

The Magazine of the Federation of Jain Associations in North America

JAIN DIGEST

SUMMER 2000

VOLUME 16, NO. 2

Jain Society of Northern California
Pratishtha Mahotsav
August 4 - 7, 2000



Artistic Rendering of the Temple

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DEHVILAY 1901-2000

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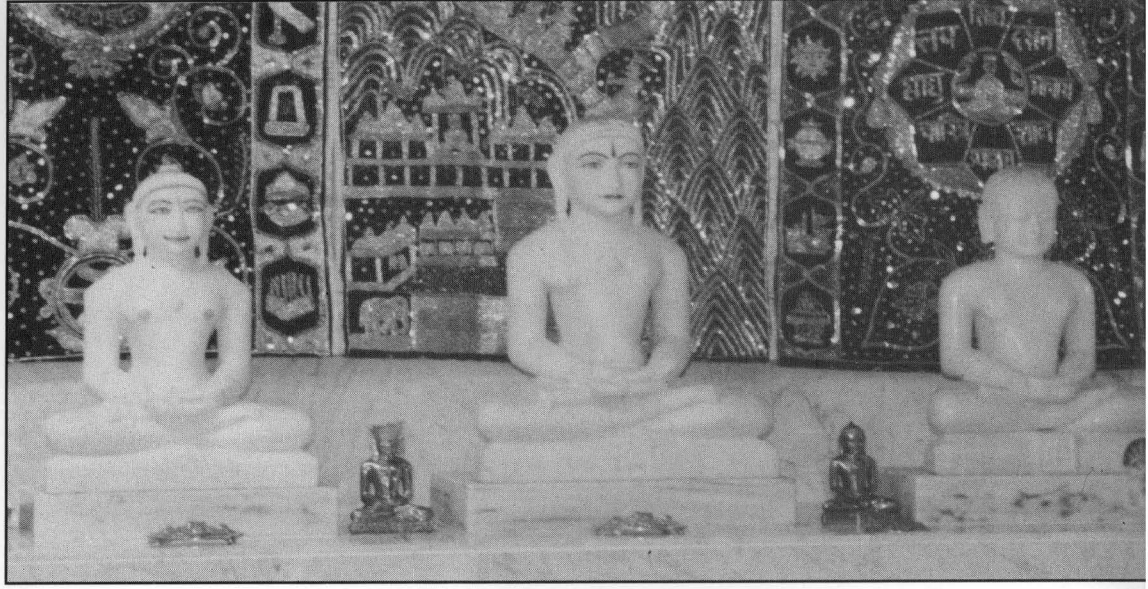
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JAIN TEMPLE, WASHINGTON, DC



JAI JINENDRA

अहो! अहो! श्री सद्गुरु, करुणासिंधु अपार
आ पामर पर प्रभु कर्यो, अहो! अहो! उपकार (१२४)

Thanks! the Holy True Teacher!
Unfathomable ocean of compassion;
I'm highly obliged; Oh! good Teacher,
The Pupil poor has no expression. (124)

शुं प्रभुचरणकने धरुं? आत्माथी सह हीन;
ते तो प्रभुअे आपियो, वर्तु चरणाधिन (१२५)

What should I offer to you, Lord?
In soul-comparison all is trifle;
The soul is gifted by the Lord,
I wish to act to your oracle. (125)

- Shri Atmasiddhi Shastra, Srimad Rajchandra -

We dedicate ourselves to ceaseless efforts of
Acharya Sushil Kumarji and Gurudev Chitrabhanuji,
in spreading the principles of Jainism
among all the Jains settled in North America.

We congratulate the Executive Committee for their devoted service to JAINA.

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Send your address corrections to:

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PRESIDENT'S MESSAGE

Dear Sahdharmic Brothers and Sisters:

Jai Jinendra! As present JAINA Executive Committee is approaching half way into its term, I think it is time to review our achievements and discuss future plans.

First of all, I am really excited to announce that 2001 JAINA Convention will be held in Chicago! JAINA and Jain Society of Metropolitan Chicago have reached an agreement on Convention Guidelines and together we have organized 2001 JAINA Convention Board. JAINA Convention Board is already working vigorously to make the 2001 JAINA Convention most enjoyable and unique learning experience. You will find more details about this elsewhere in this issue of the JAIN DIGEST.

The response to the JAINA calendar was really overwhelming. Over 25 % of the 8000 families to whom calendars were mailed responded with generous donations. JAINA mailed over 300 books of JAINA: Philosophy and Religion. We plan to acquire more books on Jainism for distribution to more families, with your continued support.

I am proud of our YJA and YJP Committees for their keen interest in learning and practicing Jainism. The YJA and YJP Conventions this summer are testimony to it. I urge all Jain Centers to help the young generation to enable them to retain our Jain heritage. Our Scholar Visitation Committee, under the chairmanship of Nirmal Dosi and with the keen interest of JAINA Vice President Kirit Daftary, is in the process of arranging regional religious retreats of 2-3 days for intensive learning and practicing of Jainism. I invite you to attend them with your family and friends.

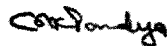
Mahavir Memorial Committee, under the chairmanship of Manoj Dharamsi, is actively planning to celebrate Bhagwan Mahavir's 2600th Janmakalyanak. I request all Jain Centers to take an active part in this yearlong celebration. Also make sure to participate in the continuing celebrations for the 100th Deh Vilay of Srimad Rajchandra, organized at Jain Centers all over North America.

In immediate future, we are looking to expand our educational activities with the help of Prem Gada (Texas) and Pravin Shah (N.C), by organizing committees for Continuing Jain Education, Jain Library, Publication & Book Source, JAINA Bulletin Board and JAINA Web-site. It is also a time to plan for the next Jaina Yatra under the leadership of Dilip V. Shah (Philadelphia). This time JAINA Yatra will include Bihar and South India. I am sure you would not want to miss this one.

We have been receiving disturbing news about the merciless slaughtering of cows and other animals in India, for leather and meat export. I feel distressed that a nation, which won independence through non-violence, should turn so cruel and indifferent to these animals that are such an important part of our well being. I urge you to register your protest by writing to authorities in India.

Also, we all are very much aware of the drought situation in many Indian states. I appeal to you to contribute to the efforts at overcoming of this disastrous suffering to humans and animals. Please send your donations to appropriate organizations working towards long term solution for this natural disaster.

Lastly, I invite you to attend, with your family and friends, one of the biggest Prathishta Mahotsav in the western world for the newly built Jain Temple Complex in Milpitas, CA (near San Francisco) in August of this year. Wish you a summer full of fun, happiness and knowledge.



Mahendra K. Pandya,
President, JAINA

JAIN DIGEST

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FEDERATION OF JAIN ASSOCIATIONS
IN NORTH AMERICA (JAINA)



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The Managing Editorial Board will endeavor to publish all material submitted but reserves the right to edit and/or reformat for clarity and space restrictions. The views expressed in the articles are those of the authors and do not necessarily represent the views of the Managing Editorial Board of JAIN DIGEST.

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Summer (June)	May 15
Fall (September)	August 15
Winter (December)	November 15

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<http://www.yja.org/>

LETTERS TO THE EDITOR OF JAIN DIGEST

We encourage our readers to send their questions, comments or views on current issues or concerns facing the Jain community of North America to the Editor in Chief, Lata Champsee. We endeavor to publish all letters, space permitting. The JAIN DIGEST reserves the right to edit all material for clarity and/or space. All letters must include the sender's name, address and phone number to be considered for publication.

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JAINA publishes the JAINA Focus monthly newsletter for administrative purposes. It is sent to all member organizations and committee members of JAINA. All news items for publication in the JAINA Focus must be sent to the Editor by the 10 th of each month:
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FROM THE EDITOR IN CHIEF

Jai Jinendra!

We have been publishing series of pictures in the Jain Digest in order to put names to faces. In the past issues we published pictures of JAINA Executive Committee members, JAINA Committee Chairpersons etc. This issue containing pictures of Directors of JAINA representing all 54 Jain Societies of North America. As you know, no organization can function without dedication and sacrifice of its Board members or executive committee members. Every one of them has been putting utmost efforts, Our hats off to them!

This year being the Centennial year of Dehvilay of Shrimad Rajchandra, followers all over the world are paying him homage in many different ways. Pilgrimages are being organized to visit places where he used to meditate, his birth place etc., Lecture series, swadhyay Shibir's and special Bhakti sessions are being conducted all over the world. Like everyone, Jain Digest has made a small effort to commemorate this event. Special thanks to Manubhai Doshi, Pravin L. Shah, Bharati Ghatalia and Vinay Vakani in helping me with this issue.

APRIL 2001 ISSUE OF JAIN DIGEST WILL BE A SPECIAL ISSUE ON "BHAGWAN MAHAVIR" TO COMMEMORATE THE 2600th anniversary of the birth of the Tirthankara. We want your ideas and articles for this issue. Feel free to call me at 416-441-2200 or email me at latachampsee@usa.net.

Lata Champsee

Meet your Board of Directors at Large



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Dalal, Saurabh
Jain, Gyan Chand
Shah, Dilip T.
Shah, Sharad

Camera Shy
Shantibhai Shah
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 Vora, Anop - Rochester, NY

JAINA EXECUTIVE COMMITTEE MEETS IN CHICAGO

At the invitation of Jain society of Metropolitan Chicago, JAINA Executive Committee held its meeting in Chicago on March 18, 2000. The meeting started with the recitation of Namokar Mantra. JAINA President Mahendra Pandya welcomed the attendees to the meeting. Attendees included JAINA Executive Committee members, members and trustees of the Jain Society of Metropolitan Chicago and invited guests. At the outset, Vinay Vakani, Secretary-JAINA, read the Minutes of the meetings held in Siddhachalam in fall of 1999. President of JAINA then presented his report that covered many activities, such as JAINA Calendar, JAINA Yatra, two Medical Camps in India, Mahavir Memorial Plans, the Book Source, possible TV Programs, etc. JAINA Treasurer Anop Vora presented the financial report for 1999, which was accepted by the JAINA Executive Committee. We then moved to the main purpose of this meeting, which was to finalize the agreement and plans for the 2001 JAINA Convention.

On October 1, 1999, Jain Society of Metropolitan Chicago (JSMC) had sent to JAINA a Letter of Intent to host the 2001 JAINA Convention. JSMC had also accepted the proposed JAINA Convention Guidelines with some minor modifications and signed off on it. The following resolution was proposed and unanimously passed by the JAINA Executive Committee:

RESOLUTION #1:

"I propose before this meeting of the Executive Committee of JAINA held at Chicago on March 18, 2000, to approve a request by Jain Society of Metropolitan Chicago to be the Host City for the 11th JAINA Convention, to be held during the 4th of July weekend, 2001."

Proposed by: Vinay K. Vakani, Secretary JAINA

Seconded by: Dhiraj H. Shah, Past President

Seconded by: Girish P. Shah, Vice President (West)

In conformance with the JAINA Convention Guidelines, JAINA Executive Committee then moved to the formation of the JAINA Convention Board with the following resolution:

RESOLUTION #2

"We propose before this meeting of the Executive Committee of JAINA held on March 18, 2000, that we approve the formation of the JAINA Convention Board consisting of the representatives of JAINA and Jain Society of Metropolitan Chicago (JSMC), in accordance with the JAINA Convention Guidelines agreed to between JAINA and JSMC."

Proposed by: Bipin D. Parikh, First Vice President JAINA &

Kishor C. Shah, Chairman, Board of Trustees, JSMC

Seconded by: Girish P. Shah, Vice President (West)

Seconded by: Anop R. Vora, Treasurer, JAINA

The names of the members of the 2001 JAINA Convention Board are as follows:

JAINA

Bipin D. Parikh

Vinay K. Vakani

Gyan Chand Jain

Keerti N. Shah

Samprati J. Shah

Lata Champsee

Dilip V. Shah

Virendra Shah

JSMC

Kishor C. Shah

Prabodh Vaidya

Arvind Shah

Jagat Shah

Pravin Shah

Megha Doshi

Viken Shah

Resolution was passed by the unanimous vote of YES by the Executive Committee.

JAINA Executive Committee also approved the formation of the JAINA Convention Activity Review and Advisory Committee passing the following resolution:

RESOLUTION #3

"I propose before this meeting of the Executive Committee of JAINA held on March 18, 2000, to approve the formation of JAINA Convention Activity Review and Advisory Committee, in accordance with the JAINA Convention Guidelines agreed to between JAINA and JSMC. Mahendra K. Pandya, President of JAINA, will chair the Committee, and the Committee will consist of all Past Presidents of JAINA and three additional members nominated by the President of JAINA. The names of the three members will be submitted to the Executive Committee for approval."

Proposed by: Vinay K. Vakani, Secretary JAINA

Seconded by: Kirit Daftary, Vice President (Southwest)

Seconded by: Dipika K. Dalal, Vice President (Southeast)

All three Resolution was passed by the unanimous vote of YES by the Executive Committee.

Subsequent to this meeting, the JAINA Executive Committee has approved the three nominees proposed by Mahendra Pandya. They are: Duli Chandra Jain (New York), Jagdish Sheth (Georgia), and Prem Chand Jain (California).

JAINA Executive Committee members and the invited guests then discussed, in general, the following issues related to organizing and managing the 2001 Convention:

❖ Selection of Convention Hall and other facilities

❖ Selection of the Theme for the 2001 Convention- Everyone participated and put forth ideas for the theme

❖ Programming Activities at the Convention- Programming should be around the Theme that may be selected; also topics for discussion/discourses to be determined early and not be extem-

HEADQUARTERS NEWS....

poraneous; tape record all lectures; dignitaries selected and invited early, etc.

- ❖ Registration fees for the Convention
- ❖ Fund raising plans
- ❖ Cultural Programs
- ❖ Exhibition & Souvenir
- ❖ Youth Activities

JAINA Charitable Trust Committee Chairman Dhiraj Shah presented the financial accounts of the Trust. JAINA Executive Committee approved the proposal of grants of \$5,000 to YJA for the upcoming Convention in Los Angeles and \$10,000 to JAINA Convention Board for the 2001 JAINA Convention, to be given from the JAINA Charitable Trust. JAINA Executive Committee also authorized \$5,000 for YJP for their Convention in Sacramento, CA., in case it was needed, again to be given from the JAINA Charitable Trust.

The following reports were presented:

-World Parliament of Religions in South Africa – about seven members attended the Conference. Pravin K. Shah (North Carolina) presented a paper at the Conference.

-Pilgrimage Committee- Pilgrimage this year was a great success; next year's Pilgrimage will include South India. \$900 was approved by the Executive Committee towards the expenses of the last Pilgrimage.

-Teerthodddhar Committee- participated in Pilgrimage activities and donation to Navkar Organization in India.

-An exploratory Committee was formed to review the matter related to request for membership in the proposed Global Jain Organization.

-JAINA Patron Committee- JAINA will honor its commitment to the Patrons attending the Convention.

-A letter from the Souvenir Committee of the Philadelphia Convention regarding non-payment to the Company that printed the Souvenir was discussed. This matter will be investigated further to resolve the matter amicably.

Next meeting of the JAINA Executive Committee may be held in Milpitas near San Francisco, California in August, 2000, at the time of Pratishtha Mahotsav.

The meeting was adjourned with the recitation of "Khamemi Savva Jeeve....."

BIRTH OF THE UNITED RELIGIONS INITIATIVE

JAINA has been approved as a URI Affiliate member by URI advisory group in San Francisco. JAINA name will be included in the list of URI founding members and will be acknowledged at the URI Global Charter ceremony in Pittsburgh, PA., on Monday June 26, 2000 (3-5 p.m.) www.united-religions.org

The URI Global Charter Signing Ceremony will include meditation, ritual, a story-video of the URI and several hundred people participating in signing the URI Charter. You may attend this event through the URI Website. In addition, during the week of Global Summit, there will be forums and live chat sessions accessible through the URI Website. Check the URI Website for instructions on how to participate in this historic week.

UNITED RELIGIONS INITIATIVE

We, people of diverse religions, spiritual expressions
and indigenous traditions throughout the world,
hereby establish the United Religions Initiative
To promote enduring, daily interfaith cooperation,
To end religiously motivated violence and
To create cultures of peace, justice and healing

Purpose of URI is to promote enduring inter-faith cooperation, to end religiously motivated violence, to promote Lord Mahavir's message of AHIMSA and to create the culture of peace, justice and healing for all living beings.

Host Local Charter Signing Ceremonies May - Dec 2000

URI Charter Signing Ceremonies are encouraged anywhere in the world where people wish to celebrate the URI and dedicate themselves to its vision and values. Anyone planning a local charter signing ceremony on June 26, 2000, please contact the URI office as soon as possible to explore the possibility of a Web or telephone link to the Global Ceremony in Pittsburgh. Any time from May through December 2000 groups may host URI Charter Signing Ceremonies to acknowledge the formation of local URI groups and/or to inspire local community reflection about the vision and values of the URI.

For more information, please call.... Ramesh P. Shah
440-442-4596

JAINA BOARD OF DIRECTORS MEETING ON AUGUST 5, 2000

It has been a JAINA tradition to hold the meeting of the Board of Directors and Director-at-Large during the weekend when Kshamapana Day is celebrated at Siddhachalam. But this year we would like to deviate from it. With the courtesy of the Jain Center of Northern California, the meeting will be held on August 5, 2000 on the auspicious occasion of Pratishtha Mahotsav in Milpitas (near San Francisco). Please fax (716-636-5342) your confirmation that you will be attending the Board of Directors meeting to the JAINA Headquarters by July 4, 2000.

ANJANSHALAKA - PRATISHTHA MAHOTSAV AT SAN JOSE

First of its kind Pratishtha Mahotsav

in the entire North America

Pratimäjis with AnjanShalaka - Prän Pratishthä

The Jain Center of Northern California (JCNC) is holding a grand Pratishtha Mahotsav (festival) over a 4-day period from Friday August 4 to Monday August 7, 2000 to celebrate momentous event in our lives. The JCNC is planning a splendid Mahotsav consisting of cultural program, Raas-Garba, Rath Yatra/Procession, religious discourses, and most importantly sacred traditional pujas and rituals associated with the opening of a Jain Temple. The Pratishtha Mahotsav will be conducted under the spiritual guidance of Muni JinChandraji and BhattarakjiDevendrakeertiji. Also, the prominent religious leaders, Muni Roopchandji, Acharya Chandanaji, Gurudev Chitrabhanu and many others will grace the ceremony. Narendra Nandu, Manoj Kumar Haran and Parasbhai Jain will help conduct the ceremonies. JCNC expects all of our monks, scholars, and religious dignitaries who regularly visit the USA, to participate in the Pratishtha Mahotsav. In addition, over 3500 people including large contingent of people from Southern California, other US states, Canada and India are expected to participate in the Pratishtha Mahotsav.

First of its kind temple: This will be the first of its kind temple in the entire North America to have Pratimäjis with AnjanShalaka - Prän Pratishthä, temple integrating all Jain sects under one roof and the Temple on the Internet, reflecting progressive lifestyle of the high tech, silicon valley. The Temple will allow Darshan from around the world with a live broadcast of the lectures, pujas, and other such activities. A 24,000 square feet, 2 story structure sits on 1.7 acre lot in the heart of Milpitas city about 60 miles from San Francisco. The 17,800 sq. ft. first floor houses a community center and 6,200 sq. ft 2nd floor is exclusively for a temple. The temple is designed uniquely in accordance with the Jain Vastu Shashtra and architecture.

The main gabhara of the temple has pratimas of seven Tirthankars, including Mulnayak pratimas of Shri Adinath, three digamber pratimas of Shri Mahavir, Shri Shantinath, Shri Chandraprabhu and three swetamber pratimas of Shri Parshvanath, Shri Vasupujya and Shri Munisuvrat. The Gomati has pratimaji of all 24 thirthankars alternating with and without chakshus.

The rangmandap includes pratimaji of Shri Simandharaswami, Guru Shri Gautamswami and Shri Bahubaliji, Padmavati Devi, Mahalaxmi Devi, Saraswati Devi, Ambika Devi and Chakreshwari Devi, Ghantakaran Dev, Dharnendra Dev, Nakoda Bhairav Dev and Manibhadra Dev.

The Bhakti Room includes a Namokar Maha Mantra shila, Pratima of Shrimad Rajchandraji and chitrapats of Shrimad Rajchandraji, Shri Prabhushriji and Shri Brahmchariji.

The 18,000 sq. ft first floor will house a multi-purpose Community Center for educational, social, cultural and religious activities. The center will organize youth programs and house state-of-the-art Internet center that will bring the world together. The center includes large auditorium, classrooms, Internet center, library of Jain literature, Meditation room, museum for artifacts, audio-video room, a modern kitchen, a dining hall, a childcare area, and gift shop.

From the Jain Bhawan, JCNC plans to provide organized lectures, seminars, and forums on topics of community interests and also facilitate intergenerational dialogue. It will organize joint programs with local community organizations such as colleges, businesses and services. The Center will also organize community activities such as medical fairs, family help, youth counseling, scholarships and senior citizen specific activities.

JAIN CENTER OF NORTHERN CALIFORNIA

The Jain Center of Northern California is a unique organization, incorporating the innovative and progressive living style of over 600 families in the Silicon Valley.

JCNC organizes year-around social, cultural and religious activities for the benefit of its members. Over the past five years the JCNC has held many trend-setting events such as a Jain Convention of religious scholars hosting over 3000 people from all over the world, a Convention for over 600 Young Jains between the ages of 14 and 30 years from all over the world, camps for youth and adults, and activities for young Jains of America and Bay Area Jain Association for working professionals.

Additional information on the Jain Center of Northern California and Jainism is available on the Internet via the World Wide Web at: <http://www.jcnc.org>.

Dr. Parveen Jain 408-559-6987

Jitendra B. Shah 408-729-7916

Jay Kamdar 408-343-1177

CANADA

Dr. Mahendra Mehta, Regional Editor

Toronto, ON

At the biennial elections of our Society for 2000, the members elected a new executive for the period 2000-2002. Lataben Champsee is our new President and she brings with her a great wealth of experience. The Vice President Pankaj Bhavsar has proven his mettle in last administration. The General Secretary Ashwin Vora has been President of Jain Social Group for many years. The Treasurer Hasmukh Batavia is a well-respected hard working individual.

The other Committee members include JayshreeShanghavi(Pathshala & Library), RupalDoshi (Cultural Programs), HansaPatel (Food) Sushmita Mehta (Women's&Seniors activities),Chetan Mehta (Youth) Tushar Mehta (Membership) PrabhulalMehta(Guest Lecturers) andKirit Mehta(Picnics& food).

Dr. Chandrakant Shah, a member of Jain Society of Toronto, has been elected to the University of Toronto's governing council for a 3-year term, starting July 1, 2000. This is one more feather in his career. Toronto Jains are proud of his achievements.

Ms. Vellely of the Center of Study of Religion, University of Toronto is conducting a 'Socio-Religious Study of Jains of Greater Toronto'. Jain teachings have had a profound influence on her life and also in her choice of her academic career. The study seeks to learn various challenges facing first and second generation Jains and the degree to which Jain ethics are observed and transmitted in this new environment. Her research will help in raising awareness about Jain community among the wider Canadian society. We hope to publish the results in Jain Digest in the future.

Interfaith News: Prakash Mody has made an excellent detailed submission on the subject of "Religious Accommodation Guidelines (Jain Faith)" to the Toronto District School Board. It has details on subjects such as Dietary Requirements for Jain students

and staff, Fasting, Holy Days and Celebrations and Curriculum. There are many good suggestions such as initiating Heritage Month to teach all children about Indian Civilization, Music, Visual and Dramatic Arts in regular curriculum etc.

Youth Activities: Much of the temple's activities over the past few months have been youth oriented. On November 28, a youth forum was held in regards to issues concerning the Jain youth and the derasar. The forum was attended by about 100 people, and created much needed debate within the temple. The four topics discussed were: *The need for a new Jain temple, the role of rituals in the temple, Ghee Boli, and Our role in the surrounding community.* The youth and adults in attendance were split into four breakout sessions, and each group discussed one of the four topics. After the session, the main solutions discussed were forwarded to the executive committee of the JSOT for discussion and consideration. Also, on January 16th, the youth held the first ever English Snatra Pooja. About 200 people, including 20-25 world religion students from the University of Iowa, attended the event. The event proved to be a huge success, as many youth for the first time understood the true meaning of the Snatra Pooja.

INTERNATIONAL MAHAVIR JAIN MISSION OF CANADA:

The IMJMC will celebrate Bhagwan Adinath Nirvan Mahotsava and Acharya Sushil Kumariji's birthday at the Jain Center on Sunday June 11, 2000 at 3 pm. Amrendra Muniji and Manek Muniji will speak as well as Consul-General of India.

This year's Arhum Yoga Camp for children starts on August 5, 2000 at 2pm. and runs until Friday August 11, 2000 at 3pm. It is being held at the Mansfield Outdoor Center, Airport Road, Mansfield, Ontario. For more information, call J.K.Jain at 905-469-8869.

The Adult Retreat in Niagara Falls will be held July 22-23, 2000 at the Loretto Center in Niagara Falls. For more information, contact Harish Jain at 905-525-5651.

Edmonton, AL

On April 16, Jain Society of Alberta celebrated Mahavir Jayanti and Pratistha Ceremony of Shree Padamavati Devi before a crowd of over 500 people. Entire cost of bringing the Murti by air from India and the construction of Temple for the installation of the Murti was borne by the Jain Community of Alberta. The ceremony began with a Yatra and was received in the Temple by the President of the Hindu Society of Alberta and his wife. It was received at the Ceremonial Stage by the 2 Priests - Pandit Shiv Shanker Dwevidi and Shree Sushil Kumar Kalia who conducted the Pratistha Ceremony. It is a tribute to the entire Jain Families of Alberta who worked so hard to make this last Jain Pratistha a special and a moving occasion.

Jain Society of Alberta participated in 2 Interfaith Prayer Services held at the City Hall and Grant MacEwan College to mark the UN International Day for the elimination of Racism. The participants at this ceremony were Jasvant Mehta and Mona Patel and her daughter Alisha Patel.

SOUTHWEST

Jadavji Kenia, Regional Editor

Houston, TX

Jain Society of Houston celebrated Mahavir Jayanti on April 16, 2000. Two of the Samanijis gave a beautiful lecture on Bhagwan Mahavir. Then the Pathshala children ages 5 to 13 provided a great religious program. Afterwards we had a Sangh Jaman. Following are the new executive members for the new term: Kishor Doshi, Jitendra Shah, Bharat Shah, Bhupesh Sheth, Preyna Shah and Kantibhai Shah. Two new Trustees are: Navin Shah and Pravin Mehta. JSH contact is Parimal Desai at 281-859-3661 Perry.Desai@Jacobs.com until the new office bearers are selected.

DALLAS, TX

Mahavir Jayanti was celebrated on April 16, 2000 at the Jain Center in Richardson, TX. Program began with Snatra Pooja. After Bhavna, Pathshala children presented their program. Young group sang Jain songs including Namokar Mantra. The second group presented 'Jain-pardy' game, which was very informational even for adults. The third group presented a 'Birthday party' given to Mahavir by his contemporaries such as his parents, Indra, Gautam Swami, Chandanbala, the shepherd, ChandKaushik, etc. highlighting their connection with Mahavir. It was well received by adults and guests from the Swami Narayan Sanstha.

About 17 members of the Jain Youth Group (of JSNT) participated in a Jain Picnic sponsored by the Houston Jain Fellowship (youth) Group at the Martin Creek Lake Park in East Texas during the Easter weekend. Besides having fun, they also expanded their Jainism know-how through Jain games and group discussion. As usual the JSNT is contributing a substantial amount for each participating youth at upcoming YJA convention at Los Angeles.

Weekly programs at the Jain Society of North Texas include two Swadhyay sessions alternate Poojas, Pathshala classes, etc. Suresh Jain and Kirit Daftary lead discussions during the monthly general meeting. JSNT contact is our president Kirit Daftary (a Waco, TX resident) at 254/776-4209. netrat@att.net. Web page for the JSNT is www.dfwjains.org.

Phoenix, AZ

Mahavir Jayanti was celebrated on April 16, 2000 from 2:30pm to 7pm at Griffith Elementary school. The program was a great success. It consisted of variety of items, such as Stavans by Pathshala students, songs by Jain Band, two Garbas: one by young girls

and the other by adult ladies, importance of Mahavir Jayanti by Gamanbhai Shah, three wonderful dramas, aarti and mangal divo. It was followed by a very pleasant dinner.

The dramas: 'Munchkins' by the youngest Pathshala group was organized by talented Mital Gosalia, 'Chandanbala' by Pathshala middle group organized by versatile Varsha Shah, and 'Jainism in the 21st century' by young and adults Pathshala group organized by local Jain scholar Dr. Kirit Gosalia. A very talented and helpful Ushma Bavishi handled stage decorations and settings for the dramas. All the participants and the event organizers deserve a pat on their backs. The Jain Center appreciates all the help and hard work put forth by the coordinators and thanks everyone for attending. The attendance was the highest we ever had. Contact for JCGP is Bhakti Gosalia at (623) 561-2148, email: jain_phoenix@hotmail.com.

Tulsa, OK

Our new board of trustees for Tulsa Jain Sangh has been working hard for our dream of 5650 Sq. Ft building consisting of Derasar, Pathshala rooms and an assembly hall. We received our building permit in February and have had our Bhoomi Poojan, which was done on Mahavir Jayanti day April 16, 2000. We had a gathering of 150 people from Tulsa and Oklahoma City and we raised over \$30,000 during this event. We also have received \$125,000 (no-interest) bridge loan towards our budgeted \$500,000 amount for the entire project.. Our goal is to have the building ready and have PRATISTHA between 15th of July and 15th of August in 2001.

We also had a Varshi Tap Parna for our trustee and committee member Reena Sheth. Congratulations to Reenaben are well deserved for the Tap inspite of many responsibilities she has.

As a community project, the Sangh has started a program to feed the homeless once a month on a trial basis. Varsha Shah,

Reshma Shah and Reena Sheth sponsored the April feeding on the 20th. Their hard work made it possible to feed around 150 homeless people the American Jain food consisting of vegetables, rice, bread and a dessert. Thanks for their kindness.

Among the dignitaries this summer we will have Sunandaben Vohora in July and Samanji in August. For any information about our Derasar, Sangh or the dignitaries, please contact TJS president Mukesh J. Shah at (918) 299-2873 or E-mail at: mukesh@galaxy-1.com

WEST

Chandrakant Parekh, Regional Editor

Los Angeles, CA

Professor Padmanabh Jaini, a well known Jain scholar from Berkeley, was the guest speaker at the *Mahavir Janam Kalyanak* celebration on April 16. The event also included a children's program, recognition of the outgoing committee members, and introduction of the new committee members. The Annual Medical Camp, jointly sponsored with the Los Angeles Jain Social Group, organized on April 30 had two unique aspects to it this year. First, following an advertisement placed in the local newspaper inviting residents of the City of Buena Park to take advantage of this free event, several local families showed up to consult with over 40 physicians, dentists, pharmacists, and other health specialists. Second, the Mayor, an ex-Mayor and all the Council Members of the City of Buena Park attended the event for the first time and each one of them was presented with a plaque and a decorated coconut. While addressing the attendees, the Mayor and each of the Council Member expressed an amazement at the extent of the involvement of the Jain Community in outreach programs at the local, national and international levels. Having given their unanimous

REGIONAL NEWS (continued)

approval to the development of the new Jain Bhavan complex, they encouraged the Jain Community to complete the project quickly and they look forward to being invited for the opening ceremonies.

Next phase of the project to select various consultants and prepare detailed construction drawings is underway.

The 99th *Punyatithi* of Shrimad Rajchandra was celebrated with a *bhakti bhavna* on April 24. Samaniji Madhurprajna and Samaniji Jayantprabha delivered lectures at the center on April 26-27. Subhashbhai Sheth, a Jain scholar who has extensively studied the scriptures by Acharya Shri Kund Kund Swami, Shrimad Rajchandra and other Jain Acharyas, presented a discussion on *Atmathirta* and *Mithyatva* on May 15-16. A slide show entitled "India Unveiled" was presented by Robert Arnett on May 21. Details of various activities and events are available at www.jainbhavan.com For information, please contact Sumatibhai Shah, JCSC President 562-926-4075 email: sumati1@hotmail.com.

San Francisco, CA

Mahavir Janma Kalyanak celebrated by the Jain Center of Northern California (JCNC) on April 22 was graced by Gurudev Chitrabhanuji. Following his inspirational discourse and encouragement, nearly \$1.4 million dollars were pledged for the Jain Bhawan project. A progress report on the construction of the Jain Bhawan included information about the *Prān Pratishthā* and *Anjan Shalākā* ceremonies performed in India. The auspicious *Prān Pratishthā Pujā* of Mahavir Swami Pratimāji was performed by Acharya Vardhamansagarji in Jaipur, India on February 6-10. In parallel, JCNC held Bhavnā, Bhakti and Jāp here in the Bay Area. The auspicious *Anjan Shalākā Pujā* of Mulnayak Adinath and Parsvanath Pratimājis was performed by Acharya Padmasagarji in Pune, India on April 13-17.

A dedicated team of volunteers led by Dr. Parveen Jain is working very hard to complete the construction of the Jain Bhawan by July. The Pratishthā Mahotsav is scheduled for August 4-10. Nearly 4,000 people are expected to attend this memorable event. This Jain Bhawan will be the first Jain Temple in the North America to have Pratimājis with Prān Pratishthā, uniting all the Jains under one roof – Shwetāmbar, Digambar, Sthānakwāsi, Terāpanthi and the inspired ones by Shrimad Rajchandraji. JCNC members have set an Akhand Tap Ārāadhanā goal of accomplishing 2501 Tapascharyā by the time of the Pratishthā Mahotsav. Nearly 2200 Tapascharyā have already been completed and five members are performing Varsitap.

JCNC regularly conducts Bhavnā and Namokār Mahā Mantra Jāp every month. Pathshālā classes for children, youths and adults taught by trained teachers are held two times a month. Especially developed Pathshala education material is accessible on JCNC's website. Bay Area Jain Americans (BAJA) members are involved in a number of the Jain Bhawan committee including construction, fundraising, and the coordination committees.

Details of the progress of the Jain Bhawan as well as information about the regular activities and upcoming events are available at www.jcnc.org website. For additional information, please contact Jitendra B. Shah, JCNC President, at 408/729-7916 or Harendra Shah at 510/651-5284.

Sacramento, CA

Samaniji Mangal Prabha and Samaniji Sharda Prabha from Ladnau, India will be in Sacramento from late July to mid September. A Jain Shibir is being planned at Sausalito near Golden Gate Bridge, San Francisco, from September 8-10. For further information about the camp and other regular activities organized by the

Jain Center of Greater Sacramento, please contact Manoj Desai at 916/791-4111 email: m.desai@pbnecc.com.

San Diego, CA

New officers of the Jain Society of San Diego (JSSD) include - Kishor Mehta, Suresh Mehta, Asha Kuchharia and Harsh Sangani as Committee Members; Praful Doshi, Ashok Shah, and Rohak Vora as Trustees; Kokila Doshi as JAINA and Jainshala Director; Parul Kothari, Smita Shah and Asha Kuchharia as Jainshala volunteers; and Narendra Sheth as Jiv Daya Director. Mahavir Jayanti celebrated on April 16 included stavans by Pares Shah, skits on Jiv Daya by Jainshala kids, and a Swami Vatsalya dinner. About 15 people participated in a camp led by Samanijis from April 20-22 in Riverside. JSSD was successful in raising nearly \$7,000 for drought relief in India. Regular activities include - Navangi Puja at Shri Mandir every Saturday, a monthly Jainshala, and a monthly Jain adult class. For information, contact Kokila Doshi at 858/679-7645 mail: kdoshi@acusd.edu.

SOUTHEAST

Surendra Shah, Regional Editor

Atlanta, GA

Jain Society of Greater Atlanta (Atlanta, Georgia) Gurudev Chitrabhanuji visited Atlanta from April 14th to April 19th. Shilaropan for the Jain Center was conducted in presence of large and enthusiastic Jain and community members. A contribution of \$40,000 was collected on this occasion. Mahavir Jayanti was celebrated Sunday April 16th. Cultural program of plays, dance and music illustrating the life of Mahavirwami and Jain philosophy were presented by the youth. Followed by lecture of Gurudev and with dinner sponsored

by families of Jayu and Ramesh Momaya and Chetna and Kirit Malbari.

MIDWEST

Manubhai Doshi, Regional Editor

Chicago, IL

Mahavir Jayanti was celebrated on April 16th. A declension contest for the students was organized on that occasion. Following subjects were assigned to the different age groups as shown below.

Age group 10-13 What is the contribution of JSMC and Pathshala in my life?
How can I help the cause of Jainism and the JSMC?

14-19 It is the year 2025. What is my role to my family, society and the world?

19 and up What is the relevance of Lord Mahavir's preaching in the 21st century?

35 students spoke on that occasion. 20 of them belonged to the first age group, 9 to the second and 6 to the third. The contest was witnessed by more than 1000 members.

Milwaukee, IL

Mahavir Jayanti celebration was organized on April 16th by Jain Social Group. Manubhai Doshi was invited to give a talk on this occasion. He spoke on 'Some vital aspects of Lord Mahavir's life, which are not well known' The talk was followed by a question-answer session.

St. Louis

Mahavir Jayanti was celebrated on April 16th in the presence of Rajanibhai Shah of New Jersey. The subject of his talk was 'Lord Mahavir's Life and Message.

Cincinnati \ Dayton, OH

On December 31, 1999, the Interfaith Group consisting of 8 religions including Jainism, celebrated the world peace by ringing a 66,000-lb. bell. Our center presented Maitri Bhavnu song, speech on Ahimsa by Dr. Singhvi and dance in colorful costumes in front of more than thousand people gathered in Newport, KY. Thanks to our member, Mr. Vir Singh Jain for coordinating the project.

In January – February 2000, Drs. Balbhadra & Singhvi presented a one credit hour course on Jainism & Non-violence at the University of Dayton. This 5-week course was offered for the third time.

On April 16, the center celebrated Mahavir Jayanti. Mr. Pravin Bhai Shah spoke on Shrimad Rajchandra's life and teachings. He also explained Lord Mahavir's last sermon from Uttradhyan Sutra.

On May 6, 38 members of Mahavir Mahila Mandal from Chicago came to our center and participated in Adi Jin Panchkalyanak Pooja, sponsored by Mrs. Ramila Shah of Cincinnati. Our member, Mrs. Malati Shah did parna for her second Varshitap.

On May 20, the center is co-sponsoring a one-day workshop on "Helping Children & Youth Live Non-violently" in Cincinnati, alongwith other religious groups. A vegetarian lunch will be served to all participants at the workshop.

On June 18, our members Drs. Chandra & Mahendra Varia will officially announce a million-dollar scholarship program. Congratulations to the Varias for the generosity.

During Paryushan Parva, two Samanji will be lecturing to our members from August 28 to September 2. On Samvatsari Day, we will conduct in English Pratikraman for youths and non-traditional Jains.

NORTHEAST

Dinesh Chheda, Regional Editor

Essex fells, NJ

More than 12 members celebrated Aayambil Oli by doing Aayambil on all nine days. A Samuh Aayambil was held at Derasar on April 15 and over 100 people participated in Aayambil. Mahavir Jayanti was celebrated on April 16 with Snatra Pooja in the morning followed by Cultural Program. More than 160 children took part in various programs depicting Jain Philosophy and principles. Monthly Pooja, Samuh Samayik and Pathshala classes at two locations are continuing with very good response from members. Regular Swadhaya classes are held on Friday evenings and they are given by local Jain Scholars. For further information call Shri Diwakar Shah at 908-754-0891.

New York, NY

Jain Center of America celebrated Lord Mahavira's 2598 birthday on April 23, 2000. More than 1500 sadharmik brothers and sisters joined the celebration. Chief Guest Dr. Mahendra Pandya, President JAINA, greeted all during his speech for this auspicious celebration. More than 150 participants ranging from age 5 presented 11 cultural items related to Jainism. Many donors visited Bone Marrow booth conducted by Jasavat Shah of New Jersey. Other activities : Shardaben Shah (4th Varshitap) and Bhaviniben Vakani (2nd Varshitap) did above tapaschrya for which parna ceremony was conducted at Vakani's residence on Akhatrij May 6, 2000. About 600 Sadharmik brothers & sisters joined this event. Gurudev Chitrabhanu was present to congratulate the tapasvis.

COMMITTEE NEWS..

MAHAVIR MEMORIAL COMMITTEE

CELEBRATION OF 2600 YEAR ANNIVERSARY OF LORD MAHAVIR IN THE YEAR 2001

Mahavir Jayanti Day on Friday, 6th April 2001 will be Lord Mahavir's 2600th birthday. Jains all over the world will celebrate this very important and historical event. JAINA plans to celebrate this rare event throughout the year 2001 with various activities listed below. For additional ideas or for taking active part any of the activities, please contact Dr. Manoj Dharamsi .

CELEBRATION THROUGHOUT 2001

- Throughout North America at all Jain Centers
- Celebration at JAINA convention.

PUBLICATIONS:

- 4-Page Brochure on Jain Religion (for free wide distribution).
- Small booklet (20-30 pages,) on Jain religion
- Souvenir Issue of Jain Digest (and of other periodicals) to be published in March, 2000
- Documentary/CD on Lord Mahavir / Jain religion (To be done in India).

PUBLICITY OF JAIN RELIGION

(Jainism is not known to most of the people in North America. Also, it is widely misunderstood as a part of Hindu religion):

- Through TV/Radio/Newspapers
- Free distribution of Jain brochure, CDs and Jain books to schools, libraries, etc.
- Through Internet
- Through Interfaith Organizations
- Memorial Postage Stamp in Canada

RECOGNITION BY GOVERNMENT / UNO

- Proclamation by President / Secretary General of UNO
- Resolution by Federal/State Congresses
- Jain Prayers at the Federal/State Congress Assemblies

SEMINARS ON JAIN PRINCIPLES\ESSAY COMPETITIONS

SOUVENIR ITEMS:

- Memorial Coins, Pins, Tea Shirts, Plaques, Letterheads with logos.

Dr. Manoj Dharamsi, Chairman,
JAINA Mahavir Memorial Committee
Phone: (703) 620-9837, Fax: (703) 620-6280
E-Mail: ManojDharamsi@juno.com

PILGRIMAGE COMMITTEE

After the successful YATRA 2000 the Pilgrimage Committee of JAINA has been preparing for the next year's Yatra. Tentative plans for the the 2001 Yatra beginning in the third week of January are as follows: Will begin in Banaras (Birth Place of Shree Parswanath). We will visit Tirthdhams of Bihar – Pavapuri (Nirvan Bhoomi of Lord Mahavir), Samet Sikhar (Nirvanbhoomi of 20 Teerthankars), Kundalpur, Rajgir, Rujubalika Tirth (Keval Gyan Bhoomi of Lord Mahavir) Nalanda and nearby Tirths. As in 1998, Acharya Chandanaji has once again extended us the invitation to stay at Veerayatan and we will be attending celebration at Veerayatan on January 26th. From Calcutta, we will fly to the south to visit Tirthdhams of Karnataka (Sravan Belgola, Mood Bidri, Dharamsala and Bangalore). The President of JAINA has contacted Bhatrakji and we have been promised all the help we need. Our last stop will be Kulpakji near Hyderabad.

Registration for this 15 day yatra will begin in August. More information will appear in the fall issue of JAIN DIGEST and registration forms will also be sent to your local Sangh. Early registration is recommended, as number of available seats is limited.

Dilip V. Shah, Chairman, Pilgrimage Committee
phone 215-561-0581 fax 215-567-3146
email: Dilipvshah@aol.com

MEMBERSHIP COMMITTEE

Membership Committee has played a vital role in the growth and development of JAINA and its activities. It is the goal of the Membership Committee to increase the strength of JAINA.

All across North America several small Jain groups are operating but only limited to local level. We have identified such groups, contacted the key individuals, and explained the benefits of becoming member center, also apprising them of the requirements to become a member. In spite of some complexity of relationship when the Jain group is part of a larger Hindu group, we have been able achieve successful results.

We have recognized the need for simplified application process, and developed a simple format that is easy to understand and that will expedite the process to a great extent. We are assisting the small Jain groups to become an Associate Member. For any questions, contact

Kamlesh Shah, Chairperson

Ph & fax: (301) 838-9778 /

13704 Valley Oak Circle, Rockville, MD 20850

SWADHAYAY CAMP

JAINA is happy to announce that it will be holding four Swadhayay camps for the year 2000. They will be held at Dallas, TX and Siddhachalam and two other locations. The details are being worked out for other two, one in West Coast and one in Midwest or Northeast corridor. For more information, please contact Mr. Niraml Dosi at 732-390-0296 or Kirit Daftary at 254-776-4209.

North Texas Jain Society in Dallas, TX is hosting the first camp. The current site is still under consideration, but it would be less than 90 mile from Dallas, TX. Those who are flying in, they can be picked up from Airport, if necessary. This would be three day camp; the details are as follows: Dates: June 30-3rd July, 2000

Friday, June 30, 2000 Arrival at the Center

Saturday, July 1-3rd Swadhayay

Speaker: Pandit Dhirajbhai Mehta

Cost: \$99/person, based on Double Occupancy. This includes lodging and boarding. Capacity is limited to 100 people. So, if interested, please call with deposit to hold your place. Dhirajbhai Mehta is a well-known speaker on Karma Theory and others. He regularly teaches Sadhu Sadhvi in India, and is a regular speaker at major Jain Centers in US. So, if you want three days of concentrated learning and Swadhayay, then this is your opportunity. For more information, please contact:

Kirit Daftary, President, Jain Society of North Texas

3322 Woodalke Drive, Waco, TX 76706, Phone: 254-776-4209\ E-mail: netrat@att.net

AHIMSA DAY CELEBRATION

All Jain Centers and Jain Societies in North America are requested to celebrate the Ahimsa Day on Sunday, October 1, 2000. At the Jaina convention in San Francisco in 1991, the Jaina Executive Committee decided to celebrate Ahimsa Day each year close to Mahatma Gandhi's birthday. The first Ahimsa Day celebration took place in October 1992 and many centers participated in the celebration.

The suggested activities for the celebration include: i) obtaining a proclamation from the city and state official, ii) issuing press release for local media explaining Jainism & Ahimsa principle, iii) organizing an essay competition among youths, iv) donating used items to needy people v) feeding homeless people, vi) inviting speakers to talk about non-violence and the like. If you need information, please contact Dr. Surendra Singhvi, chairperson of Ahimsa Day celebration at 937-885-7414.

WORLD COMMUNITY SERVICE

JAINA ADOPTS ORISSA VILLAGE

BUFFALO, NY: --WORLD COMMUNITY SERVICE of the Federation of Jain Associations in North America contributed \$22,000 for the victims of Orissa cyclone during a dinner organized at the Hindu Cultural Society of Western New York, 1595 N. French Road, Amherst NY.

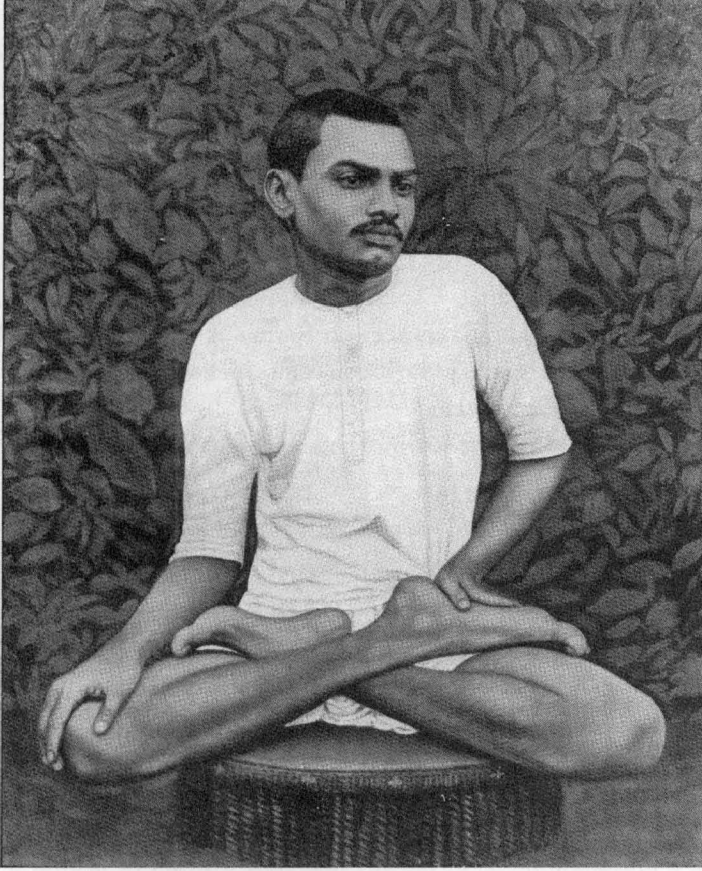
Dr. Dhiraj Shah, immediate past president of JAINA presented a check to Shri Mafatlal Mehta, a well known philanthropist and chairman of Diwaliben Mohanlal Mehta Charitable Trust, who has played a major role in rebuilding the eastern coast of Orissa. As many as 50,000 people were killed and more than 100,000 homes were destroyed by a cyclone that hit the area. The \$22,000 donation will be used to rebuild a small village of

65 houses. Village will be named 'Mahavir Nagar.' Diwaliben M. Mehta Charitable Trust will supervise construction.

JAINA had also sent a container of used clothes to Orissa immediately after the cyclone hit the area.



For more information, please call
Chairman
Bachubhai Ajmera
at 301-924-8070



Shrimad Rajchandra

Age 24

Kavi Rajchandra was born in a place called Vavana in Kathiawar (Saurashtra). I came in touch with him in 1891, the day of my return from London, at P. J. Mehta's residence in Bombay. Kavi, as I used to call him, was closely related to Dr. Mehta. He was introduced to me as Shatavadhani i. e. one who can remember a hundred things at a time. Kavi was quite young at the time, not much older than I was then i. e. 21 years. He had however given up all public exhibition of his powers and was given up to purely religious pursuits. I was much struck by his simplicity and independence of judgment. He was free from all touch of blind orthodoxy. What struck me perhaps more was his combining business with religion in practice. A student of the philosophy of religion, he tried to practice what he believed. Himself a Jain, his tolerance of other creeds was remarkable. He had a chance of going to England for studies, but he would not go. He would not learn English. His schooling was quite elementary, but he was a genius. He knew Sanskrit, Magadhi, and I believe Pali also. He was a voracious reader of religious literature and had acquired through Gujarati sources a knowledge, enough for his purpose, of Islam, Christianity and Zorostricism.

Such was the man who captivated my heart in religious matters as no other man has till now. I have said elsewhere that in molding my inner life Tolstoy and Ruskin contends with Kavi. But Kavi's influence was undoubtedly deeper, only because I had come in close personal touch with him. His judgment appealed

to my moral sense in the vast majority of cases. The bedrock of his faith was unquestionably Ahinsa. His Ahinsa was not the crude type we witness today among its so called votaries who confine their attention merely to the saving of aged cattle and insect life. His Ahinsa, if it included the tiniest insect, also covered the whole of humanity.

Yet I never could regard Kavi as a perfect man. But of all the men I knew, he appeared to me to be nearer perfection than the rest. Alas ! he died all too young, when he felt that he was surely to see truth face to face. He has left many worshippers but not as many followers. His writings, largely consisting of soulful letters to inquirers, have been collected and published.

God is Atman, free from. all bonds of KARMA. Atman, in its pristine state, is pure consciousness, total intelligence, all-strength, all-knowledge. There. is no First Cause mightier than or exterior to the Atman in its pure, pristine state.

Both' the Atman and the Universe are eternal-without beginning and without end. My reason cannot envisage either. final extinction or permanent liberation of all Atmans nor dissolution, in the sense of utter annihilation, of the entire Cosmos. Both Cosmos and the Atmans are in a perpetual stttie of flux, and will endure for all time.

*Shrimad Rajchandra's reply to Mahatma Gandhi's question
translated by Pyarelalji*

SONG OF SPIRITUAL ELEVATION

(Apoorva Avasar with translation and explanation)

- Manu Doshi, Chicago, IL

The purpose of spiritual pursuit is to attain liberation. For that purpose one has to eradicate the bondage of Karma. The major Jain thrust in that connection is on overcoming the delusion and mental defilements. The success in that direction gives the measurement of one's spiritual elevation. The stages of such elevation are bound to differ from person to person. Jainism lays down 14 stages which represent 14 rungs on the ladder of elevation. The first three rungs pertain to the state of wrong perception and are not representative of the spiritual progress. The elevation starts from the 4th stage which is known as Samyaktva or right perception.

Prior to attaining the 4th stage, one has to pass through two sub-stages known as Yathāpravruttikaran and Anivruttikaran. The former represents the state of wrong perception, but with the possibility to go to the next sub-stage. If one does go ahead, he reaches the stage of Anivruttikaran, which means not to turn back. That represents the aspirant's firmness to reach the 4th stage. So long as he does not reach that stage, he continues to strive and does not rest until he gains it. When the aspirant reaches that stage, he would aspire to climb the ladder of elevation as quickly as possible. That aspiration is graphically presented in this song.

1) When shall that unprecedented occasion arise, when we get externally and internally unattached and by breaking the acute ties of all connections we can proceed on the path laid down by great entities? **When?**

(The unprecedented occasion, that is aspired here, represents the state, between the above mentioned sub-stages of Yathāpravruttikaran and Anivruttikaran. Since the worldly soul has never reached that state earlier, it is mentioned here as unprecedented. After reaching that state, the aspirant tries to be free from all the external as well as internal attachments. Attachment for the body, relatives, possessions etc. constitutes the external attachment, while holding wrong beliefs, indulging in craving, aversion etc. constitute the internal attachment. The spiritual aspirant needs to get rid of all such attachments as well as all types of the worldly entanglements so as to proceed on the path laid down by Tirthankars and other great entities.)

2) Adopting unimpassioned attitude towards all situations, we may be holding the body only for the sake of restraint without the slightest attachment for the body and aspire for nothing else on any other account. **When?**

(All types of attitudes and inclinations, good as well as bad, lead to bondage and are to be given up. The spiritual aspirant would not long for any favorable or unfavorable situations and if he gets them, he would not develop craving or aversion for the same. Since the embodiment is the outcome of Karma, he would not have attachment for the body and would use it only as a means for realizing the soul. The endeavor for such realization itself constitutes the true restraint. He would not long for anything else on any other account. His sole objective would be to gain liberation.)

3) With enlightenment arising from overcoming of deluding perception, we may stay aware of the pure consciousness as distinct from the body and witness the diminishing delusive activity by the prevailing awareness of the pure Self. **When?**

(Delusive Karma is of two types; one pertains to perception and the other to conduct. The former can be overcome by getting the true guidance. Such overcoming leads to gaining the right perception. Thereby the aspirant realizes that he is soul, which is different and distinct from the body. He therefore no longer remains attached to the physical well being or bodily care. By virtue of that, the existing Karmas, that prompt towards the wrong activities, lose their strength. The very backbone of such Karma is broken and it can be noticed that they are continually losing ground.)

4) Reducing the mental, verbal and physical activities to the minimal level, we may maintain self-awareness during the remaining life and not lose it even in times of great distress or infliction of terrible pain. **When?**

(Jainism lays down observance of three Gupties which denote restraining the activities of mind, speech and body so as to remain self-oriented. The observation of these Gupties and of the Samities, that are referred to in the next stanza, are primarily laid down for monks and nuns, who are at the 6th or 7th stage. They can, however, be partially observed by the householders. The aspirant therefore prays for remaining so tuned to Self, that his self-awareness is not disturbed, even if he comes across too much distress or pain.)

(5) Subjecting all activities towards restraint, we may remain soul oriented and in tune with precepts of the omniscient and that too in continually diminishing proportion so as to ultimately get absorbed within the Self. **When?**

(When one cannot completely restrain the above mentioned three activities, the omniscient have laid down to undertake such activities with utmost vigilance so that the spiritual objective is not lost sight of. Such vigilance is called Samiti. Jainism lays down following five Samities for that purpose. 1) Iryā Samiti: While making any movement, one should remain careful not to hurt or disturb even the minute beings. 2) Bhāṣhā Samiti: While speaking one should be careful to speak truth in a way that it does not hurt the

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SONG OF SPIRITUAL ELEVATION(continued)

sentiments of any one. 3) Eshanā Samiti: Food, clothes and other essential needs of life should be procured in a way that involves minimum possible violence. 4) Ādān Bhandamatta Nikkhevanā Samiti: Ādān refers to taking some thing, Bhandamatta to pots and other articles, Nikkhevanā to placing. As such, this Samiti lays down careful vigilance in taking, placing or moving any thing so that the insects lying on such article or at that place are not hurt or disturbed. 5) Parishthāpanikā Samiti: This pertains to careful disposal of urine, stool, garbage etc. One should be careful not to hurt any being while disposing them off)

6) Without craving or aversion for five sense objects and avoiding the mental distraction arising from the fivefold indolence, we may move about as ordained, but lust free and without any impact of substance, space, time or mode. **When ?**

(Spiritual pursuit involves control over the five senses of sound, sight, smell, taste and touch. When a sense organ comes in contact with any object of that sense, it comes to know about the nature of that object. What normally happens, however, is that instead of remaining simply aware of that, the mind reacts to it with craving or aversion. If it likes the object, it craves to remain in its contact and if it does not like the object, it tries to avert the same. Such craving or aversion is the root cause of Karma and leads to distraction of mind which is known as Pramād or indolence.

Depending upon the source, Pramād is of five types that arise from 1) attachment to sense objects, 2) indulgence in defilement, 3) sleep, 4) attachment to some one and 5) gossiping. This stanza calls for avoiding all types of indolence and to accept the situations that occur from time to time without indulging in craving or aversion for any of them. That would be helpful in maintaining the Self-orientation.)

7) There may prevail provocative disposition towards anger, humility towards arrogance, unconcern towards concernment and non-covetousness towards greediness. **When?**

[The 5th and 6th stages of elevation are mainly meant for overcoming the defilement. Krodh (Anger), Mān (Arrogance), Māyā (This term is used here in the sense being concerned.) and Lobh (Greediness) are the four types of defilement, which are hard to be overcome. Shrimad indicates a simple way to overcome them. He states that if you cannot stay without being provoked, show your provocation towards the anger; if you want to be proud, be proud of gentleness; if you need to be concerned, be concerned for remaining unconcerned and if you have to be greedy, be greedy of covetousness, which means don't be covetous.]

8) There may prevail no wrath even towards those who inflict acute pain, no vanity even if an emperor bows down, no trace of concern even in case of loss of life and no coveting even in case of the highly treasured achievements. **When?**

(This stanza presents the state of aspirant who is moving from 6th to 7th stage. It Lays down how such an aspirant stays even in situations which are highly prone to arouse defilement. The circumstances may arise in which one may have to bear the intense pain; but he would not indulge in wrath or animosity towards the person inflicting that pain. By virtue of his spiritual development, even an emperor may be induced to bow to him; but the aspirant would not thereby feel elated and harbor vanity or arrogance. Circumstances may also arise, which would cause the loss of life; but the aspirant would not be concerned about it and would give up the body. The spiritual pursuit may lead to the immense accomplishments; but the aspirant would not be tempted to use that for his own ends or for other worldly purposes.)

9) Resorting to well known aspects of nudity, shaven head, non-bathing, non-brushing etc. and avoiding the hair dye, manicure and other make up, there may prevail the unattached state along with external and internal restraints. **When?**

(This stanza describes the disinclination of the spiritual aspirant towards the body. In order to avert attachment for that, he would better stay unclad and shaven headed. For the same purpose, it is laid down to avoid bath, tooth-brushing hair dye, manicure and other make up so as to enable him to observe external as well as internal restraints. Refraining from such activities amounts to the external restraint; while control over craving and aversion constitutes the internal restraint.

Here arises a point for consideration. Hairstyle, hair dye, manicure etc. are resorted to for making the body attractive and a spiritual aspirant needs to avoid the same. Bath and tooth-brushing are, however, undertaken for cleanliness, not for beautification. The body is prone to get unclean and the mouth to be sticky. It is therefore necessary to clean them. When it is acceptable to clean the pertinent parts of the body after toilet etc. it is hard to understand why bath and brushing need to be forbidden. Water is required for that, but it can be restricted to minimal level so as to avert unnecessary violence.)

SONG OF SPIRITUAL ELEVATION(continued)

10) There may prevail equanimity towards friends or foes and for respect or disrespect; there may not be any concern for life or death and pure equanimity may continue to prevail irrespective of the embodied or the liberated state. **When?**

(The principal objective of every spiritual activity is to gain equanimity. In a way, the perfect equanimity itself amounts to liberation. As a spiritual aspirant continues to overcome defilement, he starts gaining equanimity. As such he stops perceiving any one as friend or foe and has equal regard for all. He also becomes indifferent to respect or disrespect. Whether he has a long life to live or has to court death immediately does not make any difference to him. Similarly he is not concerned whether he gains liberation now or has to remain embodied for a few births.

The last aspect may seem a bit intriguing. Since spiritual pursuit is undertaken for attaining liberation, how can one remain indifferent to that? It must, however, be remembered that liberation depends upon Karma in balance at the time of gaining right perception and the effort put in for eradicating the same. If the existing Karmas are mild, they can be easily eradicated. But there can be indelible Karmas that have to be borne, before they are extinguished. For that purpose one has to take birth. The aspirant therefore quietly bears the consequences of such Karmas and patiently waits for the time when he would attain the liberation.)

11) Moving lonely on cremation grounds or in the mountain ranges in the midst of tigers and lions, it may be possible to remain in steady posture without being mentally perturbed, as if we are in the company of the closest friends. **When?**

(Since the aspirant has overcome most of the defilements and can remain equanimous, he can afford to stay alone. In order to test his equanimity and friendship for all beings, he may like to stay even in desolate places like cremation grounds or within the mountain ranges which are infested with wild animals. Instead of feeling afraid of them, he would take them as close friends and have perfect amity for them.)

12) There may be no mental strain even from severe austerity and no sense of delight for delicious food; the particles of dust or prosperity of the highest gods may be viewed as mere lifeless objects having the same identical nature. **When?**

(In order to overcome the remaining indolence, the aspirant may observe severe austerities which may result in loss of physical energy, but he would not be concerned about that; nor would he feel the sense of delight, if he happens to get delicious food. He knows that no form or situation remains constant. As such, whether he comes across the particles of dust or heavenly prosperity, makes no difference to him.)

13) Thus vanquishing the conduct related delusion, I may reach the unprecedented state and then rising over the skipping ladder, may attain the unique contemplation of extremely pure nature. **When?**

(Since the time he overcame the perception related delusion, the endeavor of the aspirant was directed towards destroying the delusion pertaining to conduct. The observance of Samities, Gupties etc. and overcoming of the defilement are laid down for that purpose. Thereby, he succeeds in that endeavor and reaches the 8th stage known as Apurvakaran, which means the unprecedented. As the name signifies, that stage was never attained earlier. There are two ways of the rise thereafter. One is the way of pacification and the other is of elimination. The second can be resorted to by those who can remain tuned to the true nature. The aspirant wants to adopt that path and to quickly ascend the next two stages. Then skipping the 11th stage he would come close to the 12th stage.)

14) Thus, crossing over the mightiest sea of delusion, I may reach the state of elevation known as delusion-free state and attaining the total detachment at the end, may manifest the treasure of omniscience inherent in the Self. **When?**

(Overcoming of delusion amounts to crossing the mightiest ocean. Jain geography lays down stretches of land surrounded by seas and the seas surrounded by land. That series continues till the largest sea known as Swayambhuraman. The delusion is here compared with that unfathomable sea. By crossing it, the aspirant rises to the 12th stage known as Kshinamoh meaning the delusion free stage. Rest of the subtle perception obscuring and knowledge obscuring Karmas are destroyed there and soul attains the total detachment by the end of that stage. Thereby it manifests the omniscience which was lying latent within.)

15) By uprooting the four defiling Karmas and ultimately destroying the seed of embodiment, the entire modality stays tuned to knowledge, perception and purity and the soul stays gratified with its infinitely illuminating vigor. **When?**

(Omniscience is inherent in soul, but it cannot manifest so long as the soul stays under the impact of defiling Karma. The perception obscuring, knowledge obscuring, deluding and obstructive are the four defiling Karmas, which lead to the cycle of birth and death. Those Karmas are destroyed by the end of 12th stage. The omniscience is therefore manifested with the rise to the 13th stage, which is free from defiling Karmas. Thereafter soul has not to undertake new birth. Such entity, of course, stays alive for the remaining

SONG OF SPIRITUAL ELEVATION(continued)

life span. But in absence of obscuring Karma, it experiences the infinite enlightenment and infinite perception; in absence of deluding Karma, it experiences the infinite purity; and in absence of obstructing Karma, it experiences the infinite vigor. It stays fully gratified with the manifestation of those attributes.)

16) With only the situation conferring and other non-defiling Karmas prevailing during the remaining life span, the body merely retains its shape like a burnt string of coir and no embodiment is warranted at the end of that life. **When?**

(The situation conferring, physique determining, life span giving and status determining are the four Karmas that prevail at that stage. Being non-defiling, they do not lead to new Karmas. The existence of such entity is therefore comparable to a string of coir which has been burnt. As such a string retains its shape in spite of being burnt, the omniscient entity also continues to live as long as the non-defiling Karmas are operative. Since such Karmas lapse at the end of the life span, the entity reaches the 14th stage of liberation.)

17) Getting free from mental, verbal and physical particles of Karma and from all connections with lifeless objects, there may prevail the highly graceful, blissful and totally unbound, unembodied state. **When?**

(The bliss of liberation cannot be described in words; one has to experience it. Since Shrimad had the glimpse of that, he describes it in this and the succeeding stanza. Mental, verbal and physical aspects arise as consequence of Karma. Since all Karmas stand destroyed, there is no contact with any of those aspects and the soul remains totally unembodied. There is thus no interaction of any Karma or of any other lifeless matter. It is free from any bondage and experiences its inherently graceful and blissful state.)

18) It's the state where there is no contact with a single particle; it is unadulterated, inoscillating, pure, immaculate, conscious incarnate, unique, unalterable, formless and natural state. **When?**

(Soul is inherently pure; but in the worldly state its purity is tainted and it remains unsteady on account of the interaction with particles of Karma. In the liberated state, there is no contact with any particle. As such, it is free from all impurities and is imbibed with unoscillating and spotless consciousness. That state is unique in the sense that it is not subject to any change or alteration. It is formless, natural and beyond description.)

19) By virtue of earlier thrust etc. such soul rises upward and settles in the abode of liberated. It stays in infinite absolute bliss that has beginning but no end and stays imbibed with infinite perception and infinite knowledge. **When?**

(The motion of such liberated soul is necessarily upward. The sacred books lay down four examples of such upward ascent. One is the continuing of the activity on account of thrust applied earlier. This can be exemplified by potter's wheel. The potter moves the wheel till it catches enough speed. Then he gives up, but the wheel continues to move for some time on account of the motive force applied to it. Another is the loss of weight. For instance, a muddy gourd vessel goes down the water on account of the burden of mud. But as the mud is removed by the impact of water, the vessel starts coming up. The third is castor seed. As the seed ripens, it forces itself upward of the pod. The fourth is the flame. A flame always points upward.

As the movement takes place in such cases without outside help, the liberated soul moves upward of its own in Dharmāstikāy (an ether-like invisible catalyst for motion), till it reaches the abode of the liberated ones. There is no Dharmāstikāy beyond that level. The soul therefore settles there and stays blissfully forever. That blissful state has thus a beginning, but no end. The soul abides there imbibed with infinite perception and infinite knowledge.)

20) That is the state which was perceived by the omniscient in their enlightenment but which even the Lords could not state in words. What can any one else state about that which can be known only by experiencing it? **When?**

(Such liberated state is beyond description. Even the Lords could not fully describe in words. It is said that only an infinitesimal part of what the Lords state, is held by their lieutenants, who are called Ganadhars; and infinitesimal part of what Ganadhars lay down, is grasped by their pupils. That shows the utter inability of others to describe the state of liberation. That state can be correctly known only by experiencing that.)

21) Rajchndraji states that he has conceived of attaining that state even though it is currently beyond the reach and hence only an aspiration; he is however, confident in his mind of reaching that state by the grace of the Lords **When?**

(The poem comes to the end with the aspiration of Shrimad to reach the state of liberation. He is aware that presently he is not able to gain it and therefore right now that aspiration merely amounts to an ambition. But he feels confident that by dedicating every thing to the devotion of the Lords, he would gain the required energy and thereby will attain the status of the Lords.)

Based on a request from Shri Lagurajswami, Shrimad Rajchandra wrote a letter popularly known as “Six Fundamental Steps of Soul”. However, this letter describing six aspects of metaphysics of soul and matter was difficult for Shri Sobhagyabhai to memorize it at age 67.

Shrimadji composed this great epic, Atmasiddhi, 104 years ago in Nadiyad in one sitting in less than 90 minutes in Gujarati which was later translated in English by Shri Brhamchariji entitled “Self Realization”. Shrimadji is one of the most prominent exponents of Jain metaphysics of modern time to miraculously condense the seventh Purva called “Atmapravad” in Atmasiddhi in only 142 verses. A serious student of Acharya Kundkund’s Samaysar will truly appreciate Shrimadji’s Atmasiddhi as a modern version of Samaysar with step wise guidance for every genuine disciple to follow the original path of Lord Mahavir for self realization in the modern times.

Each verse of Atmasiddhi contains enormous divine power to awaken each disciple. Before composing this divine scripture, Shrimadji describes his highest state of pure consciousness he had attained (letter # 680 of Vachnamrut) before composing the Atmasiddhishashtra. As we study Atmasiddhi, we are amazed with Shrimadji’s eminent mastery as a poet, as a highly self realized Master and a great Seer to condense the nectar of all the fourteen Purvas in 142 verses. In fact, the first verse of Atmasiddhi summarizes the essence of Shrimadji’s message which is then expanded in this scripture for absolute clarity:

Je svarupa samjya vina, pamyo dukh ananta;

Samjavyu te pad namu, shri Sadguru Bhagavanta (1)

As real self I never knew, so suffered I eternal pain ; I bow to Him my Master true, Who preached and broke eternal chain (1)

In the first verse, Shrimadji states the root cause of all the suffering and misery is our ignorance of self-knowledge. He expresses his deep sorrow for those who either follow the blind rituals or consider themselves scholars by memorizing scriptures without surrendering to a true teacher. Shrimadji has defined the characteristics of a false and a true disciple and that of a wrong and a right teacher which is most critical for spiritual progress. The author further warns us that in modern times people have forgotten the true spiritual path of Lord Mahavir and have become victims by following the unqualified teachers. Shrimadji quotes Lord Arihanta’s guarantee that if one can melt away the ego and all pre-conceived notions about sects, dogmas, and mis-beliefs, and surrenders to a self realized teacher, one will attain self realization in no time.

The first forty two verses of Atmasiddhi provide all the prerequisites for a disciple to meet before one can be worthy to study and experience the six fundamental steps of soul. Here we find Shrimadji as an eminent scientist describing the six steps of

soul : Existence , continuity (ever lasting), doer and enjoyer of own Karma, liberation , and the process of liberation of soul.

In the first attribute of soul, Shrimadji defines soul having consciousness and blissfulness as its key property. Property of “always knowing” is only found in soul and not in matter including our body. Even though soul and body coexist, they are both completely separate from Jain metaphysics point of view as both are different elements.

In the second aspect of soul, the author describes our body taking birth and death cycles due to ignorance of self while soul is ever lasting and can not be reproduced. One can consider soul as life energy in form of pure consciousness. As a chemist, one can think of soul as an inert element like pure gold, never being affected or attacked by the environment.

In the third aspect of soul, Shrimadji describes the most complex science of soul and Karmic matter in a very simplified manner. As long as the person is ignorant of self knowledge, soul is the doer of Karma and attracts Karmic matter based on good or bad emotions. As soon as one attains self realization, the inflow of new Karma does not take place and one begins the journey towards attaining the pure conscious state.

As forth aspect of soul, the author describes Atman as enjoyer of the fruits of karma acquired during ignorance state. One does not have to blame God for good or bad fortune since we are responsible for creating our own destiny. We find excellent summary of Karta-Karm chapter of Samaysar in Shrimadji’s description of Atman as Karta and Bhogta, respectively steps three and four, described in Atmasiddhi.

When a person has attained perfect self realization, one can be called a liberated soul which is Moxa. This process of liberation of soul from Karma begins with self realization and fully liberated state is attained when all the Karmic matter is destroyed by the disciple. At this stage the soul becomes free from all the bondage of karma and attains the “Siddha” state as described by the author as step five.

The sixth step of soul describes how to attain the liberation or Moxa. Shrimadji gives us wonderful insight on how to destroy ones ignorance (Darshan Mohniya) by surrendering to a true master and to follow the teacher’s advise unconditionally, and by getting rid of body-infatuation, one can break the bondage of Karma. This is the essence of true religion. In verse 117, Shrimadji gives us the master key for self realization:

Suddha Buddha chaitanyaghan, svayamjyot sukhdham;

Biju kahiye ketlu? Kara vichara to pama (117)

Pure consciousness are Thou, Ever Knowing, Eternal Bliss; Contemplate on this, and Realize your Pure Consciousness (117)

The word Agam means to come from. In Jainism, the term Agam is used to describe the scriptures composed by Gandharas (disciples of Tirthankar) based on the sermons and teachings of Lord Mahavir, our last and the 24th Tirthankara. It is believed that Shri Gautam Swami composed the twelve Agam Sutras based on the three great mantras he heard from Lord Mahavira which describe the entire universe and the universal cosmos. These three Mantras, known as Tripadi are: Utpad (to create), Vyay (to destroy), and Dhruva (remains constant or never changing). Approximately 2500 years ago, Lord Mahavir's teachings were compiled in Prakrit in 12 parts known as Agams or Dwadashangi.

According to the Shwetambar tradition, only 11 Agam Sutras exist today while the last one, known as Drashtivad, has been lost over time. It is said that the last Agam Sutra, Drashtivad, consisted of 14 Purvas, which do not exist today.

According to the Digambar tradition, all of the twelve Agam Sutras are considered lost. Instead, the writings of Kundkund Acharya (e.g. Samaysar etc) are considered main Agam scriptures by the Digambar following today.

After Lord Mahavir, over the time span of 2500 years, Jainism has been divided into many sects and sub sects leading to disputes and confusion on the Agam Sutras. Every sect believes they are right and others are wrong. Furthermore, since the original scriptures were composed in Prakrit, they are very difficult to follow for a layman. Even though many authoritative texts have been composed by various Acharyas and sages during the last 2000 years, most of them were written in Sanskrit or Prakrit which usually present a problem in understanding to an average Jain disciple.

Fortunately, in every recorded history of different religions, great seers and saints take birth at a time when there is too much doubt and confusion about the teaching of the Lord. In Jain religion, we have been most obliged to such a great seer born in our modern times. A highly self realized and enlightened seer was born about 130 years ago in a small town in Saurashtra called Vavania who is known to Jains of all faiths today as Shrimad Rajchandra.

In later stage of his life, when Shrimad was visiting mount Idar, he told the king of Idar that on this mountain, he could see and recall clearly the instances where Lord Mahavir and other Tirthankaras were present here. He further stated: Gautam Swami and other disciples of Lord Mahavir attained Moxa at that time, and one of Lord's disciple has taken birth in this time as Shrimad Rajchandra.

Shrimad had studied all the Jain and Hindu scriptures before age thirteen and composed his first great text, Moxmala in 3 days, which can be used as a text to study Jainism at any level. We find numerous examples of his writings that remind us of the original Agam Sutras. Shrimad was able to recall the teachings of Lord

Mahavir that he had heard from the Lord and was able to write them in the original words of Lord Mahavir.

For example, In the first Agam text, Acharang sutra, there is this famous Sutra:

AGNAE DHAMMO AGNAE TAVO

Shrimad Rajchandra's writings are compiled in text that bear his name as the title which contains more than 955 letters written to four key disciples who all attained self realization. In this book, called Vachanamrut, letter number 194 states as follows: The entire path of spiritual awareness starts with obeying the order of a living master (Sadguru), and obedience to the master's teachings leads a disciple to self knowledge and Moxa.

We find a beautiful similarity in Shrimad's writings with another text, Utradhayan Sutra. The Utradhayan Sutra consists of a chapter known as dialogue between Gautam Swami and Keshi Swami. When asked by Keshi Swami, How do you control your mind which always has a tendency to race like a horse? Gautam Swami replied, By confiding our mind in Lord Mahavir's Sutras, I control my mind. On Vachanamrut page 688, such a dialogue is presented by Shrimad. When a disciple asks the Master what is the essence of the 12 Agam Sutras, Shrimad replies. The essence of 12 Agams is to control mind by discriminating between soul and matter. One may recall Patanjali's Yogshastra quoting the definition of Yoga as follows:

Yogah chit vruti nirodhah

Similarly, we find reflections of Shrimad's words in Tatvarthsutra:

Akagrachintanirodha Dhyanam

In Acharang Sutra (first Agam scripture) Lord Mahavir says the following about the importance of the self knowledge and how it leads to KavalGnan:

JE EGAM JANEI SO SAVAM JANEI, JO SAVAM JANEI SO EGAM JANEI.

We find the reflection of this Sutra in Shrimad's letter number 631: If you know thyself, you will know the entire universe. The ultimate fruit of knowing the entire universe is to know your divine self.

One can also see a great deal of similarity in Umasvati's Tatvarthsutra and Shrimad's Mulmarag. When a disciple approached Acharya Umasvati and asked, What is the real and

original path to attain Moxa?, Umasvati composed the first sutra of Tatvarthsutra :

SAMYAKDARSHANGNAN
CHARITRANI MOXMARGAH

When Shrimad was in Anand (near Baroda), he asked one of his disciples, 'Where are these people going today?'. The disciple said they are all going to the temple to bow to a monk who completed one month of fasting. Shrimad replied, 'A People have forgotten the true path of Lord Mahavir and are following a blind faith. He then composed his famous poem, Mulmarg, on the same day which defines the meaning of the above Sutra in a great detail.

Most poetic and lucid creation of Shrimad is Apurva Avsar which describes 14 stages of self purification. We find a complete condensation of Gomatsar scripture in this work of Shrimad. In fact Mahatma Gandhi who met Shrimad, was so impressed by this poem that it became regular prayer for Bapuji. Gandhiji wrote in his biography about Shrimad : 'I have learned the lessons of Ahimsa from Shrimad in great detail. Shrimad was like a Jin Vitrag, completely free of any worldly attachment; such Vitragata is only attained after a Yogi has gone through many births. Gandhiji considered Shrimad as his spiritual Master.

In letter number 680 Shrimad states: 'I have attained the highest state of pure consciousness same as Lord Mahavir and Lord Rama in this Pancham Kal. After reaching to the highest state of self realization and eternal bliss Shrimad composed his immortal epic, Atmasiddhishashtra, which means self realization. The seventh Purva of the 12th Agam text is called Atampravat. It is said that Shrimad has condensed not only this Purva but an essence of all the 12 Agams in this epic which can be used as an easy to understand, user friendly Agam in the present time. It is written in Gujarati, and was composed exactly 100 years ago by Shrimad in less than 90 minutes. The 142 stanzas of the Atmasiddhishashtra provide a keen disciple a step wise process and methodology to evaluate his own qualification to be a true disciple, and how to recognize a true teacher. In fact, here again we find numerous reflections of Agam Sutras in Shrimad's epic.

In the first three verses of this great epic, Shrimad clearly states that ignorance about one's real self is the root cause of the cycle of birth and death and it can be easily broken and ended if one surrenders to a true Master. He then states that in this modern time, people have forgotten the real and the original path to attain self realization which I will compose in this. Shrimad shows enormous compassion when he witnessed the majority of Jain followers engaged in either ritualistic worship or in abstract knowledge neither of which can lead to self realization. If studied carefully, one finds answers to all the spiritual questions a disciple may have in his life time in this great work of Shrimad.

In Utradhayayan Sutra, the first chapter is called Vinay meaning respect to the teacher as a basic requirement for a disciple. Shrimad describes the importance of reverence and respect in stanza 20 in a very beautiful way. Another important Mantra of Lord Mahavir is cited in the Utradhyayan Sutra as follows:

UPNANEN MUNI HOI

We find heart moving definition of a true master in stanza 34 of Atmasiddhi: 'Sainthood is there where there is true self-knowledge.. (34)

In Atmasiddhi, we find ocean of depth if we begin to search. The six steps of Soul are summarized in this epic : Soul exits, it is eternal, it is a doer, it accepts bondage, receives the fruit, it can be free (Stanza 43). In Samatitarka, Acharya Siddhasen states that a genuine faith in these six steps of soul leads one to self realization. Shrimad states the entire process of self realization by providing user friendly dialogue between the student and the teacher in this epic.

The essence of the entire Jain philosophy and the condensation of 12 Agam Sutras are truly reflected in three most important stanzas (115, 116, 117) of Shrimad Rajchandra's Atmasiddhishashtra. In stanza 115, Shrimad states:

Let go the body - infatuation And you will not have bondage new:

You will not have deed - fruition, This is religions secret true. (115)

Acharya Kundkund's third and the fourth chapters of Samaysar explain the essence of the above stanza in greater detail. We also find the reflection of second chapter of Gita in the above stanza. One can find a great deal of summary of the entire scripture Samadhisatak by Acharya Pujayapad in the above stanza also.

In fact, in letters 211, 719, 866, 609, 901 and 755, Shrimad writes the greatness and purpose of all the Agam scriptures: The entire Dwadshangi (12 Agam Sutras) are composed by Lord Jina for only one reason, which is to melt the ego and attain self realization by surrendering to a true teacher. In his most popular stanza of Atmasiddhi (117), Shrimad describes the enlightened state of the pure soul and how to attain it through constant meditation:

Enlightened , pure, full consciousness, self brilliant, an ocean of happiness you are;

What more to say, meditate on these Mantras and you shall realize this (117).

When we see the depth of the spiritual knowledge in the above verse, we can state that in the last chapter of Samaysar, Acharya Kundkund has merely expanded this verse to fully understand the metaphysics of the pure consciousness. Similarly, the entire text

USER FRIENDLY JAIN AGAMS

Adhyatmasar of Yasovijayji seems to provide a detailed treatment of the above verse of Shriamd.

Shriamd clearly states that the ignorance about ones self can never be destroyed by rituals or self control only. One must find the true master (Sadguru) and follow his Mantras as cited in the above stanza to attain self realization. If we study any Jain Agam Sutras or the texts of eminent Jain Masters, we find enormous emphasis on this matter that Shriamd has condensed in this epic. It is said that one can write a million stanzas to expand each of the original stanzas of Shrimad's Atmasiddhishastra. One needs to look no further to find such simple and easy to understand process to attain self realization as provided in this great and immortal epic by Shrimad. By composing this epic, Shrimad has made a new revolution in our time to bring back the original values and importance of true Bhakti, the need of a true teacher to pursue the spiritual path of self realization, and the metaphysics of soul and matter.

Many of us often wonder if the philosophy of Jainism is real or not and can it be scientifically reasoned and applied in this age of internet. As a professional rheologist, I find the basic philosophy of soul and matter described in Shriamd's Atmasiddhi as scientific as water being composed of hydrogen and oxygen. When we drink a glass of water, we hardly ever think of it as hydrogen and oxygen molecules because we do not see it that way. The metaphysics of soul and matter is also very scientific. Pure soul is considered inert, formless, and self knowing, while the body and the karma are known as organic in nature having physical form. Body and soul coexist due to the bondage of karma due to our ignorance of its true science. In this epic Shrimad has described the chemical process how to separate soul from the body and the karma in a scientific way. He first succeeded in attaining his own self realization and then described the process for the benefit of all human beings. In other words, this epic can be called universal science of 21st century for self realization.

When we study any of Shrimad's writings we at once feel that he is just quoting the exact words of Lord Mahavir as if he just heard the Lord's words right now. In letter number 166, Shrimad writes, A Each word of a great seer is a summary of infinite Agams. In Shrimad's Moxmala, when we study the third verse of lesson no. 67 which states:

**Who am I? Where did I come from?
and what is my real form**

Similar question is raised by Lord Mahavir in the 4th Agam text Samvayang Sutra and also in the Dasvaikalik Sutra:

What is Atma? What is karma? Who is the doer? What is Karma's metaphysics?

We feel more and more convinced that Shrimad's teachings are exactly the same as those of Lord Mahavir in the Agam Sutras. In fact, Shriamd states in letter no. 322: In the modern times, if any one can understand the true essence of Lord Tirthankara, it is definitely me. Because the result of my higher state of self realization is Vitragata. In letter no. 170, he writes :

I do not want to be a Tirthankara, but I want to do what Tirthankara has said

Since most of us are not capable of understanding or finding time to study the original Agam Sutras, we can use the writings of Shrimad Rajchandra as user friendly Agams for the modern time. In fact, the Atmsiddhishstra alone is sufficient for a keen disciple to use it as a complete Agam text to determine if one has the right qualification to be a Mumuxu, how to search for the true master, and to follow the stepwise process to unfold the higher state of consciousness. This epic has been translated in English along with the letter no 491 which is known as the letter of six steps of soul.

It is interesting to note that when Muni Valmiki wrote the Ramayan in Sanskrit, only a few sages and scholars followed it to benefit from it. However, when Tulsidasji composed Ram Charit Manas in Hindi, it became so popular to the masses. The reason is that the later is written in native mother tongue and hence its appeal to the masses. I feel Shrimad's Atmasiddhi and other epic works offer similar user friendly text to the readers and hence their popularity and appeal to all sects of Jains is overwhelming. Shrimad has indeed condensed the ocean of knowledge from Lord Mahavir's Agam Sutras into a golden cup that we all can enjoy and digest easily. Jains and non Jains all will benefit tremendously by studying the writings of Shrimad Rajchandra by developing reverence toward this great master who has blessed us with user friendly Jain Agams for the 21st century.

Shriamd Rajchandra has made a monumental contribution to Jainism by providing simple and fluid texts on difficult topics simplified for a layman. He also united Jains of all beliefs into a unity as Lord Maahvira's students as he wrote in his famous letter no. 37:

Forget about the faith of different sects and sectors; only follow the teachings of a true living master. I do not belong to any religious sect; I only reside in Atma. Go within your self and you will find the eternal bliss and peace.

In conclusion, Shrimad's Atmasiddhishastra and his immortal letters will continue to be guiding light for centuries to come and will serve as authentic Agam Sutras for Jain followers of all ages in search of Lord Mahavir's true and original science of self realization.

SAMANIJI'S LEAD MEDITATION AND RELAXATION RETREAT

A Yoga-Preksha Meditation and Relaxation Retreat led by Samani Madhur Pragyaji and Samani Jayant Pragyaji was organized at Camp Cedar Falls, Angelus Oaks in California in April. About 50 people, including 15 Americans, participated in the program. Dr. Sukhsampat and Kalyan Mehta made the camp arrangements.

The practical sessions at the camp involved Preksha Meditation, Yoga, Relaxation, and Anupreksha (Contemplation). Lectures were presented on "How thoughts influence breathing?", Stress Management, Transformation Through Contemplation, Self Control, and other subjects. During a question-answer session, Samaniji's addressed a number of topics including How Old is Jainism?, Jain Principles, Application of Jainism in our daily life, Theory of Preksha Meditation, Lifestyle of Jain Monks and Nuns, Saman and Samanijis, Jain Vishwa Bharti, and the University of Ladnau,

About 45 people, all Americans, attended a similar program organized in the Community Center in Redlands. Following a successful visit to Southern California, Samaniji's returned to Orlando where a Jain Vishwa Bharti center has been established at 7819 Lill Will Avenue, Orlando, FL 32809. The center can be contacted at 407/295-8694 or by e-mail at jainvishwa@hotmail.com.

SHRI KANJI SWAMI 111TH JANMA JAYANTI CELEBRATION IN NORTH AMERICA

For the first time in North America, hundreds of Mumukshus gathered at Siddhachalam, NJ, during May 27-29, 2000, to celebrate the 111th Janma Jayanti of Gurudev Kanji Swami. Jains from far away places like Nairobi (Kenya), Canada, California, Arizona, Florida, Michigan, Texas, IL, WI had joined the celebration. Dr. Mahendra K. Pandya, President, JAINA, was present on May 28, to grace the occasion. Lodging, Boarding arrangements were made at the Siddhachalam for those who wished to stay at Siddhachalam. Three days Adhyatmik Shibir was the main feature of this event. Eminent Scholars from India conducted the Shibir. There was one session for children. Besides this, Gurudev's taped Pravachan, Panch Parmesthi Vidhan Mandal Poojan, Tatvacharcha, Video on Gurudev, Guru Bhakti were in the daily schedule. Exhibition of huge pictures of Gurudev Kanji Swami and his Sadhana Bhoomi Songadh, magnificent Temples of Songadh, was arranged by Dr. Kirit Gosalia, Phoenix, AZ. The celebration was accomplished with great enthusiasm.

INTERNATIONAL ALUMNI ASSOCIATION OF SHRI MAHAVIRA JAIN VIDYALAYA

International Alumni Association of Shri Mahavira Jain Vidyalaya (IAAMJV) has undertaken a very ambitious project to help the bright and needy Jain students residing in the Udaipur area obtain college education.

The project entails establishing a branch of MJV at Udaipur by June 2001 and is estimated to cost around \$435,000. The branch will be a state of the arts facility and offer lodging and boarding to 72 college bound students. The land, a 55,000 sq.ft plot, has already been acquired for \$90,000.

On Feb.15, 2000, a Bhoomi Pujan and Shila Nyas was performed at Udaipur by Shri Dipchandbhai Gardi and other trustees of MJV. About 150 people participated in the event. Dr. Mohan Jain, Chairman, Udaipur Project, Allentown, PA has established a Steering Committee in Udaipur led by Shri Babubhai Bafna and a similar committee in Bombay led by Shri Premraj Bafna and Shri Mohan Sanghavi. His contacts in India have assured him of raising about Rs. 60 lakhs (\$140,000).

The noteworthy donations from the USA include \$75,000 from Dr. & Mrs. Y.P. Jain, Long Island, NY; \$45,000 from Dr. & Mrs. Mohan Bafna, Cleveland, OH, and \$35,000 from Dr. & Mrs. Mohan. Jain, Allentown, PA. The project still shows a shortfall of about \$110,000. Anyone interested in supporting this project, please contact Dr. Mohan Jain at 610-437-9596 or Anop R. Vora, President, IAAMJV, Inc. at 716-473-9290.

VARDHMAN FUND

The Bhagwan Vardhman Global Education Fund (founded with the inspiration of Gurudev Shree Chitrabhanuji) recently sponsored one of their distinguished teachers to address a youth regional convention in Texas. Ms. Sharda conducted meditation sessions for two days. She conducted special sessions for beginners. Upon conclusion of the sessions, the participants greatly appreciated her teachings.

Vardhman Fund has a number of experienced teachers for various Jain topics. If you would like to invite one of the teachers for the upcoming event in your area, please contact us as early as possible to assure their availability.

For more information call Kamlesh Shah, Phone and Fax: (301) 838-9778.

JAINA DIGEST LIFE MEMBERS UPDATE

489U	Jigney Shah	Rochester Hills,MI	529U	Dipak and Jyoti Shah	Glenview,IL
490U	Dinesh and Jyoti Shah	Stone Mountain,GA	530U	Pradip and Darshna Shah	Bourbonnais,IL
491U	Kishor and Indira Mehta	Barrington,IL	531U	Mukesh and Usha Doshi	Schaumburgh,IL
492U	Bipin and Nutan Shah	Melrose Park,IL	532U	Hitesh and Usha Shah	Schaumburgh,IL
493U	Ashwin and Bharti Shah	Hanover Park,KS	533U	Pradip and Jyoti Shah	Schaumburgh,IL
494U	Yash and Sunayana Bhandari	Olathe,KS	534U	Surendra and Vasanti Shah	Naperville,IL
495U	Indrajit and Alka Shah	Elk Grove Village,IL	535U	Vijay and Paresha Shah	Rockford ,IL
496U	Dinesh and Reena Sheth	Inverness,IL	536U	Hemendra & Chandrika Mehta	Naperville,IL
497U	Jagdish and Urvashi Shah	Bloomington,IL	537U	Pinakin and Pallavi Shah	Mount Prospect,IL
498U	Parimal & Dharmishtha Parekh	Orland Park,IL	538U	Pradip and Hardika Shah	La Mirada,CA
500U	Gunvant and Rekha Shah	Oaklawn,IL	539U	Naimish and Minal Shah	Schaumburgh,IL
510U	Hemant & Purnima Gajarawala	Missouri City,TX	540U	Parag and Jayshree Shah	Schaumburgh,IL
502U	Sudhir and Bindu Shah	Hoffman Estate,IL	541U	Rajen and Saroj Mehta	Schaumburgh,IL
503U	Nimish and Sejal Shah	Lake Zurich,IL	542U	Rashmikant & Tarulata Vora	Oakbrook,IL
504U	Devendra and Bindu Shah	Hoffman Estate,IL	543U	Dhirendra Vasa	Plano,TX
505U	Jagat and Rita Shah	Bloomington,IL	544U	Gunvant and Ila Mehta	Maumee,OH
506U	Yashwant Shakuntala Shah	Mount Prospect,IL	545U	Nikhil and Rajul Gandhi	Naperville,IL
507U	Kishor and Varsha Chikani	Niles,IL	546U	Kishor and Trupti Kuvadia	South Barrington,IL
508U	Ajay Jain	Garland,TX	547U	Ashok and Megha Doshi	Lake Forest,L
509U	Dipak and Vishakha Jhaveri	Skokie,IL	548U	Chandrakant and Lata Mehta	Naperville,IL
510U	Ajay and Nia Shah	Elk Grove Village,IL	549U	Mahendra ad Hansa Shah	Newtown,PA
511U	Kanti and Vina Ravani	Schaumburgh,IL	550U	Kevin K. Shah	Santamonica,CA
512U	Manoj and Rupali Shah	Hoffman Estate,IL	551U	Anoop K. Shah	Allentown PA
513U	Arvind and Kusum Shah	Hopewill Juction,NY	552U	Nikhil K. Jain	ManalapanNJ
514U	Mahavir N. Shah	Pentsville,KY	553U	Pravin and Jyotsna Shah	Palinfield
515U	Deepak & Rashmika Kapadia	Hillard,OH	554U	Jain Center of Minnesota	St. PAUL,MN
516U	Hitesh and Rupal Shah	Mount Prospect,IL	555U	Ghanshyam& Susmita Mehta	Bolingbrook,IL
517U	Gopaldas and Sudha Turakhia	Fairport,NY	556U	Jayendra and Nalini Vora	Granger,IN
518U	Mahendra and Pushpa Mehta	Mission Viejo,CA	557U	Anil and Ranjan Shah	Chicago,IL
519U	Ramesh and Lata Shah	Glen Oaks,NY	558U	Jaswant and Kalpana Shah	Darien,IL
520U	Jain Society of Charitable Fund N.	Caldwell,NJ	559U	Nikhilesh and N. Mehta	Manahawkin,NJ
521U	Rajni and Sudha Doshi	Park Ridge,IL	560U	Seventilal and Seresha Shah	Phoenix,AZ
522U	Bharat and Veena Shah	Prinston Juction,IL	561U	Babulal Pragani	Martingsburg,WV
523U	Kanti and Shridevi Doshi	Overland Park,KS	562U	Mukundray and Nalini Shah	Irvine,CA
524U	Shrikant and Manjari Anagol	Glendale,CA	563U	Suman Jain	Scarsdale,AZ
525U	Anilkumar and Alka Jain	Desplaines,IL	564U	Ramesh&Shukriya Bhandari	Vestal,NY
526U	Dilip and Bhavna Shah	Oakbrook,IL	565U	Anonymous Donor-PCS	Ny,NY
527U	Arvind and Kalpana Shah	Desplaines ,IL	566U	Nilesh and Indira Shah	Nitro,WV
528U	Ashwin and Kirtibala Shah	Lombard,IL			

CANADA

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This is a updated list Life Members who has paid Life Membership dues from last quarter of 1999 till May 26, 2000. Due to printing error only partial list was published in Spring 2000 issue of Jain Digest. We apologize on behalf of JAINA.

Keerti Shah

Chairman, JainDigest Membership Committee

REFLECTIONS OF AN AMBASSADOR

Jainism – A Pictorial Guide to the Religion of Non- Violence

By: Kurt Titze

267 Pages · 2500 Rs. · Motilal Banarsidas Publishers, Delhi

When German born Kurt Titze first visited temples of Mount Abu and Shravanbelagola in 1968, he was so impressed that he decided to become a kind of Ambassador of Jainism to the world. Over the next 3 decades he and his wife made several pilgrimages to many remote Jain temples not typically visited by tourists.. As a result we have this delightful guide to Jainism with 350 photographs in a simple but knowledgeable language.

The book is a layman's study of an undeservedly overlooked religion (to the western world). It is an exhaustive collection of maps, floor plans of temples, photographs, archeological illustrations, quotations from scriptures, descriptions of rituals like Diksha, Pooja, daily lives of monks and householders. He has drawn attention to the imprint of Jain instincts on many aspects of Indian culture. There are contributions from other scholars such as Klaus Bruhn, Jyoti Prasad Jain, Noel King and Vilas A. Sangave on art and culture of Jainism and chronology of the dawn of Jainism in the west.

The chapter on Jain art of Gwalior and Deogarh (by Klaus Bruhn) is a fascinating lesson on history, Jain temple art and the restoration programs of old Jain temples. The author joyously points to the building of numerous new temples along with the old ones as a sign of renaissance of Jainism today.

During his long travels, the author met many prominent Jain monks and nuns and these encounters along with the story of one sixty-year-old businessman preparing for Diksha are the most vividly narrated parts of the book. Another chapter dealing with "charitable and social traditions in Jainism" attempts to explain

the utopian spirit behind Dharamsalas, Gurukul, women's ashram, Veeraytan, Jain eye hospital, Panjarapols etc. illustrating how Jain principals of Ahimsa and Anukampa are practiced everyday.

Towards the end of the book is a chapter on Symbols, Mantras and Parables in Jainism. In just a few pages many of the sacred symbols and concepts are accurately described. The author has also taken note of Jain devotional music and dances. The book concludes with the chapter on dawn of Jainism in the west. This scholarly work contains useful appendices on the distribution of Jain population in India, a glossary, a bibliography, addresses and a list of books and periodicals. The index is divided in three categories places, names and subjects, a novel but extremely useful resource.

Spectacular as the photographs are, what engages the reader is the choice of subjects he has touched on. His zeal is evident in the fact that he himself took most of the photographs, drew the maps and in vivid detail described art and architecture of Jain temples of almost all regions of India. He traversed the length and breadth of the country in pursuit of the remotest temples as a true pilgrim. Due to lack of funds it took him nearly three decades and numerous trips to present us a comprehensive study of Jainism's history. As a self appointed ambassador of Jainism, he has served a noble cause with devotion and deserves commendations of the entire Jain Samaj.

JAINA has obtained a number of copies of this book for distribution in North America at an attractive price of only \$25.00. This is an opportunity to own a rare gem and simultaneously pay tribute to the gallant attempt of one man to make Jainism better known to the western world.

JAINA FINANCIAL STATEMENT AS OF 5/18/00

JAINA General Fund	\$28,640.87
Various sub-committee balances:	
Education Committee	\$8,392.92
Jiv Daya Committee	740.00
World Community Service	11,284.21
Temple Guideline	1,401.00
YJA	786.11
Virchand R. Gandhi Fund	8,729.00
N. American Jain Family Assistance Program	5,484.00
Tirthoddhar Committee	1,895.55
Pilgrimage Committee	0.00
JAINA Book Source Committee	26,629.75

COMMITTEES	TOTAL	\$65,342.54
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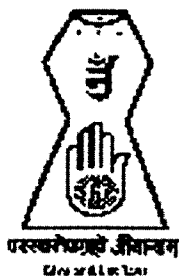
Money Market fund for JD Endowment	\$16,683.80
CD for JAIN Digest Endowment Fund	\$55,123.25
JAINA Charitable Trust as of 3/13/00	\$170,361.53
<i>as per information supplied by Jagat Jain</i>	

GRAND TOTAL	\$336,151.99
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submitted by
Anop R. Vora, Treasurer

V. R. GANDHI FUND UPDATE

1. Dr. Kirti & Vasant Shah, Houston, Tx.	\$ 500.00
2. Mrs. Latika Jain, Houston, Tx.	\$ 100.00



YOUNG JAINS OF AMERICA

Federation of Jain Associations in North America

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jaydoshi@mail.com

Southeast

Heerain Shah
(404) 206-4338

heerainshah@mail.com

West

Milan Mehta
(408) 436-1522

milanmehta@mail.com

Jai Jinendra!

The YJA and LACC board members continue to count the days before YJA Convention 2000 takes off. The June 30th to July 3rd celebration will be the pinnacle of the evolution of Jain youth in the United States. The goal is to expand the horizons of the attendees while allowing them to fully enjoy the social experience.

Our early start on the convention planning process is finally paying off as we see the last couple of details fall into place. It is really an incredible experience to observe thirty devoted youth combining their efforts to create a weekend of enlightenment for their peers. For the organizers, this is more than a convention; it is their free time for the past year, their time away from family and friends. So we are pretty confident when we guarantee this to be an incredible convention experience.

Recently, we have added age and interest specific speakers to our programming menu. For example, Dr. Neal Barnard, president of PCRM (Physicians Committee for Responsible Medicine), will be educating our medical students along with Dr. Vijay Mehta. YJP (Young Jain Professionals) has helped us organize sessions for our professionals and entrepreneurs. As if that is not enough, we have divided each session up between different age groups and maturity levels. The attendees of Convention 2000 will get what they need and want for their stage in life.

With the convention now days away, we only have one issue of major concern: MONEY. The registration fee for Convention 2000 is only \$200. The cost per attendee of putting this convention together is \$325. Thus, in our effort to make this Jain experience more affordable for the attendees, we have subsidized \$125 of the registration fee. With 850 convention attendees expected, you can do the math and realize that we are in dire need of fundraising. The assistance of individuals in the Jain community will be greatly appreciated. It is up to our community to ensure we made the right decision in investing in the education of our youth. We need donations of any amount to help us recover the subsidies we have given the attendees. Please, send us whatever you can using the donation form located in this Jain Digest. We are ready to put in the effort and labor, but we need your resources to make it a success.

Even with school exams, business meetings, and social engagements- the calendars of YJA and LACC members seem to exist for the sole purpose of the July 4th weekend. We know it will be worth the wait and preparation, we just can't wait for all of you to see what we have been preparing.

Sincerely,

Naishadh Shah & Shubhra Jain

Co-Chairs, 1999-2000

Young Jains of America (YJA) is the umbrella youth organization of the Federation of Jain Associations in North America (JAINA). The mission of YJA is to be recognized nationally and internationally as an umbrella youth organization for establishing a network to share Jain heritage and religion through youth.

MIS REGISTRATION FORM - PAGE 1

Send this completed form, a check in the amount of \$25 and a recent, full-length photograph of yourself with your name printed on the back to:

Hasmukh M. Shah, 8721 Scrimshaw Drive,
New Port Richey, FL 34653-6623 Phone: 727/376-7989
kahanguru@hotmail.com

Name (please print): _____

LAST

FIRST

MIDDLE

Address: _____

STREET

CITY

STATE

ZIP

Phone: () _____ Fax: () _____ Email: _____

Date of Birth: _____ Height: _____ Weight: _____

Are you a vegetarian? YES NO Do you smoke? YES NO Do you drink? YES NO

Have you been married before? YES NO

If yes, indicate the name of your divorced spouse. _____

Your visa status in the USA/Canada? _____ When did you enter the USA/Canada? _____ MONTH/YEAR

What languages do you speak? _____ What is your religion? _____

What languages do you read? _____

What languages do you write? _____

Education: _____

DEGREE YEAR RECEIVED MAJOR NAME OF UNIVERSITY/COLLEGE

Work experience: _____

COMPANY'S NAME POSITION DURATION

Father's Name: _____ Occupation: _____

Mother's Name: _____ Occupation: _____

Brother(s) and/or Sister(s) _____

NAME(S) AGE(S) EDUCATION OCCUPATION

Do you have other relatives living in the North America? _____

NAME RELATIONSHIP OCCUPATION ADDRESS

Other relevant information (use additional paper if necessary): _____

Candidate's signature: _____ Date: _____

Important Considerations:

It is important to remember that the MIS is a non-for-profit, voluntary community service. The MIS and JAINA assume no responsibility or liability for the accuracy or authenticity of the information furnished in the ads or any consequences resulting thereof. The entire responsibility rests with the candidates themselves. All information furnished to the MIS is confidential. Only those who are sincerely interested in looking for a Jain life partner should send a Registration Form. While matching, photographs will not be passed on to the candidates by the MIS. Parents/guardians should communicate with the candidate before placing ad and assist them in making a final decision.

1. Two references who are members of the Jain Community or other Indian organizations.

A. Name: _____
 Address: _____
 Phone: _____
 Member of: _____

ORGANIZATION'S NAME

B. Name: _____
 Address: _____
 Phone: _____
 Member of: _____

ORGANIZATION'S NAME

2. Indicate your personal preference of these criteria for the match.

Age: Between the ages of _____ and _____ or open.

Height: Between the height of _____ and _____ or open.

Weight: Between the weight of _____ and _____ or open.

Education: ☐ Bachelor ☐ Masters Degree ☐ Other

Major: _____

Vegetarian: YES NO **Work experience:** YES NO

Residence: (state) _____

Visa Status: _____

Length of time in North America: _____ years.

Language. English: YES NO

Other (specify): _____

Congratulations!

Female: 103, Male: 90 (Married / Engaged)

JAINA would like to congratulate all couples who have come together with the help of the services of the MIS. JAINA wishes to thank them for their generous donation. More and more Jains around the world are not only appreciating this much needed service, but are also taking advantage of it. Simultaneously, the flow of ads in JAIN DIGEST is gradually increasing.

Guideline to all perspective participants

Be positive, constructive, creative and friendly! No match is going to be "perfect." Complement and support each other practicing respect, sharing, acquire knowledge and maintaining your uniqueness while keeping an open mind. These are the qualities that make for human perfection.

Our world is shrinking and we are a global village and life is not always easy. However, we can carry our philosophy and our value system that is very worth while, with us. Accept the challenge and make your choice be a worth while one.

Placing an Ad and Registration with MIS

Anyone wishing to place an ad and register with the MIS must follow these instructions care-fully:

1. Fill out the attached Registration Form. The registrant must fill out this form. *Do not leave anything blank.*
2. Mail the the completed form + a check in the amount of \$25 payable to Hasmukh M. Shah. Leave the Memo or For column blank.
3. a recent, full-length photo of yourself with your name printed on the back.
4. Upon receipt of this information the MIS will draft an ad for you and it will appear in the JAIN DIGEST—but only once. Remember, JAIN DIGEST is a quarterly publication.

Placing an Ad Only

If you do not wish to register with the MIS and wish to draft an ad yourself, you may do so in *30 words or less*. Remember, that the MIS reserves the right to edit all such ads. Follow step 2 above, but submit your own ad instead of a completed form and photo.

As a rule, all MIS ads include the phone number of the registrant.

However, if you do not wish to publish your phone number, you must specifically notify Hasmukh M. Shah. Full name, address and phone number of the candidate must be furnished for MIS records, along with the ads.

Responding to an Ad (only if contact info isn't available).

If the phone number or address is not given in the ad, then you must contact the candidate through MIS. Follow these step-by-step instructions. Place your bio-data and a recent photograph of yourself in a sealed, stamped envelope with your return address in the upper left-hand corner and the MIS ad reference number in the lower left-hand corner of the envelope. Leave space on the envelope for an address. Place this envelope in another envelope with your return address in the upper left-hand corner and mail it to Hasmukh M. Shah. Upon receipt of these responses the MIS will place the ad holders address on the inner envelope and mail it. Remember, MIS is not responsible for responses that do not conform to these instructions.

Please notify the MIS

Please notify the MIS when an engagement or marriage has been announced. This helps us to know if this community service is working to help maintain our traditions. Please note that if a successful alliance has taken place, both parties will agree to donate what ever amount they wish to JAINA to help defray the cost of publication.

MATRIMONIALS

MALE

M678: Gujarati parents invite responses for handsome, talented, US raised son, born May 73, 5'8", 145 lb, MD, 3rd year internal medicine resident, from well educated, professional girls. Call: 609/597-2498.

M735: Alliance invited from educated, cultured girls, for Gujarati, vegetarian, good looking, bright, US citizen boy, born Oct 24, 70, 5'4", 125 lb, BBA, planning to pursue MBA shortly, well employed, from educated, cultured girls. Polio on right leg, but very independent. Call: 770/939-5227.

M791: Gujarati parents invite correspondence with biodata / photo, for US born, handsome, family loving son, July 72, 5'10", 155 lb, MS, well employed as R&D Engr, from professional, vegetarian, cultured, slim females 23-27. Call: 516/827-0055.

M792: Gujarati parents invite correspondence with biodata / photo, for US born, handsome, vegetarian, vivacious son, March 73, 5'8", 160 lb, MD, doing residency, from professional, attractive, US raised / born, Jain vegetarian girls. SHAHs - PO Box 1374, Mechanicsburg, PA 17055.

M798: Alliance invited for handsome, vegetarian, brilliant Gujarati boy, born April 77, 5'7", 150 lb, MD, doing Externship since 6 months, from educated, cultured girls. Call: 732/404-9321. hkhar@usa.net

M802: Gujarati parents invite proposals for handsome, talented, family loving, US born son, Feb 75, 5'5", 145 lb, MD (Neurosurgery Resident), from cultured, educated girls. Call 215/699-2317.

AM124: JD / MBA with very successful career, 6'1", 30, exceptionally handsome, fair, athletic son. Gujarati Jain parents invite correspondence. Call: 949/371-0150.

AM179: For their very handsome, very fair son, 6'1", 29, MS (EE), CEO in a large Internet Co, loving Gujarati Jain family seeks a compatible match. Call: 949/371-0150.

AM264: Correspondence / photo invited for successful, adventurous, westernized professional MBA, born June 62, 6'2", from outgoing, independent ladies preferably in California. Call: 650/854-7490. Ken_Parekh@excite.com

AM265: Responses invited for North Indian, handsome, vegetarian, teetotaler, non smoker, Jain boy, born Oct 66, 5-10", 147lb, completing PhD (Neurolinguistics), from cultured, educated girls. He is currently in India and willing to settle in USA. Email: prasannanshu@hotmail.com Address: 942/34, DDA Flats, Kalkaji, New Delhi 110019.

AM253: Jain parents invite proposals for handsome, outgoing, US born son, March 74, 6'2", BS (IE), pursuing MBA, employed with multinational co., from attractive, educated girls. Call: 810/750-0999.

AM266: Alliance invited by Jain parents for handsome, fair, successful, vegetarian, US born son, June 74, 5'8", 165 lb, BS (comp eng), MS (telecom), employed with international co., from educated, cultured, vegetarian girls. Call: 972/530-7356.

AM267: Responses invited for good looking, Gujarati, vegetarian boy, born May 70, 5'7", 150 lb, MBA (NY), well employed as business analyst, from educated, cultured, open minded girls. Call 416/253-5315. Email: cup99@sprint.ca or danny26@hotmail.com

FEMALE

F326: Correspondence invited for pretty, virtuous, intelligent, vegetarian, caring, US citizen, Jain widow, born March 59, 5'3", BS, well employed, from vegetarian, family loving, caring professional match age 41-48. Call: 714/779-2653. Email: jain59@yahoo.com

F569: Gujarati parents invite responses with biodata / photo for their pretty, fair, caring, well rounded, highly accomplished, vegetarian, US born daughter, June 73, 5'7", 120 lb, BS, well employed as MIS specialist, from cultured, well educated boys. Call: 610/670-9919.

F581: Gujarati parents invite responses for beautiful, talented, cultured daughter, born Dec 73, 5'1-110 lb, BS (Molecular Biology), biotech/software professional in silicon valley, CA, from well educated Gujarati professionals. Call: 408/272-6833.

F591: Gujarati parents invite proposals for pretty, vegetarian, family oriented, US raised daughter, with Indian values, culture, born Nov 71, 5'3", BS (pharmacy), well employed as registered pharmacist, from well educated boys. Call: 717/541-8274.

F598: Alliance invited by Gujarati parents for beautiful, fair, attractive, intelligent, US citizen daughter, born April 77, 5'6", 130 lb, AA (Fashion degree), well employed, from educated, cultured boys. Call: 949/552-0564.

F636: Jain parents invite proposals with biodata/photo from well, educated, professionals for their beautiful, US raised daughter, born Jan 73, 5'4", 115 lb, MS (EE), well employed with multinational co., Call: 815/397-3740.

F640: Proposals invited by Gujarati parents from cultured, educated boys, for their, beautiful, slim, charming, intelligent, vegetarian, US born daughter, Aug 74, 5'6", 120 lb, BS, well employed. Call: 847/985-6858.

MATRIMONIALS

F664: Jain parents invite proposals for very beautiful, slim, fair, attractive, vegetarian, UK born daughter, Dec 70, 5'5", BS Accounting, PGCE, well employed in UK, willing to settle in USA or Canada, from cultured, professional boys. Call 44-20-89525757. Email. pankajjain@btinternet.com

F703: Alliance invited for beautiful, slim, caring, US citizen, Gujarati Jain 34 / 5'3", BS (Chemistry), MLT (ASCP), well employed, innocently divorced, no issue, from cultured, educated match. Call: 972/818-4031.

F737: Gujarati parents invite alliance for very beautiful, charming, talented, vegetarian, US raised daughter, born Oct 75, 5'4", BS (Accounting), well employed by multinational large corp., from educated, cultured, US raised boys. Call: 818/349-5254.

F779: Alliance invited from cultured, well educated boys for beautiful, attractive, Talented, vegetarian, British citizen girl, born Aug 71, 5'3", LLB Hon, Practicing as Solicitor in London and willing to settle in USA Email: Intrepid_diver@yahoo.com Phone: (805) 980-4606.

F780: Proposals invited for beautiful, charming, intelligent, vegetarian, British citizen girl, born Oct 69, 5'3", BS Hon, from well educated boys. She owns IT consulting co., Head of E-commerce in international medical & insurance co., in London and willing to settle in USA. Email: red_ardency@yayoo.com Phone: (801) 505-7647.

F790: Gujarati parents invite responses for beautiful, fair, vegetarian, intelligent daughter, born Nov 77, 5'1", 100 lb, BS (com), studying for Masters in comp. applications, from cultured, educated boys. She is currently in India and willing to settle in USA. Call: 516/423-9647 or 610/863-6492 / 4146.

F794: Physician parents invite proposals for beautiful, fair, attractive, caring, slim, vegetarian, US raised daughter, born Aug 71, 5'4", 110 lb, BA, pursuing in Comp. Inf. Systems, from well educated, cultured boys. Call: 562/691-9803.

F795: North Indian Jain parents invite responses for their beautiful, tall, slim, charming, talented, US born daughter, Nov 73, 5'4", 110 lb, MBA, well employed, from cultured, professional boys. Call: 860/429-8520.

F796: Alliance invited for pretty, highly accomplished, virtuous, vegetarian, Gujarati girl, born May 67, 5'2", 115 lb, MD, post-doctoral fellow, well employed as Asst. Professor of Internal Medicine, from Physicians, professionals. Call: 614/326-2080.

F797: Gujarati parents invite proposals for beautiful, fair, attractive, vegetarian daughter, born Dec 77, 5'1", 105 lb, BA (8/2000) Comp.Sc., from well educated, professional, cultured boys. Call: 704/643-6201.

F799: Sister invites responses for beautiful, attractive, talented, slim, vegetarian, caring, family oriented sister, born Dec 66, 5'3", 100 lb, BS (micro), CMLT, (pathology), from educated, cultured boys. She is in India and willing to settle in USA. Planning to visit USA in summer. Call: 408/453-0577.

F800: Alliance invited for pretty, slim, bright, vegetarian, Gujarati girl, born Nov 69, 5'0", 97 lb, doing double MS, scholarship, from well educated, cultured, professional boys. Call: 570/969-7543.

F801: Jain parents invite proposals for their pretty, intelligent, compassionate, vegetarian, US born daughter, July 76, 5'5", BS (Biochemistry), entering teaching profession, from cultured, well educated, professional boys. Call: 949/552-8089.

AF121: Exceptionally beautiful, very fair, charming, 26, 5'7", 112 lb, MS, pursuing JD (Law) with full scholarship, talented, highly virtuous, family oriented daughter. Loving Gujarati Jain family invite photo and biodata. Call 949/371-0150.

AF129: Gujarati parents invite correspondence for beautiful, charming, accomplished, vegetarian, US raised daughter, born April 69, 5'3", MD, In a group practice with leading hospital of USA, from well educated, professional, cultured boys. Call: 410/882-9697.

AF235: Gujarati parents in Singapore, invite proposals for slim, bright, pretty, daughter, born June 74, 5'3", pursuing CPA, currently an Auditor, from Gujarati Jain, vegetarian, cultural, professional boys. She is currently in USA & willing to settle in USA. Call: 972/208-9828 or 970/282-7587 (after 1st June)

AF241: Gujarati parents invite proposals for beautiful, fair, talented, caring, US citizen daughter, born June 73, 5'3", 100 lb, MD, doing residency in pediatrics, from MD or professional, cultured boys. Call: 732/583-7039. Email: nisuchem@aol.com

AF251: Jain parents invite proposals for their good looking, slim, US born daughter, March 76, 5'6", BS (physiology), studying chemical engineering, from cultured, well educated, professional boys. Call: 810/750-0999.

AF268: Alliance invited by Jain parents for their pretty, brilliant, US raised daughter, born Nov 76, 5'2", BS (chem sc), MS (physical therapy), well employed as Physical therapist, from well educated, professional boys. Call 607/748-9493



11TH BIENNIAL JAINA CONVENTION

JAINA has accepted the invitation of the Jain Society of Metropolitan Chicago to hold the 2001 Convention in Chicago. JAINA and the Jain Society of Metropolitan Chicago have jointly formed 2001 JAINA Convention Board (With seven representatives from each and the JAINA First Vice President Bipin Parikh acting as the Chairman), which was approved by the JAINA Executive Committee at their meeting on March 18, 2000 in Chicago. The newly inaugurated JAINA Convention Board (JCB) also held its kickoff meeting in the evening of March 18, 2000 in Chicago. Below is a brief description of the members of the board and their responsibilities.

Bipin D. Parikh: (Chairman & Convenor) Bipinbhai is the first Vice President of JAINA and was JAINA's director at large for four years. He was a trustee of Jain Society of Metropolitan Chicago and originator of JCMC heritage Fund.

Kishor C. Shah: (Co-Convenor) He is the Chairman of the Board of Trustee at Jain Society of Metropolitan Chicago and JSMC Heritage Fund. He was Co-convenor of 1995 JAINA convention in Chicago.

Prabodh R. Vaidya: (Co-Convenor) He is the President of Jain Society of Metropolitan Chicago. Prabodhbhai is a director of JAINA. As President during last two years he has streamlined temple operations. As Chairman of long term Planning Committee, he presented and proposed JAINA's future path.

Keerti N. Shah: (Finance) He is heading the committee for Jain Digest Life Membership. Keertibhai is also a Trustee at the Jain Society of Metropolitan Chicago. He is actively involved in JSMC Heritage fund Student Scholarship criteria selection. He participates in financial management of Jain Society.

Samprati Shah: (Programming) He was Jain Society of Metropolitan Chicago's director to JAINA. Sampratibhai was Program Committee Chairperson for the JAINA convention in 1995 at Chicago. He was President of the Jain Society of Metropolitan Chicago, and now he is a Trustee of the same.

Lata Champsee: (Registration) Lataben is the President of Toronto Jain Society. She is the Editor in Chief of Jain Digest. Lataben was the chairperson of the registration committee at 1997 JAINA Convention in Toronto, Chairperson of MIS at 1999 Philadelphia Convention. President of Women's Association, Founder of AWIC Seniors Club, Board member of TorontoYWCA.

Dilip V. Shah: (Publicity) Dilipbhai is member of the executive committee of Cherry Hill Sangh and Director of JAINA. He was Secretary of JAINA and he is the chairman of JAINA's Pilgrimage Committee and editor of JAINA FOCUS.

Vinay K. Vakani: (Documentation) Vinaybhai is a Director of JAINA from the Jain Center of N.J., Essex Falls and is Secretary of the Executive Committee of JAINA. He is also JAINA advisor to YJA and YJP and involved in various JAINA Committees. He is also actively involved in Jain Study Circular publication.

Virendra K. Shah: (Publication and Souvenir) Virendrabhai was the President of Jain Society of Southern California and was very active in their temple expansion project.

Gyan Chand Jain: (Oversight) Gyanchanbhai was President of the Jain Society of Toronto. He has been associated with JAINA for a long time. He is running a Charitable trust of his own.

Pravin M. Shah: (Hospitality) Pravinbhai has actively participated in facility management at all events of Jain Society of Metropolitan Chicago. He was responsible for excellent facility operation during JAINA convention of 1995 at Chicago.

Megha A. Doshi: (Cultural Programs) Meghaben is a very talented person to organize cultural programs. Meghaben was a major contributor in organizing Cultural program of 1995 JAINA convention.

Mukesh R. Doshi: (Youth activities) Mukeshbhai is the Youth secretary to the Executive Committee of Jain Society of Metropolitan Chicago. He has achieved phenomenal success in education registrants from about 50 to 300 in last 3 years. He is heavily involved in JAINA's efforts in standardizing pathshala curriculum.

Jagat J. Shah: (Exhibition, Souvenir and Essay Competition) Jagatbhai is the Secretary to the Executive Committee of Jain Society of Metropolitan Chicago. Jagatbhai has been involved in many more activities at JCMC.

Arvind M. Shah: (Food) Arvindbhai is the Food Secretary at Jain Society of Metropolitan Chicago. He has also led the cultural programs' activities in the past.

This is a seasoned team of members with formidable credentials. This is a balanced partnership between the members of Jain Society of Metropolitan Chicago and JAINA volunteers. All of these members have been active in their sanghs and have worked in prior conventions.

In addition to the above members, the JCB has appointed Priya M. Shah of Chicago as a staff person to the convention board. Many committees will be formed in the near future. If there are any areas in which you would like to help or reach any member of the convention board, you can do so by sending an email to: jainaconvention@aol.com. A web site for the convention is under consideration.



11TH BIENNIAL JAINA CONVENTION

In accordance with JAINA Convention guidelines, JAINA Executive Committee has appointed Duli Chandra Jain (New York), Jagdish Sheth (Georgia) and Prem Jain (California) as members of Convention Activity Review and Advisory Committee. In addition to these three members, all the past Presidents of JAINA - Lalit Shah, Manoj Dharamsi, Tansukh Salgia, Sulekh Jain, Jagat Jain, Manibhai Mehta and Dhiraj Shah are the members of this committee, with present President Mahendra Pandya acting as its Chairman. This committee is charged with the responsibility of oversight of all activities that are planned for the 2001 JAINA convention.

The Convention Board has really gotten off to a running start. JCB held its first Telephone- Conference on May 20 and discussed the progress and plans for various activities. The theme for the 2001 convention is "Practicing Jainism in the 21st Century". Jain Society of Metropolitan Society has given an initial loan of \$25,000 from JCMC Heritage Fund and a grant of \$10,000 has been provided from JAINA Charitable Trust. A preliminary budget has been prepared. Registration is proposed in four stages. Early bird registration will start October 1. Registration forms will be available through your local sangh and in the fall issue of JAIN DIGEST.

Rosemont Convention Center near the O'Hare airport is selected as the site of the convention and 1400 rooms at the hotels within walking distance of the convention center have been re-

served for the convention attendees. The convention center has room for about 100 booths. All the JAINA Committees will have an opportunity to have a booth and additionally, if your Sangh wishes to have a booth, please let us know. JCB is preparing guidelines that will be followed for acceptance of proposals from member Jain centers and other Jain organizations as well as private business organizations.

JAINA Convention Board is working resolutely to organize the 2001 Convention so that it will provide the North American Jain community the most enjoyable and unique learning experience. However, participation of all member Jain centers would be critical to make such a convention a success. JCB will be approaching all member centers for help in organizing convention activities that will include discourses on topics that are relevant to our practice of Jainism, Jain rituals, cultural programs and youth programs. Also, without the financial support of our community, we cannot take on such a mammoth task. Approximately \$500,000 will have to be raised in donations for the Convention. JAINA Convention Board appeals to all Jains in North America to generously support this endeavor. Fund raising for the convention will begin soon. If you would like to help in fund raising, or bringing advertisement for the souvenir please contact the convention board.

If you have any questions, or would like to help us in various activities that are being planned, contact JAINA convention Board at jainaconvention@aol.com or by contacting JAINA headquarters at jainahq@aol.com.

FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA APPEAL

I want to help retaining Jain identity and culture by supporting JAINA and I want to be a proud Jain!

Please fill out this form and support JAINA.



Mail this completed form and your financial contribution to:
JAINA Headquarters
PO Box 700
Getzville, NY 14068

- ☐ I want to be a Trustee of JAINA Charitable Trust and will donate \$500 every year
- ☐ I want to be a JAINA Patron and will donate \$251 every year
- ☐ I want to be a Life Member of JAIN DIGEST and will donate \$101
- ☐ I want to subscribe to JAIN DIGEST for one year (Winter 1999 to Fall 2000) for \$11
- ☐ other amount: ☐ \$10 ☐ \$25 ☐ \$50 ☐ _____

Name _____

Address _____

Phone () _____

Email _____

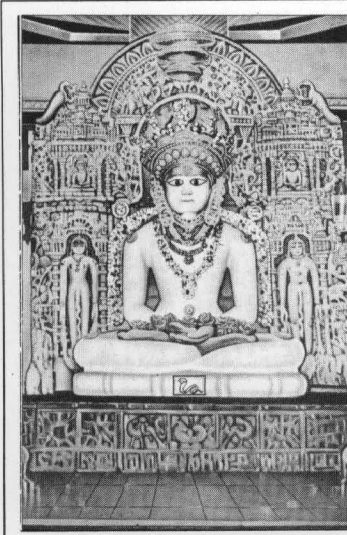
Please make checks payable to JAINA. Your donation is tax-deductible. Please advise if you wish to remain anonymous. 950 Jain families have already done so, would you not do so? If not for you, do it for your children and grandchildren.

With best compliments to JAINA

**Dr. Navin C. Mehta,
M.B.B.S., M.D., P.C.
EAR, NOSE & THROAT
HEAD & NECK
FACIAL PLASTIC &
RECONSTRUCTIVE SURGEON**

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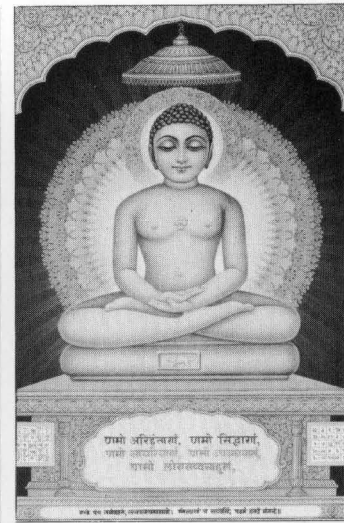
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Tirthankar Parsavnath



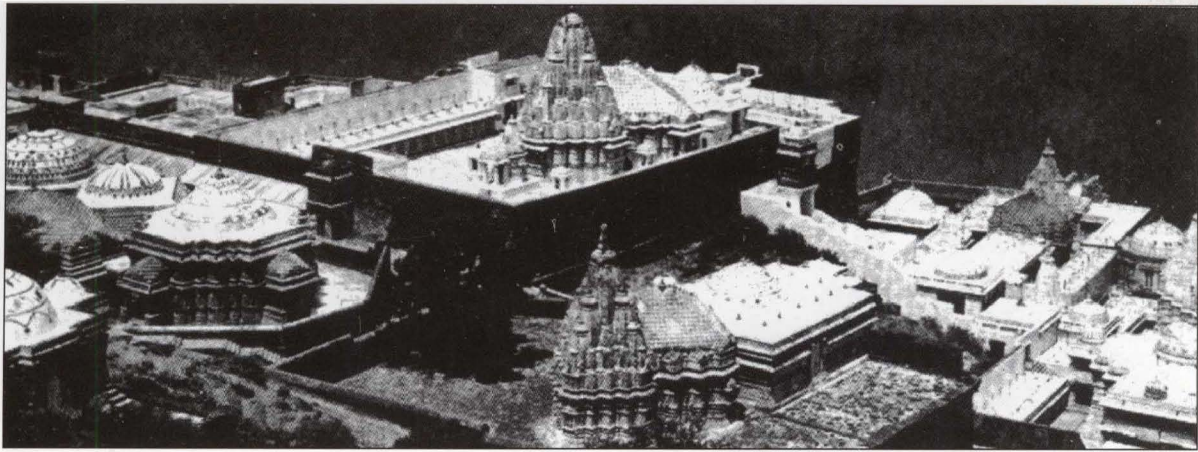
Jain temple format



Tirthankar Mahavir

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FAX
248/372-4806

Visit our Indian office at:

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