 29, 1992)

MAHAVIR JAYANTI CELEBRATION

The Jain Society of Toronto will hold its Mahavir Jayanti Celebration on April 12, 1992 at 2 p.m. The celebration will take place at the Jain Centre with a program of pooja, entertainment items, Ghee Boli and Aarti.

FREE JAIN MEALS

The Jain Society of Toronto serves free Jain meals every Saturday. The meals are hosted by Gyan Chand Jain & Sulekh Jain.

\$100 Award For Local Vegetarian Activity

The Vegetarian Resource Group will make a \$100 award at its annual summer conference to a local group which sponsored the most innovative vegetarian project. Your submission will be judged on originality and impact. To enter send a complete description, including method of carrying out the project, costs, problems encountered, positive results, and impact beyond the immediate target population, the group's complete address, contact name, and telephone number. Entries are due by June 1, 1992. Send to: The Vegetarian Resource Group, P.O. Box 1463, Baltimore, MD 21203.

An appeal

Recently, JAINA received an appeal from Renu Jain, Storrs, Connecticut for the funding of treatment of her father, Dr. Suresh K. Gupta. Her father suffers from advanced carcinoma of the biliary duct which has spread to the pancreas. We have received along with Renu Jain's letter, medical documentation on the urgent necessity of surgery to prevent the disease from spreading further.

Mrs. Jain, a Ph.D. student at the University of Connecticut, reports that while his father is an American citizen, he has no health insurance in the U.S. and is not eligible for Medicare, Social Security or Disabled Insurance. Thus, the burden is left for Renu.

The approximate cost of treatment for Dr. Gupta is \$35,000.

Dr. Gupta is currently undergoing treatment at The Cleveland Clinic Foundation. Ideas Inc., a 501 (3)(c) (tax deductible organization) is a trustee for managing any funds received for Dr. Gupta's treatment.

If you can contribute to Dr. Gupta's health care, please send your contribution to: Ideas Inc./ Suresh Gupta Health Care Fund, Account #067506-6at: Student Trust Company, Main St., Alfred, NY 14802.

JAINA education conference

New York City hosted a 2 day meeting of the Jaina Education Committee, under the chairmanship of Dr. Prem

Gada, in December, 1991. Over 40 enthusiastic teachers and scholars from all the corners of North America came to participate. The goals of the meeting were to analyze various methods and techniques of teaching; to develop a common curriculum, with the objective of printing text books specifically for children growing up in western countries; and to form sub-committees to fulfill these objectives, and to recruit members for each one.

First, a very hearty presentation was made by all the teachers, on how they teach Jainism in their respective centers. We witnessed techniques from 12 different Pathshalas. The number of students in them ranged from 15 to 110. These students were subdivided into as many as 4 subgroups. The frequency of their meetings ranged from 1 to 4 times a month, with each meeting lasting from 1 to 3 hours. Some centers had as many as 7 teacher volunteers, to carry on this wonderful task. The materials they use may be narrowed down to Boston Center Levels 1,2,3, Jain Study Circulars and Studies in Jainism, and Balbodh Pathshala Series by Hukamchand Bharill, in general. As a reward for studying Jainism, recreational activities were offered, such as field-

trips, bowling and dance functions, outside visits, and graduation ceremonies, etc. It must be observed from all this, that the Jain teachers are a unique breed. Despite lack of interest and support from parents, they continue to work hard.

After this presentation, a common curriculum was adapted, and it was proposed that it should incorporate new techniques, such as videos and computers; exams and award systems should be developed and administered; material should include Jain rituals, environmentalism, human rights, and applications in day to day life; maintain original Sanskrit/Prakrit/Hindi key words, and to develop a Jain dictionary; teach principles of other religions, which are consistent with Jainism. It was also suggested that we develop a teacher's guide to go along with the text books. The curriculum was divided into four basic levels of children. The first level would be applicable to the youngest children, from pre-school to 2nd grade. The next level would be applicable to children in 3rd through 5th grade. The next higher level would be applicable to children in 6th through 8th grade. The highest level would be applicable to rest of all the children, 9th grade and up. If you have any input or suggestions, please contact any of us.

Seven sub-committees, as listed below were organized, with a coordinator in each one.

Education Chart and Multi-Media - Kamlesh Shah, Washington, DC. - (301) 353-0481

Comparative Religion - Pravin Shah, Carry, NC - (919) 469-0956

Rituals and Pilgrimages - Susmita Mehta, New York, NY - (718) 225-2929

Pictures and Stories - Mahendra Shah, Detroit, MI - (313) 453-2968

Vegetarianism and Animal Rights - Kishore Shah, Boston, MA - (508) 251-8911

Translations - Narendra Sheth, San Diego, CA - (619) 693-8272

Competition and Examination - Navin Dedhia, San Jose, CA - (408) 629-1723

YOU CAN BE A VOLUNTEER

The goals of these people are high, but they need help from all the Jains here. A lot of volunteers are needed, to fill in these sub-committees. If you have any colleagues that you would like to have included in this, please send their names to us. We want to put together all the possible local talents on this project. For joining hands with us, please call any of the above listed coordinators, or Prem Gada at (806) 793-8555, or Yogen Jain at (617) 237-5997.

SEARCH FOR A SCHOLAR

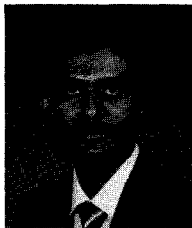
We are looking for a scholar who would like to prepare text books according to the curriculum, in English, for the youth of North America. There will be an honorarium paid, along with free lodging and boarding at Dr. Gada's residence in Lubbock, TX, for one year. The scholar must be able to write for children who are from elementary level to early college group, whose vocabulary and exposure to Jainism may be minimal. The write up must be such that, the children can understand at least 80% of it, without the help of anyone else. No other work or program should be carried on while working on this project. If you are capable of fulfilling all these expectations, please contact Dr. Prem Gada at (806) 793-8555, for more details.

Inter-Faith Education conference

The "Inter-Faith Education in the Schools: Enhancing Multiculturalism" conference will begin

in Vancouver, Canada, Saturday, May 30, 1992 at 9:30 a.m. and will continue to Monday, June 1, 1992 at 2 p.m. For more information concerning the conference, please write to the World Inter-Faith Education Association (Canada), P.O. Box 7384, Station "D" Victoria, British Columbia, Canada V9B5B7, or call/fax (604) 360-1259.

Study on Jain cultural



JAINA is pleased to announce that a doctoral student at Ohio University in Athens, Ohio is conducting a research study on issues of cultural identity for the Jains in North America.

Sivaram Srikandath is a final-year Ph.D student in the School of Telecommunications at Ohio University and is researching the implications of multiculturalism in North America. As part of his dissertation project, he is focusing on the Jain community in North America. In his study, Srikandath is trying to gather an understanding of the experiences of being a Jain in North America, exploring what constitutes the essential elements of Jain cultural identity, and why it is important for the Jains to preserve their ethnic identity and heritage and extend it to the next generation.

He is in the process of sending out a mail questionnaire to take a random sample of the 1250 JAINA members. JAINA requests the cooperation of its members in ensuring the successful completion of this study. If you receive the questionnaire, please take some time out of your busy schedules to provide the necessary information. Use the postage-paid envelope that will be enclosed in the survey, and mail the form as quickly as possible.

Sivaram is also conducting a number of in-depth interviews as part of the research process and will

Mahavir Jayanti celebration calendar

April 12

*The Hindu Temple Society of America

*Jain Society of Toronto

*Jain Society of Chicago

April 18

*Jain Society of Metropolitan Washington

*Jain Center of Northern California

April 19

*Jain Society of Houston

*Jain Society of Cleveland

April 26

*Jain Community in Buffalo

be in touch with many of you individually. Please, therefore, extend your courtesies and help in facilitating this important, and scholarly, research venture.

(Editor's note: JAINA is presenting a fellowship award to Srikandath. JAINA would like to thank Dr. Mahendra Pandya of Staten Island, NY for his generous contribution towards this fund.)

Producer Michael Tobias attends Jain meeting

From Ramesh Gune, India-West

The Jain Social Group last week elected its new office bearers for the year 1992-93, voting Sabodh Sheth to be the new president of the organization. Other officials are: Kirit Mehta, Vice President; Ramesh Sheth, Secretary; Ashwin Mehta, Treasurer; and Pradeep Dala, in

charge of Public Relations.

Raksha Dudhgaonkar, Hasmukh Sheth, Dr. Mahipal Shah and Dhiren Mehta were elected members at large at the groups meeting that was attended by Dr. Michael Tobias, a Hollywood producer, and his wife, Jane. The couple has embraced Jainism and the two strictly adhere to the faith's directives and values. During the meeting, Dr. Tobias explained how his spiritual life has been enhanced by adopting Jainism.

The elections were conducted by Sudhir Sheth, along with Shanti Jogani, Dr. Chinubhai Shah and Mahendra Khada.

Vegetarian Expo '92

The Vegetarian Resource Group is sponsoring the Vegetarian Expo '92, a one-day conference and exposition at the Bryn Mawr School in Baltimore, MD, on Saturday, May 16, 1992, from 10 a.m. to 4:30 p.m. The theme of the conference is "What you can do to improve health through diet: your own, the planet's, the animals'." Guests will sample vegetarian products and learn how to cook low-fat, low-cholesterol meals.

Michael Jacobson, Ph.D. of the Center for Science in the Public Interest will speak on "Nutrition and Food in Politics." Also speaking will be: Terry Gips of The International Alliance for Sustainable Agriculture, on "A Grain of Hope: Sustaining All Life with a New Agriculture"; Kathy Guillermo and Robin Walker of People for the Ethical Treatment of Animals (PETA), on "The Faces Behind Food: Why Vegetarianism Can't Wait"; Jennifer Raymond, M.S. (Nutrition), on "Eat for Your Life"; Tom Horton of the Chesapeake Bay Foundation, on "How Animal Agriculture Affects the Chesapeake Bay"; and Joshua Goldman of Farm Sanctu-

ary, on "How Animals are Treated on Today's Farms."

Cooking demonstrations will be given by Bobbie Hinman, author of *Lean and Luscious and Meatless: "Making Familiar Foods"*; Debra Wasserman, author of *Simply Vegan and Meatless Meals for Working People: "Quick and Easy Healthy Meals"*; and Cindy Blum, of "No Cholesterol Gourmet Cooking."

The exposition room will offer guests the opportunity to talk with representatives of vegetarian, environmental, and animal advocacy and related groups. These representatives will offer vegetarian, ecologically sensitive, and cruelty-free products and services, including books, t-shirts, and free literature. Authors will sign books. Guests will sample vegetarian foods prepared by Judy Brown, author of *Judy Brown's Guide to Natural Foods Cooking*. She will offer samples of Curried Lentils and Brown Rice Cup, Thai Peanut Tofu with Red Peppers, tacos, tofu burgers, American and Swiss cheese slices, black bean and split pea soups, and light chocolate and vanilla soy milks.

Guests will have the opportunity to actively participate in small group discussions led by dietitians and other knowledgeable specialists. There will be a discussion for students led by student leaders of local animal advocacy and environmental groups.

To order Vegetarian Expo '92 tickets, send \$12 (\$7 student with ID), plus \$15 per dinner (optional), along with your name and address by May 5 1992 to: The Vegetarian Resource Group, P.O. Box 1463, Baltimore, MD 21203. For more information, please send a stamped, self-addressed envelope to the above address or call (410) 366-VEGE.

The Vegetarian Resource Group is a national non-profit organization which educates the public about vegetarianism and the interrelated issues of health, nutri-

1992 Jain celebrations calendar

Parshavanath Nirvana,
August 4

Paryushan Parva,
August 24 - 31

Dashlakshan Parva,
September 1 - 10

Dhoop Dashmi,
September 6

Anant Chaudash,
September 10

Kshamavani,
September 12

Deepawali Mahavir Nirvan,
October 25

tion, ecology, ethics and world hunger.

Volunteers are still needed

A lot of activities are being planned by several JAINA Committees. We need everybody's involvement. Please call the Chairpersons of the Committees of your interest. You can join as many Committees as you wish. We also need your comments and suggestions in order to make ours a broad based organization.

Donors for this issue

Mamata Yagalla
New York, NY

Dilip M. and
Meena D. Desai
Oklahoma City, OK

Gurinder and
Sarabjit Panu
San Jose, CA

Patricia Pharis
Ottawa, KS

International News

Millionaire renounces all of his worldly possessions

(Compiled from various news sources.)

On Sunday, Feb. 16, 1992, a multi-millionaire contractor in India discarded his clothing and fortune and renounced all other worldly possessions before a crowd of 10,000 people.

Sulekh Chand Jain, 60, who was the owner of a construction company, attended a religious discourse by Muni Amit Sagar nine months ago. From that time, Jain, now known as Muni Samved Sagar, resolved to follow in the footsteps of

his ascetic leader.

Now, Muni Samved Sagar will adhere to the 2,500-year-old traditions of the Digamber Jain sect. He may eat only once a day - if invited to do so - and only as much as can fit in his palm. Except during the four monsoon months or "Chaturmas," he cannot reside in any one place for more than a few days. This prevents any attachment or possessiveness. Further, Muni Sagar must travel only by his bare feet and must seat himself on a bed of peacock feathers so that ants and other small creatures are not crushed.

Samans visit abroad

Acharyashri Tulsiji, Head of Terapanth Order, has been pleased to depute Saman Sthitprajna and Saman Shrutprajna to visit England, Italy, and Hungary. Accordingly, they left for England in the last week of October, 1991. These Samans have previously visited the U.S.S.R. and Sweden on two occasions. They travel abroad delivering lectures, mostly concerning Preksha Meditation.

'World Day' rally, march

The National anti-Vivisection Society will be organizing many events to highlight the plight of animals. The World Day for Laboratory Animals falls on the 24th of April, 1992. On Saturday, April 25, 1992, a march and rally will take place. Around 20-25 thousand people are expected to take part in the rally. The march will start at 2 p.m. from Hyde Park (in the U.K.). At 5 p.m. a rally will be held at the Earls court Exhibition Center.

For more information contact The Young Indian Vegetarians, Nitin Mehta, 226 London Road, West Croydon, Surrey, CRO 2TF.

Proposal to develop Jaina ruins, museum

The West Bengal Government plans to preserve and develop the 10th century-old ruins of a Jaina shrine at Pakbira in the Purulia district to make the site attractive to the devout and connoisseurs of art.

Flanked by the distant hills and sprawling mounds and dotted with ancient temples, sculptures and other relics, the site is going to have a museum to be decorated with nearly 100 big and small images of the Jain gurus. The plan envisages installation of at least 48 major sculptures with a brief description in the proposed museum.

First animal sanctuary outside of India

Sheila and Ray Barber, a strict vegetarian couple, have spent the last 24 years looking after animals at their 90 acre Animal sanctuary in Burwash, West Sussex, England, about 13 miles from the city of Hastings.

The couple had originally established a dairy farm, but when they saw their first cow being taken away, they could not bear the sight. They resolved to keep all of their animals and look after them. Over the years they have spent whatever little money they had and also sold off paintings and other antiques in order to finance the property. Now in their sixties, they are still working 12 hours a day, looking after around one hundred animals on their farm.

Sheila and Ray had been in great financial difficulty for quite some time, and the sanctuary was in

Name that country

from Narendra Sheth,
San Diego, California
and Rajiv Jain,
New Delhi, India

Name that country which has five highest office bearers, who are all strict vegetarians. If you answered India, you are right. Only India carries that great honor, with R. Venkat Raman as President, Shankar Dayal Sharma as Vice President, P.V. Narsinh Rao as Prime Minister, Shivraj Patil as Speaker of the House, and Ranganath Mishra as Chief Justice of the Supreme Court, all being uncompromising vegetarians!

danger of closing down. It was at this point that the Young Jain Vegetarians, a group located in West Croyden, U.K., decided to help finance the Sanctuary. The property will now be called "The Jain Animal Sanctuary". Jains in India are well known for running such sanctuaries, and this will be the first one outside of India.

Funds are currently required, and your immediate help would be highly appreciated. If you are interested, please send checks, payable to The Jain Animal Sanctuary, to The Young Jain Vegetarians, Nitin Mehta, 226 London Road, West Croyden, Surrey, CRO 2TF.

Jains recognized for services

N. Sheth
San Diego, CA

On the occasion of Republic Day, January 26, 1992, several recognitions were announced by the Government of India for distinguished and excellent contributions in various fields to India. These recognitions are made in the form of prestigious awards, such as Bharat Ratna, Padma Vibhushan, Padma Bhushan, and Padma Shri. It has been brought to our attention that several Jains were included in these honors.

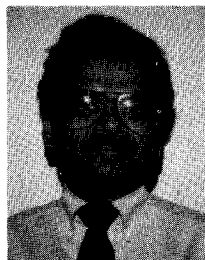
PADMA BHUSHAN: Pandit Malvania Dalsukh Dayabhai (literature-Sanskrit), and Mrinalini Sarabhai (dance), both from Ahmedabad.

PADMA SHRI: Anandji Virji Shah (music), and Lalchand Hirachand (industrial development), both from Bombay, and Shanti Lal Jain (publishing) from New Delhi.

JAINA congratulates them all for these great achievements.

JAINA Committee News

JAINA Art and Museum Committee



An Art and Museum Committee has recently been formed. The objective of the Committee will be to explore the possibilities of creating a permanent or traveling museum of Jain arts and religion. This museum will help transmit the Jain heritage from India to North America for our generation and for future generations.

Committee members

Kirit P. Gosalia, Chair (*above*)
Phoenix, AZ
Kartik Trivedi, Co-Chair
New York, NY
Bhupendra Kamdar
Pittsburgh, PA
Kirit Mehta
Los Angeles, CA
Mahendra Shah
Phoenix, AZ

Jain Religion Encyclopedia Committee

At the executive meeting of the Federation of Jain Associations of North America held in Pittsburg, a committee was formed to look into the possibility of putting out volumes of encyclopedia on Jainism. It will also look into the possibility of joining forces with the

Calendar of events

May, 1992

7to10-Mahavir Jayanti Celebrations at the Jain Center of Cincinnati/Dayton. Acharya shree Sushil Kumarji will be coming. Contact Vinod Jain, (513) 435-9950 for details.

9&10-JAINA Executive Committee Meeting hosted by the Jain Group of Atlanta. For details, contact Dr. Narendra Shah in Atlanta at (404) 546-5464.

24-Discourse by Maha Muni Shree Roopchandra at the Jain Society of Metropolitan Chicago.

June, 1992

6-Discourse by Guredev Chitrabhanuji at the Jain Society of Metropolitan Washington. For more information call (301) 236-4466, or Jiten Shah at (404) 469-7385.

All Presidents of Jain Centers and Directors of JAINA are welcome.

July, 1992

24 & 25 - Discourse by Shree Bandhu Triputi at the Jain Society of Metropolitan Washington. For more information call (301) 236-4466.

August, 1992

24 to 31 - Paryushan at the Jain Society of Metropolitan Washington. For more information call (301) 236-4466.

29 - Swapna Ceremony at the Jain Society of Metropolitan Washington. For more information call (301) 236-4466.

- Paryushana Maha Parva at the Jain Center of Northern California. For more information call (408) 274-6128.

October, 1992

17-Mahavir Nirvan at the Jain Center of Northern California. For more information call (408) 274-6128.

Hindu Heritage Research Foundation of Pittsburgh by our representation on the International Board of Trustees of the HHRF, so that material on Jainism is included, as professed by Jain scholars, based on historical and archeological facts.

Please call the Jain Society of Rochester, (716)-334-8330, if you would like to help or have any suggestions.

Committee members

Shree C. Jain, Chair (*above*), Jain Society of Rochester
 Mahendra B. Nanavati, Jain Society of Rochester
 Dinesh S. Shah, Jain Society of Rochester
 Usha Sheth, Jain Society of Rochester
 Ravi Pahade, Jain Society of Buffalo

JAINA Ecology Committee



During the JAINA convention in Stanford, CA (July, 1991), a decision was made to form an Ecology Committee. The first task of the Committee will be to establish the goals, objectives, and programs for the JAINA in each area. The main objective would be to work with other environmental groups in promoting the Jain idea of Ahinsa (non-violence) which extends into nature. Such joint projects may offer an opportunity to increase the awareness of Jainism and promote Jain philosophy.

Committee members

Girish Shah, Chair (*above*)
 Prof. Harish Jain
 Michael Tobias
 Ms. Shandra Segal
 Dr. Vinay Jain
 C. N. Shanghavi, Bombay

The committee would like at least one member from each cen-

ter. A special appeal goes out to Jain youth to join this committee so that a truly national committee can be developed where every Jain center is working on a project.

Your ideas on goals, objectives, and programs are welcomed. Please contact Garish Shah, 4048 Twyla Lane, Campbell, CA 95008-3721, or call (408) 378-8765.

JAINA Fund Raising Committee



A national fund raising Committee has recently been formed. Its main objective is to raise funds through donations. The Committee would like to become a link between JAINA and the community.

Committee members

Vibhuti K. Gosalia, Chair (*above*)
 Phoenix, AZ
 Nikin Mehta
 Dallas, TX
 Mahesh Sanghave
 Los Angeles, CA
 Dilip Shah
 Dallas, TX
 Harshad Desai
 Phoenix, AZ
 Contact Vibhuti Gosalia, 14853 N. 12th St., Phoenix, AZ 85022, or call (602) 863-1073.

JAINA public relations committee



The following committee was formed to perform the media

contacts for awareness of many activities taking place at JAINA and the same for all of our Centers:

Nirmal Dosi, Chair (*above*)

908-390-0296

Sangeeta Jain, Co-Chair

908-390-0411

Bachchubhai Mehta

718-997-1939

Naresh Shah

516-741-9269

Sulekh Jain

513-777-1554

Kishore Doshi

713-561-9887

Santosh Shah

504-340-4283

Mahendra Mehta

416-241-2044

Manoj Dharamsi

703-620-9837

Jagat Jain

716-688-0104

Prem Jain

510-770-0503

Kirit Shah

314-394-1015

Television and other media are presently being contacted. Press releases have been issued concerning Mahavir Jayanti, election of the JAINA executive committee, and the formation of new JAINA national committees.

We request all of our Jain centers to contact us concerning any present and future activities so that they may be advertised. We would also be happy to receive your suggestions. Please mail any press matter to: Nirmal Dosi, 21 Rice Run, East Brunswick, NJ 08816.

Patrons of this issue

Shree Mahavir Jain
 charitable foundation
 Santa Ana, CA

Krishna/Vijya Gosavi
 Aurangabad, India

Mahavir Jayanti April 15



Lord Mahavir

By Pravin K. Shah
Raleigh, NC

Lord Mahaveer was the twenty-fourth and the last Tirthankar of the Jain religion. According to the Jain philosophy, all Tirthankars were born as human beings but they attained a state of perfection or enlightenment through meditation and self realization. They are the Gods of Jains. Tirthankars are also known as Arihants or Jinas. This nomenclature is explained below:

Tirthankar: One who establishes the four fold order (Monk, Nun, Layman and Laywoman) of religion,

Arihant : One who destroys his inner enemies like anger, greed, passion, ego, etc., and

Jina: One who conquers his inner enemies like anger, greed, passion, ego, etc. The followers of Jina are known as Jains.

Mahaveer was born in 599 B.C. as a prince in the state of Bihar, India. At the age of 30, he left his family and royal household, gave up his worldly passions and became a monk. He spent the next twelve years in deep silence and meditation to conquer his desires. He went without food for long periods. He carefully avoided harming and annoying other living beings including animals, birds, and plants. As a result he realized infinite knowledge and wisdom. This realization is known as keval-jnan.

He spent the next thirty years traveling barefoot around India, preaching the truth he realized. The objectives of his teachings were to show how one can obtain the freedom from the cycle of birth, life, pain, misery, and death. This is also known as the state of liberation or nirvan or moksha. He preached that right faith (*samyak-darshan*), right knowledge (*samyak-jnan*), and right conduct (*samyak-charitra*) together lead to the liberation.

He organized his followers, known as Jains, into a four fold order, namely; *sadhu* or monk, *sadhvi* or nun, *shravak* or layman, and *shravika* or laywoman. At the heart of Right Conduct for Jains lie five great vows: *Ahisma*, or non-violence

not to cause harm to any living being,

Satya, or truthfulness

to speak the harmless truth only,

Asteya, or non-stealing

not to take anything not given,

Brahmacharya, or chastity

not to indulge in sensual pleasure, and

Aparigraha, or non-possession

complete detachment from people, places and material things.

Jains hold these vows as sacred. The monks and nuns follow these vows strictly and totally, while common people try to follow the vows as far as practicable.

At the age of 72 (527 B.C.), Lord Mahaveer left his mortal body and achieved complete liberation. He became *siddha*, a pure consciousness, a liberated soul, living forever in a state of complete bliss.

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Youth Corner

JCYC winter camp

Jain Center of Southern California held its Jain Center Youth Council Winter Camp at Lake Arrowhead Lutheran Camp site, Crest Park, California during January 2-5, 1992. Students were divided into three groups for the classes and three teachers conducted the classes in turn. Pratikraman in the form of text was taught to all three classes by keeping in mind each age group level. Camp children prepared and participated in a variety show. A test was conducted on the last day and three prizes were awarded in each age group.

Everyone enjoyed the scenic beauty of the camp site with tall pine trees and lots of snow, in addition to learning and studying Pratikraman. Benefits of the camp were group learning, sharing and applying Jain principles in real life.

Dallas youth group activities

By Raksha Jain

On Sunday, February 23, 1992, the Jain Youth Group of Dallas held a very successful parent/youth discussion on animal rights, and how the issue relates to our lives. The young group was able to provide a great deal of facts on companies and products involved in animal testing. They ended their discussion with a heart-filled quote from George Bernard Shaw, "The worst injustice towards our fellow creatures is not to hate them, but to be indifferent to them. That is the

essence of inhumanity." The parents were very supportive. They now plan to make an effort to avoid products whose companies test on animals, and to become more involved in animal rights as a whole. The youth group plans to have follow-up discussions with their Society regarding scientific experimentation on animals and the destruction of the environment.

RSVP youth conference

During the weekend of February 29 - March 1, 1992, approximately 145 youths from 10 different states in North America gathered together at the Jain Center of New Jersey in Essex Falls, NJ for the 2nd Regional RSVP Youth Conference (Religion Social Vegetarianism Practical).

Conferees fell within the 16-30 age category and came from California, Canada, Connecticut, Illinois, Maryland, Massachusetts, New Jersey, New York, Pennsylvania and Virginia.

The Conference officially opened at 12:30 p.m. to the recitation of the Naukar Mantra three times by all the conferees.

The genesis of RSVP was discussed, together with the objectives for the Conference Weekend and the agenda. The following objectives were outlined: Promote Education for Youths; Create Self Awareness; Discuss Issues of Being a Jain in Today's Society; Encourage Interactive Viewpoints on Social Topics; Understand the Meaning of Vegetarianism; Apply Practical Principles to Our Everyday Lives.

The history of Jainism was presented by Binny Mehta. Here, the origin of Jainism, some significant facts, comparisons and contrasts to other major beliefs as well as present day practices were discussed.

This was followed by a

dynamic speech by Dr. Bharat S. Shah on Vegetarianism. During his one and a half hour segment, he had the audience's full attention. He spoke on vegetarianism, its history and the importance of keeping vegetarianism alive in today's society. He also entertained questions from the audience quite brilliantly.

After 45 minutes of Nasto, the conferees split into nine groups. These comprised the different social discussion workshop groups. Following are some of the topics: Is it possible to live a detached lifestyle in a materialistic world?; What are your thoughts on dating in today's society?; Is Vegetarianism a new trend or is it here to stay?; How would you define Karma, both the good (Punya) and bad (Paap)?

After one hour of discussing the issue within their group (each group consisted of 14-16 people), all conferees assembled in the Main Hall and discussed their findings. Manish Mehta was the moderator for the next one-and-a-half hours.

After Arti/Mangal Devo at the Jain Center of New Jersey, the conferees went to a nearby hall for cultural activities.

After Indian Vegetarian food was eaten, the participants were able to dance to the beat of Garba, Raas, Bhanghda, Disco, rap and Rock-n-Roll. Then, out of town attendees retreated to host family homes for an overnight stay.

Day two was welcomed by another well-received speech by Dr. Premchand B. Gada from Lubbock, Texas who spoke on the Theory of Karma. Dr. Gadas' computer presentation show on the Theory of Karma was a visual piece of art. Well-worded questions from the audience and thought provoking answers from Dr. Gada made this total one-and-a-half hour segment most inspirational.

The 1st Regional RSVP Youth Seminar was held in New Jersey during Sept. 15 - 16, 1990. This was preceded by a mini-RSVP

Conference during Memorial day Weekend, May 1990. Plans for the National RSVP Youth Conference are under way. It is tentatively scheduled in the July-August timeframe this year.

RSVP Steering Committee consists of the following people: Binny Mehta; Manish Mehta; Archana Shah; Darshna Shah; Ina Shah; Jaynita Shah; Prashant Shah; and Trupti Shah.

The RSVP Steering Committee wishes to thank the Jain Center of New Jersey for allowing the use of the facilities along with the following people who have helped out a great deal in their own ways: Sanat Jhaveri, Chandrakant Mehta, Pramoda Jhaveri, Dhiren Shah, Trupti B. Shah and Pravina Mehta.

"Infinite knowledge and Inner strength rest on the ability to control time within our Universe." - RSVP. For more information, contact B. Mehta, (201) 316-5959.

About Young Jains of America

by Urmila Talsania, Chair, YJA

Young Jains of America has been created to extend the Jain heritage to the next and many more generations to come. Its objectives are broad and are in conformity with the Jain religion including social and cultural needs of the new generation. It gives our youths an opportunity for leadership and self-confidence. At the same time with the successful accomplishments of our youths, parents are assured that the future of our religion and culture is in good hands. Since the inception of YJA, youth awareness of religion and culture has increased tremendously. Formal and informal youth groups are being established at many Jain centers. To achieve our

goals, the following steps are being taken: 1) Establish a youth forum with each Jain Center; 2) Increase youth involvement in various activities of the Jain Centers; 3) Exchange visits with nearby Jain Centers; 4) Have national youth gatherings and summer camps; 5) Create special programs for youths during conventions; 6) Establish curriculum, including examinations, for uniform religious education; 7) Make more informational material available in a language that the youths can understand fully.

Also, for better communication, YJA has been divided into six regions with two directors at each region. Details about the religions have been published in the October, 1991 issue of the Jain Digest. YJA is also in the process of creating a senior group to cater to the needs of older youths and young adults. Each issue of the Jain Digest has a special section for youths in which youth activities are published.

Education

JAINA Sub-Committee for Comparative Religions

A sub-committee for the study of comparative religions was formed under Jaina Education Committee at the mini-convention held at New York City in December, 1991. Pravin K. Shah, committee coordinator, is in the process of compiling a list of scholars of various religions in North American who can provide assistance in various religious topics. Some of the

inputs from the youth convention were comparative studies of various religions: Jainism (Digambara, Svetambar, Sthavir, Terapanthi); Hinduism (Shaivism, Shakti or Tantricism, Vishnu and its incarnation, Path of Devotion (Bhakti), Knowledge (Jnan), Nyaya, Vaisesika, Sankhya, Yoga, Purva Mimamsa and Uttara Mimamsa); Buddhism (Mahayan, Hinayana, Zen); Zoroastrianism (ancient Iranian religion); Judaism; Christianity (Catholic, Protestant, Quaker, Mormon, Unitarian, Jehovah's); Islam (Shiah, Sunni, Sufi).

The two categories of comparison will be a general introduction of each religion (founder; principles; ethics; etc.) and metaphysics (definition of God, Soul, Life, Matter; cosmology; causation; relation of human beings to their life and nature; etc.). Different religious views with regard to: non-violence and survival of society; vegetarianism vs. non-vegetarianism; status of woman; etc. are also areas of interest.

Please contact Mr. Pravin Shah at: Jaina Education Committee, 401 Farmstead Dr., Cary, NC 27511; or call (919) 469-0956 if you would like to participate on the committee.

Book review

Lord Mahavira and His Times

by KAILASH CHAND JAIN

Published by Moti Lal Banarsi Das (Delhi, 1991)

The present book discusses the antiquity of Jainism by ascertaining the traditions of Jaina scriptures with recent archaeological discussions. It describes the life and teachings of Lord Mahavira based not on legends but on historical facts.

The book is divided into ten chapters. Chapters I and II deal with the origin of Jainism, its antiquity and long continuous history,

depicting the circumstances that gave birth to Lord Mahavira. Chapters III, IV are devoted to the life of the great Lord and his teachings. Here the author has drawn upon many sources, Indian and Persian, to ascertain the year of Mahavira's Nirvana. Chapters V-VIII describe the religious sects, political conditions and institutions, social organizations and economic planning in Mahavira's times. Chapter IX brings out the special features of art and architecture and gives in detail the description of currency produced during the period. Chapter X describes the progress achieved in the literary, technical and scientific fields.

The study is documented with Bibliography, General Index and Maps.

Jain Vishva Bharati - A deemed University

**R.L. Kothari, Registrar,
Jain Vishva Bharati Institute,
Ladnun - 341 306. (Raj.)**

The Jain Vishva Bharati, which has to its credit a remarkable research-oriented record of scores of published works in the field of Jainism, Jain Culture, editing of canonical texts and teaching of Post Graduate courses, has emerged as a Deemed-to-be-University renamed as "Jain Vishva Bharati Institute", vide Govt. of India Notification No. F.9-9/ 87-I, 3 dated the 20th of March, 1991. The holy wish of Acharyashri Tulsi has thus come to fulfillment. It is not only a proud privilege of the Jain Community but of the entire university fraternity to have such an institute of higher learning and research, the first ever in the history of the world. The rise

of this Institution has been welcomed by the luminaries and eminent educationists of our time. A few of their greetings deserve mention here :

"I offer my warmest felicitations at the Deemed University Status conferred on the Jain Vishva Bharati. It is so richly deserved. I wish the university every success in its great and dedicated work under the most heartening and inspiring guidance of Pujya Acharyashri Tulsi and Yuvacharyashri Mahaprajna." Dr. D.S. Kothari, Former Chairman, U.G.C.

"None can be happier than myself to learn that the Jain Vishva Bharati has at last become a Deemed University. My sincere congratulations and best wishes for its development." Prof. K. Satchidanand Murty, Former Vice-chairman, U.G.C.

"I welcome your Institute in the University Community of India and look forward for your enriching contributions to Indian University system. Entry of your Institution wedded to Ahimsa is a very important landmark in the history of university fraternity. I am particularly happy in expressing my good wishes for success of your endeavor towards an Ahimsak Samaj through University Education." Dr. Ram Lal Parikh, President, A.I.U. & Vice-chancellor, Gujrat Vidya-peeth, Ahmedabad.

If we peep into the past, we do find symbolic universities of Shraman Culture like Takshshila and Nalanda representing Buddhist tradition but none exclusively concerned with Jainism. Anuvrat Anushasta Acharyashri Tulsi has from the very beginning felt the need of establishing such a University. The long-cherished dream of Acharyashri has thus come true.

It would, however, be a mistake to regard it as an achievement of the Jain Shwetamber Terapanth Dharma Sanghalone. It would be taken as representing universal

Jainism.

It shall be our earnest endeavor to provide it a distinct character with the rich legacy and heritage of Digambers and Svetambers alike. Hence, we expect that all the Jains will contribute to its growth and development, thus, setting an example of genuine Anekant Darshan. Its main spiritual inspiration, Acharyashri Tulsi, is a great saint of the Nation. The very essence of his message is synthesis and coordination, as a true believer and propagator of non-absolutism in various walks of life.

The knowledge imparted by Lord Mahaveer and his predecessors was treasured up in the voice-boxes of monks and saints which continued flowing from one generation to another for centuries until it was enshrined into books sometimes in the 9th or 10th Century A.D. Ever since then, it has been subjected to elaboration, adaptation and interpretation for the good of the world. With the untiring efforts of Acharyashri Tulsi and Yuvacharya Mahaprajna, it has reached the stage of being a worthy corpus for university education. Jain Vishva Bharati has fulfilled its pious resolve to make itself an effective instrument of universal education and enlightenment.

It has further pledged to redeem the dream of Acharyashri Tulsi to make it a 'TAPOVAN' of his vision and ideals. We are thus faced with the challenging task of its all-round development.

Apart from being an Institute of Advanced Studies and Research in Prakrit and Jainology, it has distinguished itself as an International Centre of Universal Peace (Ahimsa Sarva-bhauma) and Science of Living (Jeeva-vijnana), including Preksha Meditation. It has endeavored to create a psychology of peace and culture of non-violence not only through studies and research but also through non-violent living, training and experiments. It

was established in the year 1970 under the inspiration of Acharyashri Tulsi and his successor-designate Yuvacharya Mahaprajna. Non-violence has been the legacy of Indian Culture in general and Jainism in particular. Hence Jain Vishva Bharati has a great relevance today as a seat of Learning and Living in the domain of Non-violence.

This Institute is not the means of propagating Jainism only but it aims to bring to light rich legacy of knowledge as contained in oriental studies - Ayurveda, Astrology, Mathematics, Avadhan etc. through the University education. In a broader sense, it plans to revive and rejuvenate the vast treasure of Indian culture and to present the glimpses of the rich past before the world. Hence both the Jains and non-Jains are equally responsible for its growth and progress. Such a liberal-mindedness on the part of the intelligentsia including Common Pundits, Sages and seers will undoubtedly help strengthen the national unity of India.

It is high time that Jains and non-Jains in and outside India participate actively in this great task of human regeneration and reconstructions. Such a united and cooperative endeavor is bound to yield the successful results. If we could do so, we will be able to reestablish India's image as the "Teacher of the World".

Matrimonials

Rules for Matrimonial Advertisements:

Please address all matrimonial matters to F.J. Dalal, 9001 Goodluck Rd., Lanham, MD 20806; phone (301) 577-5215. The following guidelines should kindly be observed:

To those individuals wishing to register with Marriage Information Services (MIS);

1. MIS has two forms - 'Personal

Data' and 'Additional Information', which must be filled out completely by those who intend to register. The registrant must mail the two completed forms with a check of \$15.00 payable to F.J. Dalal, and enclose a recent photo, duly signed by the candidate on the back for MIS filing.

2. MIS will draft an ad for registrants for publishing in the *Jain Digest*. Registrants may wish to draft the ad themselves, which may be no 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 sealed, 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 envelope should be put in a larger envelope with the return address and should then be mailed to F.J. Dalal.

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

Other individuals who do not register with MIS should draft their own ad for publication in the *Jain Digest*. Please send your ad, along with a check for \$15.00.

The editor reserves the right to edit any submission for space consideration.

FEMALE

AF36: 24 year old kumarika (Masters Engineering). Belief in spirituality, humanitarian work and vegetarianism. Interest in international development work in India or elsewhere. Seeking committed, supportive, equal relationship. Phone (519) 884-0324.

AF39: Parents of U.S. educated electrical engineer/lawyer daughter 23, 5'7", slim and attractive, vegetarian, invite correspondence with returnable photo from medical doc-

tors.

F159: Gujarati girl from TX, 5'0", 80 lbs., born Jan. 65, B.A. seeks responses from settled vegetarian boys.

F160: Gujarati Homoeopath doctor from TX, 5'0", 85 lbs., born Sep. 60, seeks responses from settled educated vegetarian boys.

F161: Hindi speaking girl from Singapore, 4'11", 97 lbs., born Jul. 68, LL.B. (London), seeks responses from settled educated vegetarian boys.

F163: A citizen daughter of a physician from MD, 5'1", 97 lbs., born Nov. 70, B.S. (Foreign Service), invites responses from well educated vegetarian professionals.

F164: A Gujarati divorcee from CA, 5'3", 135 lbs., born Nov. 49, M.S. (nutrition), invites responses from settled educated males.

F171: A Hindi speaking lecturer from Rajasthan, India, 5'2", born Jan. 69, M.Sc. (Org. chem.) seeks responses from well settled professionals.

F173: A Gujarati physician invites responses from vegetarian non-smoker professionals under 25 for his daughter 22, college graduate, 5'2", 96 lbs.

F174: Gujarati parents from IL invite correspondence for their vegetarian daughter, 5'1", 97 lbs., born Nov. 69, B.S. (Bio. Chem.), working as a research associate, wishing to pursue M.D. or Ph.D. after marriage, from well-educated settled candidates. Willing to settle in India or the U.S.

F175: A Gujarati girl from CA, 5'6", born Sep. 68, B.A. (Econ.), pursuing M.A., seeks responses from settled professionals.

Jain Digest

F176: Jain parents invite correspondence from professionals for their pretty, intelligent, educated and employed citizen daughter, born Apr. 68.

F177: A Gujarati girl from U.K., 5'2", 115 lbs., born Jan. 68, C.I.M.A. (Equivalent to C.P.A.), invites responses from settled vegetarian professionals.

F178: A Hindi speaking girl from Canada, 23, 5'4", B.Sc.(Comp.), invites responses from well settled boys.

F179: A Gujarati girl from IL, 5'4", born Apr. 62, B.Sc. (Physio Therapy), well employed, invites responses from educated professionals.

F002: Gujarati parents invites responses from U.S. raised professionals for their slim, pretty daughter, 5'5", 25, vegetarian, computer science graduate. Call (602) 867-7924.

Jain parents invite correspondence from highly educated, pure vegetarian professionals for their U.S. educated physician daughter doing residency, 27 years old, 5'3.5", fair, intelligent, pure vegetarian, U.S. citizen. Send biodata 9831 Tall Timber, Cincinnati, OH 45241 or call (513)-777-1554.

MALE

AM35: Gujarati citizen uncle invites responses for his nephew, B.S. (Ele.Eng., May 92), 5'8", 23, from resident, educated, pretty girls. call (609) 799-9594.

AM37: Oswal Jain doctor invites responses from cultured fair, attractive girls, under 22, for handsome son 23, 5'9", 130 lbs., in medical school. Send photo and details to: Dr. Berdia, 8116 Running Cedar

Trail, Raleigh, NC 27615. (919) 848-4122.

AM38: Gujarati vegetarian boy from CA, 5'7", 145 lbs., born May 64, B.Sc. (Chem.), seeks responses from resident graduate girls.

AM40: Gujarati sister invites correspondence from educated candidates for employed brother, 26, 5'10", MSEE. call (713) 980-5187 eves. and weekends.

AM41: Complete information with returnable photograph is invited from well-educated, sincere and caring females for an outgoing, U.S. raised, Gujarati vegetarian male, age 26, 6'1", 175 lbs., active in community groups, MSEE and pursuing further graduate studies, employed with a reputed research organization.

M158: A Gujarati boy from IL, 5'5", 130 lbs., born Jul. 68, BSEE, well employed, invites responses from vegetarian professional girls.

M162: A Gujarati male from Canada, 5'4", 140 lbs., born Nov. 55, M.Sc. (Chem.) invites responses from resident graduate females.

M165: A Gujarati boy from GA, 6'0", 135 lbs., born Aug. 63, B.Com., H-1 visa, invites responses from suitable resident vegetarian girls.

M166: A Gujarati boy from MD, 5'6", 135 lbs., born Jul. 67, B.S., in family business, invites responses from vegetarian girls from respectable families.

M167: A Gujarati male from Antwerp, Belgium, 5'6", 180 lbs., born Mar. 57, B.Com., in diamond sales, invites responses from resident graduate vegetarian girls.

M168: A Hindi speaking boy from MN, 5'6", 130 lbs., born Nov. 66, MSEE, well settled, invites responses from educated girls.

M169: Gujarati parents invites responses from vegetarian, well educated, cultured girls for their son, 5'8", born Jun. 66, handsome, professional engineer, well employed in Detroit suburb.

M170: A Gujarati boy from PA, 5'10", 145 lbs., born Mar. 64, M.S., H-1 visa, invites responses from educated resident vegetarian girls.

M172: A Gujarati boy from NJ, 5'9", 158 lbs., born Jun. 71, B.S., in own business, invites responses from educated vegetarian girls.

Jain male engineer, 27 yr, 130 lbs., 5'6", green card holder, US degree, working for a major aerospace company, from a respectable Jain family in UP (India) invites correspondence for a suitable match.

NOTES:

1. The following have been engaged / married: F031, M065, M085 and F092

2. You are requested to contact Mr. F.J. Dalal directly for all matters relating to Marriage Information Service at (301) 577-5215 for prompt response.

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A journey to Ranakpur

By Thomas J. Lynn, Joplin Missouri

Photo of the Adinath Temple at Ranakpur by Sally Scholl

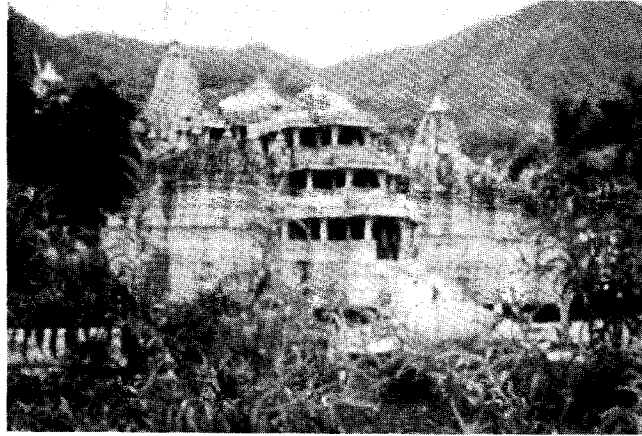
One of the most difficult challenges for someone who has undergone an extraordinary experience is to try to find the words to convey even mere vestiges of that experience to others. I recently faced this challenge in the rather prosaic context of writing holiday greetings to friends and family. How could I tell them about the six weeks I spent in India last summer and even begin to scratch the surface of why they were so momentous to me? After all, even the more than 123 pages of elaborate journal I kept seem lacking when I consider all that I left out or inadequately described. So in my correspondence (and personal conversations as well) I have shied away from discussing my Indian sojourn at length, desiring not to render it insignificant with inadequate words. I have resorted to a few pet phrases that include adjectives such as "incredible" and "wondrous," content that a friend or family member at least understands that something special happened.

One thing about "extraordinary" or "wondrous" experiences is that they often creep up on us unexpectedly. Perhaps part of the reason some of the most memorable events in our lives acquire such resonance is that we didn't expect them, and the contrast between what we expected and what actually happened deepens the impression on us. One such occasion for me in India came on the day my group (participants in a summer seminar) traveled by bus to the complex of Jain temples at Ranakpur. Why was Ranakpur such a surprise? Partly because I was not familiar with its reputation or that of Jain architecture in general. If I had merely looked in Encyclopaedia Britannica, I would have read that "the richness and quality of [Jain] architecture and carving in stone have few equals." Not that the prospect of this excursion held no attraction for me: I was intrigued because it was connected to the Jain religion, which, through my interest in animal welfare and non-violence, I had developed a dim awareness of and interest in. But aside from that I didn't anticipate how this journey would stand

out next to all the remarkable events and sights we had already encountered. In fact, in Udaipur, from which city we made the trip to Ranakpur, the very hotel we were staying at, the Lake Palace (formally a palace of Udaipur rulers), is so splendid that I would have been content with our visit to that part of the country if it alone had been the highlight.

The magic of the day we traveled through southern Rajasthan to Ranakpur arose from the journey itself as well as the destination. Our bus wound through flat and moderately hilly agricultural land, then increasingly rocky and steep landscapes, around narrow roads perched atop alarmingly sheer cliffs

before we arrived at the temple complex, nestled in a remote valley amidst the Aravalli Hills. There was much to attract our attention on the journey: the children and even adults who gaily waved at us as we passed, our Hindu driver handing incense through the window to a Muslim man tending a small mosque (urging him to burn it soon), men and women cultivating the soil, nomadic people with their



camels who stepped out to briefly meet us, grazing animals granting safe passage to the birds on their backs, exotic-looking birds in bright hues of red and green darting by with little dips and leaps, like those of the undulating landscape below them. Looking back, it seems appropriate that I was more conscious of the beauty of nature and the human interaction with it on that journey than perhaps any other in India, since what lends radiance to the Adinath Temple at Ranakpur, our primary destination, beyond its dazzlingly carved marble, is its union with the surrounding countryside.

I did not, however, fully perceive this union until I was high up in the temple. What I did recognize when we first arrived and had not yet entered was that the Ranakpur complex was conceived as a spiritual retreat far removed from the agitations of dense human populations: remote today, how much more remote it must have been when built in the fifteenth century! We immediately noticed that, unlike most of the other venerable sites we visited, there were no vendors present, and, appropriately, the first individuals we en-

countered were in the simple attire of persons on a religious pilgrimage. There were young men in a small group, who soon approached a few of us who were waiting for the tour to begin. Each party was quite intrigued by the other, and I remember in particular one of the men, who with bright eyes and quiet smile looked right at me for several moments. I asked him if he spoke English, which he did not, but I sensed that we bridged a gap just by being in each other's presence and accepting each other with our expressions.

As we walked to the western entrance of the Adinath Temple I was conscious of some part of its grandeur since, although so much of its beauty unfolds within, its towers (sikharas), which A.L. Basham in *The Wonder That Was India* suggest "break the upward movement, and remind the observer that the divine is to be found on earth as well as in heaven," and that western entrance are simply majestic. I listened intently to all the details about the temple, and about basic Jain beliefs, that our guide related to us before we entered. The temple is dedicated to the first Jain tirthankar and is built entirely of marble. According to J. C. Harle, author of *The Art and Architecture of the Indian Subcontinent*, "Its vast interior was carried out unmodified, to the last column, from an extremely complex plan".

Yet even had I registered everything said by the guide and consulted the other sources I have since read, I would not have anticipated the feeling that came over me once inside. It was the kind of spiritual and aesthetic rapture I have felt at certain other place — Autun and Chartres Cathedrals and Mont-Saint-Michel in France, Ely Cathedral in England, the Western Wall in Jerusalem, the Ekambareshwara Temple at Kanchipuram in southern India. At the Adinath Temple the elaborately carved columns, ceilings, and walls, the varied inner spaces, some hidden in shadows, some touched by the light that entered through open spaces in walls, the lovely celestial dancing girls and other carved figures were so captivating, so alluring that, despite my customary urge to attend to everything a guide has to say, I found myself wandering away.

My wanderings took me to higher and higher parts of the edifice, to the open terrace roofs where the thrill awaited of seeing the domes, the sikharas, the profusion of white marble against the surrounding green hills. An elderly man beckoned me to ascend further still, to the top of a tower where he unlocked a door to a small room and balcony. From here the view was even more stunning, and here I lingered. I did not take any photographs — I had realized during the morning bus ride from Udaipur that my camera was not working. Yet, for the remaining several weeks of our trip I deliberately did not take it for repair or purchase another. Even before Ranakpur I was nagged by a sense

that the impulse to frame a picture, to capture on film what India was offering to view, was interfering with my ability to fully see and be where I was. So my exhilaration at Ranakpur may well have been conditioned, in part, by the absence of a camera between me and it.

Did you know?

***Ronald McDonald has become a vegetarian! Actor Geoffrey Guilianno worked for McDonalds and earned \$40,000 a year as the meat-devouring clown. He had his own TV show, a private chef, limousine, personal secretary and office. He has given up all this to become a vegetarian!

He said, "...meat is murder. Humans can get along very happily on fruit, vegetables, and whole grains." He continued, "I brainwashed youngsters into doing wrong - eating burgers. I want to say sorry to children everywhere for selling out to concerns who make millions by murdering animals."

***3, 207, 094 animals were used in various research and experiments in 1990 in the United Kingdom. Let us hope that a day will soon come when no animals will be used in such a way. As Mahatma Gandhi said, "Vivisection (experimentation on animals) is the blackest of all black crimes that human beings perform."

***The Blue whale is the largest animal to have lived on earth. Up to 100 feet long and weighing over 100 tons, its heart is bigger than a human being! An African elephant could fit on the whale's tongue! Supported by water, this huge beast can glide effortlessly, its only constraint, having to surface every few minutes to take in air to breathe. It is this need that may spell extinction for the blue whales - they are easy targets for harpooners. In the first half of this century alone, over 300,00 of these whales were killed in the Antarctic.

Letters

What are we doing with our temples?

Dear Editor:

A right question is asked at the right time by some matured and thinking community leaders. A question so generic may offer a wide variety of responses and suggestions. Hence, an animated dialogue, in the nature of brain storming, is highly essential before it is too late.

Background:

A gradual flow of Indian immigrants started pouring into the U.S.A. starting from 1965 when immigration laws were relaxed and channels were opened up to the eagerly waiting Statue of Liberty in the New York harbor. I was one of them, a naive idealist, who sailed in looking for a place in this land of opportunities as a student in 1961. I travelled extensively and looked minutely in details and my mental horizon exploded. I returned home

with a valuable piece of paper, a certificate for a degree called M.B.A. with one determination to migrate to the U.S.A. as soon as possible. I returned as an immigrant in 1969 and my family followed to become naturalized citizens.

Slowly, but surely, the dreams, economic and social, started becoming a reality. My strength was a sound work ethics, a strong family, and a hard conviction of cultural/religious values. Now, at the completion of age 65, I am a retired senior citizen, and have time to reflect. A mind-boggling and horrifying issue hovered over the top of my mind for about 10 months. What do we need to do to lay a strong foundation for the next and following generations? I am ready to share a few humble suggestions and thoughts with the community of which I am proud.

Washington Metropolitan Area in particular, will spend around \$10 million, the precious scarce resource, as a penance for 'guilt syndrome' by the first generation Indian Immigrants, by the year 2000, building Temples - Hindu, Sikh, Jain, etc. I estimate that the population growth will number over 60,000 by then.

Currently, traditional temple/religious activities include

ritualism, dogma studies, celebrations, bhajans/prayers, fund raising, and providing free food to attract the crowd. The resourceful second generation, born/brought up in the U.S.A. is largely sitting out as they don't like to willingly participate in mechanical, repetitive, and meaningless activities unrelated to the daily life. They have the difficulty in communicating with the large majority of unwilling, insecure, greedy, and hypocritical first generation, primarily due to language, beliefs, traditions, authoritarianism, and close-mindedness.

Temples appear to be in the losing business of real estate as the resources are meagerly utilized. This has to change. Status quo and standing still is totally unreal. A hold up by a few in command should be unacceptable. "Religion" is only one part of the total concept of "culture." I would suggest a meaningful change in the nomenclature, from 'Temples' to 'Cultural/Community Centers.' The vast temple lands and resources need to be opened up to a wide variety of following educational and cultural activities in addition to only 'strictly religious' activities.

Ten Commandments:

1. Sports like volleyball, basketball, tennis, swimming, etc.

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and indoor games as part of total education. Health Spa (Room) is a necessity for everyone. Healthy competitions are essential for excellence.

2. Counselling - educational, career, marriage, family, health, financial, legal, etc., is of dire importance in a complex American society.

3. Hobbies like stamp/coin/card collection, arts and crafts, quiz competitions, etc. will break boredom of monotonous humdrum life.

4. Cultural activities/classes for music & dance (including western and folk), drama, painting, language/literature, etc. will enrich the quality of life.

5. Lectures, debates, seminars, conferences, etc. on every topic related to life and better living too keep up with a fast changing world.

6. Sunday schools/classes every week for everyone between 9 and 12 in the morning for all the activities where dogmatic studies could be for no more than 25%.

7. Travel is the greatest

education for working together and understanding life and living of different people around the world, including India.

8. Library, Reading room and Journal: Knowledge will widen the horizons and human minds.

9. Promoting, practicing, and propagating Vegetarianism, cleaner environment, non-violence, preciousness of all life/species and coordinating with organizations with similar objectives will result in leaving a better world for posterity.

10. A Coordinating Council of all cultural/religious organizations to focus activities towards a common goal.

Conclusion:

The above Ten Commandment Program, if put into practice gradually, will amount to about 75% of the activities, while the current traditional activities will amount to about 25% for all religious/cultural organizations. The blend of materialism with cultural values will prepare the present and future genera-

tions to deal with issues arising out of an evolving new world order.

Assimilation with Identity in the mosaic of the U.S.A. will definitely keep our ship floating. We all have the human and material resources. All we need is the right vision of the future and a zeal to change. *F.J. Dalal Lanham, MD*

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Picture perfect?

Dear Editor:

I was just concerned about printing pictures of "Jain Murtis" in the magazines. Could we not just have a write-up, please (e.g. page 2 in the January, 1992 issue)?

Maybe you could ask other readers of their opinion.

*M. Shah
Connecticut*

Pilgrimage to India

Gurudev Shree Chitrabhanuji's pilgrimage in India in December, 1991 with a group of westerners and a group from India was a great success.

They attended conferences, visited Jain temples, and met with various dignitaries.

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