

JAIN DIGEST

QUARTERLY NEWS MAGAZINE

July 1992

Volume 19

Number 3

FEDERATION OF THE JAIN ASSOCIATIONS IN NORTH AMERICA

CIRCULATION 5,600

**Chicago
opens
Jain
Center**

**Detroit
temple
coming
soon**

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	August 21st*

*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. If you are able to send information on a 3.5" computer disk in ASCII format, please do so. 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.

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Atlanta	Daytona Beach	Int'l. Mahavir Jain Mission	Pittsburgh
Boston	Detroit	Memphis (TN)	Raleigh (NC)
Brahmi Society	Elmira (NY)	Miami	Rochester
Buffalo	Ft. Meyers (FL)	Middle Tennessee	San Diego
Charlotte (NC)	Harrisburg (PA)	Milwaukee	San Francisco
Cherry Hill (NJ)	Houston	Minneapolis/St. Paul	St. Louis
Chicago	Jain Meditation (NY)	Morgantown (WV)	Syracuse
Cincinnati/Dayton	Jain Sangh (NJ)	New Jersey	Tulsa (OK)
Cleveland	Jain Social Group, Los Angeles	New York	Washington, D.C.
Columbus	Kutchi Gurjar Jain Society	New Orleans	

Canada

Brahmi Society	Mahavir Jain Mission	Ottawa	Vancouver
Jain Meditation Center	Montreal	Toronto	

From the Editor...

Vegetarianism is on the rise. It has been reported that Dewhurst, U.K.'s biggest chain of butcher stores is to close 600 of its stores. The company contributes this to changing food habits, among other reasons, for the closure. As Jains we must continue to do our share and insist on pure vegetarian meals to be served as part of school lunches, in hotels and on airplane flights. It used to be difficult for Westerners to comprehend how a vegetarian could survive. Now that misunderstanding is gone.

Watch out, even some so-called vegetarian products contain hidden animal products. The Kraft company has acknowledged in their letter the existence of animal enzymes in some cheeses. A copy of a letter from KRAFT USA is reproduced in this issue.

Our Jain Centers may provide free vegetarian meals on special occasions, say Mahatma Gandhi's birthday, Mahavir Jayanti, and Thanksgiving.

The annual summer vegetarian rally at Hyde Park, London, England is an important event for bringing the idea of vegetarianism to the masses. This year the rally will be on August 2nd. It is expected that vegetarian film stars, pop singers, politicians and gurus from all over the world will participate. Let us continue to support such rallies here in the USA, such as the North American Vegetarian Society's recent rally in New Jersey.

Surender K. Jain

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Vantage Point

Do we really need JAINA?



By Sulekh C. Jain, Pres. of JAINA

For the past two years, I have used these columns to communicate about JAINA, Jain community in North America, various projects, accomplishments, celebrations and also to start a dialogue and constructive debate on various issues facing the Jain community.

As I travel, visit many Jain centers and meet and talk to a lot of Jains, I sometimes do hear questions like, What is JAINA, Why do we need JAINA and What does JAINA do for me? These are very valid questions and must be addressed.

JAINA is nearly 11 years old. With a humble beginning in 1981 and just four Jain centers as its founding members, the membership has grown to 52 and this number is steadily increasing. There are lots of dedicated people who provide their time and money and support its activities. This includes JAINA Executives, JAINA Directors, presidents and office bearers of many Jain centers, members and chairpersons of more than 30 national committees, silent workers, well wishers and others here in North America and overseas. JAINA has established a good library, is preparing several publications, publishes a quarterly news magazine (*Jain Digest*), has had six successful conventions, participated in some international events and has name recognition nationally and internationally within the Jain community. JAINA has definitely grown in size, stature, range and scope of activities. In spite of this great success, often times there are strains that affect its growth and hence these questions arise.

In my view, JAINA is a unique experiment within the Jain community. The concept of non-sectarian,

non-regional, ONE national religious organization of all Jains and that too an organization of organizations and not of individuals, is not only new but also somewhat foreign and unnatural for Jains. Back home, we did not grow up with this concept or tradition. I know that there are several national organizations in India but they are mostly sectarian. Attempts have often been made to create a national organization of all Jains (for example, Bharat Jain Mahamandal and Bhagwan Mahavir Memorial Samiti, etc.) but their organizational structure and influence has been limited. Outside India, similar concepts of creating a JAINA-like federation has been tried for several years in the U.K. but with limited success.

Because of our traditions and upbringing, the concept of being just Jains and establishing a JAINA-like organization (without differences of sect, caste, profession, language and place of birth) takes time to take root in acceptance, approval and support. For 2500 years, we have been dividing and dividing. Now we are trying to unite under one national Jain organization. Because of our past history, patience is very much needed.

In its short span of 11 years (of JAINA's existence), needs, demands and expectations of the Jain community have increased tremendously. Demands and activities of JAINA have become a full-time job not for one or two individuals but for several individuals. Today, we do not have resources and full-time staff to meet all these demands; hence, some disenchantment with JAINA. What we have today is a dedicated team of purely voluntary and part-time workers. Many of these people selflessly devote their time and money in the service of the Jain community. Because of this limitation, sometimes we are not able to timely and effectively communicate and fulfill all the rising expectations. I hope our community understands this dilemma and tries to provide solutions.

The answer to my earlier asked question, "Do we really need

JAINA?", by a majority opinion is a big YES. Here in North America, we are living in an environment which is far different than that of India. Here, for social, political and religious reasons, we need one strong body to represent all Jains - whatever its name may be - JAINA or something else. In spite of differences (similar to ours), many major religions have such organizations. In North America, there is an American Buddhist Congress, Islamic Society of North America, World Council of Churches and national organizations of Jews, Sikhs, and B'hais, etc. We were recently told that there are 347 Buddhist temples in the city of Los Angeles alone (imagine how many sects, countries and languages) yet they are united under one national organization.

JAINA's role is to undertake activities that are non-sectarian and benefit all or more than one Jain center. Recently, on April 15, 1992, there was indiscriminate police firing on a peaceful Mahavir Jayanti procession in Hyderabad, India. JAINA sent a strong letter of protest to the Home Minister of India against this brutality. As a national organization, it has some weight. There are many such instances where the voice of a national organization is heard or heeded.

JAINA's structure is very democratic with fair representation by all member organizations. All office bearers are democratically elected for two years (not for life) and are thus replaceable. Through many national committees, there is a wider participation and JAINA has become and is trying even harder to be a broad based organization. There are now greater opportunities to participate and make a difference.

No one from this write-up should assume or draw conclusions that JAINA is in danger and ready to fold its tent. The purpose of this write-up is to have frank and open dialogue. There are questions that must be answered. Here I have tried to make just that attempt.

JAINA needs to be made stronger and truly representative of

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) 856-9235, 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.

all Jains in North America. We need suggestions and ideas for long range planning. Ask yourself what you are doing to make the Jain community and JAINA stronger. What is your role in this new experiment? I also ask for more participation, support and resources from the Jain community, Jain centers, their presidents, directors and office bearers. JAINA will be what you want it to be. If you like what is going on, please support it and if you don't like something, please change it but do not ignore or show indifference.

My dream like other major religions is to see someday, one strong world body like World Council of Jains. Let us start here in North America.

Jai Jinendra.

I wish to thank Ravindra K. Jain and Suneel Jain, Bedford, Texas for their suggestions and kind assistance in proof-reading. Thanks to Sam McCoy and John Zimmerer for the beautiful job.

Editor-in-Chief

News and Announcements

Jain Center of Northern California

Bay-Area Jains celebrated the 2590th birthday of Bhagwan Mahavir on April 18, 1992 at the Fremont Hindu Temple, sponsored by Jain Center of Northern California (JCNC). Four hundred persons attended the five-hour festivities which featured Bhadraben Shah, a Jain scholar, teacher, and Sadhvi-aspirant. Bhadraben was invited by the JCNC and was sponsored by her brother, Girish Shah, of Campbell, CA.

The festivities began with traditional Snatra Puja conducted by Ranjanben, Natubhai, Pratibhaben, Purnima, and Manhar Shah, which was followed by bhajans. "Bhadraben took the mystery out of numerous Jain Agams," says Hasmmukh Shah, Presi-

dent of JCNC, "through her well-organized lecture in layperson's language."

The next item captivated the audience with Gujarati and Hindi Bhajans sung by seven-year-old twin sisters, Reema and Ragini, of Bakersfield. "A Promising Religion" was the topic of the essay which was read by Trisna Shah of Bakersfield, followed by a bhajan by ten nephews and nieces of Bhadraben.

On behalf of the Jain Center, Hasmukh Shah presented books by Professor Padmanabh Jaini to Bhadraben, honoring her for her planned "Diksha"



Bhadraben Shah

(renunciation of worldly possessions, attachments, by taking the vows of a Jain Sadhvi) on June 4, 1992 in Wadia,

Gujarat under the guidance of Nilambaiswamiji and Maharaj Ratilalji.

Bhadraben expounded on Bhagwan Mahavir's message of Ahimsa (non-violence), Anekantwad (multiplicity of viewpoints), interdependence of living with nature, and Jivdaya (compassion).

Members of Tulsa (OK) Jain Sangh visit North Texas

On April 19, 1992, eighteen members of Tulsa Jain Sangh visited and joined North Texas Jain Sangh in Dallas to celebrate Mahavir Jayanti. The members of the Tulsa Jain Sangh appreciated and enjoyed the hospitality of the North Texas Jain Sangh, Dallas, Texas.

JAINA welcomes new members

JAINA is pleased to welcome the following new members: Jain Center of Greater Phoenix, Phoenix, AZ; Jain Society of Middle Tennessee, Clarksville, TN; Jain Society of Memphis, Memphis, TN; Prerna Yoga and Meditation Foundation, Morgantown, WV.

With the addition of these new members, JAINA members now stand at 52.

JAINA is an association of associations and as such represents the Jain community in North America.

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 Pittsburgh, July 2-4, 1993. If all Jains are united as one national organization, the Jain community will be an even stronger force in North America.

Lax Nagda appointed JAINA Vice President

Due to personal reasons and professional pre-occupation, Dr. Mahendra Mehta (Toronto, Canada) resigned from his position as Vice President of JAINA. Dr. Mehta, however, will remain Director of JAINA representing Jain Society of Toronto. JAINA thanks Dr. Mehta for his many services to JAINA and the Jain community and we look forward to his continued support and services in the future.

JAINA Executive Committee, at its meeting in Atlanta May 9-10, 1992, unanimously appointed

Apology

We apologize for mistakes in name spellings, phone numbers, omissions, etc.

Please bring any errors to our attention and we will try to correct them.

Thank you.

Laxmichand Nagda of Toronto, Canada as Director At-Large and also Vice President of JAINA.

Popularly known as Lax, Nagda is a member of the Board of Trustees of Jain Society of Toronto and chairperson of JAINA's Fund Raising Committee of Canada.

Lax has been very active in the Jain community for many years, and we all will benefit from his wise counsel and services.

Welcome aboard, Lax Bhai.

News from Tulsa Jain Sangh

Tulsa Jain Sangh will hold Shibir on July 24, 25 and 26. Muni Shree Kirtichanderji and Muni Shree Jinchanderji will conduct and direct the Shibir.

Gurudev Chitrabhanuji has accepted an invitation to visit Tulsa Jain Sangh during September 1992.

Parekh to visit Jain Center of Northern California

Shree Kiranbhai Parekh, a noted Jain scholar, will visit the Jain Center of Northern California from

Attention Jain Centers

Please send to JAINA:

- The latest addresses of your executive committee members and
- News from your center for publication in the *Jain Digest* (see deadline on the inside-front cover).

July 24 to August 21, 1992. During his first and third week, he will lecture on Karma Vigyan, paap-punya, at-maswroop and various Sutras. He will conduct lectures and workshops for youths during the second and fourth weeks. Please contact Has-mukh Shah, president of the center at (408) 274-7864 for more details.

JAINA supports Fast Food Rally

The North American Vegetarian Society (NAVS) held its May 30, 1992 rally for the Vegetarian Express Fast Food Campaign in the Northern New Jersey area. JAINA supports and endorses the rally.

Michael Klaper, MD, was the featured speaker. The Center for Science in the Public Interest also was on the list of endorsers. CSPI has been working for dietary changes at fast food restaurants for some time and has published The Completely Revised and Updated Fast-Food Guide.

NAVS can be contacted at P.O. Box 72, Dolgeville, NY 13329, (518) 568-7970.

Ahimsa Day Celebration

As reported in the January 1992 issue of Jain Digest, the Federation of JAINA established a new committee for an "Ahimsa Day Cele-

bration." It has been decided that the first Ahimsa Day will be October 4, 1992. If any center would like to participate, please contact Surendra Singvi, 439 Ridge Line Ct., Spring Valley, OH 45370, (513) 885-7414 by July 1, 1992. Also, if you have literature/videos related to Ahimsa which would be useful in the celebration, please contact Dr. Singvi.

The purpose of the Ahimsa Day Celebration is to promote the principle of non-violence in North America among Jains as well as non-Jains with the objective of achieving peace and creating goodwill.

Suggested activities for local Jain centers include: provide vegetarian food to homeless people; donate used clothes, toys and household items; organize a program on "Ahimsa" for Jains and others; practice Ahimsa by controlling AGED (anger, greed, ego and deceit); request local city officials to proclaim the Ahimsa Day; prepare news releases for local media; and involve Hindu societies, vegetarian societies, animal rights groups, etc.

JAINA is to conduct the fol-

lowing activities: prepare a news release for national media; request the state and federal governments to proclaim the Ahimsa Day; and provide literature/videos on Ahimsa to local Jain Centers.

Jain Center of Cincinnati and Dayton

1992-1993 Officers

Chandu Shah, President; Dr. Alka Shah, Vice President; Navin Rambhia, Secretary; Vina Jhaveri, Treasurer; Surbhi Shah, V.P. Youth; Dr. Jiten Shah, V.P. Library; Manjuben Shah, V.P. Food Planning; Ilaben Punater, V.P. Membership; Pravin C. Shah, V.P. Special Projects.

Ad-hoc temple committee formed

The Center has begun exploring the idea of building its own place of worship. An Ad-hoc Committee was formed by the General Body on February 16, 1992 and presented its recommendations on May 3, 1992.

The Committee recommended a site near I-75 and I-275, North of Cincinnati and South of Dayton.

The Committee recommended a two year budget to meet

Shila Ropan in Detroit

The Jain Society of Greater Detroit invites you to join the Shila Ropan Ceremony for the proposed temple to be held on Sunday, July 5, 1992 at the Jain Temple site (North-East corner of 12 mile & Middlebelt Road, Farmington Hills, Michigan). Acharya Shree Sushilji, Maharaj Shree Jinchandraji Maharaj (Bandhu Triputi) and Gurudev Chitrabhanuji have been invited to bless and guide the ceremony. For more information, accommodations & RSVP, contact Bharat Tolia (313) 681-5474, Nalin Shah (313) 689-8296, Jayant Shah (313) 649-0981, or Kirit Shah (313) 851-0883.

Phase I of the construction. Phase I includes the purchasing of land, a building of approximately 4,000 square feet, and a limited parking area. The proposed building will include an assembly hall, restrooms, kitchen, a place of worship, and a youth meeting room. Only 90% of the collected funds will be used towards the capital budget. The actual budget will be established according to the amount of money raised, through donations and various fund-raising activities. It is estimated that the annual operating expense budget (without a priest) will be about \$700 per month.

If you wish to join this effort, please contact Mr. Pravin C. Shah at (513) 948-9550.

News from Houston, Texas

Two members of the present Trustee Board, Rashmiben Shah and Kiranbhai Dalal, retired from office on April 26, 1992. Two newly elected trustees are Dr. K.T. Shah and Sevan-tibhai Mehta.

New Officers

The following are the new Executive Committee officers of the Jain Society of Houston: Kishor Doshi (President), Suresh Ghelani, Pravin Mehta, Himat Shah, Kokila Shah, Namita Turakhia, Vipin Vaidya, Vinod Bilakhia, Prabodh Mehta, Subodh Mehta, Bharat Shah and Pratibha Shah.

Varsitap Parna

Anandiben Gadiya, mother of Subhash Gadiya of the Jain Society of Houston, completed her Varsitap Tapasya. The Parna ceremony was on May 10, 1992. Mrudulaben Sutaria, a member of the Houston Jain center, is completing her Varsitap Tapasya also.

Saurabh F. Dalal receives EEO Award

Capt. Paul G. Gaffney II, the Commanding Officer, Naval Research Laboratory, Washington, D.C., pre-

sented the 1991 Award for Achievements in the field of Equal Employment Opportunity (EEO) to Mr. Saurabh Dalal of Tactical Electronic Warfare Division on March 19, 1992 in recognition of his many contributions for the promotion of equal employment opportunity.

(Editor's Note: Saurabh is very active in the Jain youth movement in North America and is a recipient of JAINA Youth Award at the 6th JAINA convention held in San Francisco, July 1991.)

I.M.J.M. made UN's newest Non-Gov'tal Organization

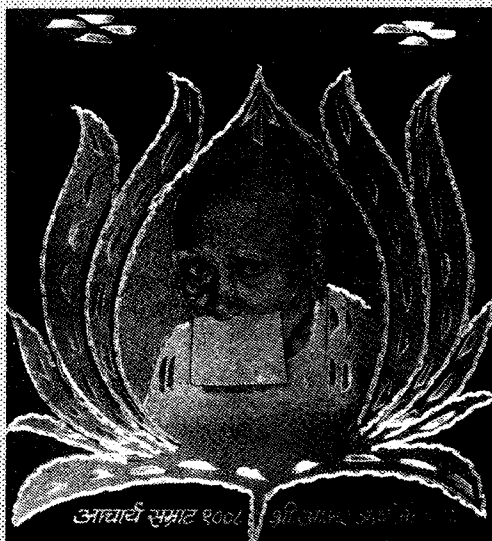
In a letter dated January 29, 1992, addressed to Acharya Sushil Kumarji, International Mahavir Jain Mission (IMJM) announced that the organization has been accepted as a new member of the United Nations' Non-Governmental Organizations (NGO). This membership allows IMJM representatives to attend the Department of Public Information/NGO weekly briefings as well as open meetings of the General Assembly, its committees, the Economic and Social Council (ECOSOC) and other bodies. Congratulations, IMJM, for this achievement.

JAINA Executive Committee Meets

The JAINA Executive Committee met in Atlanta, GA, on May 9-10, 1992. This meeting was also attended by several chairpersons of

JAINA pays homage to Acharya Shree Anandrishiji

Acharya Shree Anandrishiji, an eminent scholar, author, orator and Acharya of Sathanakvasi Jains, passed away on March 23, 1992 at the age of 91 in India. Born on July 27, 1900, Acharya Shreeji took Diksha at an early age of 13 on July 12, 1913 in Ahmednagar. Acharya Shreeji rose to Acharyapad on March 13, 1965 in Ajmer. JAINA and the entire Jain community in North America pay homage to Acharya Shree Anandrishiji and pray for his soul to rest in peace.



JAINA's various national committees, directors of JAINA and other invitees. The meeting was hosted by Jain Group of Atlanta.

In addition to the members of Jain Group of Atlanta, the out-of-town attendees were: Sulekh and Ravi Jain (Cincinnati, Ohio), Jagat Jain and Dhiraj Shah (Buffalo, NY), Vinod Doshi, Surendra and Hira Sethi, (Pittsburgh, PA), F.J. Dalal (Washington, D.C.), Lax Nagda, Arhant Jain and Bhadra Kothari (Toronto, Canada), Premchand Gada (Lubbock, Texas), Lalchand and Kanta Jain (Daytona Beach, FL), Manibhai and Savita Mehta (Los Angeles, CA), Prabodh Vaidya (Chicago, IL), Mahendra and Asha Pandya (Staten Island, NY), and Nemubhai Chandaria (London, England).

The meeting discussed a lengthy agenda. This included progress reports of Ahimsa Day Celebration, scholar visitation and summer Siddhachakra Pooja programs, summer camp, World Parliament of Religious Celebrations, etc. Progress reports of World Community Service (Dhiraj Shah), Pathshala and Library (Prem Gada), Jain Temple Guidelines (Mahendra Pandya), and Marriage Information Service (F.J. Dalal) were also given. Prem Gada gave a computer demonstration of the new Jain Education System which was extremely impressive. Following this demonstration, several youths from Atlanta expressed a desire to spend a part of their 1992 summer at JAINA Library at Lubbock, Texas to advance this teaching system further. Nemu

Chandaria gave details of projects undertaken by the Institute of Jainology, London (U.K.). Four new members of JAINA were approved, Awards and Election Committees were constituted and JAINA's audited accounts (1989-1991) audited and certified by a certified public accountant were presented and approved.

This meeting devoted considerable time to the progress and planning of the next JAINA Convention in Pittsburgh, July 2-4, 1993. Many suggestions regarding programs, guests, funds, souvenirs, etc. were made and some decisions were taken.

This meeting of the Executive Committee in Atlanta was in line with tradition of taking JAINA Executives and Directors to various member Jain Centers of JAINA on a regular basis.

All out of town guests were provided lodging in a posh Jain Motel (Executive Inn) and were served very delicious and sumptuous meals more than three times a day. All this was hosted and provided by the Atlanta Jain Group and its members.

All the delegates were welcomed by Jitubhai Shah (President), Dr. Narendra Shah (JAINA Director - Atlanta) and other office bearers of the Atlanta Jain Group.

The meeting was conducted very professionally in a beautiful Gujarati Samaj hall and the arrangements and hospitality were superb.

JAINA thanks all the members of the Jain Group of Atlanta, particularly Jitubhai Shah, Dr. Narendra Shah, Dinesh Shah (owner of Executive Inn), their families and many others who contributed so much to the hosting and success of this meeting.

Please Note: The next meeting of JAINA is planned at Siddhachalam in New Jersey in September/October 1992. It is our desire that the meeting at Siddhachalam should be attended by all directors, chairpersons and members of all JAINA committees, JAINA executives and others interested in various activities of JAINA. More details will be mailed in time.

A Shopper's Guide to Leather Alternatives

A large number of people, for environmental or ethical reasons, are trying to avoid the use of animal products in all aspects of lives. The selection of non-leather items is growing. Thanks to discount shoe stores and mail order catalogs, you can now have the option to look fashionable or find proper footwear without using leather.

To make it easier for shoppers, Sally Clinton of The Vegetarian Resource Group, Baltimore, MD, has composed A Shopper's Guide to Leather Alternatives. Listed are sources from mail order, national chain stores, and some regional sources. Subjects in the handout also include suitable selections by brand, men's and children's shoes, non-leather accessories, and specialty items such as ballet shoes, baseball gloves, work gloves, "leather jackets," and biking gloves.

Ms. Clinton has also included shopping tips. For example, if you see the term "leatherette," this is actually a brand name for high quality vinyl. The problem of squeaky vinyl shoes can often be eliminated by adding mineral oil between the noisy surfaces.

Due to increasing demand for non-leather alternatives, there are now two companies which only offer non-leather items. These are Aesop Unlimited (617) 932-1704 and Heartland Products (515) 332-3087. A publication, The Compassionate Shopper, regularly lists companies which sell non-leather footwear.

To order A Shopper's Guide to Leather Alternatives (6 pages of information), send \$2 The Vegetarian Resource Group, P.O. Box 1463, Baltimore, MD 21203.

Please sponsor one or more pages of the Jain Digest. It reaches more than 6,000 families. Please see details on the enclosed card.

JAINA appoints 1993 awards committee

The Executive Committee of JAINA appointed the 1993 JAINA Award and Recognition Committee at its meeting in Atlanta held on May 9-10, 1992. The following members of the community were requested to be on the committee: Dr. Jagat Jain, (Chairperson), Buffalo, NY; Dr. Manilal Mehta, Los Angeles, CA; Dr. Mahendra Pandya, Staten Island, NY; Dr. Narendra Shah, Athens, GA; Mrs. Bhadra Kothari, Toronto, Canada.

The committee's charge is to recognize individuals (adults and youths) and Jain Centers for their leadership and 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 nomination is December 31, 1992. The awardees will be recognized at the 7th JAINA Convention in Pittsburgh, July 2-4, 1993.

Nominations may be made by an individual or a local community and must contain sufficient details regarding the individual/institution/organization being considered wor-

thy of recognition.

Please send your award nominations to: Dr. Jagat P. Jain, 66 Viscount Rd., Williamsville, NY 14221, (716) 688-0104.

Miami U. holds Int'al Vedanta Congress

The Fourth International Congress of Vedanta was held at Miami University, Oxford, Ohio and was attended by hundreds of scholars from the U.S.A., Canada, India and many other countries. Dr. Karan Singh, former Cabinet Minister in India and India's Ambassador to the United States, attended the entire congress.

On April 4, 1992 in a seminar on Ahimsa and Interfaith Dialogue, several papers on Ahimsa were read. Dr. David Brookman of Portage Lake United Ministries in Higher Education in Houghton, Michigan, in his paper entitled "Beyond Anthropocentrism: The Integral Intention of Ahimsa," described in detail Jainism's view of Ahimsa. While dealing with many aspects of Ahimsa and other philosophies of Jainism, Dr. Brookman said, "In fact, its empirical classification of things in the universe aligns Jainism more closely with science than with the monist metaphysics of Advaita Vedanta."

Dr. Sulekh C. Jain of JAINA also attended this seminar and met with other scholars. Because of this interaction, Dr. Brookman has invited Dr. Sulekh Jain to give a talk on "Jain

Our thanks to Dr. Mahendra and Mrs. Shobhana Patel of Amarillo, Texas for their generous contribution to JAINA Education Committee on the occasion of the marriage of their daughter Shilpa to Rakesh R. Shah.

Way of Life: Engineering and Social Responsibility" at Michigan Technology University in Fall of 1992.

NEWS FLASH

Another great loss



We have just heard that Upadhyay Kavi Amar Muni Ji, a Rashtriya Sant (National Saint), author of many books, a great orator, thinker and founder of Veerayatan in Rajgiri (Bihar) left this world at the age of 88 on June 1, 1992. JAINA and the Jain community are greatly saddened by the loss.

The next issue of the *Jain Digest* will carry more details about the life of this great saint.

Donations needed

Remember JAINA at special occasions such as marriages, anniversaries, birthdays, tapasyas and other auspicious occasions.

Your donations are tax deductible and are used 100% for serving the Jain Community and promoting Jainism

Chicago did it with a bang

Summer has not yet started and already there is so much life and activity within the Jain world in North America. It was 99 years ago (number 9 has special significance in Jain system) that at the First World Parliament of Religions, Shree Virchand R. Gandhi publicly chanted Namokar Mantra on the American soil for the first time and that, too, was in Chicago. This was the beginning of Jainism in North America. Following in his footsteps, more than 2000 followers of Jainism and Ahimsa chanted Namokar Mantra, Mangalpaath and other mantras on Saturday, May 23, 1992 in the hall packed to capacity in Chicago. The occasion was the inauguration of the Jain Society of Metropolitan



Natubhai Sheth cutting ribbon

Chicago's newly constructed Jain center and other facilities.

The festive ceremonies started with Rath-yatra, ribbon cutting

by Natubhai Sheth (founder president of Jain Society of Metropolitan Chicago and pioneer of this center), Kumbh Sthapana by Pallavi and Ravindra Kobawala and blessings, discourses and good wishes by Acharya Sushil Kumarji, Gurudev Chitrabhanuji, Dr. Shantibhai Patel (a Jain scholar), Mr. John Stark, mayor of the city of Bartlett (this is where the Jain center is located), Mr. Balwant Singh Dhir (Consulate General of India, Chicago) and Shree Babubhai Kadiwala from India. Also present were members of JAINA Executive, chairpersons of JAINA's national committees, presidents, office bearers and members of several Jain centers in North America.

Kumbh Sthapana ceremony was conducted by Gurudev Chitrabhanuji who explained the meaning of various mantras and invited all present to recite the mantras with him. Brief showers (a sign of heavenly blessings) loomed ominously prior to the start of the ceremonies.

President of the Jain Society of Metropolitan Chicago, Mr. Bhupendra Shah, members of the Executive Committee (Uttam Jain, Prabodh Vaidya, Kishor Shah) and Board of Trustees (Ravindra Kobawala, Bipin Parikh, Dilip Shah, Niranjana Shah and Vikram Shah) welcomed the dignitaries and guests.

The ceremony also included Indra Mahotsav performance (organized by Mahila Mandal), tour of the Jain center, press conference, snacks and dinner. On Sunday, May 24, Gurudev Chitrabhanuji gave a discourse on prin-

ciples of Jainism and Shree Babubhai Kadiwala did the Siddhachakra Mahapoojan.

This marked the first phase of the opening of the Jain center complex. The second phase, though nearly complete, (temple and pooja complex installation and Pratishtha of Jain deities) is planned later in 1992 or early next year.

The Jain center facility is located in the village of Bartlett, a western suburb of Metropolitan Chicago in Illinois, on 15.6 acres of virgin and rolling land. It consists of a spacious prayer and assembly hall, dining hall, stage, green rooms, kitchen, bathrooms, server, youth center, library, priest room, lobby and administration rooms. The temple and pooja complex is separate (but connected to the main complex) and is on two floors. There is a temple housing idols of three main Tirthankaras Mahavir, Parasnath and Adinath, Gomti of 24 Tirthankaras, Gokhalas of Ghantakaran Mahavir and 8 Devis. It also has a shrine of Shrimad Rajchandra and Sathanakvasi Upashray.

The project is designed for future needs of the community. Development includes landscaping, parking facilities for 300 cars and 1.5 acres of detention basin (for tennis courts and play fields). Surrounded by natural green wooded areas, the center is unique. Further plans include a full scale world class library, information center, guest house, priest quarters, education center, Jain school and medical center, etc. The center is fully equipped with climate control, close circuit TV, PA systems, etc.

The Jain center complex is the biggest and most magnificent Jain center in the North American continent. In his opening remarks, Mr. Natubhai Sheth said that the center is truly non-sectarian and non-regional and is open to all Jains and non-Jains alike who wish to follow or learn the Jain philosophy.

The Jain Society of Metropolitan Chicago, established in 1970, has been doing significant work to promote and perpetuate Jainism. Since its inception, it has grown to include more than 500 member families actively participating in religious and social work. In 1987, Jain Society of Metropolitan Chicago hosted the fourth Federation of JAINA convention. Several of its members have served and are currently serving on JAINA committees.



Ms. Pallavi brings 'Kumbh'

This new Jain Center of Chicago is a milestone in the evolution of Jainism in North America. We all are proud of this facility.

International News

'Congress' to be held

The Indian Vegetarian Congress is inviting all those who believe in vegetarianism to the 30th World Vegetarian Congress which is organised under the auspices of the International Vegetarian Union by the Indian Vegetarian Congress, at MADRAS, India. The Congress, in the Centenary Year of the International Vegetarian Union (1893-1993) will be held from January 5-10, 1993 (both days inclusive) at MADRAS.

A hundred years in the cause of promotion of vegetarianism will be a historical event to be celebrated with enthusiasm, with the help and cooperation of all like-minded organizations and individuals of the world.

The congress is requesting that every organization or individual in each country, whether affiliated with the International Vegetarian Union or not, should participate by sending their delegates—speakers, scientists (Medical, Environmental-Agricultural), scholars and others. For more information, contact the Indian Vegetarian Congress, 17 Damodaran Street, Gopalapuram, Madras, India.

VOLUNTEERS

are still needed
for various JAINA
committees.

Call Today

(513) 777-1554

For details, see the *Jain Digest's* April 1992 issue, page 22.

French Bridle Animal Research

The French government has introduced measures seeking greater control over animal experimentation in public labs. Announced by Minister of Research Hubert Curien, the measures call for a ban on the use of animals not specifically raised for experimentation, improved training of technicians involved in animal experimentation, and the creation of a committee to define the acceptable ethical limits of experimentation and to carry out unannounced inspections of labs. (*R&D Magazine*, March 1992)

Vancouver represents JAINA

Mr. Anand Jain of the Jain Center of British Columbia, Vancouver, Canada represented Jainism at the FIRST WORLD INTER-FAITH EDUCATION ASSOCIATION (Canada) conference held in Victoria, B.C. between May 29 and May 31, 1992. The purpose of this conference is to enhance multi-culturalism in schools.

Police fire on Jain parade

According to press reports, a Jain procession on April 15, 1992 celebrating Mahavir Jayanti by the Jain community in Hyderabad (India) was subjected to unprovoked police violence leading to police firing. This incident created fear and anger within the Jain community throughout the world.

Members in both houses of India's parliament reacted sharply to this incident and demanded a judicial inquiry by a High Court or Supreme Court judge.

JAINA has sent a strong letter of protest to India's Home Minister, Mr. Shankar Rao Chavan. All mem-

1992 Jain celebrations calendar

Parshavanath Nirvana,
August 4
Paryushan Parva,
August 24 - 31
Samvatsari,
August 31
Dashlakshan Parva,
September 1 - 10
Dhoop Dashmi,
September 6
Anant Chaudash,
September 10
Kshamavani,
September 12
Deepawali Mahavir Nirvan,
October 25

bers of JAINA are urged to do the same.

News from the United Kingdom

by Nemu Chandaria, London, UK

Art exhibition held

An exhibition on Jainism was held at Brent Town Hall on March 11, 1992. Oshwal Centre had displayed Jain materials, artifacts and posters. Approximately 250 students from various schools in the Brent Council area had visited the exhibition.

Environment day marked

An environment day was celebrated at the Oshwal Centre on April 5, 1992. Nearly one thousand people of all ages attended. The highlight of the day was the key speeches by The High Commissioner of India Dr. L.M. Singhvi, Mr. Vinod Kapashi, Mrs. Kerry Brown, the executive director of the Sacred Literature Trust, and other environmentalists.

Pandit visits the U.K.

Mr. Dhirajbhai Pandit visited Britain from March 21 to April 24, 1992. A shibir was held at Oshwal Centre and some 80 people attended for nine days. Panditji explained about Navtatva, the Karma theory and other philosophical aspects of Jainism.

Mahavir Jayanti celebrated

The High Commissioner of India, Dr. L.M. Singhvi had invited prominent Jains at his residence on April 11, 1992 to celebrate Mahavir Jayanti.

Mahavir Jayanti was celebrated by various organization in the U.K. LBC radio had broadcasted the interviews of Dr. Paul Marret and Prof. Maradia. LBC had also interviewed Dr. L.M. Singhvi and the interview was broadcast on April 26, 1992. Sunrise Radio, the only Asian Radio, had broadcast a small story on the life of Lord Mahavir on April 15, 1992.

JSE stages Mahavir play

Jain Samaj Europe have successfully staged a play on the life of Lord Mahavir (Mahavir Darshan). It has a cast of 60. The story is recreated in the form of dance, song and slides.

Translations are complete

The draft translation of the Tatvarthasutra is now complete. Mr. John Moat, who has been appointed as a wordsmith, is going through the script. Professors P. Jaini and N. Tatia, who are to arrive in the U.K. in July, together with Mr. Moat will finalize the draft text.

Belgian temple building

Jains in Antwerp (Belgium) have purchased some land for the development of a temple and religious activities. Details to follow.

Education board created

Oshwal Centre has established a Jain Education Board. This board will look into the teaching of Jainism at a mainstream level, i.e., in British schools and colleges, to introduce Jain worship in school assem-

blies and hope to have examinations conducted in Jainism through G.C.S.E. Board. Oshwal Centre will also try to have Jainism introduced in the University of London as a part-time course.

Manuscripts listed

List of old Jain manuscripts preserved in India Office Library, which is a part of the British Museum, is now finalized.

Prayers recited

Jain, Hindu and Buddhist prayers will now be recited at war

memorial day functions. Oshwal Centre, through the office of the Indian High Commissioner H.E. Dr. L.M. Singhvi, has made a presentation to have the Jain faith included at the Commonwealth Day Celebrations in the U.K.

IOJ makes progress

Institute of Jainology is making good progress in various fields. Eighteen projects, encompassing different fields within the scope of Jain values, are in hand now and some 60 members from various Jain organiza-

Calendar of events

A great achievement for U.S. Jains

Dr. Dhiraj H. Shah of Grand Island, NY, Director of JAINA, President of Kutchi Gurjar Jain Society of North America and Chairperson of JAINA's World Community Service Committee, has been appointed as a Delegate representing 'BELIEVERS IN NON-VIOLENCE' at the National Democratic Convention to be held July 14-16, 1992 in New York City. Governor Jerry Brown personally recognized Dr. Shah for his contribution. JAINA wishes to congratulate Dhirajbhai.

July, 1992

5 - Shila Ropan ceremony, 10am, for the proposed temple of the Jain Society of Greater Detroit. All are welcome. Ceremony will be followed by Swami Vatsalya. For more information, see page 4 of this issue.

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

24 to 26 - Tulsa Jain Sangh will hold Shibir. Shree Jinchanderji will conduct the Shibir.

24 to August 21 - Shree Kiranbhi Parekh will visit the Jain Center of Northern California. Contact Hasmukh Shah at (408) 274-7864 for details.

August, 1992

2 - Vegetarian rally in Hyde Park, London. (See *From the Editor* for more information.)

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) 274-6218.

October, 1992

1 - Ahimsa Day Celebration. Contact Surendra Singhvi at (513) 885-7414 for details.

17 - Mahavir Nirvan at the Jain Center of Northern California. For more information call (408) 274-6218.

tions in the U.K. have joined to work for these projects. IOJ is also considering the Business-Environment award and guidelines will be released as to the eligibility and procedures.

Japanese at Ladnum

A large delegation from Japan recently visited Jain Vishwa Bharati, Ladnum, for taking initiation in Preksha Dhyana. Speaking at the inaugural function, Acharya Tulsiji expressed the hope that the disciples of Oaki will make the Jain Vishwa Bharati a part of Japanese culture. On this occasion a Japanese translation of Acharya's book "Bhagwan Mahavira" by Nagoa was presented to him.

JAINA Committee News

Project Hope— A job well-done

by Dr. Dhiraj Shah, Chairperson

The World Community Service is an arm of the Federation of JAINA, established to put Lord Mahavir's preaching into practice. It has thirty-four members from all the major metropolitan areas, committed to this cause.

'Project Hope' — This was the first project carried out by this committee. 'Project Hope' was started to help earthquake victims of Uttarkashi, U.P. and drought victims of Gujarat. So far, we have collected \$19,000, of which \$6,000 has already been remitted to India to provide 3,000 blankets to the earthquake victims of Uttarkashi, U.P. and \$12,500 to five panjarapoles (Gaushalas), saving the lives of 10,000 animals. Our work has been greatly appreciated and reported

in all the major newspapers of Gujarat and Bombay. Thanks to all of you for your help and generous contributions.

'Project Bahubali' — Our next project was the purchase of a Jeep which would be used for carrying out the day-to-day activities of Bahubali Vidyapeeth, Bahubali, near Kolhapur, Maharashtra. These activities include running Jain schools and providing education based upon Jain principles as well as taking care of medical needs of the surrounding villages. This entire project was financed by the generous contribution of Dr. Mahendra & Mrs. Asha Pandya of Staten Island, New York. Our sincere thanks to the Pandyas for their generosity. Dr. Pandya donated \$7,725 for this cause.

'Project MAP' (Medical Aid for the Poor) — Our next and last project for the year 1992 is a medical camp, organized by the Bidada Trust and sponsored by the Federation of JAINA. The camp will take place at Bidada-Kutch (Gujarat) December 23-28, 1992.

The Shree Bidada Sarvodaya Trust is a non-profit, tax exempt, charitable organization, registered with the Charitable Commissioner. It is committed to provide medical care to the poorest of the poor of India. It started its activities in 1975 at Bidada-Kutch by organizing an eye/dental camp and this will be their 19th camp. Patients are examined by expert doctors from North America and Bombay at various centers. Those who are in need of surgery are brought to Bidada, where hospital facilities are arranged for approximately 1,000 patients. Those patients requiring further investigation, extra care or major surgery are sent to Bombay where they are admitted to K.E.M., Nair, Bombay or Nana-vati Hospital and taken care of, at no expense to the patient.

Every year, two major medical camps are organized to provide medical and surgical services to those who need it most. The last medical camp was organized from January 9-21, 1992 and 13,890 patients were examined; 810 operations were performed at the site and 119 patients were sent to Bombay for major sur-

gery.

The work of the Bidada Sarvodaya Trust is recognized by the medical community throughout the world as a most effective, inspiring and impressive enterprise. It has been visited by medical personnel from throughout the world and hailed as a most remarkable facility providing such valuable service where it is needed most.

The next medical camp to be held December 23-28, 1992 is sponsored by the Federation of JAINA. Please join us in this noble cause by filling out the form (provided in this magazine) and sending your generous contribution. Also, if you want to join us, either as a physician or a volunteer, please let us know. Your contribution in the U.S.A. is tax deductible. Please remember Lord Mahavir, "A person who serves the sick, serves me."

(Editor's note: See next page for info.)

Youth Corner

Essay competition

The Jain Center of Greater Boston invites essays for the annual 1992 Essay Competition for children and youths ages 7 through 25 years old. The essays can be on any topic related to Jainism, including stories from Jain scriptures. The essays should be in English.

Please attach a separate sheet to the essay containing your name, age, grade and parents' name and address. Essays must be received by August 31, 1992 at the following address: Essay Competition, Jain Center of Greater Boston, 83 Fuller Brook Rd., Wellesley, MA 02181. Please call (617) 237-5997 if you have any questions. (continued on page 13)

World Community Service

Federation of JAINA

PROJECT MAP (Medical Aid for the Poor)

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Name (Please print)_____

Address _____

Phone No. _____

Mail your check, along with this form to:

Dhiraj H. Shah, M.D.
Chairman, World Community
Service of JAINA
135 Morningside Drive
Grand Island, NY 14072

Phone (716) 773-1314

Attention Jain Youths:

Here is a good opportunity of associating with the Jain Digest.

Jain Digest is enlarging its Youth Section. The youth section will deal with youth-related issues and will be edited by youths in cooperation with the Editor-in-Chief.

We need 4-5 dedicated youth editors. If you are interested in joining the Youth Editorial Team and are 14-30 years old, please contact or write to: Dr. Urmila Talsania, 5 Yellow Star Court, Woodridge, IL 60517, (708) 969-8845 or Punit Shah, 3337 Chamblee Tucker Rd. #8, Atlanta, GA 30341, (404) 455-7337.

Here is another opportunity to air your views. If you have any ideas, suggestions, articles and know of any activities that may be worthy of inclusion in the youth section, contact Punit Shah at the above address.

Pittsburgh youth launch magazine

Jain Youths of Pittsburgh (site of the next JAINA Convention) have started a new quarterly magazine called "The JAINA Times." It is a very impressive start. Please submit your suggestions, articles and comments to: Co-Editors Anish Shah (412-457-8029) and Sanjay Vora (412-325-4978) or c/o JAINA Youth Group of Pittsburgh, 967 Presque Isle Dr., Pittsburgh, PA 15239.

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Youth Activity Report of Jain Center of Central Ohio

by Jayesh Desai

Jain youngsters of Central Ohio are studying lessons of Samayik actively. The interactive and participatory way of instruction was enthusiastically received as evidenced by several questions asked by the students during the first three lessons. The lessons are very short (one can go through a lesson several times within five minutes). Parents can help motivate the youngsters to devote five minutes per day towards this worthy cause.

Newcomers are welcome and encouraged to join. With the invaluable help from our youth education volunteers, Nita, Charu and Urmish, the Center provides individual attention to every youngster who wants to learn Samayik. So you don't have to know everything that has been taught so far; just come with a desire to learn.

Some students have already recited the first three lessons. A \$5.00 gift certificate (sponsored by Varsha J. Desai) was awarded to each of them on May 17.

Education

Book Review

Life After Beef: Reflections of a Vegetarian

by Les Inglis

Published by Cabbage Palm Press,
Osprey, FL

A vegetarian may collect a wide shelf of cookbooks as he or she explores various ethnic and health

Donors (this issue)

Kantilal and Madhu Shah, Houston, TX

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Suresh and Dina Shah, West Hartford, CT

Shantilal and Hema Satra, Crete, IL

Our special thanks to Sunder and Sharda Jain of Skokie, Illinois for their generous contribution.

We have received to date in the first quarter a very meager amount of less than \$1,500. We seek your earnest support so as to fulfill our mission.

theory approaches to living without meat. Another big shelf is needed to hold the many useful books arguing for meatless eating for health, environment, and animal protection reasons. But only rarely have books devoted to the vegetarian experience been published. Life After Beef: Reflections of a Vegetarian is such a book.

Becoming a vegetarian, its problems and pleasures, while a highly personal experience, is one worthy of wider sharing. In Life After Beef, author Les Inglis shares his experiences as he and his wife made the switch from a traditional diet to a strict vegetarian diet overnight. They wrestled with label reading at the supermarket, searched for restaurants with something they could eat, learned more about ethnic foods, and became active with local animal and vegetarian groups. Obviously enjoying the

(continued on page 15)

7th Biennial JAINA Convention

July 2,3,4, 1993

Pittsburgh, PA

Youth Survey

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

TELEPHONE _____ JAIN CENTER _____

1) APPROXIMATELY, HOW MANY YOUTHS ARE IN YOUR COMMUNITY? _____

2) WHO WOULD YOU LIKE TO HEAR SPEAK AT THE CONFERENCE? (PROFESSORS, PRIESTS, ADULTS, YOUTH)

3) WHAT TYPES OF TOPICS WOULD YOU LIKE DISCUSSED AT PANEL DISCUSSIONS? (MARRIAGE, RELIGION, ETC.)

4) WHAT TYPES OF WORKSHOPS WOULD YOU LIKE TO ATTEND? (MEDITATIONS, YOGA, ETC.) _____

5) WHAT TYPES OF ESSAY TOPICS WOULD YOU LIKE TO HAVE? (BHAGWAN MAHAVIRA, OTHER ASPECTS OF JAINISM, ETC.) _____

6) WHAT TYPES OF COMPETITIONS WOULD YOU LIKE TO HAVE? (ESSAYS, SAYINGS, GAMES, LYRICS, SONGS, ETC.) _____

7) WHO WOULD YOU LIKE TO PARTICIPATE IN DEBATES? (ADULTS, YOUTH, ETC.) _____

8) WHAT TYPES OF GAMES WOULD YOU LIKE TO PLAY (JAIN JEOPARDY, TRIAVIA PURSUIT, ETC.) _____

9) ON A SEPARATE PIECE OF PAPER, PLEASE PROVIDE THE NAMES AND ADDRESSES OF ANY YOUTHS IN OTHER CITIES THAT WOULD ACTIVELY PARTICIPATE IN THE CONVENTION. ATTACH THAT PAPER TO THIS ONE.

10) WOULD YOU OR MEMBERS OF YOUR COMMUNITY BE WILLING TO PARTICIPATE IN THE CULTURAL PROGRAM? _____

11) HOW MANY PEOPLE DO YOU EXPECT TO ATTEND THE CONVENTION FROM YOUR COMMUNITY? _____

Please mail this survey by July 15, 1992 to:

Pranav Kothari
c/o JAINA Youth Group of Pittsburgh
2621 Beechwood
Pittsburgh, PA 15217

vegetarian lifestyle, Inglis has recorded the experience and shared his thoughts.

Starting with his non-vegetarian upbringing, only one generation removed from the American family farm, Inglis takes the reader back to a country kitchen in Missouri where his mother is learning to cook vegetarian food. Referring to his dad as "meat-eater extraordinaire," he invites you to peer in at a 1940s family backyard barbecue now seen in the memory of a vegetarian. An interesting comparison of the difficulties of giving up smoking with the relative ease of giving up animal based foods suggests an answer to the question, "Is meat-eating an addiction?"

Family longevity or the lack of it, their chronic diseases, cholesterol problems and a hereditary tendency toward heart disease are presented through the vegetarian eye with sincerity, feeling, and occasional humor.

Inglis touches on hunting, vivisection and intensive animal farming as he develops these subjects through personal reflections.

Inglis, who is also director of The Humane Society of the United States, the country's largest animal protection organization, could have waded in with a variety of facts and figures about animals, but with rare exception he avoids the didactic and chooses instead a clear display of his experiences and feelings.

Life After Beef fills a niche on the bookshelf of anyone practicing or considering a vegetarian lifestyle. It is one of the few books telling what that lifestyle is really like.

New Books from Asian Humanities Press

Asian Humanities Press, a division of Jain Publishing Co., has just published the book Life Force: The World of Jainism which retails for \$12 and will be supplied to JAINA at a 40 percent discount plus shipping of \$3 for the first book and fifty cents for each additional book in the same order. A quantity of at least ten copies must be purchased at a time to qualify for the discount. An Indian edition of Life Force will be released in October of this year.

A second book, entitled The World's Living Religions, is also planned to be published by the next JAINA convention in July 1993 at Pittsburgh. The World's Living Religions will contain substantial chapter on the history of Jainism.

Asian Humanities Press can be contacted at: P.O. Box 3523, Fremont, CA 94539, (510) 659-8272 or FAX (510) 659-0501.

JAINA Library has a toll-free number

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Kids invited for summer

Young Jains are invited to the JAINA library during this summer vacation, to work on developing new video educational programs. The persons must be interested in working on personal computer, graphics programs, and write ups. A deluxe IBM-PC will be made available with Animation, Deluxe Paintbrush, CorelDraw, Harvard Graphics, etc. programs, and a laser printer. Free lodging and boarding with TLC will be provided at Dr. Gada's residence. There is no time limit, you can work from one week, up to two months. Please call 800-99-JAINA, and discuss your plans in details.

Book Review

Jainism - The Life Force
by Michael Tobias

Published by Asian Humanities Press, Berkeley, CA (1991).

Reviewed by Yogendra Jain, Boston, MA

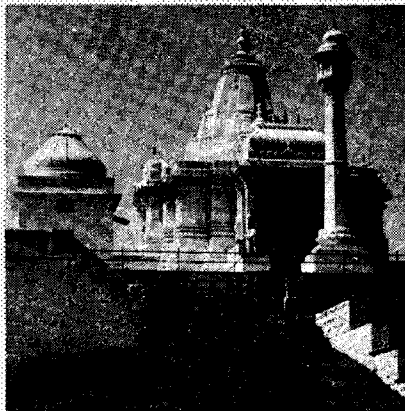
Michael Tobias offers a refreshing view point of Jainism and Jains in India. He has traveled extensively through India meeting Jain

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families and monks and has produced a documentary made for TV on Ahimsa.

After reading this book, I am overwhelmed by the Jainism's universal applicability. I have never read and given much thought about Jainism striving towards total and complete non-violence juxtaposed with the horror and brutality that had taken place in the past and continues till today. Tobias describes the rituals in which humans and animals were sacrificed, brutal wars which consumed most of human energy and life, and how billions of helpless animals die in hands of humans to satisfy their appetites and fancy. We can mitigate this type of wanton and reckless violence, Tobias argues, by understanding the Philosophy of Jainism. Jainism is the oldest Indian religion and has molded great thinkers like Buddha and Mahavira to practice non-violence in speech, mind, and action. He points out the Jain community as a living example where the practice of non-violence or Ahimsa is so well ingrained that "harming any living being intentionally is equivalent to committing a human murder."

He further describes his meetings with common Jains, business people, monks, and scholars, and describes his practice of Jainism as it consumes their profession and personal habits. Tobias writes " (Jains) absolute exercise in restraint and in being harmony (page 55) on Earth, I believe Jainism to be perhaps the most

subtle and important art form - a living art" and how "Jains have relentlessly undertaken to tame the wild dog (control of passions, ego, greed, etc.) in each of us."

Tobias calls Jains as "all consummate biologists" and what is dubbed as "green party environmentalism in late twentieth century, was prescribed three thousand years ago by the follows of Jina (Jains)"

There are frequent insightful comparison with Buddhism on meaning of Nirvana and some comparison of Hinduism in concept of soul, Karma, nature and treatment of animals.

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.

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 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
(continued on page 18)

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Paryushan&Daslakshan August 24—September 10, 1992

Narendra Sheth - San Diego, CA

In the end of August, or beginning of September, we will have our annual festival of Paryushan Parva, which will end with the ritual of Samvatsari Pratikraman. We do it every year, so this time I will explain why.

First of all, why this ritual? Or, why any ritual at all? And if so, what is its meaning? Ever since I was young, I have been wondering on these questions. Why do we just sit down in dark, in one place, for more than an hour, and just listen to a tape? For all that time, we do not talk, laugh or move. We feel numb in legs, the body wants to move, but we don't, just to keep our parents from getting angry at us. Why? Why? I did never like it.

Many a times I avoided it with various excuses. Naturally, when I came to America, for a first few years, I did not do it. Then, the question arises, why I am doing it now, when my parents are too far to watch me? Two reasons.

Well, the first reason is, Kshamapana, the phrase "Michchhami Dukkadam." It means, "Please forgive my sins, faults, mistakes and lapses." At the end of Pratikraman we say "Michchhami Dukkadam" to each other. I think that it is a very beautiful concept of asking for forgiveness, at least, once a year. I missed it very much for many years, and then finally I decided to do it. I was also surprised to find out that I was not alone, many of my other friends wanted to join me too. In other words, all of us felt that the ritual was, after all, worth the trouble. The other reason is, that we are usually very busy with our daily work. We hardly spare a few minutes every day for a prayer, such as Navkar Mantra. Then every now and then we read, listen to, or discuss some of the principles of the religion. But they are just some, not necessarily all the principles. So our thoughtful forefathers started this ritual of listing a full summary of the religion, once a year.

What is religion? Religion is the way of living our life. If we just hear it, and don't put it into practice, what good is it? So they said that the ritual should also be put into practice. Not for just one hour, or one day, but for eight to ten days. During those days, we try to follow the religion very carefully. We call it Paryushan Parva, the festival of religion. In Jain calendar, the end of the month of Sharavan and the beginning of the month of Bhadarvo are the most auspicious days. So these days are selected for Paryushan Parva. Some sects hold them for eight days, and some for ten. But they all end it with the same Samvatsari Pratikraman, and Kshamapana. But there is some contradiction, you will say. Following religion is no fun, it is very much against any fun, and how do we call it a "festival"? Under the guns of "Don't eat this, don't drink that, don't talk like that," and so on, how can you enjoy it? Is that the definition of a festival? But I will tell you, that I do feel very excited for those eight days. Just the way we feel excited about Diwali

and Christmas, I feel for Paryushan also. I have good reasons for that also.

It is our experience, that telling a lie gives us a crummy feeling in the stomach. And it is true for many other things too. We wish that we never had to tell a lie, never had to get angry, or never had to do so many other sins. Does anyone "ENJOY" getting angry? So, I wish that I could give a firm order to myself, that no matter what happens, I will never get angry. Well, a lifetime order like this is difficult to carry out, at least right now, but I know that I can easily carry it out if it is only for a short time. And, if, after that time, the reason for my anger is gone by itself, as it does many times, I am glad about it! I "ENJOY" the fact that I did not get angry! The Paryushan Parva affords me an opportunity to observe these vows for a straight period of eight or ten days. If lucky, I may learn how to avoid getting angry, and form a habit of not getting angry, and it may become my lifetime vow! It has happened to many people.

Isn't it good to have avoided, for eight or ten-straight days, any crummy feeling? In those days I may have fasted, lived a simple life, not gone to any parties, and still I would have felt good, that I followed the right path that Mahavir Bhagwan has shown me. It becomes my true life experience, that happiness is not in outside things, but it is in inside, available only with voluntary self-controls. After all, I have spent a whole year trying to do things for other people, why shouldn't I spend eight days for my own self? My own soul?

If you have done something wrong, even if you are not caught, don't you feel guilty about it? And don't you feel better when you confess and be forgiven? Then you do feel again clean and light hearted. And that exactly is the objective of Kshamapana. Kshamapana means forgiving others, and seeking forgiveness from them. It is mutual, two way traffic, not just one way. After the Pratikraman, we write letters to our friends and relatives, seeking their forgiveness. Just like Christmas cards and Diwali cards, in India, we also send Kshamapana cards.

During these holy days we spare a lot more time to read and discuss religious philosophies. We read life stories of Mahavir and other Tirthankars and other great souls. We hold daily lectures in larger cities. In small cities, we hold Svadhyay, what means self-reading and thinking, and meditating. In Diwali and Christmas we clean the house, and during the days of Paryushan, we clean our soul. So, even though there is no spectacular lightening shows or fireworks or gifts giving, the Paryushan Parva has its own charm, excitement, and celebration. In India, there would be huge processions and decorations also around temples. Because for the Jains, Paryushan Parva is the KING of all the festivals.

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

AF22: Jain parents invite correspondence for their U.S. born gentle and intelligent 21 year old daughter, fair, 5'3", graduating in MIS from Virginia Tech in May 1992, Prabhat Jain, 5292 Peregrine Crest, Roanoke, VA 24014. Phone (703) 989-5059.

FO80: Vegetarian second year resident (will finish June 1993) doctor girl from Hindi-speaking family of MO, 5'3", 105 lbs., born September 1966, invites responses from professionals.

F183: Gujarati vegetarian lawyer girl from New York, 5'0", 94 lbs., born June 1966, seeks responses from suitable professionals.

F184: Gujarati vegetarian girl from New York, 5'4", 110 lbs., born May 1968, will complete law school in May 1993, seeks responses from profession-

als.

F185: Gujarati vegetarian girl from New Jersey, 5'0", 95 lbs., born July 1970, B.S. Accounting, pursuing CPA, seeks responses from suitable professionals.

F186: Gujarati vegetarian girl from London, 5'4", 122 lbs., born December 1965, Ph.D. (Molecular Biology of Cancer), seeks responses from suitable professionals.

F188: Parents of Oswal Jain, Hindi vegetarian, U.S.-born, Atlanta, GA resident, second year medical student, 24 years old, 5'7", 120 lbs., invite inquiries from medical student/doctor or professionals. Call (404) 992-0105.

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

Status family of attractive Jain professional, U.S. immigrant, 5'3", 29 years old, vegetarian, outgoing, with Indian values, seek compatible professional. Please respond with photo to P.O. Box 1008, New York, NY 10009, or call (212) 473-2523.

MALES

AM43: Gujarati Jain parents of handsome, fair U.S. citizen, 5'11", 165 lbs., born November 1969, vegetarian, non-smoker/drinker, invite responses from guardians of suitable girls. Send returnable photo and biodata to: Natvarlal D. Sheth, 1436 North Kildare Avenue, Chicago, IL 60651. Phone (312) 489-3813.

MO81: Hindi-speaking vegetarian Jain doctor from MO, 5'0", 110 lbs., born March 1965, doing residency (will finish June 1994), invites responses

from professional girls.

M180: Gujarati Jain vegetarian boy from California, 5'7", 145 lbs., born May 1964, B.S. (Chemistry), Pharmacy Tech, CA, seeks responses from resident graduate girls.

M181: Gujarati Jain boy from UK, 5'4", 120 lbs., born April 1961, B.A. (Business Administration), on assignment in U.S., seeks responses from suitable girls.

M182: Gujarati Jain boy from New Jersey, 5'10", 140 lbs., born November 1967, M.S. (Electrical Engineering), F-1 visa, seeks responses from suitable resident girls.

M187: Gujarati vegetarian boy from IL, 5'8", 140 lbs., born December 1964, B.S. (Management), seeks responses from suitable girls.

Parents invite responses for their well-settled son, U.S. citizen, B.S. Electrical Engineering, M.B.A., 25 years old, 5'11", fair. Contact Dr. Dugar at (301) 916-5145.

Notes from F.J. Dalal

1. Married/Engaged, etc.:

MO73, M120, and M154.

2. A large number of candidates/parents are looking for doctors as partners for their sons/daughters. However, in real life, you see more than 9 out of 10 who are non-medical graduates. It is advisable to be realistic in aspirations to avoid unnecessary disappointment, frustration, and unhappiness at a later date.

3. A large number of U.S.-born/raised candidates are looking for similarly brought up matches only, ignoring many other favorable factors. In reality, some candidates end up marrying relatively recent arrivals or candidates from India. Isn't it advisable to keep an open mind?

4. Candidates/Parents forget to inform MIS about change of address and when the candidates are married. Is it too much to expect a courtesy phone call?

Letters

A suggestion

Editor:

After years of interest in religion as a Lutheran Unitarian and extensive reading on Buddhism, at age 64, I saw the TV presentation on Ahisma narrated by Lindsey Wagner.

This was my first awareness of the Jains and it inspired me to read as much as I could regarding Jainism.

I discovered the Jain Society of Northern California and joined as a member, to formally identify with Jainism.

I would like to suggest that there be a special section in the Jain Digest for news, instruction, question and answer, a glossary in English, and perhaps a special book or pamphlets for non-Indian aspiring Jains. To somehow make it easier for others to learn, identify with as much about Jainism as may be possible or practicable.

I would also like to share with you and your readers, if appropriate, a word that I think fits Jainism. The word is "amitor". There is no word in

English for a person or animal that leads a non-predatory life. Apparently there has never been the need for such a generic word, or a word to describe a good person. I believe Jains are Amitors.

There are no Jains that I know in Albuquerque [New Mexico], and as a solo Jain I always look forward to receiving the Jain Digest and the study circular which has been most helpful to an English-speaking novice Jain.

Tom Hufford

Albuquerque, NM

(Editor's note: An 'amitor', as defined by Mr. Hufford, means, "A creature that does not use violent physical, extreme or coercive emotional, or exploitative economic force on those of its own species or on other animals for its existence or pleasure. A practitioner of non-arrogance of power--for self defense only." As a human, an amitor is, "...Aspiring and/or dedicated to the principles of reverence for life, non-violence, and freedom from exploitation," or an herbivoric animal. Please send your questions, if any. We will seek answers and publish them.)

Thank you

Editor:

Thank you very much for your letter and magazine, "Jain Di-

Jain youth camp

organized by
**THE JAIN SOCIETY
OF ST. LOUIS**

to be held

JULY 30-AUGUST 2, 1992

Please contact Satish Nayak
if you wish to participate.

phone: (314)394-3195

gest". It's interesting and nicely edited.

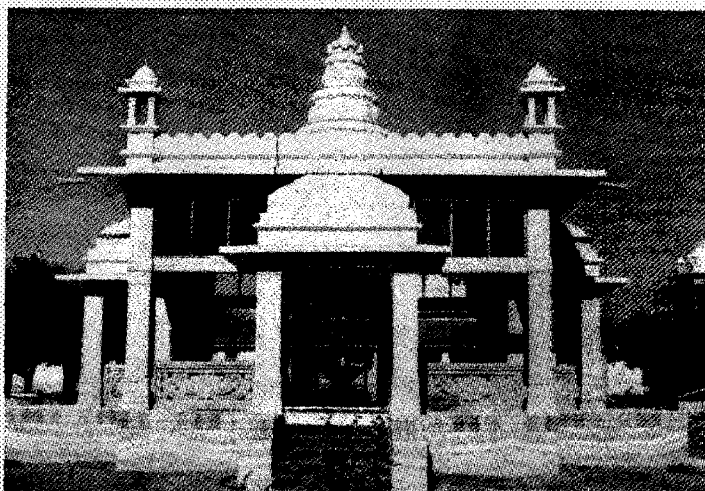
I will study about your culture and everyday way of life. It's a pity I found out vegetarianism so late. Life is much easier with vegetarianism. [We] ...should teach... students about the benefits of this simple and valuable way of life.

I have a 19 year old son, Andrew. Now he doesn't like vegetarianism but I think that it just needs time.

...I'm very happy to have the "Jain Digest" I wish continued success to your great service.

H. Pajkowska
Poland

*This Space has been
generously donated by
Dallas -Fortworth
Jains. JAINA is grate-
ful for this gesture.*



Vantage Point

Editor:

Jai Jinendra.

Our congratulations to Mr. Sulekh C. Jain on his thought-provoking article captioned "Are We Jains Yet?". This writer has indeed opened our eyes and gives a lot of food for thought which is very much needed for the benefit of our community.

This type of article should be published more in this digest as this will be very knowledgeable for the young readers.

Harilal N. Doshi
Singapore

To youths

Editor:

The Jain youths and students of Pittsburgh are honored and excited that our city has been given the opportunity to host the 1993 Biennial JAINA Convention. The theme of this convention is "Jainism: Past Present and Future." This will be an excellent time to regain some of our heritage. This will be an occasion where you will be able to meet other Jains, not only from around the country but from around the world. The three day convention will be a cultural, educational, and social experience of a lifetime. Come and join us. Let us show what we can do.

Sanjay Vora
Youth Coordinator,
Jain Youth Group of Pittsburgh
687 Presque Isle Drive
Pittsburgh, PA 15239

He, who has subdued his passions and desires, who has realised the secret of the Universe in entirety;

Who has discoursed upon the teachings of Right Path of Liberation for the benefit of all in a quite unselfish manner;

Who is variously termed Buddha, Mahavira, Jina, Hari, Hara, Brahma and Self;

In Him, imbued with deep devotion, may this mind (of mine) eternally dwell!

The next step to greater AHIMSA

by Narendra Sheth, San Diego, CA and Saurabh Dalal, Lanham, MD

We Jains strive to live with minimum violence towards other living beings. We are, after all, good vegetarians as well as kind-hearted and generous people. What more could we possibly do? We could try to better understand how our actions directly or indirectly hurt other creatures.

A silkworm, at a certain stage in its life, goes through a metamorphosis where it turns into a butterfly-like moth. In preparation for this process, it spends a week spinning a protective cocoon in which it will reside for two to three weeks enabling this transformation. Although the cocoon is basically the silkworm's dry and hardened saliva, it is also a continuous, fine, silky thread which can be hundreds of feet in length. If the silk moth emerges from the cocoon, the thread breaks into many small, commercially worthless pieces. Therefore, the manufacture of silk requires the killing of the insect inside the cocoons by either placement in boiling water or drying in ovens. About 2500 silkworms are required to yield a single pound of raw silk. This amounts to many hundreds of silkworms for an im"pure" silk tie and several thousand for an im"pure" silk saree. Can we instead "beautify" our bodies with rayon, nylon, milkweed seed pod and silk tree fibers? Please think about this especially during Paryusan.

Down, wool and cashmere also involve tremendous cruelty. Down is the soft, fine, plucked feathers of ducks and geese which is used as a filling for winter coats, pillows and bed comforters. The birds are painfully de-feathered four to five times in their lives. Sheep would normally grow enough wool to insulate themselves from extreme temperatures. Through scientific breeding, sheep now produce more wool which can adversely affect them. The shearing or wool-cutting process is rough and bleeding often results, a truly traumatic experience for the sheep. Cashmere is the soft hair which comes from the underbelly of goats. A very similar story is found behind its use. Many horrible procedures are performed on these animals to maximize their profitability while kept on "farms". When the animals become older and their flesh becomes more economically valuable than their feathers or hair, they are coldly and routinely sent to the slaughterhouse. Plant and synthetic fibers can be more durable, less expensive and obviously more free of cruelty. Please check labels carefully to ensure that a humane alternative like Thinsulate, cotton or acrylic is being chosen.

Leather is the chief by-product of the meat industry and its use directly and significantly contributes to the profits of that industry. Shoes, belts, bags, jackets, seats/furniture, sporting goods, etc. which use leather, all contribute to keeping the slaughterhouses running - a business activity which we all are so morally against. Many animals like cows, horses, sheep, goats and pigs are killed for their flesh and hides as well as "exotic" and sometimes endangered animals like kangaroos, alligators, snakes, buffaloes and ostriches. Canvas, rubber, cotton, and synthetics like plastic and vinyl are all durable and usually less expensive alternatives. They can be "better than leather" and do not require mass slaughter or savage hunting. Although synthetics at present are environmentally unfriendly, the leather industry quietly causes severe environmental problems as well and the products are far from biodegradable. The same story is true for fur and, fortunately, fur is not popular with Jains. Please, let us consider not involving ourselves in the exploitation of animals and perhaps resolve to limiting our overall purchases.

Can a truly compassionate Jain delight in silk, down, wool, cashmere, leather, fur, and the like? Many people have changed their attitudes toward a harmonious, more "naturally" positive and responsible view on other forms of life. For those that do not support these industries, please strengthen your resolve, set an example and spread the word because we can move mountains; for those that still do purchase and use these items, make a vow today to not participate in these injustices any longer. As the demand for these items declines, these industries will rightfully die away instead of the wonderful creatures who have for so long. For this to ever be possible, you and I must take this next step to greater AHIMSA.

Mahavir Jayanti Celebrations

- The Jain Center of Cincinnati-Dayton, Dayton, Ohio, held their celebration program on May 3, 1992 at Ankur Hall in Cincinnati. An informative talk was given by Mr. Jayantibhai Shah from Piqua, Ohio. The program included bhajans and committee elections.
- The Hindu Temple Society of North America, Monroeville, PA, celebrated Mahavir Jayanti on April 12, 1992. The program consisted of Snatra Puja, a cultural program of bhajans, skits and talks by children, youth and adults.
- April 18, 1992 marked the Mahavir Jayanti celebration by the Jain Center of Northern California, San Jose, CA. A lecture by Bhadraben Shah was presented along with puja, stavans and songs.
- The Jain Community in Buffalo, Williamsville, NY, celebrated Lord Mahavir's birthday on April 26, 1992 at the Hindu Cultural Center. Shree Arhant Jain of Oakville, Ontario, Canada conducted the puja.
- A local Edmonton, Alberta, Canada, newspaper reported the Jain Hindu Cultural Centre's Mahavir Jayanti celebration this year. Over two-hundred people attended the celebration.
- The Jain Society of North Texas, Richardson, TX, held its Mahavir Jayanti on April 19, 1992. The event was sponsored by Vijay and Rashmi Jain from Singapore.
- April 12, 1992 marked the Mahavir Jayanti celebration of the Jain Society of the Capital District, Albany, NY. Program included Sangh Swami Vatsalya, youth debates and speeches.
- Michael Tobias, Ph.D, a former professor of ecology and the humanities at Dartmouth College was the speaker for the Jain Center of Southern California, Buena Park, CA, at this year's Mahavir Jayanti celebration. Tobias, who has written fifteen books and produced over 60 movies for television, is best known in the Jain community for the PBS film "AHIMSA: Non-Violence." His book, Deep Ecology, started a new ethical environmental movement in the U.S. and his ten hour movie series, "Voice of the Planet," was filmed at six-hundred locations on every continent. Dr. Tobias is a strict vegetarian and a disciple of Jainism. He is currently developing a dramatic film on the life of Lord Mahavir.
- The Boston Jain Center celebrated Mahavira Jayanti on April 19, 1992. The guest speaker was Dr. John Cort, lecturer in the studies of religion at Harvard University. Dr. Cort teaches and does research in Jain Tradition.
- The Jain Center of America, Elmhurst, NY, celebrated Lord Mahavir's birthday on May 3, 1992. Snatra puja, a cultural program and Swamivatsalya-dinner was held at the temple.
- Jain Society of Houston, Houston, TX, held its Mahavir Jayanti program on April 19, 1992. Elections for the Executive Committee and Board of Trustees were also held.
- April 19, 1992 also marked the Mahavira Jayanti celebration for the Jain Society of Greater Cleveland. A pot luck dinner was served and children were encouraged to make pictures and paintings of Jainism related subjects for display.
- The Jain Center of Greater St. Louis held its Mahavir Jayanti celebration on April 26, 1992 under the spiritual guidance of Gurudev Shree Chitrabhanu.
- Tulsa Jain Sangh, Tulsa, Oklahoma, visited and joined North Texas Jain Sangh to celebrate Mahavir Jayanti on April 19, 1992.
- On April 19, 1992, members of the Vishwa Hindu Parishad, British Columbia, and Jains of Vancouver celebrated the birth of Lord Mahavir. Guest speakers consisted of Dr. S.N. Banerjee and Mr. Gyan Nath Aggarwal. Master of ceremonies was Mr. Anand Jain. Two young people, Mr. Amit Arya and Miss Tejal Shah, gave impressive discourses.
- The Jain Society of San Diego, San Diego, CA celebrated Mahavir Jayanti on April 19, 1992 with Navkar Mantra Jap, Aarti and Mangal Divo, and other Stavans. Mr. Narendra Sheth presented a slide presentation with detail commentary on the life of Bhagwan Mahavir, from his pre-birth to Nirvana. The presentation was excellent and educational. There were many interesting questions raised by children as well as adults. It brought many principles of Jainism to their attention and reality. Children were given pictures of Bhagwan Mahavir for coloring and to bring back to the next month's meeting. Dr. Anudeep Jain from Cincinnati, OH, was an invited guest. Mrs. Kokila Doshi lead the group in singing a few Stutis on Bhagwan Mahavir. The program ended with an excellent potluck dinner prepared by all the ladies.
- The use of the harmonium, electronic keyboard and tabla by some of the members of the Jain Society of Rochester, Rochester, New York, made for a pleasant celebration of Mahavir Jayanti. A musical recital played by young girls was designed to explain, in English, the meaning of water, sandalwood, rice, flower, fruits, etc. used in Jain rituals. Ushaben Sheth and Ila Vora were instrumental in organizing and directing.
- About 200 people attended Mahavir Jayanti at the Jain Study Center of North Carolina, Garner, North Carolina on April 19, 1992. The Snatra Pooja was organized by Ramesh Fofaria. A cultural program followed which consisted of a prayer followed by a welcome dance and a solo song. The last item was a drama - "Shalibhadra."

World Vegetarian Day to be held October 1, 1992

by Narendra Sheth, San Diego, CA

It started some thirty years ago, that October 1 was designated as a "WORLD VEGETARIAN DAY." This year also, all over the world, October 1 will be celebrated as a MEAT OUT DAY. Many people will not eat meat, poultry, fish, or eggs on this day. In United States alone, there are 10 million vegetarians. Recently I read a bumper sticker, "VEGETARIANS ARE SPROUTING UP ALL OVER." There are many reasons why people have turned to vegetarianism. Most of these reasons are related to Environment, Health, Humanity, Proteins, Resources, Tasty-Convenient Meals, and World Hunger.

ENVIRONMENT - The production of meat is a major contributor to the rapid destruction of tropical rain forests, soil depletion and erosion, extensive pesticide use, and air and water pollution.

HEALTH - Flesh-centered diets have been linked to heart attacks, strokes, various types of cancers and other diseases because of mold inhibiting chemicals, antibiotics and hormones associated with meat. The Merck Manual, the most widely used medical text in the world, concurs that populations with high rates of colorectal cancer consume diets containing less fiber and more animal protein fats. The Surgeon General of America also recommends to the Americans to eat such foods as vegetables, fruits and whole grains in place of meat and other foods that are high in cholesterol and saturated fat. The report further states that cholesterol

is found in foods of animal origin, such as eggs, meat, poultry, fish.

HUMANITY - Over 5 billion farm animals suffer in confined spaces. They are denied fresh air, exercise or any emotional stimulation, and then finally they are killed for their flesh.

PROTEINS - American Dietician's Association affirms that a vegetarian diet meets all the nutritional needs, and that most of mankind for much of human history has subsisted on near vegetarian diets. Only the meat industry glorifies meat for its proteins.

RESOURCES - A meat-based diet requires 20 times more land and 10 times more water and energy than a vegetarian diet. Non-vegetarian diets also require vast amounts of chemical fertilizers, pesticides, and other resources. Vegetarianism is a step toward conserving these resources.

TASTY, CONVENIENT MEALS - There are many delicious and simple vegetarian dishes that do not involve extensive preparations.

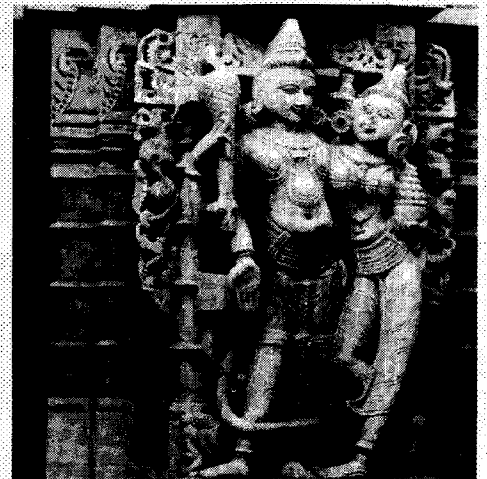
WORLD HUNGER - Over 80% of the grain grown in the United States is fed to animals destined for slaughter, while 20 million people die annually due to hunger and its effects. United States is also the world's largest importer of beef and fish, and some of these imports are made from countries where people are starving.

On the other hand, there are no specific reasons to eat meat.

This page is sponsored by

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Are you a real vegetarian?

Compiled by Mulchand J. Momaya, Hollis, NY
(Editor's note: The following is a response letter from KRAFT USA to an inquiry made by Mr. C. Mehta and given to the Jain Digest through the courtesy of Mr. Mulchand J. Momaya. Call Kraft: 1-800-323-0768 for additional information.)

December 4, 1991

Dear Mr. Mehta,

Thank you for asking if there are any animal derivatives in KRAFT Cheese. Our comments here apply only to products produced in the United States.

Many cheese products in this country contain a coagulating enzyme derived from beef (rennet). The process of converting fluid milk into cheese is dependent on coagulating the milk through the use of this enzyme preparation. It is also essential in the development of the characteristics normally associated with these cheeses. Although KRAFT does use calf rennet in most of its retail cheese products, we no longer use any type of enzyme derived from pork. In fact, the practice of blending calf rennet with pepsin, a pork derivative, is almost non-existent in the cheese making industry of today.

A more recent development in this area has been the use of enzymes developed from the growth of pure cultures of certain molds. These are termed microbial rennets. They are commonly used for the production of certain types of cheese and contain no animal derivatives. KRAFT domestic Swiss cheese (any KRAFT Swiss not labeled "Imported" from a foreign country) is made with microbial rennet. This applies to our process Swiss cheese as well as our natural Swiss.

Soft cheeses utilize another method of coagulating milk by the growth of pure cultures of bacteria in the milk and the development of lactic acid. These cheeses have distinctly different characteristics from those produced using the coagulating enzymes. Our cream cheese products under the PHILADELPHIA BRAND name and our KRAFT brand neufchatel cheeses fall into this category. These cheeses do not contain any type of animal derivatives.

Thank you again for allowing us to provide you with this information. Please feel free to contact us again if you have any further questions.

Sincerely,

Veda S. Panger/jj
Consumer Representative

Jain Theory of Karma

(Editor's note: This is Part One of an article concerning the scriptural view of karma. Part Two will appear in a future issue of the Jain Digest.)

Based on Acharya Chandarshi Mahattar's PANCH SANGRAH, and compiled by Dr. Duli Chand Jain, NY.

While talking about the Jain theory of karma, people commonly make statements such as:

Everything is in the hands of God.

Jain theory of karma implies 'as you sow, so you reap'.

One has to inevitably experience the fruits of karma. Whatever has to happen will happen.

Building temples and installing images of 'gods', observing total and partial fasts, organizing worships and celebrations, indulging in charities and visiting places of pilgrimage cause 'destruction' of karma.

Those who are rich and influential had done good deeds such as prayers, worships, donations and religious observances in the past or in their past lives.

We should make good 'investment' in our present lives so as to establish beneficial 'credit' for the future.

The first statement obviously does not conform to the principles of Jainism. The remaining statements are only partially true. It is worthwhile to elucidate them in the light of Jain scriptures.

The Sanskrit word 'karma' literally means actions or deeds. Gita, one of the most sacred books of India, says: KARMANYEVAADHIKARASTE MA PHALESU KADAACHAN MA KARMAPHAL-HETURBHUR MA TE SANGOSTVAKARMANI:2-47:

"Action (effort) alone is thy province, never the fruits thereof; let not thy motive be the fruits of action, nor shouldst thou desire to avoid action."

This statement agrees, for the most part, with the Jain theory of karma, though, in Jainism, karmas do not mean actions or deeds but they constitute the particles of matter which are associated with worldly souls. Further, according to Jainism, the fruition of karma can be modified or changed as explained below.

What is karma?

Worldly souls, on account of attachment and aversion (RAAG and DWESH), continuously undergo pulsations. Because of these pulsations, the soul attracts ultra fine particles of matter which become associated with the soul. These particles are defined as karma. Karma might lead to feelings of happiness or unhappiness in the worldly souls. Abstract karmas (BHAAV KARMA) include attachment and aversion; passions of anger, pride, deceit and greed; and, combined activities of body, speech and mind (YOGA). These cause the influx and bonding of material karmas (DRAVYA KARMA). In detail, irrationalism

(MITHYAATVA), non-restraint (AVIRATI), carelessness (PRAMAAD), passions (KASHAAYA) and activities of body, speech and mind (YOGA) are responsible for karmic bonding. These constitute abstract (BHAAV) karmas. It should be remarked that karmas influence our thoughts and feelings. They have little to do with the materials such as wealth and means of comfort of an individual.

Good thoughts and feelings such as compassion, brotherhood and non-attachment cause the influx of meritorious (PUNYA) karmas while thoughts and feelings of anger, pride, ego, desire for name and fame, greed and deceit cause the influx of demeritorious (PAAP) karmas. We should bear in mind that, in the ultimate analysis, all karmas are undesirable.

There are four aspects of karma which are associated with a worldly soul: Nature or type (PRAKRITI that is knowledge-obscuring, perception-obscuring, feeling-producing, deluding, life-span determining, physique-determining, status-determining and obstructing), quantity of karma particles (PRADESH), duration for which the karma particles will remain associated with the soul (STHITI) and intensity of fruition (ANUBHAAG). The nature and intensity of physical and mental activities (thoughts and feelings) of a living being determine (establish) the type and quantity of karma particles which become associated with the worldly soul. The intensity of passions determines the duration of association of the karmas and the severity (gravity) of fruition (consequences) of karmas. In general, a group of karma particles remain quiescent (dormant) for a certain time interval, then they become operative, and influence the thoughts and feelings of the worldly being. Finally the karma particles are shed by the soul.

Some questions covered by the Jain theory of karma

The Jain theory of karma is quite elaborate and sophisticated. It provides answers to the following important questions among others:

In view of the Jain theory of karma, is everything predestined? Or:

a. Can the moment of fruition of karma be altered? If yes, then what kind of thoughts and feelings are necessary for the purpose?

b. Can one type of karma be converted into another kind? Can demeritorious karma be transformed into meritorious karma and vice versa?

c. Can the severity of fruition of karma be reduced or increased?

d. Can the fruition of a powerful karma be prevented? If yes, how?

Transformations of karma

In PANCH SANGRAH, Acharya Chandarshi Mahattar has provided answers to the above questions and has presented a detailed and elaborate account of the transformations of karma. Other Jain scriptures contain almost identical concepts. Such details are beyond the scope of our discussion.

A brief description of some transformations of

karma is presented below.

Operation (UDAYA): The state of karma during fruition (producing feelings of happiness and unhappiness) is called operation. At the end of the state of operation, the karma particles are shed by the soul.

Premature Operation (UDEERANA): When certain group of karmas are made to become operative before their predetermined time, it is called premature operation. Just as fruits can be ripened before time by careful processing, similarly, through proper thoughts and effort, the consequences of karma particles can be endured prematurely.

Generally, when a given type of karma is operative, similar type of karma particles (which, at the time of bonding, were established to be operative in the future) can be made to become operative prematurely.

Augmentation (UDVARTANA or UTKARSHAN): The duration and intensity of fruition of karma particles are determined by the intensity of passions at the time of bonding. Subsequently, the increase in duration and intensity that may occur because of thoughts and endeavor is called augmentation.

Diminution (APVARTANA or APKARSHAN): This is opposite of augmentation. The decrease in duration and intensity of karma particles that may occur because of thoughts and endeavor is called diminution.

Mutation (SANKRAMAN): The conversion of one type of karma particles into another type of karma is called mutation of karma.

Mutation takes place between the subtypes of a given type of karma. Mutation does not occur between karma particles of different types. There are certain exceptions to the mutation of karma particles belonging to the same type. For example, no mutation occurs between the four subtypes of life-span-determining karma. Further, perception deluding karma can not be converted into conduct-deluding karma and vice versa.

Subsidence (UPSHAMAN): The state of karma in which operation or premature operation of karma does not occur is called subsidence. In such a state, augmentation, diminution and mutation are possible. As soon as the duration of subsidence of a particular group of karma particles is over, those karma particles become operative and are shed upon fruition.

Prevention (NIDHATTI): This is the state of karma particles in which premature operation and mutation are not possible. However, augmentation and diminution do occur in the state of prevention.

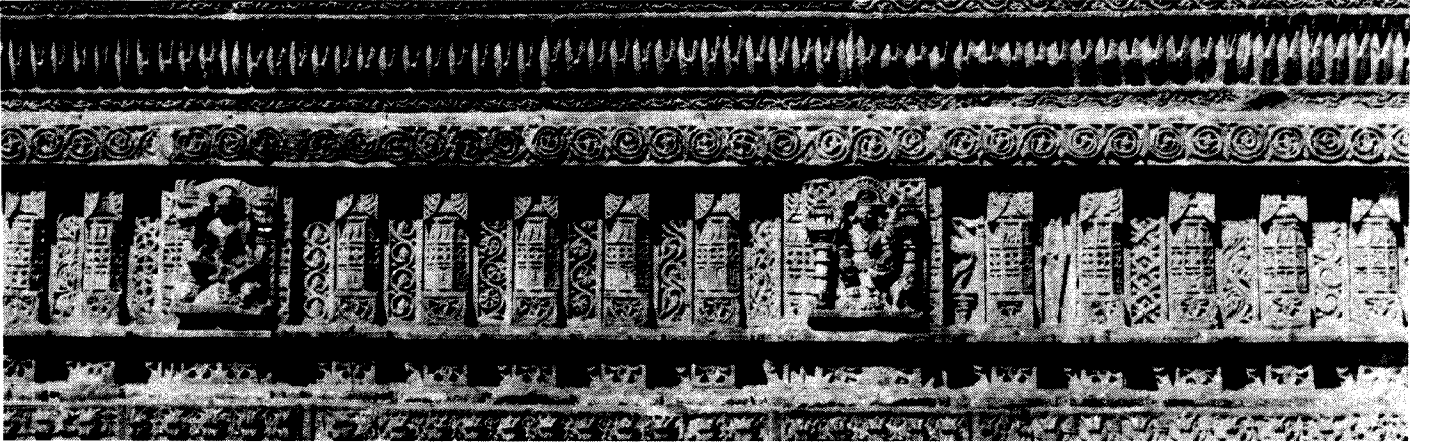
Invariance (NIKAACHANA): This is the state of karma particles in which premature operation, mutation, augmentation and diminution do not take place. In this state, the fruition of karma particles can not be modified. The fruition of such karmas can not be altered. Its consequences are the same as were established at the time of bonding. A few subtypes of karmas fall into this category without exception.

(To be continued.)

With best compliments to JAINA

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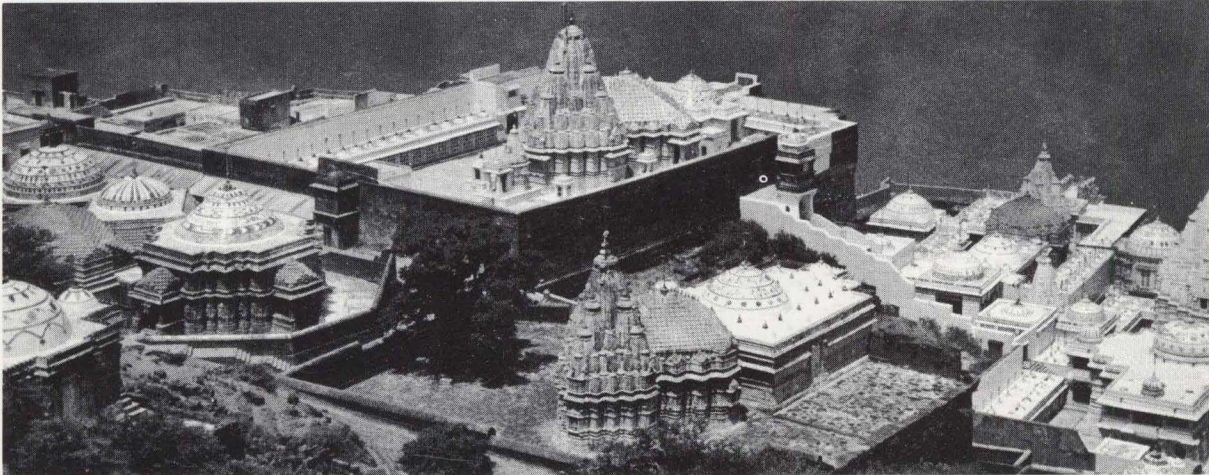


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