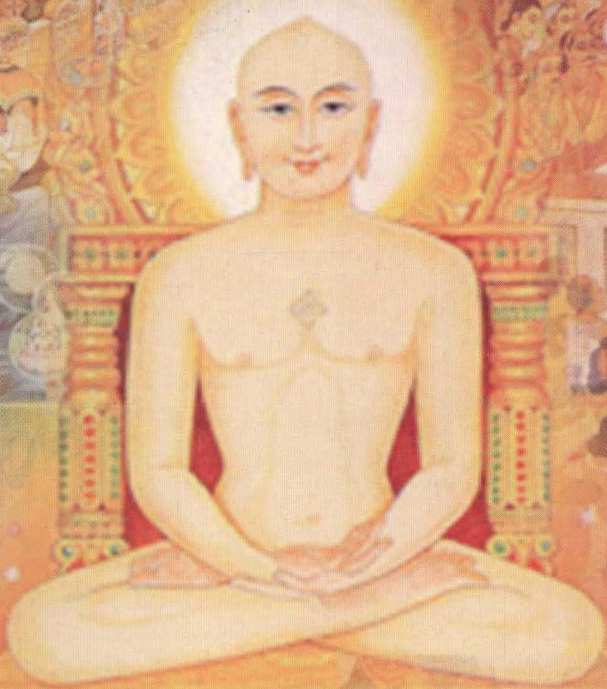


The Magazine of the Federation of Jain Associations in North America

JAIN DIGEST

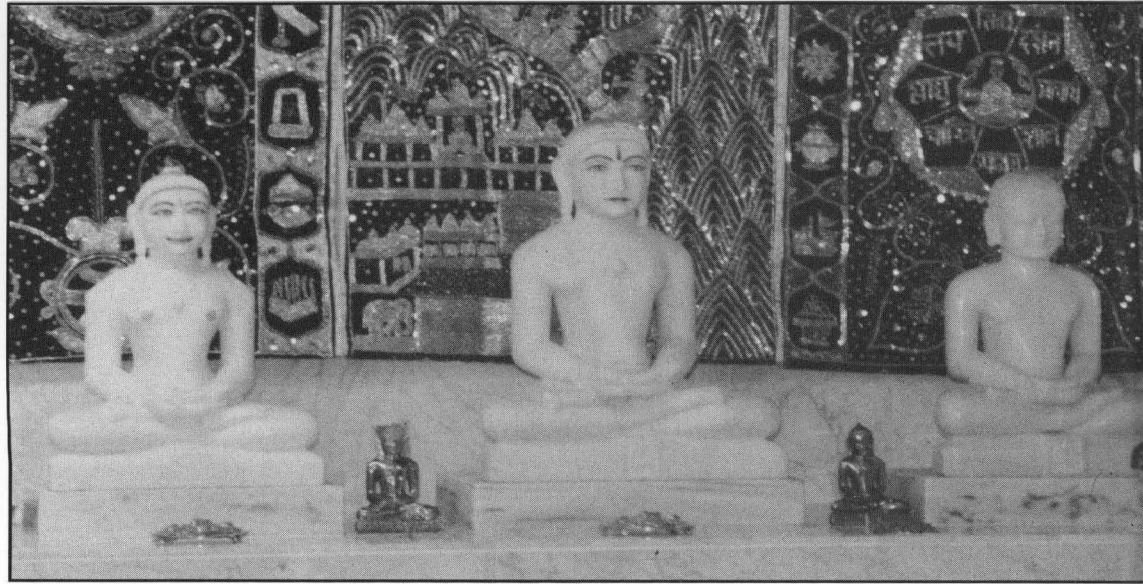
Spring 2001 Volume 17 No.1



2600th

JANMA KALYANAK

JAIN TEMPLE, WASHINGTON, DC



JAI JINENDRA

अहो! अहो! श्री सदगुरु, 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.

SHAH ASSOCIATES, M.D., L.L.C.

Shanti Medical Center, P.O. Box 664, Leonardtown, MD 20650
Phone: 301-475-5579 Metro 301-870-2049 Fax 301-884-7419

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P.O. Box 640
24035 Three Notch Road
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301-373-7900

Leonardtown Offices

Shanti Medical Center

P O Box 664

26840 Point Lookout Road, Suite 101

Leonardtown, MD 20650

301-475-5577 301-475-5524

St. Mary's Medical Arts Building

P O Box 306

22650 Cedar Lane Court

Leonardtown, MD 20650

310-475-5021 301-475-5023

Prince Frederick Office

Calvert Medical Office Building

110 Hospital Road, Suite 303

Prince Frederick, MD 20678

410-535-4333

Lexington Park Office

22335 Exploration II, Suite 1030 & 1035

Lexington Park, MD 20653

301-863-7041 301-863-9000

California Office

P.O. Box 540

23263 By the Mill Road

California, MD 20619

301-863-5835

Charlotte Hall Office

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P.O. Box 507

29795 Three Notch Road

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28160 Old Village Road, Suite A

Mechanicsville, MD 20659

301-884-4666

Washington Area

831 University Blvd., #32

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301-445-4430

PRESIDENT'S MESSAGE

Dear Sahdharmic Brothers and Sisters:

Jai Jinendra!

As I write this message, our heart goes out with sympathy to all the victims of Gujarat Earthquake, as well as their families and friends throughout the world. At the same time, we can feel consoled and gratified by the tremendous response in extending help to the victims of this natural calamity. JAINA, through its World Community Service (WCS) Committee, and its affiliate Jain Centers throughout North America have already started planning to take part in the long term rehabilitation and reconstruction effort under the guidance of the experienced and able advisor Dr. Dhiraj Shah. We should always remember "One Who Serves the Needy, Serves Bhagwan Mahavir".

JAINA Convention Board, under the chairmanship of Dr. Bipin Parikh, and its various committees are proceeding with the planning of 2001 JAINA Convention to be held in Chicago during July 5 to 8 of this year. We are making every effort to make this convention a spiritually and socially rewarding and memorable event. This convention will have many of seminars and plenary sessions devoted to specific topics related to Practice of Jainism for all of us. Please register early for the convention and donate generously for its various activities.

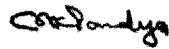
JAINA Mahavir Janma Kalyanak Celebration Committee Chairman Dr. Manoj Dharamsi has contacted all Jain Centers in North America with the guidelines for celebrating the event at local and national level. While I am in India, I was in contact with Mrs. Induben Jain, Mr. Dipchand Gardi and Mr. Ramesh Shahu as well as other members of Mahavir Memorial Committee to solicit their active participation in our celebration here in North America. A delegation of leading Jains from India is planning to attend the JAINA Convention this year.

JAINA Yatra Sangh led by Messrs. Dilip Shah (Chairman), Kirit Daftari, Anop Vora, and others had the memorable and religiously fulfilling pilgrimage of Sammed Shikhar, Pavapuri and several other Teerths, as well as a visit to Veeraytan.

The response to our 2001 JAINA Calendar is again overwhelming. With the funds available now, we have ordered additional books and should soon start shipping them to all the respondents for their Mini JAINA Library.

As we celebrate 2600th Janma Kalyanak of Bhagwan Mahavir this year, let us practice Anekantwad in thoughts, Ahimsa in practice, Syadwad in speech and Aparigraha in community.

Sincerely



Mahendra K. Pandya,
President, JAINA

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Send your address corrections to:

JAIN DIGEST CIRCULATION
Federation of JAINA
P. O. Box 700
Getzville, NY 14068-0700

Cover: Paintings on Life of Bhagwan mahavir by Gokuldas Kapadia- Artist

Graphic Designer: Dhruvil Kumar Purohit
dru@DharmaBoost.com

JAIN DIGEST

A publication of the
FEDERATION OF JAIN ASSOCIATIONS
IN NORTH AMERICA (JAINA)



Federation of Jain Associations in North America (JAINA)

HEADQUARTERS

PO Box 700, Getzville, NY 14068-0700
Phone/Fax: 716/636-5342
Telephone Hours: Monday – Friday,
2 PM – 5 PM EST

EDITOR IN CHIEF

Lata Champsee
21 Swiftdale Place
Don Mills, ONT M3B 1M3
Canada
Phone: 416/441-2200
Fax: 416/441-2211
latachampsee@usa.net

REGIONAL EDITORS

Canada
Dr. Mahendra Mehta
26 Vancho Cres
Islington, Ont M9A 4Z2
Phone/Fax: 416/241-2044

Midwest, US
Manubhai Doshi
931 Golden Road
Lake Forest, IL 60045
Phone: 847/735-0120

Northeast, US
Dineshbhai Chheda
9 Johnson Ave
West Caldwell, NJ 07006
Phone: 973/394-1701

Southeast, US
Surendra Shah
1465 Sumter Drive
Marietta, GA 30064-2920
Phone: 770/422-1483

Southwest, US
Jadavji Kenia (jkenia@iname.com)
1819 Plymouth Rock Drive
Richardson, TX 75081-3942
Phone: 972/690-3593

West, US
Chandrakant Parekh
12914 Wolverton Lane
Cerritos, CA 90703-7265
Phone: 562/865-1679, Fax: (562) 865-0851
engsys@aol.com

ASSOCIATE EDITORS

Young Minds
Reshma Modi
248/ 851-3965, reshamamodi@mail.com

Mansi Shah
562-404-2851, MansiShah@aol.com

Matrimonials
Hasmukh Shah
8721 Scrimshaw Drive
New Port Richey, FL 34653-6623
Phone: 727/376-7989

MANAGING EDITORIAL BOARD

Lata Champsee, Manubhai Doshi, Jagat Jain,
Ramesh Jain, Vijay Jain, Harshad Shah, Anop Vora

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Spring (March)	February 15
Summer (June)	May 15
Fall (September)	August 15
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Phone: 718/816-0083, Fax: 212/319-6781

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SPECIAL OFFICE BEARER

Executive Director of JAINA
Kamlesh Amin
Phone/Fax: 716/636-5342
jainahq@aol.com

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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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Ahimsa Day Celebration
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Community Leadership Council
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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:
Dilip V. Shah
1902 Chestnut Street
Philadelphia, PA 19103-4678
Phone: 215/561-0581, Fax: 215/567-3146
dilipshah@aol.com

Jai Jinendra:

This year marks the 2600th Janma Kalyanak of Bhagwan Mahavir. To commemorate this auspicious occasion, a humble effort is made by the Jain Digest in creating this special issue. This was possible due to the tremendous support I received from all contributors and especially from Mr. Vinay Vakani, who spent hours upon hours going over the materials and coming up with helpful suggestions.

It is really gratifying that the Jain community of North America came forward with the support for the victims of Earthquake in India. Everyone's focus was on nothing else but on those victims in the aftermath of this natural calamity. It demonstrated the compassionate side of our community. However, the real work of rehabilitation has yet to begin. JAINA in its modest way is extending a helping hand.

The time has now come for all Jains in North America to get together and work under one banner. Our Jain community has been here for the past 25-30 years. We have organized Jain Sanghs all over North America with the idea of preserving our unique religion and culture, and passing this legacy to our next generation. We always wanted our kids to learn about our religious values - Ahimsa, Anekantvaad, and Aparigraha, (non-violence, multi-perspectives and detachment). And trust me, we have done a good job, an excellent work. Look at YJA and YJP! Both of these organizations are humming with activities as our young generation tries to understand and adopt the message of Bhagwan Mahavir. Many of our children are vegetarians, vegans and environmentalists who truly believe in Jain philosophy. However, recently we keep hearing that some Sanghs are splitting or are thinking of doing so on the basis of sects. This is very sad and disheartening. To begin with, we are hardly 10,000 families here in North America and to split would only dilute the Jain virtues and heritage, and undermine the excellent job we have done so far with our youth. This may also divide the youth and disturb the harmony with which they have been brought up. Our religious scholars have often remarked on how little separates the various sects of Jainism, when compared to other religions. Why should we, at this stage of our lives, begin the task of dividing our societies? Should we not sit back and reflect on the irreparable harm we might end up doing to our young generation in this process? We need to seriously contemplate on what legacy we want to leave for our future generation. A strong and united Jain community will provide us, as well as our young people, with the strength and serenity to endure our invaluable heritage among the diverse cultures that exist in North America.

Lata Champsee,
Editor in Chief, Jain Digest

At every JAINA Convention we give awards to persons, who did many good deeds for JAINA or Local Jain centers. Again this time I am requesting each of you to nominate Names of such individuals using the following criteria. Please send detailed bio-data and listing of their good deeds. Also get the nomination letter seconded by one of the officers of your Jain Society.

AWARDS TO BE ISSUED ARE;

JAINA Ratna

JAINA Ahimsa

JAINA Recognition Award for service to JAINA

JAINA Recognition Award for service to JAINA Youth.

CRITERIA:

The person has displayed unselfish devotion for advancement of Jainism.

He or She has created innovative programs that are in step with changing needs of member society of JAINA.

This person has invested time and personal financial resources for JAINA's or Member Jain Society.

This individual has enlisted the intellect, heart and financial support of the community at large to fulfil JAINA mission.

He or She has stimulated awareness of non-violence principles to non-Jains through books, literature and conferences.

This person is good natured, humble and honest.

He or she has always extended a helping hand during national or international calamity.

Additionally, any other good traits of such persons, which requires a mention.

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4. JAINA Trustees
5. JAINA Committees and their Chairpersons
6. Convention - 2001 Board members
7. Jain Digest Chief Editor and Regional Editors
8. Mahavir Memorial Committee Members
9. Gujarat Earthquake news and Donors List

Direct your questions to:

Kamalesh Amin, Executive Director, JAINA

P.O. Box 700 Getzville, NY 14068 E-mail: jainahq@aol.com

Phone/Fax: (716) 636-5342

AN INTRODUCTION TO JAIN RELIGION

by Vinay K. Vakani, Oradell NJ

Jainism is one of the oldest religions of India. According to Jains, Adinath, who is also known as Rishabhadev, was the first TEERTHNKAR. Adinath reestablished the Jain religious order in this era. Vardhaman Mahaveer, who lived around 600 B.C. and who was an elder contemporary of Gautam Buddha, was the twenty-fourth (last) TEERTHANKAR of the present cycle. Vardhaman (meaning the prosperous one) was born into the family of King Siddharth and Queen Trishaladevi in the city of Kshatriyakund in the present state of Bihar. The night before Vardhaman was born, his mother had auspicious dreams foretelling the arrival of a great soul. At the age of forty-two, Mahaveer achieved the state of perfect knowledge (KEVALAJNAN). In other words, he became omniscient. In the year 527 B.C. at the age of seventy-two, Mahaveer attained salvation (MOKSHA), that is, his soul was completely liberated from the bondage of all material particles (karmas), thus ending the cycle of mundane existence involving birth and death.

According to Jainism, certain ultra-fine particles of matter called karmas are attached to each individual soul. Such a soul is called a worldly soul (SAMSARI JEEV), and it undergoes the cycle of mundane existence (SAMSARA), that is, birth and death. One should try to rid one's soul of karma particles. The soul, once purified of the dirt of karmic matter, attains salvation and moves up to the boundary of LOKA (the region of space beyond which there is no medium of motion). A pure soul acquires complete perception and knowledge (omniscience) and infinite spiritual bliss. Such a soul is VEETARAAG, meaning that it does not have any kind of attachment and it does not bestow any favors or frowns.

Jainism says that the liberation of JEEV from the bondage of matter is achieved by pursuing the three jewels (TRIRATNA): right perception (SAMYAK DARSHAN), right knowledge (SAMYAK JNAN) and right conduct (SAMYAK CHAARITRA). The three jewels are to be pursued simultaneously. Virtue, for one who has both right perception and knowledge, consists in following the five vows (PANCH VRATS). These are nonviolence (AHIMSA), truth (SATYA), non-stealing (ASTEYA), celibacy (BRAHMACHARYA) and non-covetousness (APARIGRAH).

The fundamental principle of Jainism is nonviolence. The Jain concept of nonviolence means abstention from hurting any living being not only by physical action but also by mind and speech. It prohibits injury to all living beings, not merely to human beings. It is the ultimate renunciation of the will to kill or injure.

Jain philosophy is based on the principle of many sidedness of truth (ANEKAANTAVAAD). Knowledge of truth can be only relative, not absolute. Jains also believe that the universe is eternal and therefore do not attribute the creation of the universe to God nor acknowledge any creation. They hold humans and nature (and not God) responsible for human suffering. The teachings of Mahaveer are recorded in KALPASUTRA and other sacred scriptures (AGAMS). They were first memorized and finally set in writing in the fifth century A.D.

The two main traditions of Jains are SHWETAAMBAR (clad in white) and DIGAMBAR (sky-clad or nude). Both traditions believe in the teachings of Mahaveer. As far as the basic principles are concerned, there is hardly any difference between the two traditions. There are some minor differences in the area of religious practices to achieve the final goal of a soul- MOKSHA (salvation). For this reason, it is inappropriate to call them sects. Jains are scattered all over India. However, they are concentrated in the states of Gujarat, Rajasthan, Maharashtra, Mysore, Madhya Pradesh and Uttar Pradesh.

Adopted from Jain Study Circular: April 1981 issue

I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house, as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other people's houses as an interloper, a beggar or a slave.

- Mahatma Gandhi

"I adore so greatly the principles of the Jain religion, that I would like to be reborn in a Jain community."

- George Bernard Shaw

"The Jains have written great masterpieces only for the benefit of the world."

- Dr. Hertel, Germany

PREFACE:

Jainism is a religion of purely human origin and is preached and practiced by one who has attained perfect knowledge, omniscience and self-control by his own personal efforts and has been liberated from the bonds of worldly existence, the cycle of births and deaths. Such human beings are considered Gods of Jainism. The concept of God as a creator, protector, and destroyer of the universe does not exist in Jainism. Also the idea of God's reincarnation as a human being to destroy the demons is not accepted in Jainism. In summary Jainism does not believe in creator God, but it is not an atheistic religion because it believes in many Gods who are self realized individuals and who have attained liberation.

In ancient times it was known by many names such as Saman tradition, or the religion of Nirgantha, or Jina. Literally Jina means a conqueror, that is, one who has conquered the worldly passions like desire, hatred, anger, greed, and pride by one's own personal efforts. Jina is a human being and not a supernatural being or an incarnation of an all mighty God. Some of the Jinas establish religious order, they are known as Tirthankara and there exist the spiritual lineage of the twenty-four Tirthankars of whom the ascetic sage Mahavir was the last. All human beings have the potentiality to become Jina.

FOUNDER:

About 2600 years ago Bhagwan Mahavir or Vardhaman (599 to 527 BC), the twenty fourth and the last Tirthankara of this era revived the Jain philosophy preached by his predecessor Bhagwan Parshva (950 to 850 BC) in India. He expanded the code of conducts and implemented daily rites for his followers applicable to his time. The present Jain scriptures reflect only his teachings.

Mahavir was a prince and his childhood name was Vardhaman. Being son of a king, he had many worldly pleasures, comforts, and services at his command. But at the age of thirty, he left his family and royal household, gave up his worldly possessions, and become a monk in search of a solution to eliminate pain, sorrow, and sufferings from life.

Mahavir spent the next twelve and half years in deep silence and meditation to conquer his desires, feelings, and attachments. He carefully avoided harming or annoying other living beings including animals, birds, insects, and plants. He also went without food for long periods. He was calm and peaceful against all unbearable hardships. During this period, his spiritual powers fully developed and at the end he realized perfect perception, perfect knowledge, perfect power, and total bliss. This realization is known as keval-jnana or the perfect enlightenment.

Mahavir spent the next thirty years travelling on bare feet around India preaching to the people the eternal truth he realized. The ultimate objective of his teaching is how one can attain total freedom from the cycle of birth, life, pain, misery, and death, and achieve the permanent blissful state of one's self. This is also known as liberation, nirvana, absolute freedom, or Moksha.

At the age of 72 (527 BC), Bhagwan Mahavir attained nirvana and his purified soul left his body and achieved complete liberation. He became a Siddha, a pure consciousness, a liberated soul, living forever in a state of complete bliss. On the night of his nirvana, people celebrated the Festival of Lights (Dipavali) in his honor. This is the last day of Hindu and Jain calendar year known as Dipavali Day.

In summary Jainism existed before Bhagwan Mahavir, and his teachings were based on those of his predecessors. Thus, unlike Bhagwan Buddha, Mahavir was more of a reformer and propagator of an existing religious order than the founder of a new faith. He followed the well-established creed of his predecessor Tirthankara Parshvanath. However, he did reorganize the philosophical tenets to correspond to his times.

PHILOSOPHY:

Primarily Jainism assumes that the universe, with all its components, is without a beginning or an end, being everlasting and eternal. The wheel of time incessantly revolves like a pendulum. In the first half circle from the descending to the ascending stage where human prosperity, happiness, and life span increases and in the second half circle from the ascending stage to the descending stage where prosperity, happiness, and life span decreases.

Mahavir explained that from eternity, every living being (soul) due to its ignorance is in bondage of karmic atoms known as karma. These karma are continuously accumulated by our actions of body, mind and speech. Under the influence of karma, the soul is habituated to seek pleasures in materialistic belongings and possessions. This is the deep-rooted cause of self-centered violent thoughts, deeds, anger, hatred, greed, and such other vices. Which results in further accumulation of karma.

The doctrine of karma occupies a significant position in the Jain philosophy. It provides a rational and satisfying explanation to the apparently inexplicable phenomena of birth and death, happiness and misery, inequalities in mental and physical attainments, and of the existence of different species of living beings. It explains that the principle governing the successions of life is karma. Our actions of body, mind, and speech bind us.

Jainism - Its Message and Practice (cont.)

One can get rid of karma and attain liberation by simultaneously following the path of right faith (samyak-darshana), right knowledge (samyak-jnana), and right conduct (samyak-charitra). The proper knowledge of the six universal substances (six Dravya) and the nine fundamental truths (nine Tattva) is called right knowledge and true faith in that knowledge is called right faith. The right conduct includes nonviolence, self-purification, compassion, penance, austerity, and meditation.

THE SIX UNIVERSAL SUBSTANCES ARE:

Soul or Consciousness - Jiva - Living substance
Matter
Pudgala - Non living substance
Medium of motion - Dharma - Nonliving substance
Medium of rest - Adharma - Nonliving substance
Space - Akasa - Nonliving substance
Time - Kal or Samay - Nonliving substance

THE NINE TATTVAS (PRINCIPLES) ARE:

Jiva - Soul or living being (Consciousness)
Ajiva - Non-living substances
Asrava - Cause of the influx of karma
Bandha - Bondage of karma
Punya - Virtue
Papa - Sin
Samvara - Stoppage or arrest of the influx of karma
Nirjara - Exhaustion of the accumulated karma
Moksha - Total liberation from karma

Jainism strives for the realization of the highest perfection of man, which in its original purity is free from all pain, suffering, and the bondage of birth and death.

ETHICAL CODE:

The supreme ideal of the Jain religion is nonviolence (Ahimsa), equal kindness, and reverence for all forms of life in speech, thought, and action. Above all it is a religion of love and compassion to all living beings. At the heart of right conduct for Jains lie the five great vows:

Nonviolence (Ahimsa) - Not to cause harm to any living beings
Truthfulness (Satya) - To speak the harmless truth only
Non-stealing (Asteya) - Not to take anything not properly given
Chastity (Brahmacharya) - Not to indulge in sensual pleasure
Non-possession/ Non-attachment (Aparigraha) - Complete detachment from people, places, and material things

These vows can not be fully implemented without the acceptance of a philosophy of non-absolutism (Anekantvad) and the theory of relativity (Syadvad). Monks and nuns follow these vows strictly and totally, while the common people follow the vows as far as their life styles will permit.

AHIMSA (NON-VIOLENCE)

"Ahimsa parmo dharmah" (Non-violence is the supreme religion).

Ahimsa is a principle that Jains teach and practice not only towards human beings but also towards all nature. The scriptures tell us: "Do not injure, abuse, oppress, enslave, insult, torment, torture or kill any creature or living being."

The teaching of ahimsa refers not only to wars and visible physical acts of violence but to violence in the hearts and minds of human beings, their lack of concern and compassion for their fellow humans and for any other living being. Ancient Jain texts explain that violence (Himsa) is not defined by actual harm, for this may be unintentional. It is the intention to harm, the absence of compassion that makes action violent. Without violent thought there could be no violent actions.

In a positive sense ahimsa means caring for and sharing with all living beings, tending, protecting and serving them. It entails universal friendliness (maitri), universal forgiveness (kshama) and universal fearlessness (abhaya).

ANEKANTAVADA (THE DOCTRINE OF MANIFOLD ASPECTS)

The concept of universal interdependence underpins the Jain theory of knowledge, known as anekantavada or the doctrine of manifold aspects. In this ever changing universe (reality) there exist an infinity of viewpoints depending on the time, place, nature and state of the one who is the viewer and that which is viewed. Anekantavada means multifaceted viewpoints.

This leads to the doctrine of syadvada or relativity, which states that truth is relative to different viewpoints (nayas). What is true from one point of view is open to question from another. Absolute truth cannot be grasped from any particular viewpoint alone because absolute truth is the sum total of all the different viewpoints that make up the universe.

Because it is rooted in the doctrines of anekantavada and syadvada, Jainism does not look upon the universe from an anthropocentric, ethnocentric or egocentric viewpoint. It takes into account the viewpoints of other species, other communities and nations and other human beings. Non Possessions or Non-ac-

Jainism - Its Message and Practice (cont.)

quisitiveness. Accumulation of possessions and enjoyment for personal ends should be minimized. Giving charitable donations and one's time for community projects generously is a part of a Jain householder's obligations.

It is this sense of social obligation born out of religious teachings that has led the Jains to found and maintain innumerable schools, colleges, hospitals, clinics, lodging houses, hostels, orphanages, relief and rehabilitation camps for the handicapped, old, sick and disadvantaged as well as hospitals for ailing birds and animals.

Wants should be reduced, desires curbed and consumption levels kept within reasonable limits. Using any resource beyond one's needs and misuse of any part of nature is considered a form of theft. Indeed, the Jain faith goes one radical step further and declares unequivocally that waste and creating pollution are acts of violence.

Jainism is unique in allowing the very spiritually advanced person to hasten his own death by certain practices (principally fasting) under specified circumstances.

Thus, the principles of Jainism, if properly understood in their right perspective and faithfully adhered to, will bring contentment and inner happiness and joy in the present life. This will elevate the soul in future reincarnations to a higher spiritual level, ultimately achieving Perfect Enlightenment, reaching its final destination of Eternal Bliss, ending all cycles of birth & death.

DENOMINATIONS AND MAJOR SECTS:

Mahavir attracted people from all walks of life, rich and poor, kings and commoners, men and women, princes and priests, touchable and untouchable. Mahavir proclaimed that in the matters of spiritual advancement, both men and women are on an equal footing. Many women followed Mahavir's path and renounced the world in search of ultimate truth and happiness. The most significant contribution of Jainism in the social field was the establishment of social equality among the four classes (Brahman, Kshatriya, Vaishya, and Shudra) including untouchables prevalent in the society.

He organized his followers, into a four-fold order, namely monks (Sadhu), nuns (Sadhvi), laymen (Shravak), and laywomen (Shravika). This order is known as Jain Sangh. There are about six to eight million Jains live almost exclusively in India. About 100,000 Jains live in North America and other countries.

A few centuries after Mahavir's nirvana, the Jain religious order (Sangha) grew more and more complex. There established two major sects. In the Digambar sect monks wear no cloths, while the Svetambar monks wear white cloths. Fundamental views of both sects on ethics and philosophy are identical.

Each major sects has many sub-sects including idol and non-idol worshiping sects. Later generations saw the introduction of ritualistic complexities, which almost placed Mahavir and other Tirthankars on the throne of Hindu deities.

JAIN SCRIPTURES:

Bhagwan Mahavira's preaching were orally compiled by his immediate disciples in Jain scriptures known as Jain Agam or Agam Sutras, which consist of many texts. The Agam Sutras teach great reverence for all forms of life, strict codes of vegetarianism, asceticism, nonviolence, and opposition to war. These Agam Sutras were not documented in any form but were orally passed on to the future generations.

In course of time many of the Agam Sutras have been memorized and some were modified. About one thousand years later the memorized Agam Sutras were recorded on leafy papers (Tadpatris). Svetambar Jains have accepted these Sutras as an authentic version of Bhagwan Mahavira's teaching while Digambar Jains did not accept them as authentic. Digambars follow two main texts (Shatkhand Agam and Kasay Pahud) and four Anuyogs (consist of about 20 texts) written by great Acharyas (scholars) during 100 to 800 AD.

RELIGIOUS HOLIDAYS AND FESTIVALS:

Jains celebrate their religious holidays by fasting, worshipping, recitation of sacred texts, holding religious discourses, alms giving, taking certain vows and other such acts of piety. Annual holidays are observed based on the lunar calendar. The two are most important religious holidays are:

Mahavir Jayanti: the birthday of Bhagwan Mahavir, the last Tirthankar (April). Paryushan (Svetambar) and Das Lakshan (Digambar): eight or ten days in a year are marked by prayers, meditation, fasting, penance, introspection, confession, and forgiveness (August or September).

SPIRITUAL PRACTICES AND WAYS OF WORSHIP

The sacred prayer is Namokar Mantra in which homage is paid to the five worshipful personalities: Arihanta (enlightened human beings), Siddha (liberated soul), Acharya (head of Jain congregation), Upadhyaya (ascetic teacher), and Sadhu (all ascetics).

Jainism advocates six essential rites to be performed daily by its followers:

Samayik (Meditation) - to remain undisturbed for 48 mins.

Praying of Tirthankars – to pray and appreciate the qualities of the twenty-four Tirthankars.

Vandana – to respect Ascetics.

Pratikraman – to repent and confess bad thoughts and deeds.

Kayotsarg – Non-attachments to the body

Pratyakhan or Pachchhakhan – Religious vows renouncing certain activities for some time to discipline one's self. Also on certain specific days special rituals are performed and special dietary restrictions are followed.

SYMBOLS:

The comprehensive Jain symbol consists of a digit of the Moon, three dots, the Swastika or Om, the palm of a hand with the wheel (Chakra) inset, and outline figure which encompasses all symbols. Also each individual symbol is separately used in Jainism.

The Palm of the hand signifies this assurance; 'do not be afraid' indicating that human being, which are suffering due to karmic bondage, do not need to be disheartened.

The Wheel of Dharma (Chakra) with 24 spokes represents the religion preached by the 24 Tirthankaras consist of nonviolence (Ahimsa) and other virtues.

The three Dots represent the Jain path of liberation (Jain trinity): right faith (Samyak Darshan), right knowledge (Samyak Jnana), and right conduct (Samyak Charitra), together lead to liberation. Also these Dots represent the three worlds: earth (place for humans, animals, birds, vegetables etc.), hell, and heaven, where all non-liberated souls born, live, die, and suffer.

The digit of the Moon represents the region beyond the three worlds wherein reside the liberated souls.

The Swastika signifies the cycles of births and deaths due to karma, in any of the four forms; heaven, human, tiryanch (animals, birds, and plants), and hell of the non-liberated souls. It reminds that one should follow the true religion and be liberated to get out of this suffering.

The Sanskrit word Om is made up of five letters a, a, aa, u, and m:

The first letter "a" represents Arihant (realized human being - living God)

The second "a" represents Ashariry (Siddha or perfected being)

The third letters "aa" represent Acharya (head of congregation)

The fourth letter "u" represents Upadhyay (monk teacher) and

The fifth letter "m" represents Muni (Sadhu or monks).

Hence the Om represents the salutation of five revered personalities of Jain religion (same as the Navakar Mantra).

The outline figure represents the Jain description of the shape of the universe, resembling a person standing with feet apart and arms rested on both hips.

The wording underneath translates as the Living beings (souls) render services to one another.

The overall symbol means that the living beings of the three worlds suffer from the miseries of transmigratory existence, can have recourse to the path of religion (dharma) shown by the Tirthankaras, thereby bringing about auspiciousness for themselves, and after obtaining perfection, will live forever in the world of perfected beings.

GREETINGS

The usual greeting is Jai Jinendra meaning Honor to the Supreme Jina. Michhami Dukkadam is a request for forgiveness usually said after performing Samavantsari (annual) pratikraman ritual.

Significant points of Teachings of Bhagwan Mahavir: Mahavir made religion simple and natural, free from elaborate ritual complexities. His teachings reflected the internal beauty and harmony of the soul.

Mahavir taught the idea of supremacy of human life and stressed the importance of the positive attitude of life.

Mahavir's message of nonviolence (Ahimsa), truth (Satya), non-stealing (Achaurya), celibacy (Brahma-charya), and non-possession (Aparigraha) is full of universal compassion.

Mahavir said that, "A living body is not merely an integration of limbs and flesh but it is the abode of the soul which potentially has perfect perception (Anant-darshana), perfect knowledge (Anant-jnana), perfect power (Anant-virya), and perfect bliss (Anant-sukha). Mahavir's message reflects freedom and spiritual joy of the living being.

Mahavir emphasized that all living beings, irrespective of their size, shape, and form how spiritually developed or undeveloped, are equal and we should love and respect them. This way he preached the gospel of universal love.

Mahavir rejected the concept of God as a creator, a protector, and a destroyer of the universe. He also denounced the worshiping of gods and goddesses as a means of material gains and personal benefits.

THE STRENGTH OF JAINISM

Father Valles, Ahmedabad, Gujarat

Many pilgrims and tourists visit the beautiful Jain temples on Mount Abu, but not all know that, after completing the work for which they had been paid, the masons and sculptors voluntarily erected another temple as a free-will offering, out of their own personal devotion. This is a sign, in fact a standing monument to the faith and commitment of devout Jains in their own profession and their practical ways. The Mount Abu temples are not only a marvel of beauty and harmony of old days, but a living expression of the best that humans can feel and express through their art and their dedication even today.

A characteristic of the Jain community is precisely this participation in religious practice by lay people in all professions. Bhagwan Mahavir had a vision which he clearly expressed and passed on to his disciples, and which is special and essential to his original contribution to the religious history of humankind. In the words of Margaret Sinclair Stevenson in her classic work, "THE HEART OF JAINISM": "Bhagwan Mahavir certainly possessed a greater power of organisation than the Buddha, and to this faculty we owe the existence of Jainism in India today. Mahavir's genius for organisation stood Jainism in good stead, for he had made the laity an integral part of the community, whereas in Buddhism they had no part nor lot in the order. Buddhism, under the fierce assault on its monastic settlements made by the Moslems of the twelfth and thirteenth centuries, proved incompetent to maintain itself and simply disappeared from the land. The survival of the Jains was due in large measure to their having opened the doors of institutional religion to lay representation." (pp.17,42)

This institution of the Chaturvidh Sangh of the four tirthas, sadhus, sadhvis, shravakas, shravikas, is the source of the vitality and inner connection of Jainism throughout history and unto this day. Lay men and women are not inferior to Jain monks and nuns, but exercise the same ideals at different levels, complementing one another and enhancing all together the basic truths by living them in all their different aspects.

Detachment, for instance, is a fundamental attitude in the Jain way of life, and is carried out in its fullness by monks and nuns while lay men and women also adapt in due proportion the ideal of detachment to the practical life they live in their homes and offices.

Bhagwan Mahavir kept only his initiation robe after he had distributed all his goods and went his way with only that garment on his body. The brahmin Somadatta arrived late at the ceremony and thus was left without any gift, so he hurried after Bhagwan Mahavir and pleaded for a gift. At that, Bhagwan Mahavir divided his robe into half and gave half to Somadatta while he kept only half on himself. Somadatta went back happy and showed the cloth to a weaver who appreciated its value and urged him to get the

other half. Meanwhile, Bhagwan Mahavir had gone his way, the loosely hanging cloth had caught in a thorny bush, and he had walked on while the cloth hung on to the thorns. Somadatta found it there and returned happy with it. Bhagwan Mahavir made a living parable out of that incident, and preached total detachment with the example of his own experience more eloquently than with any words.

The complete ascetic has to conquer all emotions, even the emotion of shame; he must become unselfconscious. One cannot obtain moksha as long as one remembers one is naked. In the biblical Paradise, when Adam and Eve became conscious that they were naked, they were expelled from it. Complete detachment is the ideal to keep before our eyes.

This ideal is then brought to daily life in the behaviour of the shravaka and shravika who make simplicity in life, nonpossessiveness, detachment a deep attitude and a sincere practice. One of my first impressions when I arrived in Gujarat and began to learn the language was that of a Jain college student who very innocently and simply gave me his first rule in life. He told me: "If I can do without it, I do without it." And he lived up to that simple rule in his college life.

This is the opposite of the consumerism that has taken hold of society today. "If my neighbour has it, I must have it; if it is advertised, I must have it; if it is the latest model, I must have it." This example shows how the same ideal can be practiced at different levels, thus weaving all society together and bringing to practical fullness the teaching of the wise. In the words of the Uttaradhyayan, "Happy are we, happy live we who call nothing our own; when Mithila is on fire, nothing is burnt that belongs to me." This does not mean lack of concern with the sufferings of others, but balance of mind in the ideal of nonpossessiveness.

As I have given the example of a virtue, detachment, I give also the example of a vice. I take the sin of mayamrisa, which is the last in the list of seventeen deadly sins that can mar our lives. It is untruthfulness, deception, hypocrisy. The above-quoted book describes it thus: "The Jain love of the country side and their shrewd country wit is shown in the fact that the typical example they quote of the hypocrite is the stork. This bird, they declare, stands on the river bank on only one leg (to pretend he has the least possible connection with the things of the earth) and seems to be lost in meditation, but, if a fish appears, he swoops down and kills it, thus committing the sin of himsa, the most heinous of all crimes, whilst professing to be engaged in devotion." (p.118)

This vice of hypocrisy can well be found in devoted ascetics, as also in ordinary people, and we all are exhorted to keep the first

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BHAGWAN MAHAVIR'S LAST SERMON

Dr. Pravin L Shah, Reading, PA.

Twenty six hundred years ago, prince Vardhman, a son of king Siddharth and queen Trishaladevi renounced the world to attain self realization at the highest form. At age 42, prince Vardhaman attained omniscient knowledge (*Kevalgnan*) and became the last Jain Tirthankar known popularly as Bhagwan Mahavir. For the next thirty years, Bhagwan Mahavir continued his teachings for his key disciples: Gautam Swami, Sudharma Swami, and Jambu Swami and these three Gandharas compiled Bhagwan Mahavir's teachings in most revered texts known as Agam Sutras. The last sermon of Bhagwan Mahavir was given in a town called Apapa Nagari (Pavapuri Tirtha) and the entire sermon is compiled by Sudharma Swami in the most admired and popular Jain text, Utradhyayan Sutra.

The last sermon of Bhagwan Mahavir condensed in Utradhyayan Sutra can be classified as a scientific thesis on a universal religion for healing of mind, body, and spirit, and a road map for living a spiritually aware and blissful life in the 21st century. The Utradhyayan Sutra can be thought of as a graduate level course in theology. In fact, the writing of this text is in question and answer between Gautam Swami Bhagwan Mahavir.

Question: What is the true nature of this world we live in?

Bhagwan Mahavir replied:

Jnama Dukham, Jara Dukham, Rogani Maranani Cha ;

Aho ! Dukho hi Sansaro, Jassam Kisanti Jatunam.

Hey Gautam, this world is full of pain and misery where all living beings constantly experience pain of birth, old age, illness, and death. In reality there is no real happiness in the world that is why it is called Sansara which means collection of misery.

Question: Who is responsible for our misery, and is there a way to find permanent happiness and bliss?

Bhagwan Mahavir replied:

Appa Katta Vikkata ya, Suhay Duhay cha;

Appa mitam Amitam cha, Supathhium, Dupatthium

Hey Gautam, our soul is responsible for our own misery and happiness. If we follow the spiritual path, our soul becomes our friend, and if we go in the opposite way we become our own worst enemy and end up with the eternal cycle of birth and death, and pain and misery.

Question: What are the requirements for a disciple to follow your spiritual path and to attain self realization?

Bhagwan Mahavir replied: With this divine verse of chapter 3:

Chatari Parmangani, Dulahanin Jatunan;

Manusat, Sui, Shradhha, Sayamamiya Viriyam

It mentions four important prerequisites : 1. The most important prerequisite for self realization is to have human life and ability to think about ones self : (a) Who am I? (b) where did I come from? (c) What is my real form? (d) How can I know my true self? 2. For a genuine disciple, the next requirement prescribed by our Bhagwan is regular and devoted study of the scriptures which cover the metaphysics of soul and matter. 3. From the study of the scriptures, one needs to develop a scientific conviction of the cosmic consciousness and strong faith in six steps of soul. 4. The last requirement is to have a very strong commitment to explore and attain spiritual awareness by seeking continuous guidance from a teacher and follow the path of a self realized Master.

Question: In layman's term, what is the metaphysics of soul and matter?

Bhagwan Mahavir replied: Soul or Atman is energy always in the state of knowing and is everlasting and formless with infinite knowledge, perception, and bliss. Matter is non-life and it can be created, transformed and destroyed while soul cannot be created or destroyed. In chapter 36 of this text, Bhagwan Mahavir declares the universe composed of two entities: life and non-life or soul and matter.

Question: What is the relationship between soul, matter, and karma?

Bhagwan Mahavir replied: Karmic particles are matter by class. Just like the earth has magnetic forces, soul too has field forces to attract Karma. The primary field force for the soul or Atman to attract Karma is the ignorance of self knowledge known as *Mithyatva* in Jain science. When a person is ignorant about his self, he is constantly attracting new Karmas all the time be they good or bad Karmas depending on his feelings and actions.

Question: Why are bad Karmas harmful and good Karmas helpful to the soul?

Answer : In chapter 34 (Utradhyayan Sutra), Bhagwan Mahavir discloses the greatest scientific discovery found in no other religious text like this one. Bhagwan describes the effect of negative and harmful emotions like lust, anger, deceit, extreme revengeful attitude, violent anger etc. as three negative *Leshyas* or mental dispositions known as *Krisna, Neel, and Kapot Leshyas*. A person who has this type of mental attitude and feelings is

Bhagwan Mahavir's Last Sermon (cont.)

considered to have negative *Leshyas* which will attract bad Karmas and make one's life miserable. On the other hand, a person who is kind, loving, merciful, and spiritually aware, will have mental disposition characteristic of *Tejoleshaya* or *Padamaleshaya*, or *Suklalesya* all three being considered as positive emotions and therefore attracting good Karmas and leading to a happier and blissful life.

Question: How can one free his soul from Karmas completely if one keeps on attracting either good or bad Karmas?

Answer: In chapter 29 of this text, Bhagwan Mahavir provides a practical workbook to attain liberation of soul from all karmas. Bhagwan says that when a disciple destroys his self ignorance and becomes a self-realized person, when the darkness of ignorance is destroyed by the divine light of self realization, the cycle of life and death comes to an end as the new karmas can not bind the soul any more since the field force is absent. Field force to attract new karmas is present as long as one is ignorant of his self. A self realized person does not have the karma binding field force. Instead, a divine light (Samyakdarshan) is illumined to destroy all the old karmas and attain complete liberation or Moxa.

Question: How can I put this science of healing my spirit and being self aware in practice in the 21st century? Does it really work?

Answer: Yes, it does work. Bhagwan Mahavir guarantees us that any one who is serious to attain self realization and to become free from the bondage of karma can attain it in modern times provided he or she follows Bhagwan's ten commandments.

Question: What are Bhagwan Mahavir's Ten Commandments?

Answer: Chapter 29 of Utradhyayan Sutra lists 73 steps or tools for self realization. The ten most important commandments or steps are listed here for daily practice no matter where we live:

1. One must have very strong and genuine desire and a burning passion for attaining self realization and liberation of soul as attained by Bhagwan Mahavir.

2. Our biggest enemy is our ego. In chapter one, Bhagwan says that a person without humility and humbleness can not enter into the path of spirituality. Most of our actions are based on satisfying our ego whether it is a charity we do or a Puja we may sponsor. Bhagwan Mahavir praised Gautam Swami for his humility and Vinay when he was asked to seek forgiveness from Anand Shravak and did so without any hesitation; a great act to follow for all of us indeed!

3. One must develop unshakable faith in Bhagwan Mahavir's teachings and doctrines of nine elements and six steps of soul

4. Develop a religious habit for self study of scriptures (Swadhyay) on a daily basis for a minimum of one hour.

5. Search for a self realized teacher or a guide (advanced Mumuxu) for spiritual guidance.

6. Regular participation in spiritual discourses is absolutely a must for a genuine seeker of self realization.

7. A serious study of the scriptures dealing with the metaphysics of soul and matter is highly recommended. Examples are Atmasiddhishatra, Tatvarthsutra, Samaysar, and Adhyatmasar.

8. Develop reverence for all life and practice "Live and Let Live".

9. Cultivate self control habits and develop ability for divine forgiveness.

10. Practice of Yoga and Meditation for peace of mind and healing of body and soul. Good text to study is Acharya Haribhadra's Yogdrastisamuchaya.

A careful study of Bhagwan Mahavir's teachings condensed in Utradhyayan Sutra and other Agam texts makes us feel really appreciate how scientific the principles are to attain spiritual awareness. It is said by Shrimad Rajchandra and Anandghanji that no other religion or philosophy in the world comes close to Jain metaphysics of soul and matter (Dravyanuyog) in terms of its depth and completeness. Many scientific principles of Bhagwan Mahavir postulated 2600 years ago have been since proven by modern science such as life in vegetables and microorganisms in water etc.

Today as we enter the 21st century, the world is filled with pain and misery of crime and violence, dogmas and sects, stabbing and killing in the name of political, religious, and domestic disputes, power struggle and greed, and lack of trust and respect for each other. We need to apply Bhagwan Mahavir's teachings of non violence, reverence for life, and self control if we want to find true happiness and peace. The gateway to Heaven starts with Bhagwan Mahavir's teachings of forgiveness and equanimity towards all living beings. Let us make a commitment to become a true disciple of Bhagwan Mahavir in the 21st century to find spiritual bliss and ever lasting happiness. Let us do a random act of kindness every day. Let us be more kind to fellow men than proving to be right. Let us practice kindness, compassion, and tolerance for others and live every day using the priceless teachings of this divine sermon of Bhagwan Mahavir. This is the best tribute we can offer to Bhagwan Mahavir to commemorate the 2600th Janma-Kalyank of our Bhagwan. Vande Viram.

JAINISM : WHAT IS THE DIFFERENCE?

By Dr. Duli Chandra Jain, Flushing, NY

Alpa: Ma, Jainism teaches us nonviolence and vegetarianism. It teaches us to speak the truth. It tells us that anger, pride, deception and greed are violence of self. Such behavior also leads to violence of others. Is there any religion that does not agree with these ideas?

Ma: Alpa, you are right. Teachings of all religions are similar to the Jain teachings. However, there is one important difference. Jains practice nonviolence to the greatest extent possible.

Alpa: Is there any other difference?

Ma: Jains believe that bad things like untruth, anger, pride and greed are forms of violence. We have to avoid such things to practice nonviolence.

Neel: Ma, if we lie or cheat, steal or hurt someone, we obtain bad karma. Our friends will not like us. These things are also against the law. Is that why we should not do bad things?

Ma: Yes! However, here is one more important point. It is proper to avoid bad things for fear of law or of bad karma, or peer pressure. However, it is best to avoid bad things because we want to lead a good clean life.

Alpa: What about fear of God?

Ma: Jains believe that God does not reward us or punish us. So the question does not arise.

Alpa: Ma, everybody is afraid of bad things happening to him or her. How can we face such things?

Ma: It is normal to have some fear. That is why followers of some religions perform rituals to seek the help of God. We Jains, on the other hand, regard that good and bad things are part of life. So we should face them calmly.

Neel: Ma, Jains also perform some rituals. We pray to TEERTHANKARS. We perform worship. Some Jains even pray to imaginary gods and goddesses. Do these things help?

Ma: Although people get some satisfaction by performing rituals, in fact, they can not prevent bad things from happening to us.

Alpa: But we do get some inspiration and confidence by doing such prayers and worship.

Ma: A better way to get inspiration, confidence and peace of mind is to understand that good and bad things will happen to us in our lives. We should carefully think and figure out what we should do in a given situation. Even if we do not succeed in spite of our best efforts, we should stay calm. This is part of our practice of nonviolence.

Neel: Now I understand that the Jain concept of nonviolence involves a lot more than not killing or hurting living beings.

Alpa: Ma, how can young children make proper choices?

Ma: Everybody makes decisions with the advice of family and friends. Young people should understand that parents have a selfless concern for their children's comfort and well being. So children should trust their parents. They should seek and value their parents' advice. We should remember that hurting the feelings of one's parents is violence.

Neel: Should we always do things that our friends do or say?

Ma: It is helpful to listen to and follow one's good friends. However, we should understand that our friends do not have the same kind of feelings for us as our parents do. So it is better to seek our parents' guidance too. Blindly doing what others do is not proper. We should not yield to peer pressure.

Alpa and Neel: Ma, we now understand some special things about our religion of nonviolence.

Alpa: Ma, Jains believe that each soul is independent. Jainism teaches that self-help is the way to gain such independence. Jainism also says that the role of living beings is to help each other. Will you please explain these ideas?

Ma: Alpa, as you know, there are two kinds of souls: liberated souls (SIDDHAS), who have freed themselves from the bondage of karma, and worldly souls, who have physical bodies and the bondage of karma. All liberated souls are independent. The worldly souls are not completely free. Worldly beings live with the help of each other. They need food, water, air and other things. Depending upon their spiritual development, worldly souls enjoy varying degrees of freedom.

Alpa: Ma, worldly souls need many things to live. They need the help of other living beings. So they are not independent.

Ma: Alpa, you are right. I am happy to know that you understand that worldly souls are not completely independent.

Neel: Ma, in what sense are worldly souls independent?

Ma: Neel, let me explain this by means of an example. Suppose there are two classmates, Amit and Rekha. Both have the same teachers, books and other things. They depend on them for their studies. However, they are free to study as much as they want. They take the same test and both fail it. Amit stays calm and decides to try harder in the future. Rekha gets upset and blames everything in sight including her karma. In this respect, Amit and Rekha are free to do as they wish.

Alpa: Ma, this is a good example of our belief that truth is many-sided. Amit and Rekha are not free in some respects and yet they are free in other respects. This is called ANEKAANTAVAAD.

This year, in sixth grade in my social studies class. we were studying different religions in India, I was quite disappointed to see Jainism barely mentioned in the handout given to all the students. Just one paragraph, and that too not completely accurate! This encouraged me to compile this brief description to give it to my teacher. With her suggestion, I did a powerpoint presentation for our class and handed out this description for all her classes. I would encourage all of you to do the same.

JAINS

- Jains are the followers of JINAs. JINA means victors.
- JINAs are the victors of their inner enemies

INNER ENEMIES

- Anger, Ego, Deceit, Greed

BEGINNING

• Jains believe that Jainism has always been there. There is at least 5,000 years of documented history.

MAIN PRINCIPLES/ BELIEFS

- Ahimsa (non-violence)
- Anekantvad (non-absolutism)
- Aparigraha (non-attachment)

CONCEPT OF GOD

- Jains do not believe in god as a creator, destroyer or preserver
- Every soul in its purest form is a god
- Every life form is equal and is able to become God

- The way to become a God is to rid of all karma: good & bad

KARMA THEORY

- The soul is like a magnet
- Karma is like iron particles
- All our actions good or bad attract these particles to the soul
- Our ultimate goal is to get rid of all these particles (demagnetization)
- We do this through knowledge, service, equanimity, introspection, meditation, penance, practice tolerance & repentance.

PROPHETS

- The prophets in Jainism are called 'Tirthankars'.
- There are 24 Tirthankars in every time cycle
- Jains follow the teachings of the latest Tirthankar - Mahavir Swami (599BC – 527BC)

TEXTS/SCRIPTURES

- The main Jain scriptures are called "Agams" – 45 (36-according some) volumes on the teachings of Mahavir
- There are many other works by noted scholars throughout history, which goes into the detail of every aspect of life.

SUMMARY

- "Any activity of thought, speech or action, that helps us get rid of our inner enemies (anger, ego, greed and deceit) is a Jain activity"

(continued from Page 12)

Neel: Ma, in this case, Rekha will get more bad karma than Amit.

Ma: Neel, you are right. The thoughts and feelings that we have in a given instance make our good or bad karma. You can see that Rekha's bad karmas are not going to help her in the future.

Alpa: Ma, I have heard that reciting some mantra can help us in examinations.

Ma: We can learn to be calm by understanding the meanings of prayers and mantras. However, a blind faith in the effect of mantras, prayers and worship may give us a false sense of security. So we may not study properly and fail the examinations.

Alpa: What is this way of thinking and understanding called?

Ma: Alpa, we can call it the rational way.

Neel: What is meant by rational?

Ma: Alpa, can you explain the meaning of the word 'rational'?

Alpa: Rational means based on reason. We see the things around us, study and discuss them. Then we accept only the things that appeal to our common sense. This is the rational way. Jainism teaches us to be rational. This is an important teaching of Jainism.

Neel: Some people believe in miracles. They tend to believe in things written in religious books or taught by religious leaders. Sometimes people accept traditional things. Sometimes people copy others. Is it proper to accept and do anything without thinking?

Ma: Believing in anything without giving it careful thought- not understanding things as one sees them, is delusion. Delusion is the root cause of many problems in life. A rational outlook, free from delusion, is the key to happiness and peace. (Adopted from *Studies in Jainism*, published by Jain Study Circle, Flushing, NY)

*Duli Chand Jain 'Sabitya - Ratna', Secretary,
Research Foundation for Jainology, Chennai*

The stream of knowledge has been incessantly flowing in India since times immemorial and credit for this goes to the seers, saints and Tirthankaras, who have guided and inspired mankind to tread the sublime path of righteousness in order to realise the truth.

JAIN TRADITION

Jain scholars trace its origins back through almost limitless time. The present historians, however say that it is at least 5000 years old. A great generation of Tirthankaras, Acharyas, saints and scholars belonged to this tradition. Bhagwan Mahavira was twenty-fourth Tirthankara of the present era.

He was not the founder of Jainism but was propounder of this great religion. He realised his true self and attained omniscience by practicing rigorous austerities and penances. A glimpse into his life shows that he was an embodiment of nonviolence and compassion. Although Mahavir (599 B.C. - 527 B.C.), preached 2500 years ago, his teachings are relevant even today and bear special significance for the spiritual advancement of mankind. His message is full of pragmatic optimism, self-reliance, self-discipline and self-purification to develop inherent and infinite potentialities of human self.

CONTRIBUTION OF JAIN FAITH

The contribution of Jain faith to Indian thought and life has been very significant. Actually, vegetarianism, as a habit prevailing throughout the Indian sub-continent, practiced by a large majority, is an evidence of Jain influence. Indian art, literature, architecture, painting and sculpture as also every other aspect of life have been greatly influenced by Jain thoughts. Jains are noted for the catholicity of their outlook and broad mindedness. The other significant contribution of Jainism is its harmonious and peaceful approach to life. The central themes of the teachings of Bhagwan Mahavira are non-violence, non-absolutism and non-possession.

NON-VIOLENCE

Non-violence is equality of all living creatures. If you feel that every soul is independent and autonomous, you will never trample on its right to live. This leads you to compassion and kindness towards all living beings and results in harmony and peace in the world. The principle of non-violence in Jainism embraces not only human beings but also animals, birds, plants, vegetables and creatures in earth, air and water. It is the holy law of compassion extended to body, mind and speech of a living being. Bhagwan

Mahavir says, "All living beings desire to live". They detest sorrow and death and desire a long and happy life. Hence one should not inflict pain on any creature, nor have any feeling of antipathy or enmity. One should be friendly towards all creatures (Acaranga Sutra, 1.2.3.4.)

POSITIVE ASPECT OF NON-VIOLENCE

The positive aspect of non-violence implies forgiveness, kindness, charity and service. This has been beautifully explained in a verse by the renowned Āchārya Amitagati of the 11th century A.D. as follows.

Satvesu maitri gunisu pramodam

klistesu jivesu krpaparattvam

madhyasthabhavam viparivrttu

sada mamatma vidadhatu deva ! - Samayika Patha, 1

i.e., friendship towards all beings, respect for the qualities of virtuous people, utmost compassion for the afflicted beings and equanimity towards those who are not well disposed towards me — may my soul have these dispositions for ever.

All other vows prescribed in Jainism are only an extension of the vow of non-violence. Truthfulness is essential to keep order and harmony in society. There are moments in life when one has to work hard to keep up one's convictions. In business and in our day-to-day dealings our truthfulness is put to test. We have to practise it constantly to maintain our integrity. While observing the vow of non-stealing, one is required to earn his livelihood by honest means. We violate the vow of Aprigraha by accepting and holding what is not needed by us. What we possess in surplus has to go to those who need it badly. The principle of continence is significant in maintaining the morals in society. Thus we see that these principles, preached by Bhagwan Mahavir, are universal in character and are applicable to every individual in any society. These simple rules can be practised without the least philosophical speculation, even by an ordinary man.

INTEGRAL VIEW OF LIFE:

Jainism takes an integral view of life. Either faith or knowledge by itself cannot take us to the path of salvation. We should have a combination of right faith, right knowledge and right conduct to tread the path of salvation. These constitute the three jewels of Jainism. Without right faith, there is no right knowledge and without right knowledge there is no virtuous conduct. Bhagwan Mahavir says, "By knowledge one understands the nature of substances, by faith one believes in them, by conduct one puts an end to the flow of karmas and by austerity one attains purity". (Uttaradhyayana Sutra, 28.35)

The Eternal Message of Jain Wisdom (cont.)

CONCEPT OF KARMA

The significant achievement of Tiruthankar Mahavir's revolution in spiritual field was the upholding of the concept of karma in place of the creator God. He said that man is the architect of his own destiny and he can rise only by his own efforts and not by the grace of any external agency. God is devoid of attachment, hence there is no need for him to create this universe, which is beginning less and endless. Every inexplicable event in the life of an individual occurs due to the karmas accumulated in his previous life. Karma is conceived as something essentially material which gets interlined with immaterial soul. As particles of dust get attached to the body smeared with oil, so does karma with the soul. Bhagwan Mahavira says, "Attachment and aversion are the root causes of karma and karma originates from infatuation; karma is the root cause of birth and death and these (birth and death) are said to be the source of misery (Utta. Su., 32.7). He further adds, "None can escape the effect of their own past karmas" (Utta.Su4.3).

CONQUEST OF PASSIONS

Bhagwan Mahavir was a great believer in soul, godliness, karma and rebirth. According to him, a man should lift his soul by his own efforts. He says, "The soul is the begetter of both happiness and sorrow; it is its own friend when it treads the path of righteousness and is its own enemy when it treads the forbidden path" (Utta. Su., 20.37). The pre-requisite to the path of righteousness is to conquer the four passions, viz., anger, pride, deceit and greed and the five sense-organs. He says, "Conquer anger by forgiveness, pride by humility, deceit by straight-forwardness and greed by contentment" (Dasavaikalika Su., 8.39). According to Mahavir, conquering one's own self is the most difficult thing. He never ignored this aspect in his preaching. He says, "Victory over one's self is greater than conquering thousands and thousands of enemies on the battle-field. A true conqueror is one who conquers his own self (Utta. Su., 9.34).

FUTILITY OF MATERIAL COMFORTS

Bhagwan Mahavira says that all material comforts and pleasures can never satiate anybody and give him true happiness. He preached the doctrine of non-possession to limit the desires for wordly pursuits. He says, "It is owing to attachment that a person commits violence, utters lies, commits theft, indulges in sex and develops a yearning for unlimited hoardings (Bhakta - Parijna 132). Possessiveness and greed are the main causes which create tension in the life of an individual and also in the society at large. Hence, as aspirant should limit his possessions and desires to the minimum extent.

EQUALITY

Mahavir laid great stress on the equality of all human beings. Stressing action and not birth as a determining factor of superiority was a radical step in the teachings of Mahavir. He proclaimed, "A person does not become a monk by merely tonsuring, nor a Brahmana by reciting the Omkara Mantra, nor a Muni by living in the forest, nor a hermit by wearing clothes woven out of Kusa grass. One becomes a monk by equanimity, a Brahmana by celibacy, a Muni by his knowledge and a hermit by his austerities" (Utta. Su., 25.31, 32). He boldly condemned the caste system based on birth alone for the defects that had crept in it at that time. Bhagwan Mahavir had great regard for women. He said that both men and women were eligible to attain emancipation after destroying the passions and karmas. He declared, "There are many virtuous women who are famous for their purity and chastity. They are like the goddesses before whom even the celestials bow" (Bhagavati Aradhana 995).

IMPORTANCE OF HUMAN EFFORT

The importance of human effort is emphasised by Mahavir which rules supreme in Jainism. He asserts in Uttaradhyayana Sutra, "This life is most difficult to obtain. Just as the dry leaves of a tree wither away, so also when duration of life terminates human life too comes to an end (Utta. Su., 10.1). It is only the ignorant who do cruel acts and hence are tied to the cycle of birth and death. In Dasavaikalika Sutra it is said, "One should endeavour on the path of righteousness before old age creeps up, the senses become feeble and man falls prey to all kinds of diseases" (Dasa. Su., 8.36.) Dharma preached by Mahavir is called Veetaraga Dharma. He himself practised it first and then preached the same to others. In religion, internal purity is more important than external observance. Bhagwan Mahavir says in Uttaradhyayana Sutra, "The path of salvation really rests in insight, critical knowledge and pure conduct; cloths and other religious paraphernalia are just outside symbols". It has been repeatedly declared by both Svetambar and Digambar Agams that "Even if an ascetic walks about unclad, grows lean and eats only once after months of rigorous fasting, if filled with deceit, he will be born endless number of times" (Sutrakrtanga Sutra 1.2.1.9)

CATHOLICITY OF APPROACH

There has been catholicity and absence of dogmatic approach in Jain belief. Bhagwan Mahavir said that Dharma is of prime importance to every one in life. In Dasavaikalika Sutra, he says that righteousness (Dharma) is supremely auspicious. Its constituents are non-violence, self-restraint and austerity. Even the celestials rever him who is rooted in Dharma (Dasa. Su. 1.1.) Any person, irrespective of caste, creed and colour can follow this path of purification.

ETHICAL CODE OF CONDUCT

Jaina scriptures describe the conduct elaborately, expected from a monk as well as a house-holder. The monk and nuns observe the five great vows (Mahavratas) and the laity five primary vows (Anuvratas). The five Mahavratas are total abstinence from violence, falsehood, stealing, sexual indulgence and possessions. This four-fold congregation known as Dharma Tirtha (centre of worship) is still observed. It proves that Jainism is a living religion. There are numerous monks and nuns and nearly ten million house-holders continuing the tradition, following virtually the same path as prescribed by Jinas. Jain monks and nuns move about in all parts of the country bare-footed, keeping minimum equipment required for their spiritual practice. There are some Digambar monks too who remain unclad. Jain laity still practise complete vegetarianism and mostly lead a life free of vices and intoxicants. At the same time, the Jain community is richly endowed with education and material comforts. They lead in the field of industry and business and have established a large number of charitable institutions for the cause of education, medical services and service to the downtrodden.

HERITAGE OF JAINA SCRIPTURES :

The teachings of Bhagwan Mahavir are preserved in Jain scriptures, which have come down through a very rich tradition. The Tirthankars preached and the Ganadhars gave a structure to those preachings in the Agams. The Acharyas and the saints protected and preserved them. These Agams serve as the source of understanding Jain philosophy and culture and also of Indian thought and way of life at that time. Mahavir's preachings are like the innumerable pearls of wisdom that are found in abundance in the limitless and unfathomable ocean of knowledge. In the words of the late Upadhyaya Amarmuni, "The Sutra literature of Jains is deeper than the deepest ocean in which innumerable divine pearls of wisdom are hidden. It is a great store-house of golden words. It is important not only for the inspiration it gives, to tread the path of righteousness and spirituality, but also for the message it gives, for the harmonious development of family and social life. The aphorisms on moral and ethical progress are scattered here and there in all the Agams, which lay a strong foundation for a peaceful and humanitarian world (Sukti Triveni, p.11).

(Speech delivered at the Seminar on "Wisdom of India" at the Vivekananda College, Chennai on 17.1.2000).

Jainism holds that all knowledge is only probable or partial. This belief leads to the Jain doctrine of "many sidedness of reality" called Anekaantavaad. Anekaantavaad describes the world as a multifaceted, ever changing reality with infinite viewpoints, depending on the time, place, nature, and the state of the one who is the viewer, and, that which is viewed. Now let us follow a lively demonstration to understand this concept:

Six blind persons are curiously touching and feeling different parts of the body of an elephant. They touch and, one by one, describe the part of the body of the elephant.

1st blind person: (touching the side of the elephant) The elephant is like a wall !

2nd blind person: (touching the trunk) The elephant feels like a thick branch of a tree!

3rd blind person: (touching the tusk) No, I think it is like a sharp spear !

4th blind person: (touching the leg) I can tell you it is like a big pillar

5th blind person: (touching one ear) I must say it is like a large fan!

6th blind person: (touching the tail) The elephant is like a rope or even a snake !

Listening to so many different descriptions, the first blind person says: Let us ask the wise man. He has seen the elephant. Then turning to the wise man who comes forward, the first blind person asks: Can you tell us who amongst us is right?

The wise man says, "You, all six of you, are right about the elephant with respect to the part of its body that you just touched. But you have only a partial image of the elephant. If you put together your partial "views", you will get a real picture of what an elephant looks like."

The moral of the story is, that each one of us sees things from our own point of view. Consequently, we acquire a view that is only partially correct. Jainism teaches that one should look at things from the points of view of others. This will give us a proper perspective on events or situation.

Religion, truth and reality are like elephant. Anekaantavaad, or Jain theory of multiplicity of viewpoints, presents a technique for understanding and analyzing each event or situation. Our own concept of truth or reality is formed by our individual observation and experience, providing us only a partial view of it. If we apply the principal of Anekaantavaad and analyze it from other points of view, we will be able to understand and resolve the differences between individuals, religions and nations.

Mahatma Gandhi once observed, "It has been my experience that I am always 'right' from my point of view, and often wrong from the point of view of my honest critics. I know we are both right from our respective points of view." (*Adopted from Studies in Jainism Presented at Multi-Faith Festival- Long Island organized by Arvind Vora*)

LESSONS LEARNED FROM BHAGWAAN MAHAVIR'S LIFE

Navin Shamji Dedhia, San Jose, CA

INTRODUCTION:

Chyavana (conception), Janma (birth), Deeksha (initiation), Keval Ghyana (supreme knowledge), and Nirvana (liberation) are significant events, known as Five Kalyanak, in the lives of all Teerthankars. We are celebrating the 2600 Janma Kalyanka of Bhagwaan Mahavir this year. In many Jain temples, marble walls are carved with the life stories of Bhagwaan Mahavir. Mahavir's life has been praised through Stavans, Bhajans, Stuties, prayers, songs and other writings. Bhagwan Mahavir's qualities are described beautifully by Acharya Shree Hemchandracharya in the following verse (Stuti):

*Veerah sarva surasurendra mahito, Veeram buddha sansrita;
Veernabhibhat svakarma nishchyo, Veeray nityam namah;
Veerateertha midam pravratam tulam, Veerass ghoram tapo;
Veeer shree dharti keerti kanti nishchya, shree Veer bhadram dish.*

Sanskrit grammar has been used very intelligently in the above verse to praise Bhagwan Mahavir. Swami means supreme or highest authority. The idol of Mahavir helps us concentrate (Dhayan), provides a media or an object (Dhyata) for concentration and help us achieve our final aim or goal (Dhayey). The sight of an idol of Mahavir inspires us objectively for bhaktiyog (combination of prayer and meditation). Mahavir discussed the caste of humanity, the religion of love and the dharma of truth during his talks.

LESSONS LEARNED:

Seeing an idol of Mahavir can make us feel pious. What can we achieve if we follow all of Mahavir's virtues? Mahavir's life was "Walk the talk". Whatever he said, he showed it in his conduct and behavior. Appropriate words, meaning, understanding with purpose can only simplify his life message. Mahavir added the fifth vow, celibacy (bhahamcharya) to the existing four vows from the Lord Parasnath's period. These five vows are nonviolence (in thinking, speech and physical act), non-stealing, truth, celibacy (controlling sex, sensual, pleasurable desires and wants) and non-accumulation (learn to live simply with fewer worldly items).

The following four elements Daan (donation), Sheel (purity of conduct or behavior, nature of a pure soul), Tapa (austere, constraints) and Bhavana (feeling) describe an important part of the Jain religion.

A) DAAN (DONATION)

Mahavir had no interest in materialistic world. Prior to his Deeksha, he distributed all his wealth to the common people. After the Deeksha, he was left only with a Devdushya cloth given by the King Indra. Mahavir was approached by a Brahmin, who was out of town at the time of the wealth distribution, Mahavir

gave this Brahmin half of his cloth. The Brahmin was not satisfied with only half of the cloth and he followed Mahavir. One day the remaining Devdushya cloth blew away from Mahavir's body with the wind and the Brahmin grabbed it. Mahavir did not turn around but continued walking. Parigraha Sangna (karma bond due to accumulation) can be erased with donation. Mahavir followed the daan principle in order to stay away from Parigraha Sangna.

B) SHEEL (PURITY OF CONDUCT OR BEHAVIOR.)

Sheel is connected with right knowledge, right perception, and right conduct. Mahavir preached the message of nonviolence, forgiveness, love, compassion. He did not use his knowledge for wrong-doings. He treated everyone equally, with love. There was no raag (attachment) for one and dwesh (hatred or aversion) for another in his life. He showered love to Goshala even after he threw Tejoleshya (burning energy) towards Mahavir. That event brought tears into Mahavir's eyes as he knew Goshala's destiny. Karuna (showing compassion) was his virtue. Purity of conduct or soul can be maintained by staying away from Maithun Sangna (karma bond due to sex act). How to live a pure life is a lesson to be learned from Mahavir's life.

C) TAP (AUSTERE, CONSTRAINTS)

No one can do tap like Mahavir did. He endured all sufferings with nonviolence, truth, and non-stealing. Once a shepherd left his ox with Mahavir for a short time while Mahavir was in dhyan (meditation) state. The Ox went far away and the shepherd did not see the ox upon his returning. The shepherd nailed wooden sticks into Mahavir's ears and Mahavir suffered that pain without anger. This showed his great power of endurance with his patience. Once, Mahavir did not get any food for six months as no one was able to fulfill his wishes (abhigraha). Finally, Sati Chandanbala in Rajgrahi city met all his requirements and Mahavir received his desired food. Mahavir ate less than 8 % of the time during his 12 years in the Deeksha state. His tap was associated with an inner soul search process. He was in a state of constant meditation. Mahavir said "Atlu bas, parmatti khas, ane svama vas", which means be satisfied with who and what you are. Don't look outside but look inside yourself or search your inner soul. Mahavir had full confidence inside and he did everything to attain supreme knowledge. Aahar Sangna (eating) can be avoided with Tap.

D) BHAVNA (FEELINGS)

Mahavir always had good feelings during any act. He gave his cloth to the Brahmin with good bhavana towards him. He welcomed Indrabhuti Gautam and his brothers graciously when they

Lessons from Bhagwan Mahavir's Life (cont.)

came to argue and defeat him in discussion. They all became his disciples. Bhay (fear) Sangna is removed with feelings of love. Mahavir showed love towards all living beings. Mahavir's behavior was shown in his speech or talk. Showing love and compassion to all living beings and discarding hatred were visible throughout Mahavir's life. He gave equal respect to the King Shrenik and to common man. Mahavir was kind to Goshala and taught him Tejoleshya even knowing it will be misused. Mahavir was fearless as it happened in the following examples:

- While playing with children near a tree, when a snake appeared,
- Despite the warning from the villagers, he walked to a jungle where a poisonous snake named Chandkoshiya was living. He showed love to the snake when his toe was bitten.
- He went to areas where civilized people were not living.

When Mahavir's son-in-law, Jamali, and daughter, Preeyadarshana, went separated from Mahavir's Sangh, Mahavir did not oppose it, but permitted them with love to follow their own chosen path. Mahavir understood that everyone has a right to do their own thing and follow their own chosen path. Mahavir's heart was soft as a flower and hard as an iron. He knew that he had to use up all his accumulated karmas in order to get liberated. He showed softness towards Goshala with tears in his eyes and did not scream when a shepherd put wooden nails in his ears as punishment for not taking care of his ox. Forgive and forget are the words connected with Michchhami Dukkadam during the Paryushan festival. But, Mahavir said that one should use these words all the time. He liked to wear the ornament of forgiveness all the time. The following lines in Gujarati says: "Samo thay aag to tu thaje pani, evi chhe Mahavir Prabhuni vani." This means that Mahavir's message says that you be like a water in front of fire. It means that do not get angry or mad, but show coolness and be calm under unfavorable circumstances or conditions. Mahavir kept his coolness and stayed calm, when spending a night in the temple and Yaksha started harming Mahavir, and when a Dev (angel) started a storm while he was crossing a river in a boat, and when Goshala threw tejoleshya (burning energy), and when a shepherd nailed his ears for not taking care of ox. When Meghkumar, son of King Shrenik, came to Mahavir to relieve him from his one day stay as monk, Mahavir started telling him his previous life story to save him from going back to the materialistic world. He advised Meghkumar to bear little pain which was nothing compared to Meghkumar's pain in the previous life as an elephant standing on three feet for three days to save the life of a rabbit. Mahavir never forced anyone to leave the home to take Deeksha. People came on their own to get their vows as monk or nun. Stories of Chandanbala, King Shrenik, Puniya Shrawak, Queen Mrugawati, Maha Sati Sulsa, King Samprati, Chandkoshia snake and Gautam Swami are all connected with Mahavir's life and these stories also

give us the same message as given by Mahavir. In short the associated stories also tell us:

Sati Chandanbala=Bear the sufferings to get rid of karmas.

Chandkoshia Snake = Control anger. Show love to all.

Puniya Srawak=Be content,Do not accumulate more than necessary.

King Samprati = Control feelings and thoughts all the time.

Gautam Swami = Be humble, stay away from raag, be detached.

Maha Sati Sulsa = Have a faith in Teerthankars, inner soul.

Queen Mrugawati = Show respect to your Guru (teacher)

King Shrenik =Bear the result of violence(killing) in next life.

The aroma of a flower is hidden inside a flower and cannot be seen but can only be experienced. Similarly, living a worthy life message is hidden in Mahavir's life events. Today, we are not following Mahavir's message or applying it in our lives. Like the Rohiney thief we are running away from Mahavir's message. The Rohiney thief did not want to listen to Mahavir's message. Rohiney accidentally heard some words when Mahavir was preaching and those words saved his life when Abhaykumar caught him for punishment. Upon his release he became a disciple of Mahavir. Mahavir said look at human beings from the inside, but look at animals from outside. That means take good care of animals and do not let them suffer from anything. Mahavir also said get rid of all four enemies sitting in our mind and showing in our behaviour. These are anger (krodh), pride or ego (maan or ahamkar), delusion (moha) and greed (lobh). Without anger a person will be calm and can follow the nonviolence principle very easily. Without ego, a person will be a humble person. Ego or pride invites violence. A person will accumulate less and will not be violent to achieve unachievable with the absence of delusion. It will be easier to follow non-stealing principle without deceit or cheating. All accumulation occurs with greed in mind. In the absence of greed, there will be less desire and the non-accumulation principle can be observed. Mahavir gave us a principle of Anekantvad or the theory of multiple views. By taking all views into account and honoring every idea and thought, we will not make serious mistakes, errors or enemies. Analyze from all perspectives before taking a decision.

SUMMARY:

Mahavir's life message is not about miracles or heroism, but about practical solutions to our day-to-day problems. The life message reminds us about our natural duties. Controlling anger, hatred, lust (kaam), greed and emotions will remove our stress and ease tension. Caring for others with love and sharing are important aspect of a life. Overcome the tendency of easier to say but difficult to put into practice by remembering Mahavir and increasing endurance power and patience.

LIFE OF BHAGWAN MAHAVIR*

-Compiled by Narendra Jain

(Editor's Note: This article narrates Bhagwan Mahavir's life story prevalent in Digamber tradition.)

A little over 2500 years ago, in the land of Bharata, there was a prosperous city named Vaishali. In that republic, there was a beautiful city named Kundalapura ruled by King Siddhartha. His wife was Trishala, who was also known as Priyakarini. One night as queen Priyakarini was sleeping in peace in the palace, she dreamt sixteen very auspicious dreams, which were as follows: (1) an infatuated elephant, (2) a white bull with high shoulders, (3) a roaring lion, (4) Goddess Lakshmi seated on a lotus throne, (5) two fragrant garlands, (6) the moon surrounded by stars, (7) the rising sun, (8) two golden jars covered by lotus leaves, (9) a pair of fish at play in water, (10) a pool of clean water, (11) a sea making a loud road, (12) a throne studded with gems, (13) a heavenly abode shining with jewels, (14) king's huge palace kissing the sky, (15) a heap of gems and (16) a smokeless fire.

In the morning, the queen narrated the dreams to the king and expressed a desire to know their implications. The king, who himself was an expert in astrology, became highly delighted. Explaining the dreams, the king said, your son will be powerful like an elephant, active like a bull, strong like a lion, upholder of four types of treasures, soft like flowers, cool

like the moon, killing darkness like the sun, auspicious like the golden jars, submerged in the ocean of knowledge like the pair of fish at play, purified by right knowledge, calm like the ocean, reigning over the three worlds, a visitor from the 16th heaven, master of extra-sensory knowledge, shining like the pile of gems, and brilliant like the burning flame. He told her that the dreamt means that she would give birth to a great child who would be the founder of the Dharmatirtha, the last Tirthankar.

Thus, on the sixth day of the bright half of Ashadha, Mahavir came in the womb of queen Trishala. During the growth of the boy in the mother's womb increased the wealth, happiness, and enthusiasm of the king. After a long happy waiting, on the auspicious thirteenth day of the bright half of Chaitra, mother Trishala gave birth to a powerful son, and named him Vardhaman, a worthy name, which suggested itself for him. His birth was celebrated with great pomp and grandeur. Even Bhagwan Indra and other gods came to celebrate the birth, which has been known as Janmakalyanaka. From birth, Vardhaman was healthy and graceful and had an attractive personality. He used to attract everybody. He had the knowledge of life and matter. He was considerate with a developed conscience and fearlessness. Once he was playing with his friends under a tree. An angel came there as a furious snake to test his brevity. Vardhaman was not afraid with the snake, and he

threw him far away. The angel was impressed with his fearlessness and named him "Vir."

Once an elephant got infuriated and having broken the post to which he was tied, he started creating havoc in the whole city. The city was in turmoil and people started running amock. Even the most highly trained elephant drivers failed to bring him under control. Other warriors also failed to restrain him. So it was apparent that if he could not be checked soon, there would be a great loss of life and property. But prince Vardhaman soon tamed him and removed his fury. This surprised everybody, and they all started praising his bravery. The elderly statesmen of the kingdom were amazed at the bravery of the prince and named him "Ativira." He was gentle by nature, but when he entered his youth, his seriousness

increased. He preferred to live in solitude in a pensive mood and think of deeper things. He solved other's difficulty through ordinary conversation and they went away convinced. Once the difficulties of two monks were got resolved at his very sight and they named him as "Sanmati."

When the prince entered into youth, he became remarkably handsome. Impressed by his superhuman grace and values, many a king approached king Siddhartha with a proposal to marry their daughters with prince Vardhamana, but the prince did not agree. Even the parents made pressing request for his marriage but he declined. One day, pensive Vardhaman was in deep thought and suddenly many of his past lives were revealed to him. This raised his detachment to its full. He decided to give up the household and go out in quest of the soul. The world tried to win him over, but he was already won by the soul and so all the efforts of the world failed. The Call of Youth cast snare at him, but they went in vain. The affection of the parents tried to prevent him but even the torrents of the mother's tears could not sweep him away. His parents, relations and members of the household made many efforts to dissuade him, but the tie of his attachment was wholly gone. His detachment was inherent and instinctive, because it came from within. Thus while in the prime of youth, he was initiated by himself to be a monk on the tenth day of the dark half of Margasirsa. The prince left the city and entered into the forest. As all his attachment and greed were already gone, he had no more

attachment for things, which were still on his person. So, in his full senses, he discarded his clothes and ornaments, and became a monk. Vardhaman gave up all attachment from this world and practiced penances, both internal and external. A favorable situation did not give him pleasure, and adverse situation did not cause him any pain. The excesses of summer, winter or rains never perturbed him. Many a wild animal gave up its ferociousness at

the sight of his tranquil stature, natural simplicity, a harmfree life and humility. At times when he wanted to take food, he would think of imposing some difficult conditions for acceptance. If some Jain follower fulfilled the conditions, only then would he accept the food, and soon thereafter would return to the forest. In this manner, he spent 12 years progressing on the road to detachment. One day, at the age of 42, he came to a forest named Manohara on the bank of the river Rijukula near the village Jrimbhika. There, beneath a Sala tree, on a slab of stone, he assumed pratima-yoga and sat down in a trance. It was evening on the tenth day of the bright half of Vaisakha. With the help of his soul, he experienced the purest state. With deepest of concentration on the self, he erased the remnants of his attachment and became fully detached. No sooner did he attain the stage of detachment, four of the Karmas were destroyed. He had achieved the supreme knowledge, kevalajnana. As a result, he became all knowing "Arihant." When Saudharm Indra realized that Tirthankar Mahavira had come to acquire the supreme knowledge. At once he came down and performed the kalyanaka ceremony befitting the occasion. He ordered Kuvera to erect a congregation hall where the Tirthankara could deliver his sermon. The congregation hall of a Tirthankara is called samavasarana. Kuvera exhausted all his resources and skill in the construction of the congregation hall where all are seated alike, a king or a pauper. Even animals, birds and beasts take their seat along with monks

and nuns, men and women followers, even gods and goddesses. Such a motley audience is difficult to find on any other occasion. His principal and 1st disciple was Indrabhuti, a great Vedic scholar of the time. Along with Indrabhuti, his 500 disciples also joined the order of Mahavira. Indrabhuti requested the Bhagwan to shower his words of wisdom to the assembled so that people may be benefited by the divine knowledge. The divine words began to flow from the lips of the Bhagwan. The omkara sound was spreading out and it was revealing the true nature of the soul and matter. It was virtually a shower of nectar. The members of the audience were soaked in the joy. On the first day of the dark half of Shravan month, the 1st sermon by the Bhagwan commenced. That day is celebrated all over the country as the Vira Shasana Day. After this, Bhagavan Mahavir went on wandering and delivering sermons all over India for about 30 years. Wherever he went, he delivered his sermons. Everybody, from the king to the commoner were inspired, and thousands became his followers. Thousands acquired right knowledge and accepted the vows so that the whole environment was charged with spirituality.

In the end, while wandering from place to place, Bhagavan Mahavir arrived at Pava. There he stopped any further wandering and sermonising, ended all activities of body, mind and speech, reached

the highest state of pure meditation, exhausted all karma bondages including the four which still till the final moment, fully discarded his mortal frame and entered into the final liberation, nirvana. The event took place about 2500 years ago. It was the last day of the dark half of the month of Kartika, and the night was pitchy dark. The morning was soon to start. Bhagwan Mahavir went into liberation. On receiving the news of his liberation, the gods came down to perform the last ceremony. The city of Pava became illuminated with lights, and since then is called Dipawali, the festival of lights.

"Jainism has contributed to the world the sublime doctrine of Ahimsa. No other religion has emphasized the importance of Ahimsa and carried its practice to the extent that Jainism has done. Jainism deserves to become the universal religion because of its Ahimsa doctrine."

- Justice Ranglekar, Bombay High Court

"What would be the condition of the Indian Sanskrit literature if the contribution of the Jains were removed? The more I study Jain literature the more happy and wonder struck I am."

- Dr. Hertel, Germany

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principle of Satya by living the truth in our minds and in our behaviour, that is, by making us behave outwardly according to what we believe inwardly.

A clear expression of this unity between the professional ascetics and people in general is the remarkable fact that the Jain Scriptures were not written in Sanskrit, but in Ardha-Maghadhi, that is to say, not in the language of the learned but of the common people. This means that the highest religious doctrine is within the reach of everyone. This is the strength of Jainism.

JAINA EXECUTIVE COMMITTEE MEETS AT SIDDHACHALAM

Executive Committee of JAINA held its meeting on September 30, 2000, during the weekend when Kshamapana Day is celebrated at Siddhachalam. The following are the highlights of the subjects that were discussed:

The meeting opened with the recitation of Navakar Mantra, followed by Mahendra Pandya, President, JAINA, welcome the attendees.

- Vinay Vakani, Secretary, JAINA read the minutes of the meeting held during August, 2000 in Milpitas, California, which were then approved.

- Mahendra Pandya, President, JAINA presented his report to the Executive Committee on following:

- Unity- how important it is to maintain unity amongst the Jain community of North America. He explained how the Jain community in India was impressed by the non-sectarian approach that JAINA has followed in its dealings with different Jain traditions.

- JAINA calendar program and its success, attributing it to the support of the Jain community.

- JAINA Patron program and its importance for financial health.

- UN Conference of Religious Leaders organized by Bawa Jain and its success.

- Anop Vora, Treasurer, JAINA presented his report, with a comment that more patrons were needed to come forward and help put JAINA on good financial footing. Uniform accounting procedure for YJA, YJP, JAINA Convention Board as well as other committees need to be set up. All JAINA Committee Chairpersons should do disbursement of the funds for activities of their Committee only after the review of the request by the JAINA Executive Committee.

- A suggestion came from Dilip Shah (Philadelphia) to make Jain Digest self-sufficient and he volunteered to prepare a proposal about how to accomplish this objective.

- Messrs. Bipin Parikh, Kishor Shah and Samprati Shah from Chicago made presentation about the 2001 JAINA Convention.

- Bipin Parikh confirmed that Rosemont Convention Center would be the site of the Convention; they have not been able to get the Grand Hall.

- Presently Keynote Speakers & Chief Guest are being pursued.

- Bipin Parikh conveyed that Convention accounting system has been set up in consultation with Anop Vora, and detailed accounting report will be sent each quarter to Messrs. Anop Vora and Krishna Mehta (CPA-Auditor).

- Samprati Shah assured that the programs would follow the Practicing Jainism in 21st Century theme of the Convention. Pro-

grams will be suited to all age groups. Interfaith discussion will also be organized. Live web-cast is likely to be arranged if suitable technical assistance is made available.

- Registration for the Convention: Online registration and Credit card payment system is being set up. Everyone will get confirmation of the registration. There will be cancellation charges. Registration forms will be published in upcoming Jain Digest.

- Fund Raising: Bipin Parikh and Kishor Shah presented the budget and revenue figures. Contribution by various categories will be solicited. Regional Fund Raising Committees will be organized. Fund raising through advertising in Souvenir and commercial booths (meeting the Guidelines approved by the JAINA Convention Board) is planned. Events can be sponsored but not the speakers or scholars. JAINA Regional VP's will be asked to participate actively in regional fund raising activities. A fund raising dinner was being organized during October 2000 in Chicago.

- A proposal was put forth by Mahendra Pandya, President JAINA to name Ravindra Kobavala (Chicago) to the JAINA Convention Activity Review and Advisory Committee, and Arvind Vora (New York) to JAINA Interfaith Committee. JAINA Executive Committee confirmed both nominations unanimously.

- Mahendra Pandya, President, JAINA, proposed to replace the current JAINA Library and Education Committee by four separate committees. These are JAINA Education Committee to be chaired by Pravin K. Shah (North Carolina), JAINA Publication Committee to be chaired by Dr. Prem Gada (Texas), JAINA Library Committee to be chaired by Virendra Shah (California) and JAINA Website Committee to be chaired by Girish Shah (California). After some discussion, the attendees affirmed the proposal unanimously and a formal resolution was moved and adopted by the Executive Committee.

JAINA Committee Reports:

- Media Watch/Public Relations Committee: Sushil Jain briefed the Executive Committee about the status of the case of trademark registering of the word JAIN. He presented several scenarios and Executive Committee asked him to continue to pursue the matter and report the matter at the next meeting.

- Membership Committee: Kamlesh Shah indicated that there were three new Centers that would be applying for the membership.

- Senior Citizens Committee: The committee is involved in establishing Senior Groups at Los Angeles and other Centers.

- Family Assistance Program: Ila Mehta asked that 800 number be prominently published in all issues of the Jain Digest.

- Temple Guidelines: Jagat Jain proffered that JAINA format should be promoted in new temples. After a very lively discussion it was concluded that this matter needs more deliberation to come up with acceptable alternates.

• Mahavir Memorial Committee: Manoj Dharmasi presented the activities planned to celebrate the 2600th JanmaKalyanak of Bhagwan Mahavir. Details available in this issue of Jain Digest.

• Pilgrimage Committee: Dilip Shah presented the details of the upcoming Yatra to Shikharji & other Teerths in eastern India.

• Tirthoddhar Committee: Kirit Daftary presented details of activities carried out by Navkar Kendra and supported by JAINA to serve Jain Sadhus and Sadhvis in India.

• Virchand Gandhi Scholarship Committee: Pravin Shah described the plans for awarding 10 scholarships for college level study in Jainism. Arrangements are being made through Jitendra Shah of Ahmedabad.

• Young Jains of America: Nirav Shah presented details of YJA Convention in LA, Committee election and future activities planned by the new committee.

Future Projects:

• JAINA Merit Scholarship: Vinay Vakani presented an idea of instituting JAINA Merit Scholarship for the college bound Jain Youth. About 10 scholarship \$1000 each were proposed to be awarded at the JAINA and YJA Conventions in alternate years. JAINA could not assure funding for such scholarships due to lack of funds.

• JAINA Headquarters: Jain Center of America, New York's President Sumati Shah has sent a letter inviting JAINA to relocate its Headquarters in the new Temple building that would be built in New York City (Queens). JAINA Executive Committee will give a serious consideration to this graceful gesture in very near future.

Meeting was adjourned after reciting the Khamemi Savva Jive, Savve Jiva Khamantu me.... Prayer.

JAINA Nomination and Election Committee:

JAINA Executive Committee has approved the formation of Nomination and Election Committee under the leadership of Dr. Vinay K. Jain for the upcoming election. The Nomination and Election Committee shall be responsible for obtaining the nominations for the President, First Vice President, Secretary, Treasurer, and Regional Vice Presidents, and conduct the election process that will include distributing and collecting ballots, counting the votes and certifying the successful candidates a day before the July 2001 Convention.

The Nomination and Election Committee shall be as follows:

Dr. Vinay K. Jain (Wellesley, MA)	Chairman
Mr. Kirit Gosalia (Phoenix, AZ)	Member
Mr. Prem Jain (Fremont, CA)	Member
Mr. Mohanbhai Mehta (Islington, On, Canada)	Member
Mr. Dinesh M. Shah (South Pasadena, CA)	Member

For any information or questions regarding the nomination and election, contact Dr. Vinay K. Jain at (781) 237-5997

JAINA Award Selection Committee

JAINA Executive committee has approved the formation of Award Selection Committee for the recommendation for the Awards that will be presented at the 2001 JAINA Convention. The Award Selection Committee shall be responsible for establishing the guidelines for awards, obtaining the nominations for various awards, make selection and recommendation to the JAINA Executive Committee for the final selection.

The Award Selection Committee shall be as follows:

Dr. Bipin Parikh (Chicago, IL)	Chairman
Dr. Dilip Shah (Chicago, IL)	Co-Chairman
Dr. Mahendra Mehta (Toronto, Canada)	Member
Mr. Hasendra Shah (Cerritos, CA)	Member
Ms. Shama Khnadwala (Elk Grove, IL)	Member

For information contact Dr. Dilip Shah at (630) 655-1670

-Vinay Vakani, Secretary, JAINA

JAIN SOCIETY OF GREATER DETROIT PRATISHTHA MAHOTSAV July 28- Aug 6th www.jaintemple-detroit.com

The Jain Society of Greater Detroit is pleased to announce the Pratishtha Mahotsav for 24 Tirthankars in its temple. This auspicious event will be held during July 28th to August 6th of 2001. The Pratishtha ceremony will take place on Sunday August 5th, 2001. Religious leaders, scholars, and prominent dignitaries from around the world will be present to bless this event.

On behalf of the Jain Society of Greater Detroit, we extend a cordial invitation to you, your family and friends to join us during the festivities.

Please visit our web-site at www.jaintemple-detroit.com for the latest information on various gheebolies, tentative program details. Site will be updated regularly. If you need any further information, please contact any of the following:

Nalin J. Shah	(248) 689-8296
Niranjan H. Shah	(248) 553-7327
Praful L. Shah	(248) 851-1978

Finally, please mark your calendar now and plan to be a part of this holy and joyous event.

-Jain Society of Greater Detroit

FIRST HOURS IN BHUJ ON JAN 26

This is a story about the battle between the human will to survive and nature's destructive instinct. Dr Gyaneshwar Rao is a well-known surgeon in Bhuj. After reading how he saved many score lives the day the earthquake struck, you have little doubt who the winner is in the fight between man and nature.

I have lived in Bhuj since 1987. This is the city of unambitious people. It is so small that everyone knows everyone. On January 26, I was playing badminton when the unexpected earthquake shook us. Unexpected because I have built a bungalow and hospital here and no authority ever told me to be careful. My friend and architect Kumtekar did prevail on me not to build a basement because he said, Bhuj is in a seismic zone. I have been associated with 20 institutions in Bhuj, but no one ever discussed this, not even any of the collectors posted here.

No one can ever accurately describe what we experienced on Friday morning. It was frightening, sickening. For many moments the tremors did not stop. I screamed again and again; Oh God, why don't you stop? Dhadak, dhadak... Buildings were crashing down and a monstrous cloud of dust covered the city. My father described it correctly. He said it was like a huge plane landing right on your head.

When I came out, Bhuj was dead. That was the worst 15 minutes of my life. I drove home and saw my family. My wife Alka and daughter were searching for me. They were crying. All five of us hugged each other and cried. I thought of my patients and rushed to the hospital. My staff were smart — they had led all the patients out onto the road. Thus, they were saved. When I arrived, one of my staffers said, Sir, forget it (my hospital). It's gone. I met Dr Mahadev Patel, we hugged and cried. Someone shook me and asked ;Doctor: How can you lose heart ?; That resident of Bhuj asked me to act. I was not prepared. I said, What can I do? Let us go to the general hospital. He said, Don't you know? It's gone. It has collapsed. I was speechless. I looked around for my stethoscope. People started arriving outside where my hospital had stood. In 10 minutes, there were 100 patients. This was around 9.30 am. All of them had multiple injuries. Someone's intestine had burst, some had broken hands, others came with broken legs. All of them needed surgery as soon as possible. I instantly took one correct decision, don't ask me how. I asked the injured to follow me to the Jubilee ground. All hell then broke loose. I am still amazed that in 10 minutes so many injured people got to know that medical help was available on Jubilee ground.

In that mad rush so many good doctors of Bhuj were around, but for the first few hours I was the only surgeon. People started jostling to catch my attention. I requested two of the patients' relatives to flank me for my protection. I did not have any injec-

tions. I was helpless. I did not have needle and thread either. Do you know what I did? I shook the patients. With affection, I told them to get out of the trauma. I shouted: Breathe deeply! Breathe deeply! There were so many serious cases. So many people were dead! Ninety per cent of them had head injuries. I asked people to help. I asked one young man to break into a chemist's shop and get syringes, glucose bottles, needle and thread. I told him not to worry, that I would take the blame. He got some supplies, but hardly much. Get medicines, I screamed. When I shouted again, people got courage. I got what I wanted. It was around 9.40 am.

I realised the magnitude of the problem and knew that what I was doing was not enough. In an hour, patients from Anjar arrived, many with serious injuries. Dr Patel, Dr P N Acharya, Dr Pujara and Dr Bharat Joshi had joined me by then. I wanted to operate. I was desperate. The city had collapsed, and not a single operation theatre was available. I asked my colleague Bharat Chothani to rush to my hospital and bring the operation kit. I asked patients's relatives to get me red tiles, sheets of wood and cardboard to put patients's limbs in plaster. I asked someone to get Menanitol. I used pieces of shawls, shirts and sarees as bandages. When one patient complained of bleeding I tore his headgear and tied it tightly around his thigh.

One man rushed to me with a girl in his hands. Doctor, he said, please treat her first. I thought the girl was dead. The father wanted my confirmation of that fact. Be quick doctor. If she is dead, then let me rush to look for my wife in the debris of my home. He was in deep shock, emotionless. I told him, Just keep her in our care and run for your wife. He left, leaving his daughter's dead body in our custody.

The most traumatic thing for me that day was when I had to ask relatives to take the quickest possible decision — to allow me to save a life by cutting off an injured limb. I was rough. I normally don't behave like that, and I am sorry. I knew every third patient personally. They would scream at me, Doctor, why don't you look at my leg? Don't you recognise me? For the first few hours I only had one needle. I told Dr Bharat Joshi to hold that needle. It was the most valuable thing I had. My colleagues arranged patients in such a manner that I could stitch three patients at one go. Hundreds of patients were lying on the open ground. With a needle, thread and a pair of scissors, I started suturing. I was shouting at the patients, Don't cry. Keep quiet. Around us, the noise level was so high. People were screaming in pain, relatives crying in anguish. I must have sutured 150 patients that day. By 11 am, the homeguards arrived, then came member of Parliament Pushpdan Gadhi. I finally got a table; I asked for a tent. Once they were in place I started operating. Again, it was a hard time. With only a pair of scissors I had to cut off a leg or arm of many patients. I did it to save lives. Other doctors tied the bandages. By 3 pm, I had 5 tables and lots of medical help.

JAINA'S IMMEDIATE RELIEF EFFORTS:

Dr. Dhiraj Shah, past President of JAINA is the Project Manager for JAINA's Earthquake Relief Operations. He was in Bhuj just before the earthquake for Bidada Medical Camp. Upon hearing the news of the earthquake in Bombay, he rushed immediately to Bhuj to locate his parents and other family members. It turned out all of his immediate family members were safe. He did lose 300 of his relatives, friends and neighbors. He saw the most heart wrenching scenes of dead bodies and crying children. On behalf of JAINA, he personally supervised the JAINA's emergency relief efforts. He is back in USA to start coordinating JAINA's fund raising efforts for long term rehabilitation. He has managed to sent much needed 100 wheelchairs for amputees.

Dr. Manibhai Mehta, former President of JAINA was also at the Bidada Medical camp. He had just returned to his home in California and the earthquake news prompted him to go back. Under the auspices of Southern California Jain Sangh, he led a delegation of six other community members: Popat Savla, Rashmi Shah, Dr. Bala Subramanyam (L.A.County Disaster Co-ordinator), Ukabhai Solanki and Govind Lalani for one week to the devastated areas. The American ambassador Hon. Richard Celeste flew from New Delhi to Bombay to meet with them and discuss American help. They also met with the Chief Minister of Gujarat and Industrialist Dhirubhai Ambani to discuss resettlement plans. They visited many affected places and donated \$50,000 to Bidada Sarvodaya Hospital.

During the last ten years, JAINA/WCS has collected over \$2,000,000 in donations for the benefits of victims in the aftermath of Kandala cyclone (Vilages of Ragha and Shekhadia), Latur earthquake (one village) and Orissa Cyclone (Rebuilding salipur Mahavirgram Village) here too, JAINA has plans to rebuild a town with a community center and a middle school near Sukhpur – 7 km from Bhuj. Dhirajbhai has received a promise of free land (15 acers), a grant of one crore rupees and infrastructure from the Gujarat Government.

Bachubhai Ajmera, Chairman of JAINA's World community service and other members, Ramesh Shah, Shirish Mehta, Rashmikant Shah and Laxmikant Shah rushed to Kutch for personal evaluation of needs. Ramesh Shah is organizing fund raising in California and is returning to Kutch in the second week of March.

All of the Sanghs under the JAINA umbrella have collected funds for the victims. Every penny you donate through JAINA will be used for the victims, JAINA has already sent \$2,500 to Mandvi Jain Sangh. JAINA also helped in opening of first school for 1,100 students at Samkhiali near Bhachau by sending \$7,500 for the same.

Most of the efforts thus far have been spent in relief work. The rehabilitation work is yet to start. Now is not the time to send more used clothing to them. If you have resources to obtain medical supplies or educational supplies or any life building materials, you can contact the World Community Service of JAINA. If you have expertise in construction, rehabilitation medicine or any life saving skills, offer your services through JAINA.

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Harish Thakkar, who has a food stall on the footpath opposite the bus stand, asked if he could help. I said, get me a gas stove and a huge utensil to boil water. He got it in no time and also brought dabeli, a popular dish in Bhuj, for the patients and their relatives. Imagine, hundreds of pieces in a few hours. It was a miracle. As I was treating patients, I got pieces of news. Ramesh is no more, that some other friend had died. So many people I knew have died. One nice chap put biscuits in my mouth when I was stitching wounds. He was so caring. Slowly, things got organised. We don't know who got those things for us. Things poured in. Dicloran and Tetanus Toxide injections were made available.

After 7 pm, I was tired, it was beyond my scope. I went to the district health officer's office. It's an administrative post. The man does not know anything about medicine. I wanted a mobile operation theatre and 100 operation kits. It was not made available even on Monday night. I pleaded with him and the politicians. Don't call doctors. Get the operation stuff first. Two hundred doctors have arrived in Kutch, but we don't know how to use them in the best way. Thirty bright medical men came from AIIMS, Delhi, but without equipment. Eighty per cent of medical help is useless unless we have an operation theatre and equipment.

Someone sent a helicopter full of Cloramycin, not a great help. I need 1,000 pairs of gloves, please. I understand that the sender does not know the ground realities. As of late night, January 29, we don't have a functioning orthopaedic section and an operation theatre. The military hospital is doing a wonderful job under Colonel Lahiri's leadership, but their resources are limited.

-Source unknown

HEADQUARTERS NEWS....

WHAT JAINA IS DOING TO HELP EARTHQUAKE VICTIMS

JAINA Charitable Trust has sent \$10,000 for immediate relief work for earthquake victims. JAINA has already started working with the following organizations:

- ✓ Diwaliben Mohanlal Mehta Charitable Trust of Bombay.
- ✓ Bhartiya Jain Sanghathan of Pune, Maharashtra.
- ✓ Vivekanand Trust.
- ✓ Bidada Sarvodaya Trust.

WHAT HAS BEEN DONE SO FAR ?

- JAINA Charitable Trust has sent \$10,000 for immediate relief work for earthquake victims.
- JAINA has already distributed 5,000 blankets.
- 1,000 flashlights distributed to victims' families.
- 10,000 bottles of mineral water distributed to victims.
- 10,000 food packets distributed.
- 30,000 lb. of used clothing were transported to Gujarat.
- 600 refugees in Mandvi are provided shelter & food.
- 100 wheelchairs are on the way to help amputees.
- 10 doctors and 400 volunteers sent to Bhachau
- 2,000 victims are given shelter, food and medical treatment with the help of Bharatiya Jain Sanghathan, Poone, Maharashtra
- JAINA has started first School at Samkhyali, 10 km from Bhachau for 1100 students with the help of Bharatiya Jain Sanghathan of Poone, Maharashtra.

WHAT JAINA HAS DONE IN THE PAST:

- Rehabilitated as many families as possible.
- During Latur earthquake, rebuilt Kwatha village (178 houses) with the help of Lions Club of Latur and 50% of the matching grant provided by the Maharashtra Govt. Also helped 1500 orphans.
- During Kandla cyclone, worked with Vivekanand Trust (re built 75 houses in Ragha and Shekhadia Villages).
- During Orissa cyclone, worked with the Diwaliben Mohanlal Mehta Charitable Trust of Bombay and Gujarati Samaj of Orissa (rebuilt 68 houses in Salipur Mahavirgram Village).
- Helped in Kosovo relief efforts with the assistance from U. N. High Commissioner for refugees.
- Helped Rawanda Refugees in cooperation with American Red Cross.
- Helped in Turkey earthquake, Mississippi floods, Northridge (CA) earthquake.

• JAINA/WCS has collected over \$2 million dollars in the last 10 years and every cent has been spent for benefits of victims irrespective of religion, race, cast, color or creed.

WHAT WILL JAINA DO IN FUTURE:

- JAINA intends to adopt as many villages as possible depending upon our resources.
- JAINA has received an offer for 15 acres of land seven kilometers from Bhuj, Kutch. from Gujarat Govt.. Govt. will take care of repairs and infrastructure of village. If government provides 50% matching grant then JAINA/WCS plans to build 200 townhouses. Each townhouse will be 400 sq. feet. Village will have middle school and community center. Total for this project will be \$400,000.
- So far, we have raised \$100,000 in funds plus commitment for the school and community center.
- Project Manager Dr. Dhiraj Shah is leaving on March 31st to finalize details with Gujarat government.

HOW JAINA WILL SELECT THE BENEFICIARY:

- 1st Preference will be given to the widows with child or children who have lost their bread winner.
- 2nd preference will be given to widower (who has lost their business) with children.
- 3rd preference will be given to single widows.

For further information and suggestion please contact any one:

B.S. Ajmera
Chairman
WCS
301-431-2525

Prakash Mehta
Co-Chairman
WCS
703-318-8252

Bhadresh Dhillia
Co-Chairman
WCS
301-570-1117

Dr Dhiraj H. Shah
Project Manager
Earthquake Victims Relief
716-773-1314

Dr. Mahendra Pandya
JAINA
President
718-816-0083

Please, remember every penny you donate is used for the victims, please open your heart and check book. Send your tax deductible (USA) contribution payable to JAINA mail to:

Prakash Mehta
2960 Mother Well Ct, Oak Hill, VA 20171
Email: Pmehta@psiint.com
Please visit our web sites:
www.yja.org/earthquakerelief www.JAINA.org

(Editor's Note: Jain Digest is initiating a special feature of Focus on a Jain Center, giving the details about history, present activities and future plans of the subject Center. The special feature will be published in each issue of the Jain Digest. Please provide information about your Center to the area Regional Editor of the Jain Digest for such publication.)

NORTHEAST

Dinesh Chheda, Regional Editor

Focus: Jain Center of New Jersey, Essex Fells, NJ

In the sixties and the early seventies many professional Indians, including Jains, started to migrate to the USA. Right after the initial settlement in the seventies, our community members started to organize religious events like Mahavir Jayanti in the Indian Consulate in New York and various churches in New Jersey. The events were performed with such enthusiasm and devotion that some members (Late Vinod Shah, Sanat Jhaveri, Ramesh Shah, Diwakar Shah, Dilip Shah, Dipak Gandhi, Narendra Gandhi, Ajit Parekh, Arvind Bhandari, Virendra Shah and Kirti Shah) started to dream about establishing a Jain Center with Derasar where:

- 1) Children and adults, poor and rich, all of various Jain traditions are welcome;
- 2) Jains in New Jersey can focus on their collective and individual spiritual pursuits;
- 3) It can be a place for educating the future generation in our tradition and impart the Jain Samskar to them; and
- 4) It can also be a place of peace, meditation, devotion for our hearts and mind.

On August 24, 1980, the Jain Center of New Jersey was established with the efforts of a few dedicated members. Within a year, the first Jain Derasar in New Jersey was established at 233 Runnymede Rd. (formerly a synagogue) in the town of Essex Fells, NJ. With generous contributions from mem-

bers, the Derasar opened its doors without a mortgage obligation. Ramesh Shah and his family from Bloomfield, NJ donated three deities. These are: Moolnayak Bhagwan Parshvanath, Bhagvan Mahavir and Bhagwan Rishabhdev. The first Paryushana was celebrated at the Derasar in 1982. From a modest beginning, the membership of the Center has now increased to approximately 800 Jain families from northern and central New Jersey.

During the last few years, the Derasar facility has received some improvements. The inner sanctum of the temple (Ghabhara) has been renovated.

The Jain Center of New Jersey has its own constitution. The 15 Member Executive Committee consisting of the President, Vice President, Secretary, Treasurer is elected by the membership every two years. The Executive Committee is charged with complete responsibility of daily administration as well as planning of various events including celebration of Paryushana, Mahavir Jayanti and other Jain holy days. Jain Center of New Jersey is the member of JAINA since 1990.

In last few years there has been an incredible growth of the Jain community in Central New Jersey. To fulfil its increasing needs, the JCNJ recently acquired a parcel of land (approximately 9.6 acres) in Township of Franklin, NJ, with plans to build a beautiful shikharbandhi Derasar, a hall, caretaker house and other amenities at an estimated cost of \$6 to 7 million.

Puja: The monthly puja and other religious ceremonies are performed by duo brothers: Virendra and Dr. Kirti Shah. Nearby Jain centers regularly invite them to perform pujas. Besides the celebration of the Paryushana Parva, Mahavir Jayanti, Diwali/ New Year, and the monthly puja the following activities are conducted by JCNJ on a regular basis:

Pathshala: Classes are conducted on a regular basis to provide spiritual and cultural heritage to children and young adults. Chil-

dren are divided in three to four age groups. They are taught the meaning of various Jain symbols, significance of Jain religious holidays and festivals, how to worship in Derasar, basic principles of Jainism, and simple Jain Sutras. The classes are conducted every other Sunday. Students are also encouraged to learn the Gujarati language.

Swadhyaya: Adult classes (Swadhyaya) are held every week, either at the Center or any other convenient place in central Jersey, by local scholars that include Mr. Chandrakant Mehta, Dr. Kirti Shah, and Dr. Rajni Shah. These scholars are also invited many times by other Jain Centers to help celebrate Paryushana Parva as well as Swadhyaya. Jain center of New Jersey also invites Jain scholars from India to give discourses throughout the year.

Aayambil Oli: Twice a year, the Center organizes a samoochic Aayambil at Derasar on a weekend that is attended by about 70-80 people regularly on each day.

Samooch Samayik: Once a month, a group Samayik is organized on Sunday morning. It starts with a recital of the Bhaktamar Stotra, followed by Samayik. More than 100 people regularly participate in it.

Current News Essex Fells, NJ:

New 19 members Executive Committee has been formed for year 2001 and 2002 with general body approval. Shri Diwakar Shah was elected President for the year 2001 and Shri Viren Shah for the year 2002 by the Executive Committee.

A 2nd Health Fair organized on Sept, 00 was a success. More than 15 doctors volunteered their services for EKG, General Patient Care, Dental Care, Women's healthcare, children's health, physical therapy, Bone Marrow donation drive etc. Seventy two hours of continuous Navkar Mantra JAP were held at the Derasar from the evening on Diwali day to the morning of New Year to celebrate the 72 - hour

REGIONAL NEWS (continued)

Akhand Deshna (message) given by Bhagvan Mahavir before his Nirvana.

New Year was celebrated on Oct 28 starting with Manglik in the morning followed by Snatra Pooja. Gyan Pancham and Dev Diwali/Kartaki Poonam were celebrated at the Derasar. Members, particularly students were briefed about the importance of Gyan Poojan in their lives and how its aaradhana eliminates Gyanavarniya Karma.

Special Thanksgiving Pooja tradition started about three years ago continued in year 2000 with Antaraykarma Nivaran Pooja at Derasar. Many people participated. Jain Center of New Jersey welcomes the visitors to the Derasar. The Derasar is located at 233 Runnymede Road, Essex Fells, NJ. For directions, call (973) 226-2539. For the details of programs, please contact Mr. Diwakar Shah, President at (908) 754-0891 or Mr. Viren Shah, Vice President at (732) 329-3236 or Mr. Kirit Shah, Secretary (973) 428-1407.

CHERRY HILL, NJ

The Jain Sangh is in process of publishing a Sangh directory for distribution during their 11th anniversary and dhvaja aarohan celebration scheduled on May 28 and June 2 and 3 of this year.

The Sangh is also collecting relief fund for the earthquake victims in Gujarat. Please send your contribution payable to The Jain Sangh, Inc. They have given \$3,000 to "KOJAIN" for earthquake relief work.

For advertisement in the directory, please contact Ashok Vora (856) 985-8014.

For all other information contact Kirti Shah at 29 Willow Ridge Rd Marlton NJ 08653.

PITTSBURGH, PA

Every year, the Jain Society of Pittsburgh, PA invites Jain scholars for enhancing our knowledge of Jainism and our spiritual uplift. Last year we had the benefit of having

Smt. Sunandaben Vohora, Dr. Hukamchand Bharill, Shri Dhirajbhai Pundit and Smt. Tarlaben Doshi. Celebrating the Paryushna Parva with Tarlaben was a very religiously awakening experience for the Jain community. There were daily religious discourses and group evening pratikraman. She emphasized the importance, with good examples, of sanyam, daan, sheel, tapa and bhavana in our daily practice of Jainism. The day of swapna darshan ceremony, with inspiring readings of Mahavir birth, discourses by Tarlaben and Dr. Jagdish Doshi was well attended. Atthai, Tela and other forms of tapasya including upvas, ekasana etc. were performed by many people. Generous donations were made by the people in support of religious activities, Jiv Daya and Sadhu Vaiyavachh. Jain center had enjoyed the Parna Parva for Mrs. Prabha Shanti Mohnot, for her atthai. Sri 108 Parshvanath Mahapujan on August 19 & 20th was sponsored by Mukesh & Alka Jhaveri, while puja was performed by Narendrabhai Nandu & Group.

During July 4th holidays, Shri Siddhachakra Mahapujan was performed by Narendrabhai Nandu & group. It was sponsored by Dipen Shah & family in recognition of their parent's spiritual and charitable life of Shantilal & Shubhadraben Shah.

In May, Dr. Himanshu Doshi & family has sponsored a Antraya Karma Puja, in memory of their mother Taraben Doshi. They donated \$10,001 to Jain Society toward the lecture series of scholars.

JSP Executive Committee: *President*; Vinod Doshi, *Vice President*; Shantilal Mohnot, *Treasurer*; Yogesh Jhaveri, *Secretary*; Chandrika Shah, *Member*; Leena Dalal & Shirish Shah, *Immediate Past President*; Suresh Shah.

For additional information contact: Vinod Doshi 412-856-9235 / Chandrika Shah, 724-282-7459 Or write Jain society of Pittsburgh 140 Penn Lear Drive Monroeville, PA 15146

PHILADELPHIA, PA

Samarpan Jain Sangh had sponsored a program of Hindi film songs and dances "Fabulous fifties" by Dr. Nerurkar and artist from Kalabhavan on February 17th 2001. The program was organized by Samarpan Jain Sangh, India Development and relief fund (IDRF), Council of Indian organizations (CIO), Share and Care, NJ and other organizations in the greater Philadelphia region area to raise the funds for earthquake relief. They have raised about \$37,000. The committee has decided to spend the entire amount towards building a hospital (for capital investment) in Kutch. For more information, please contact Devendra Peer at 9701 Bustleton Ave. Philadelphia, PA 19115. Phone: (215) 947-9083

WASHINGTON, DC

A general body meeting was held at the Jain Center on Sunday, January 21, 2001 to elect members for the vacant positions. Kanta Manoj Dharamsi was elected as a president. The new committee sincerely thank the outgoing President Pravin Dand, and all outgoing members of the Executive Committee, Board of Trustees, and Youth Committee for their dedicated work during the year 2000.

Mahavir Jayanti Celebration is scheduled on Sunday, April 8, 2001 starting at 2:00 p.m. As in the past, the celebration will include cultural programs by our children.

Friday, April 6, 2001 is the 2600th birth anniversary of Bhagvan Mahavir. On that very auspicious day, at 12:39 p.m. (Vijay Muhurt), all members are requested to stop what they are doing and perform a Jaap of at least 12 Navkars.

Jain prayer in the US Senate: We have been successful in arranging the recital of a Jain prayer in the US senate in May. This is a very important achievement for Jain religion since only Christian prayers are

REGIONAL NEWS (continued)

normally conducted in the US Congress and Senate.

Jain Sunday School : The school year is from September through May and the classes of children are held on 2nd and 4th Sundays from 10:15 a.m. to 12:30 p.m.. Adult classes are also held in parallel. We urge all the members to take advantage of this unique opportunity.

Earthquake Relief Fund All members are requested to send their generous donations for the Gujarat Earthquake Relief Fund. The funds collected will be sent to India through JAINA World Community Services. Also, if you have any extra or old clothes, please leave them at Sam & Raj, 1502 University Blvd., Langley Park, MD 20783 (Phone: 301-431-2525) for sending those to India.

Please make your donation check payable to Jain Society of Metropolitan Washington and send it to Mr. Manu J. Shah, treasurer, at 21009 Sunny Acres Road, Gaithersburg, MD 20882. Please mention "Earthquake Relief Fund Donation" on your check.

WEST

Chandrakant Parekh, Regional Editor

LOS ANGELES, CA

Jain Center of Southern California (JCSC) Board of Directors for the 2001 term includes: President - Sumati Shah; Vice President - Nitin Shah; Secretary - Sailesh Desai; Treasurer - Ashok Savla; Public Relations - Ramesh Doshi; and Directors - Amrit Bhandari, Vijay Chheda, Dhiraj Dedhia, Divyaben Gangar, Ushaben Mehta, Gordhan Patel, Pradeep Shah, Vipin Vadecha, Harkishan Vasa and Nitin Vora. Jain Center Youth Council (JCYC) winter camp from January 4-7 at Camp Cedar

Falls, San Bernardino Mountains, was attended by 110 children age 9-19 years, and 15 youth volunteers age 19-26 years. The theme of the camp was Jain Tirths. Fifteen sub-committees are actively involved with the architect and consultants to finalize the design of the new Jain Bhavan. The detailed design has gone through several reviews and iterations, and the final configuration will be submitted shortly to the City of Buena Park Planning Department for approval. Information about forthcoming programs and regular activities are posted on JCSC's website at <http://www.jainbhavan.com>. For additional information, please contact Sumatibhai Shah, JCSC President, at 562/926-4075 or e-mail: sumati1@hotmail.com.

SAN FRANCISCO, CA

Jain Center of Southern California (JCNC) Executive Committee for the 2001-2002 term includes: President - Jay Itchhaporia; Vice President - Pramod Patel; Secretary - Prerana Saraiya; Treasurer- Tushar Vora; Public Relations - Sunil Vora; Coordinators - Ashok Domadia, Deepa Doshi, Ritesh Shah, Smitin Mehta, Ketan Itchhaporia; Nitin Shah; Devang Shah; Girish Shah; and Kinjal Shah. The Board of Directors includes: Arun Bhimani, Yogendra Bobra, Navin Dedhia, Kirti Doshi, Jay Itchhaporia, Parveen Jain, Prem Jain, Surinder Jain, Bharat Kamdar, Pallavi Khokhani, Chandra Parekh, Pramod Patel, Prerana Saraiya, Bipin Shah, and Girish Shah.

To facilitate an efficient use of the Jain Bhawan facility, a comprehensive schedule of programs for various Jain traditions has been planned and posted on JCNC's website at <http://www.jcnc.org>. This popular website is updated regularly. For additional information, please contact Jay Itchhaporia, JCNC President, at 408/263-8739.

SACRAMENTO, CA

Jain Center of Greater Sacramento (JCGS) organizes a number of activities, religious celebrations, and lectures by visiting dignitaries. Members meet regularly for a monthly swadhyay. For additional information, please contact Manoj Desai at 916/791-4111 or e-mail: manoj.desai@nec-computers.com.

SAN DIEGO, CA

Jain Society of San Diego (JSSD) organizes a number of activities, religious celebrations, and lectures by visiting dignitaries. Regular activities include - a monthly pathshala for kids, adult classes, swadhyay by Girishbhai Shah, and a weekly pooja on Saturday at Shri Mandir. For additional information, please contact Kokilaben Doshi at 858/679-7645 or e-mail: kdoshi@ucsd.edu.

SEATTLE, WA

Although there is no formal Jain Center, Jain families in Seattle area meet for Namokar Jaap, Snatra Pooja, and other activities followed by a fellowship dinner. They stay in contact via email and a virtual club at <http://www.indeon.com/club/North-WestJainsClub/> where messages and event information are posted. For additional information, please contact Mukesh Jain at 425/558 1949 or email: mukeshj@microsoft.com.

CANADA

Dr. Mahendra Mehta, Regional Editor

EDMONTON, ALBERTA:

Parsvanath Jayanti: The Edmonton Jain Community celebrated Parsvanath Jayanti with a Puja on December 17, 2000.

REGIONAL NEWS (continued)

Gujarat Earthquake: The Jain Society members have started a fund raising campaign among the whole Gujarati community and already collected over \$5,000. Jasvant Mehta and Jitendra Shah also inform the media on community activities with interviews and updates.

2600 Mahavir Kalyanak: The Jain Society will celebrate this day on April 8, 2001 with Puja, Interfaith dialogue on 'Ahimsa & Compassion'. The Jain youth will be actively involved.

TORONTO, ONTARIO:

Gujarat Earthquake: A remembrance meeting with Shantipath was held at Jain Centre on the evening of Wednesday, January 31, 2001. The horrors of this calamity were briefly recounted before the Shantipath and our members whose families are affected were mentioned. Pritambhai and Manjula Mehta lost their brother-in-law in Rajkot when he was hit by falling debris. More details of other members' families are coming in.

The fund raising was begun and the initial collection that evening was over \$20,000. A second meeting is scheduled on Sunday, 11th January 2001.

Special General Body Meeting: This was called on Sunday December 17, 2000 at the Jain Centre. Our Society has passed a milestone of quarter century in existence and we now need to revisit our mandate, activities, goals and future directions. One of the issues frequently discussed is the inadequacy of our present premises. The Trustees and Executive asked for and received approval from the members to look for a suitable site for building a new Jain Centre which would include a Sikharbandhi Temple.

Incorporation of JSOT: At present Jain Society is a registered organization and title of the property is held in personal names of original trustees. By incorporating the

Society, property title will be held in Jain Society of Toronto's name. The Executive was asked to look into this issue and come back with recommendations.

Self-Study School of Jainism: The informally organized Study Group that has run for last few years, has now official sanction from the Executive of JSOT and was formally named 'Self-Study School of Jainism', an adult version of the youth Pathsala.

However, the learning process is different in that a 'seminar style' approach is followed. A topic leader for an agreed assignment guides the group discussions to help others understand the subject and promote exchange of ideas. English is the medium of study to ensure that the format remains non-sectarian and the young Jains at college and University can participate. The group meets first Sunday of every month at 8.30 am at Jain Centre. Everyone is welcome. The current text of study is English translation of Muniji Nyayavijaiji's 'Jaina, Philosophy and Religion'.

South Asian Gallery at Royal Ontario Museum: This was recently opened with financial help from our South Asian Community with significant contribution from Jain Society members and philanthropist Christopher Ondaatje.

The Gallery displays many artifacts from India and its neighbors spanning over 2 million years. The Jain aspect of the display includes the 8th century sandstone sculpture of Jain goddess Ambika from Madhya Pradesh. The ROM collection also includes some of the beautiful objects that were displayed during the Jain Liberators exhibition.

Dr. Harish C. Jain was appointed a member of the Board of Directors of Vision TV, Canada's longest-established national non-profit multifaith television service.

Mikal Radford: A Ph.D. candidate of Religious Studies and Social Sciences at McMaster University recently presented a paper at the 27th Congress of the Canadian Anthropology Society in Calgary, Alberta

entitled "Did the Tirthankars Cross These Oceans? Trans-national Dialogue and Religious Identity Within the Jain Community of North America". The paper examined some of the issues confronting the Jain community which must, at times, operate within two (or more) environments at the same time: e.g. the religious (with roots firmly planted in India) and the secular (particularly within the context of a globalized North America. With this as its starting premise, the paper focused on the dialogical strategies used by parents, youth and children to both, maintain and re-create religious and social identity within Canada and the USA.

SOUTHEAST

Surendra Shah, Regional Editor

RALEIGH, N.C

The elections for the executive Committee of Jain Study Center of North Carolina were held in Nov 00. The following were elected to the executive committee.

President: Rekha Banker

Vice President, Treasurer: Jagdish Shah

Secretary: Heena Mehta

Food Coordinator: Sujata Shah

Youth Coordinator: Jyoti Shah

The members meet every Thursday for swadhyaya at home of Mr. And Mrs. Pravin Shah. Also during their monthly meetings, religious discourses and other religious activities such as pooja are performed. The plan is to have a series of lectures on Nav Tatva by Pravinbhai Shah and Dr. Ramnikbhai Zota. The Mahavir Jayanti is to be celebrated on Sunday, April 8, 2001.

ORLANDO, FL

The Jain Society of Central Florida, Orlando, has selected a new committee for

REGIONAL NEWS (continued)

the year 2001. The new committee follows:

President : Dr. Shashikant Shah

Treasurer : Mr. Ashok Shah

Secretary : Mrs. Nita Shah

New Trustee : Mr. Jitendra Kotadia

Existing trustees : Mr. Suryakant Dawawala, Mrs. Kumud Mehta JAINA Director from Central Florida Rajendra Mehta.

Jain Society of Central Florida has acquired land for their non-sectarian "Jain Temple". The agreed upon price for the property is \$220,000. The property consists of six lots with an existing 2100 sq ft house. The first phase project is to remove partition walls to create a temple/prayer hall/Upasraya. We have an urgent need for funds and call on other Jain Societies for help. We can use donations/loan on urgent basis. Without your kind support, we may not be able to fulfill our dream of building this temple. Please make checks payable to: Jain Society of Central Florida, Inc. (EI # 59-3197501, A religious tax-exempt organization) and mail to Dr. Shashikant Shah, 724 Silverwood Drive, Lake Mary, FL 32746 Phone 407-323-3809

ATLANTA, GEORGIA

In an uncontested election, Jain Society of Greater Atlanta selected the executive committee members for the year 2001. The executive committee members are:

President: Deepak Shah

Vice President: Indravadan Bhavsar

Secretary: Smita Shah,

Treasurer: Jitendra Jain

Education & Youth Secretary: Sameer Shah

Executive Members: Jayuben Momaya and Hitesh Shah A picnic is planned on March 4, 2001. Mahavir Jayanti along with the inauguration of new Jain Center building will be celebrated during April 6 through 8. The outgoing president for the last two years Madhuben Sheth has worked tirelessly for the society and towards the fulfillment of goal of the completion of Jain Center building.

MIDWEST

Manubhai Doshi, Regional Editor

Cincinnati & Dayton, OH

On December 31, 2000, the Jain Center of Cincinnati & Dayton participated in the second annual Interfaith Service in Celebration of World Peace & Justice in Newport, KY. The celebration was also attended by representatives from eight other faiths: Bahai, Native American, Hinduism, Judaism, Christianity, Buddhism, Sikhism & Islam. The program included prayers for peace, unity & justice, recitation from Holy Scriptures, speeches by religious leaders, cultural programs for harmony and world peace and ringing of the world peace bell. The Jain Center presented the immortal song of Gurudev Chitrabhanu, which was recited by Geeta and Saloni Hemani; a brief speech on Anekantvad by Dr. Surendra Singhvi; and a folk dance by six youth members, which received a standing ovation by the audience. This interfaith service was organized by the Millennium Monument Center World Peace Bell and the National Conference for Community & Justice. The afternoon program was attended by about 500 individuals. Mr. Vir Singh Jain was a member of the Interfaith Peace Committee, representing Jainism.

The Center elected new Executive Committee for 2001.

For the first time, a youth member, Miss Soha Shah, has been elected as the President of the Center. The other elected members are: Bipin Shah – Sr. VP, Sumi Chordia – Secretary, Mahendra Doshi – Treasurer, Nirali Shah – VP Membership, Sushila Mehta – VP Hospitality, Ramesh Shah – VP Facility, Haresh Hemani – VP Youth, Viral Vora – VP Education. Chandu Shah & Surendra Singhvi have been elected as Jain Directors. For more information about our center, contact Soha Shah at 937-773-3906

CHICAGO, IL

The Society has been having Snātrapujā and Digambar Pujā every Sunday. The religious classes are held on the third Sunday and Gujarati class on the 2nd Sunday of every month. The attendance is maintained at a very high level.

The drive for collecting usable clothes was highly successful. About 300 boxes were collected for the purpose and they were sent to the JAINA World Community Committee for onward transmission to India. Niranjana Shah, Dilip and Nalini Shah, their son Rupesh, Champakbhai Shah, Uday Mehta, Mahendra Shah and Mr. Gandhi were helpful in preparing the boxes for transportation.

Dashlaxana Parva was celebrated from September 3 to 12th in the presence of Pundit Bharill.

Collective Ayambils was organized on October 7th and 8th. About 80 persons, who observed Ayambil, took advantage of the facility.

18 bathing ceremony of the idols and Padmavati Pujan and were organized on October 8. Many people participated therein.

Ashtaprakari Pujan was organized on October 29th mainly for the benefit of youngsters. About 250 persons, inclusive of the elders, participated therein.

Padarshan was kept on November 11th. It was pointed out that the day also happened to be the 912th birth day of Hemchandracharya and 132nd birth day of Shrimad Rajchandra.

The Constitution Amendment meeting cum Annual General Body meeting of the Society was organized on December 10th. The amendments proposed by the Constitution Committee to general body and they were adopted with minor changes.

Mahavir Senior Center was organized on July 31. It has arranged with several doctors to honor the Medicaid cards of its members. The names of the participating doc-

REGIONAL NEWS (continued)

tors were conveyed to the members by December end. The Center has also the plans to undertake pilgrimage to Detroit or Siddhachalam during the ensuing spring. Samuh Chaityavandan was organized on December 31st specially for the benefits of youngsters. About 250 youths participated therein. The questions, that arose to them, were satisfactorily replied on that occasion.

SOUTHWEST

Jadavji Kenia, Regional Editor

Phoenix, AZ

The Swamivatsalya was celebrated on September 24, 2000. The program included Jain Stavans, India's Heritage Slide show, Skit on Das Lakshana Parva, Honoring the Tapasvies, The Pathshala students did an excellent job of presenting each one of the ten days. The Center thanks the event coordinator Bhavana Mehta and every one who assisted in making this event a success.

Over 200 members attended the event and several participated in nominating members for 2001 Jain Center Committee election to be held later. Guru Jayanti was celebrated on Saturday, November 11, 2000. This was the last event for the year. The program included Jain Stavans, life of Shrimad Rajchandraji by Pathshala students and Dinner. Again, in spite of having less preparation time, the Pathshala students projected important dates and its significance to the audience. A job well done. The Center thanks the event coordinators Pratibha Gosalia, Bhakti Gosalia and every one who assisted in making this event a success. Over 100 members attended the event. The Pathshala is held every. Swadhyay is also held every Sunday.

Jain Center of Greater Phoenix held their seventh on Feb. 17, 18 and 19, 2001 at Camp Tontozona in Payson was a great suc-

cess. 50 people attended this Camp. The weather cooperated with us and had beautiful three days. Kirit Gosalia, Varsha Shah, Vibhuti Gosalia and Jayanti Savla conducted informative and interesting sessions on Jainism. Thanks to all the teachers.

Participants enjoyed and liked Jain Sessions, debate, team building project by Ashok Jain, talent night, great food and games.

Participants enjoyed special activity facilitated by Piyush Shah called "Kon Banega Athmarthi", a game show on Jainism based on a TV show "Who wants to be a millionaire". Health topics such as Diet and Exercise (by Kirit Gosalia), Dental Hygiene (by Jayanti Savla / Vandana Joshi) were very informative. Thanks to Ami Shah for teaching basic defense techniques of Karate. Overall, it was another joyful Camp. The Center would like to acknowledge hard work and planning put together by event coordinator Asha Jain. An event like this requires help from many participants and everyone has helped in making this event a grand success. Keep up the spirit. For those yummy oranges, thanks to Daneshvariben/Vijaybhai Sheth.

If any center wishes to receive the Pathshala books, please contact Kirit Gosalia (digjain@aol.com) or the center at Jain_phoenix@hotmail.com or Bhakti Gosalia at (623) 561-2148.

DALLAS, TX

Year 2000 has been full of religious activities. Overall participation in Poojas and meetings is increasing as the North Texas area is gaining in Jain population due to talented Jains being attracted by area telecom and other industries. Since the last report we had Pandit Dhirajbhai Mehta visit us in September and continued with discourses on Tattvarth Sutra. Swami Vatsalya meeting and lunch was held in his presence on 9-24-00. Last major event for the year was Diwali celebration on October 29,

2000. Snatra Pooja was followed by children's program. Children ages 9-13 performed a skit depicting incidents in Bhagwan Mahavir's life such as Parnu at Chandanbala's, Tejo Labdhi exchange with Goshala and a round with Chand Kaushik snake. Suhani Daftary performed a beautiful devotional dance on a song "Hey, Shankheshvar na Vasi, Mare Haiye Karjo Vaas." Older children's program covered happenings in Gautam Swami's life such as feeding 500 hermits from a single bowl of Kheer and not being able to attain Keval gyan due to attachment to Bhagwan Mahavir. The meeting was concluded with Aartis, Shanti Kalash and a delicious lunch. Jain Youth Group hosted a Southwest Region Youth Conference during the Thanksgiving Weekend. About 45 youth participated. Here is an incident at the Jain Center earlier in the year that people should try to avoid. During Mahavir Jayanti celebration we had a multi level Divo with many flames to simulate 108 lamps or Divo for Aarti. Instead of flames staying neat and separate they started to combine with each other and it became a one huge flame. The person handling the Aarti started to shake and was truly worried that the flame would get out of control and may be set the building on fire. Before any disaster, he wisely ended the Aarti and took the lamp out of the building. The lesson here is that traditions are fine but safety must come first. A symbolic one flame Divo is much safer and much better than 108 flame or a multi level Divo. JSNT contact is our current president Kirit Daftary at 254/776-4209, email: netrat@att.net.

JAINA's North American Jain Family Assistance Program is available to help needy Jains in emergency situation. Please call toll free – Mrs. Ilaben Mehta 800-203-3590

COMMITTEE NEWS....

MAHAVIR MEMORIAL COMMITTEE

CELEBRATING 2600th JANMA KALYANAK OF BHAGWAN MAHAVIR 2001-2002

Friday, 6th April 2001 will be the 2600th Janma Kalyanak of Bhagwan Mahavir. This is a very important milestone in the history of Jainism. JAINA plans to increase awareness of our religion and its great principles to the public by providing publicity of this important milestone through media. JAINA is working on preparing a 3-fold brochure on Jainism and other publicity material for use by Jain centers and their members to promote awareness of Jainism. A number of activities are also planned at the JAINA convention and all Jain centers in North America. Various activities planned in North America are given below.

1. At 12:39 PM (Vijay Muhurta) on Friday, April 6, all Jains are requested to 12 (or more) Navkar. In addition, all Jains are encouraged to perform Navkar Mantra Jaap for some time on that day at a place and time convenient to them. Pooja and Navkar Mantra Jaap programs will also be performed at all Jain temples/centers in North America. This being done by all Jains throughout the world will generate very strong vibrations through the day.

2. A Jain prayer in the US Senate on May 22 this year. This is a very important achievement for Jain religion since only Christian prayers are normally conducted in the US Congress and Senate. The other religious prayer allowed so far has been a Jewish prayer. Recital of Jain prayer in the US Congress is also confirmed (date of recital to be finalized soon). Jain centers are working on arranging recital of Jain prayer in their state assemblies.

3. We are publishing a 3-fold brochure on Jain religion for non-Jains. Copies of this will be distributed to libraries, newspapers and radio/TV media stations in North America. A press release will be given to Newspaper and TV/Radio media for publicizing this important milestone in the history of Jainism along with details on Jainism, its major principles and on Jain activities in North America. We will also provide a Media Kit to all Jain centers for their use in providing publicity in their area.

4. Efforts are in progress in various cities to request state governors and city mayors to declare April 6 as the "Non-Violence Day in recognition of the" Ahinsa" as main principle of Jainism.

5. Being the 2600th Janma Kalyanak, a grand scale celebration of Mahavir Jayanti is planned at all Jain centers. A Walkathon is being planned at various Jain centers to provide awareness of Jain religion and its principles to the public. Other activities including lecture series are also being planned by various Jain centers.

6. Special programs to commemorate 2600th Janma Kalyanak of Bhagwan Mahavir will be held at the JAINA Convention (July

5-8, 2001). A special commemorative postal stamp to be issued in India on April 6, 2001 will be made available at the JAINA convention. CD and Videotapes on Bhagwan Mahavir's life, and various souvenir items will also be available at the JAINA convention.

7. Seminars on Jain principles will be arranged at various locations. Special lecture series on Jain religion will be arranged at universities/colleges.

8. In addition to providing a JAIN calendar, JAINA would like to provide a set of books on Jain religion to all Jains in North America as proposed in the cover letter sent with the calendar. However, this will be possible only if JAINA receives donations for this purpose as outlined in the cover letter. For further information, please contact: Dr. Manoj Dharamsi, Chairman.

Phone: (703) 620-9837,

E-Mail: MDharamsi@hotmail.com

PUBLIC RELATIONS AND MEDIA WATCH COMMITTEE

The issue regarding Sun Micro system and JAINA of using JAIN as the exclusive trademark for a software product. The Patent officials have ruled in our favor at this time. However, we need to continue to monitor these types of activities. Thanks to all those who helped resolve this issue.

On the occasion of Bhagwan Mahavir's 2600th Janma Kalyanak in 2001 we have been successful in arranging recital of a Jain prayer in the US senate on 22 May of this year. We have also arranged a Jain prayer in US congress on May 3 2001. We will begin each one of these prayers by hosting a reception for the Senators and House of Representatives to educate and thank our elected leaders in celebration of Mahavir Janma Kalyanak. This is a very important achievement for Jain religion since only Christian prayers are normally conducted in the US Congress and Senate. We Request that each center or organization arrange a recital of Jain prayer in your state Senate and/ or General Assembly.

- We are working with Mahavir Memorial Committee and developing media guidelines and kit for distribution to each organization.

- Kit will include Tri-fold basic information on Jainism for Non-Jains.

- How to submit a request for media coverage!

COMMITTEE NEWS....

TIRTHODHAR COMMITTEE

JAINA –THE TIRTH RAKHSHAK OF LACHWAR

How best to celebrate the 2600 Birth anniversary of Bhagwan Mahavir? Yatris of JAINA Pilgrimage 2001 and the Tirthodhar Committee have found a wonderful way. During January of this year, we visited Lachhwar (Kshatriya Kund) Mahavir Swami's Garbha and Janam Kalynak. We climbed the mountain to visit Kshatriya Kund. There is a beautiful murti of Bhagwan Mahavir Swami.

What struck most of us was the poverty in Bihar. Though most of the tirthankar's were born here and went to moksha from this state, the state has lost that magic. Nowhere is to be found those rich kingdoms or rich shravks and happy citizens. There is no significant Jain population living in Bihar. Jainism has almost disappeared in this land where Jainism once flourished and as a result, all you find today is deep poverty and hopelessness. At the end of the day, We were requested as a Sangh to visit a private school.

What we saw was unbelievable. The school had nice garden, and looked like 8 rooms under construction. There were no walls, windows or doors, just open room with four pillars. The roof was covered with Grass; the floor was bare of any covering or tiles. We thought this was still under construction, so we asked Principle about its completion date. He told us that this was it. This was the real school. They did not have any money or resources to have any thing else. All students set on the ground for 7-8 hours/day. There were no benches or tables. The blackboard was painted on one side of the wall, separating other classroom. It was an open classroom. When it rained, they all gathered under one tree, till rain passed away. If it got worst, they all went home. There were 300 students enrolled, but the average attendance on any given day was about 250 students. On a day when pilgrims were in town attendance would usually drop down to 150 students. Absentees probably worked for Yatris so they could earn some tuition fees. There were total of eight teachers, and fee was from 25-45 Rs. Per month, When we asked students what would they like from us, they all wanted to have benches with tables, decent roof over the school, water, electricity, books etc. It was a moving experience.

Our next stop was Veerayatan and we discussed the school situation and our desire to help with Acharya Chandanaji. She agreed to work with JAINA. Very next day Acharya Chnadnaji sent message to Lachwar to bring principal to Rajgir. She told him about our plans of helping them. . We offered to build a New school with eight rooms and all the basic amenities. Veerayatan will also attach a small clinic. Estimated cost for the total project is \$90,000. JAINA will raise funds for this mission. On day to day basis, it will be managed by the principal, and looked over and audited by Veerayatan. JAINA will stay involved through Teerthodhar Committee, as Tirth Rakshak of Lachwar Tirth.

Name of the school will be Shri Tirthkanr Bhagwan Mahavir Swami Vidaylaya. Students will be required to start their prayers with Namokar Mantra. Parents will be requested to become vegetarian, and give up Alcohol. She will request Government of Bihar to improve roads leading to Lachwar Tirth. If you would like to participate in this project of re igniting Jainism in the very land where Mahavir was born, **Contact: Kirit Daftary, Chairman, Tirthodhar Committee, 3322 Woodlake Drive, Waco, TX 76710 Phone Number: 254-776-4209, e-mail: netrat@att.net**

MEDIA WATCH COMMITTEE (CONT.)

- Draft letter to elected leader, inviting them to the event and requesting a proclamation declaring Friday, April 6 as the "Non-Violence Day".
- Draft letter to elected leader requesting them to host/ recite Jain prayer.
- A public concern was voiced regarding nomination of Senator Ashcroft as the Attorney General:
- Will Senator Ashcroft defend religious rights of all people of faith or impose his own beliefs as, a Pentecostal Christian, he has done in past?
- President Bush's proposal of White House Office of Faith-Based and Community Service.
- We need to discuss Pros and Cons of this issue.

special session is being planned to develop policy statements to serve as guiding principles when addressing these issues for future.

KOJAIN

Kachchh Cyclone relief: From the KOJAIN and JAINA donation received, Vivekanand Research & Training Institute (VRTI) has planned to spend the money on two villages Shekhadia and Raga on the following activities:

Shekhadia: Help 41 families to build their homes, drill one tube well, start one flour mill and one provision store by selecting one capable person and giving him interest free loan, build one temple, plant trees and train some of them for carpentry and masonry.

Raga: Help 18 families to build their homes, drill two tube wells, and train some women for sewing.

Scholarship: The following college students have been awarded a scholarship for the school year 2000. We at KOJAIN are proud of all the recipients of scholarship and wish them continued success in their career.

- 1) Lena Vasant (Bhanu) Chheda..... Voorhees, NJ
- 2) Darshini Dilip (Kastur) Vira..... Palmdale, CA
- 3) Dimple Nemchand (Hema) Chheda.... Houston, TX
- 4) Rashmi Dinesh (Heena) Chheda..... Paramus, NJ

Kachchh earthquake Relief Fund: At the end of February, KOJAIN has collected more than \$200,000, of which \$20,000 has been forwarded to Bidada Sarvodaya Trust in Kachchh. The Bidada trust runs hospital which has treated more than 2000 earthquake patients while orthopedic surgeons have performed surgery on more than 300 patients.

In order for your contribution to be tax deductible, please make your check payable to KOJAIN (please add in the memo section of the check - for Kachchh Earthquake Relief) and mail to:

Mangal Shah, 16 Donna Drive, Unit 36, Norwalk, CT 06854.

Also Visit KOJAIN website: WWW.KOJAIN.COM for further information.

On February 24, 2001 concern citizen of Cherry Hill, NJ and Philadelphia, PA held an earthquake relief dinner at Bombay cuisine, Howard Johnson in Cherry Hill, NJ. About 350 people played Garba and dandia raas to the complimentary music by DJ Pankaj and party, while collecting more than \$20,000. Entire proceed will go to Kachchh earthquake relief fund through KOJAIN (Kachchhi Oswal Jains in North America).

MAHAVIRA JAIN VIDYALAYA

A Branch of Shri Mahavira Jain Vidyalaya opened up in Udaipur, Rajasthan, India. To help the bright and needy Jain students residing in the Udaipur area obtain college education, a branch of Shri Mahavira Jain Vidyalaya was opened up on Feb. 12, 2001. The opening ceremony was graced by Shri Dipchand Gardi, Shri S. Dhariwal, Shri R. Khurana, Shri J. Chopda, Shri Babubhai Bafna, MJV Management team and about 300 members of the local community. International Alumni Association of Shri Mahavira Jain Vidyalaya (IAAMJV), USA was represented by Anop Vora, Dr. Mohan Jain, Dr. Y.P. Jain, Dr. Mohan Bafna and their wives. The branch is expected to start admitting college bound students beginning June of this year and cost around \$450,000 upon full completion. US donors (56%), Bombay donors (25%), Udaipur donors (10%) funded the project. Dr. Mohan Jain (Allentown, PA) was the main force behind it. Mr. Babubhai Bafna (Udaipur) was instrumental in completing the construction in only 6 months. The project still shows a deficit of about \$40,000. If you are interested in supporting it financially and wish to receive more details, please call Anop R. Vora, President, IAAMJV at 716-473-9290, Dr. Mohan Jain 610-437-9596

Submitted by
Anop Vora
716-473-9290

WORDS OF WISDOM

People are often unreasonable, illogical, and self-centered;

Forgive them anyway.

If you are kind, people may accuse you of being selfish,

having ulterior motives; Be kind anyway.

If you are honest and frank, people may cheat you;

Be honest and frank anyway.

What you spend years building, someone could destroy overnight;

Build anyway.

The good you do today, people will often forget tomorrow;

Do good anyway.

Give the world the best you have, and it may never be enough;

Give your best anyway.

You see, in the final analysis, it is between you and GOD;

It never is between you and them anyway.

JAINA greeted the dawning of the new millennium with a pilgrimage to Samet Shikharji and other Tirths of Bihar and Uttar Pradesh. We started Yatra 2001 from Delhi on 18th January traveling by train and bus across the northern width of India to Calcutta. Along the way, we visited temples of Sauryapuri (Agra), Ayodhya, Banaras, Vaishali, Champapuri, Lachwad (Xatriyakund), Rajgir, Pawapuri, Nalanda, Kundalpur and Shikharji. The 16-day Yatra was oversubscribed. Initial plan was to have 111 Yattris but so many wanted to join that eventually the number reached to 128. Still, regrettably we could not accommodate all those who wanted to join.

During a pilgrimage, pilgrims are supposed to perform certain prescribed rituals (6 Avashyaks): Dev Puja, Guru Vandan, Swadhyay, Daan, Tap and Restraint. As to the very important first (Dev Puja), We visited 75 Kalyanaks during this Yatra. Traveling through Bihar is not easy but the lure of that land, its significance to Jainism - makes you forget about the small inconveniences, delays and brushes with abject poverty. The emotional high of reaching the Jal Mandir or Parswanath toonk or Chandraprabhu toonk at Shikharji cannot be overstated. Starting at 4:00 A.M. on 18 mile trek of the Shikharji Mountain, on a dark and cold morning, with stories of need to remain in large groups and with so many senior citizens in our group – finishing a 15 hour day without any difficulty whatsoever is an ample proof of the magic of that land. But I am getting ahead of myself. There were many joyous and auspicious days before we got to Madhuban (Shikharji).

We started our Yatra from Delhi with blessings of H.H. Shree Amrendra Muni who accompanied us for most of the Yatra. His spiritual guidance, Mangal Vachans and Yoga instructions elevated the tone of our Yatra. In Delhi, we visited Dadawadi and Ahimsa Sthal. Mahavirswami's Murti on top of a small hill overlooking Delhi is quite a breath-taking scene. Weather related delays cancelled our plan to visit Lal Mandir and we boarded our train to Agra on the first night. We had three train compartments – 2 tier second class A.C. that stayed with us from the beginning to the end. We left most of our baggage in the train when we visited the cities and the towns. We spent most nights in hotels and Dharmshalas and a few nights in the trains.

For Swadhyay during the Yatra, we were very fortunate to have an illustrious couple – Dr. Ramanlal C. Shah and Taraben Shah of Bombay who have written nearly 150 books between them. They accepted our request to accompany us at the cost of canceling a few previously committed programs and at the cost of their

health considering their advanced age. The gift of their presence will forever remain etched in the hearts of the Yattris. Their stories from the scriptures added to our understanding of significance of our Tirths.

Our first Tirth was Sauryapuri (Shri Neminath's Chyvan and Janma Kalyanak bhumi) which is 60 km. from Agra. Everyone also wanted to visit the Taj Mahal but it was the first time that the Government ordered closing of Taj Mahal on Fridays. The next day we went to Ayodhya, land of 19 Kalaynaks. It was this land that gave to the world social, political and worldly order during the reign of Shree Adinath. Varanasi was our next stop where we stayed for two days in a nice western type hotel. This ancient capital of knowledge where Mahopadhyay Yashovijayji spent 12 years studying, is the home of 16 Kalyanaks. We visited temples of Bhadaini on the Ganges riverbank, Bhelupur, Chandrapuri and Sinhpuri.

The next day in Varanasi was for a visit to the 65 year old Parswanath Vidyapeeth affiliated with the Banaras Hindu University. The Vidyapeeth has 150 publications to its credit and about 60 scholars of the Vidyapeeth have been awarded Ph. D. in Jainology. The institute is working on preparing a Jain encyclopedia (7,000 pages), editing and translating works of Acharya Haribhadraji and Upadhyay Yashovijayji. They hope to be a full University in the near future. We saw the serene campus, a rich library with 30,000 books and periodicals, a museum of Jain artifacts and met with many of the faculty and students. Our Yattris awarded 6 scholarships and donated generously to the Vidyapeeth.

On the sixth day of our Yatra, we were in Patna to visit Vaishali. On the way to Vaishali we visited a place where Stulibhadraji meditated. It is the only known place to have his charan paduka. We noted with regret that at Vaishali, where according to Digambar belief, Bhagwan Mahaveer was born; there is only one marble plaque in a small park that is very poorly maintained. On our way back to Patna, we stopped by a Buddha stoop built by the Japanese Government with a picturesque garden that is maintained beautifully.

The next day we reached Bhagalpur by train and visited Vasupujyaswami's temple at Champapuri - the only Tirth which witnessed all 5 Kalyanaks of any Teerthankar. From there we went to Lachhwar by a 5 hour bus journey. Our buses had to slow down because that route was also the route for thousands of pilgrims young and old walking on both sides of the road carrying water on their backs from a river to a Shivji's temple. Their journey will

last 5 days and they will camp out in the open air in surrounding fields. The site of these bare footed pilgrims silently walking in droves was awe-inspiring. We stayed in the Dharmasala at Lachhwar and the next morning rode tractors to the foot of the Xatriyakund Mountain. There are three separate temples on the mountain marking Chyavan, Janma and Diksha Kalyanaks. This is where the Bhagwan Mahaveer spent first thirty years of his life. That evening some of us went to see a local school that was in such poor shape that Kirit Daftary, a fellow yatri who is chairman of the Teerthodhdhar Committee decided to adopt it as his committee's next project.

Early next morning, we drove to Veerayatan Ashram of Acharya Chandanaji at Rajgir. On the way, we visited Jal Mandir of Guniyaji – Gautam Swami's Keval Gnan bhoomi. It was the 26th January and the trustees and Sadhwijis of the Veeraytan warmly received us. First we were greeted by a local high School marching band and after hearing welcome remarks from Acharyashriji, we participated in the Republic day celebration and the hoisting of the national flag. Next we visited the hospital at Veerayan where ribbon-cutting ceremony of the new Polio clinic by the hands of Drs. Mahendra and Chandra Varia took place. It was also Shri Chandanaji's birthday and we all sang her birthday greetings in Hindi and in English. After lunch, we started to hear about the earthquake news. One of our Yatris – Prafulla Shah's husband Rameshbhai was in Mandavi - Kutchh that day and was to join us at Shikharji in a few days. Communications to Kutchh was nearly impossible and She did not get any news from him for five days until she finished her Samet Sikhar Pahad Yatra. But the news was very good. Rameshbhai was all right, had decided to forgo joining us in order to stay in Kutch for relief work.

The next day we saw temples of Pawapuri and Kundalpur. We also visited Nalanda Viswa Vidyalaya and some of the Yatris got a chance to see the Nalanda Museum across the street. After visiting the Munisuwarat Swami temple, returned to Veerayatan. Next morning we did Yatra of the Vaibhavgiri Mountain and visited the cave where Amar Muni meditated. Back at the Veerayatan that night in the assembly hall, Yatris responded to the Acharya Chandanajis call for help to the newly opened Polio Clinic and also for the Earthquake relief efforts by Veerayatan. Drs. Varia offered to match every dollar pledged by Yatris that evening and before long Yatris pledged \$65,000 to Veerayatan. Undaunted, Drs. Varia promptly extended their offer of matching Yatri contributions from that evening to the duration of the Yatra! Everyone was now ready for the main event – Samet Sikharji.

We arrived at Madhuban next morning, after obtaining rooms at the Dharmasala, Yatris had a free day to visit different temples. In the afternoon, we went to Rujubalika River; the Keval Gnan Bhoomi of Mahaveerswami and on the way back visited the Jain Museum in Madhuban. We went to bed early in preparation for the Pahad Yatra of the next day. For many, this was to be a life long dream turning into reality. Once we reached Gautam Swamis temple, some opted for Chandra Prabhus temple and others went straight to Jal Mandir. After Pooja and Aarti, we had lunch in front of the main temple and posed for group pictures. Return journey started at about 2:30 P.M. via Parswanath temple on the other hill. Every one's face had lit up and amazingly no one was tired. Miracles happen on this land every day.

Before leaving for Calcutta the next day, we held a closing ceremony to thank the extremely polite and devoted staff of Patni tours of Bombay who had taken such a wonderful care of us, fed us and attended to all our needs. It was also the time to recognize our group leaders – Dr. Anil Shah and Keerti Shah of Chicago, Vastupal Shah of Detroit, Harsha Patadia of Los Angeles, Kirit Daftary of Waco, Texas, Dr. Sumtilal Shah of New York, Dr. Avni Sheth of Edmonton, OK and Madhukar Mehta of Raleigh, NC who shared most of the responsibilities during the Yatra. Their teamwork and dedication made this Yatra possible. Anil Shah of East Brunswick, NJ took care of the registration and was the treasurer for the Yatra. One of our Yatris, Jaynaben Mehta was observing Varshi Tap and we felt that her good deeds were helping the Yatra because essentially, our Yatra had sailed without any real trouble. A wonderful and very helpful souvenir of the Yatra with description of all the places we were to visit was prepared by Dipti Shah of Bombay and distributed to Yatris at the beginning of the Yatra. All the Yatris were given a set of 3 books – Pratikaman Bodhika made possible in part by donation from Jit Turakhia of NY who also donated special badges for the Yatris.

Calcutta was our last stop. Trustees of Veerayatan held a luncheon- reception at the Jain Bhavan and a delegation of Jain Social Group's officers came to greet us at the hotel. We visited a couple of temples in the city and dispersed at Calcutta airport on the night of Feb. 2nd. Next January, JAINA is planning the Pilgrimage of Kutch Panchteerthi, Girnar and Palitana.

Dilip V. Shah. Philadelphia, PA Pilgrimage Committee

JAINA DIGEST LIFE MEMBERS UPDATE

578U Chandrakant R Shah, Glen Oaks, NY
579U Nikhil and Rupa Doshi, Mansfield, OH
580U Prakash and Sudha Jain, Troy, MI
581U Chandrakant & Bharti Shah, Edison, NJ
582U Hasmukh & Sarla Bhakta, Lubbock, TX
583U Bhupendra & Neena Shah, Northville, MI
584U Bipin and Sohini Shah, Farmington Hills, MI
585U Harakh & Jayawanti Dedhia, New Orleans, LA
586U Mahen and Revanti Gala, Barrington, NJ
587U Rajeev and Falguni Bhavsar, Dublin, CA
588U Arthur Payne, Kerrville, TX
589U Ramesh and Nayna Gokaldas, Whittier, CA
590U Dilip and Smita Maniar, Mentor, OH
591U Chandrakant and Sudha Shah, Dublin, GA
592U Anop and Rekha Shah, Houston, TX
593U Sharad and Bhanu Gosalia, Kansas City, Mo
594U Indravadan and Saroj Bhavsar, Lawrenceville, GA
595U Parag and Saloni Bhansali, Pointe Verda Beach, FL
596U Praful and Pratima Shah, West Bloomfield, MI
597U Dinkar and Manjula Bhakta, Muleshoe, TX

FOREIGN - LIFE MEMBERS

24 F Bharat and Tarulata Jasani, Perak, Malaysia

JAINA CURRENT FINANCIAL STATEMENT

JAINA FINANCIAL STATEMENT AS OF 01/01/01

JAINA General Fund	\$11,769.99
Various sub-committee balances:	
Education Committee	\$9,829.92
Jiv Daya Committee	125.16
World Community Service	19,367.31
Temple Guideline	1,401.00
YJA	21,563.01
Virchand R. Gandhi Fund	10,308.00
N. American Jain Family Assistance Program	5,484.00
Tirthoddhar Committee	3,838.55
Pilgrimage Committee	20,316.00
JAINA Book Source Committee	6,149.55

COMMITTEES TOTAL \$98,372.50

Money Market fund for JD Endowment	\$16,758.91
CD for JAIN Digest Endowment Fund	\$57,674.02
JAINA Charitable Trust as of 3/13/00	\$176,785.23
<i>as per information supplied by Jagat Jain</i>	

GRAND TOTAL

\$361,360.65

*submitted by
Anop R. Vora, Treasurer*

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.

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
hasmukh33@yahoo.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.

MIS REGISTRATION FORM - PAGE 2

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: 113, Male: 102 (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.

MIS INFORMATION: THIS IS HOW IT WORKS

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 Page 1 and Page 2. 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 reserve the right to edit all such ads. Follow step 2 above, but submit your own ad with phone number instead of a completed form and photo. **Full Name, Address, Phone number of the candidate must be furnished with the ads for MIS records, without which MIS will not be able to process the ad for publication.**

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

M345: Proposals invited for handsome, brilliant, successful, dynamic, well settled, vegetarian Gujarati boy, born Nov 71, 5'8", 140 lb, BS, studied comp sc, very well employed, from cultured, educated girls. Call: 301/982-1628. Email: NKM7@hotmail.com

M450: Physician, MD (emergency Medicine), handsome, vegetarian, athletic, US born son, Oct 73, 6'3", 175 lb. Jain parents invite proposals from good natured, educated, vegetarian girls. Mail biodata / photo to: Dr. R. Kothari, 8551, Holmes Rd, #73, Kansas City, MO 64131.

M489: Gujarati parents invite responses for very handsome, fair, talented, computer consultant, vegetarian, highly accomplished, US born son, March 71, 5'9", 155 lb, MS Computer Engg. (Cornell Uni.), from pretty, cultured, educated girls. Call: 410/771-0251. Email: ketan_mehta@yahoo.com

M496: Alliance invited for good looking, brilliant, vegetarian, issue-less divorcee, Gujarati boy, born Oct 67, 5'7", 120 lb, MS Computer Sc. well positioned as Sr. Computer consultant with a reputed co., from cultured, educated match. call: 614/791-8139. email: anish_sanghvi@hotmail.

M501: Gujarati parents invite proposals for very handsome, fair, accomplished, talented, ambitious, vegetarian, US born / raised son, June 70, 5'6", 135 lb, BBA (Fin), BBA (Comp/Info.) BBA (Human Resour.), pursuing MS, well positioned as Fin. Analyst with a reputed co., from cultured, educated, caring girls. Call: 419/841-8985.

M548: Proposals invited for very handsome, highly accomplished son, 30 years, 5'8", MBA, soon to start working in the tri-state area at six figure salary, from pretty, educated, preferably vegetarian girls. Email: ajain202@aol.com or send to: 519 French Rd., Apt. 4, Rochester, NY 14618.

M720: Alliance invited for Gujarati, handsome, vegetarian boy, born July 76, 5'11", BS (comp sc), well employed with software co., from cultured, educated girls. Call: 860/673-7549. email: kamanis@yahoo.com

M769: Gujarati parents invite proposals with biodata / photo, for handsome, fair, intelligent son, born April 71, 5'11", Third year Medical student, from professional, preferably MD, vegetarian girls. Ph: 407/366-8810 or 407/366-7439.

M776: Alliance invited for handsome, talented, very successful, vegetarian, US citizen son, born Jan 73, 5'7", 155 lb, MBA / MIS, BS Eng., well positioned in a reputed co., from cultured, educated, vegetarian girls. Call: 732/596-1114.

M836: Parents invite correspondence for handsome, fair, vegetarian, US raised son, born Nov 72, 6'0", 180 lb, well established system analyst with well known IT co., from tall, vegetarian, professional girls. Call: 502/429-5634.

M837: Responses invited by vegetarian, nonsmoker, good looking, US citizen, Gujarati gentleman, born July 55, 5'6", 180 lb, BCom, dealer in Atlantic City Casino. Divorcee or Widow without issue, ok. Call: 724/327-3171.

M838: Jain parents invite proposals for handsome, vegetarian, accomplished, US citizen son, born Oct 76, 5'10", 155 lb, MD, doing first year residency, from cultured, strict vegetarian, professional girls, preferably MD. Call: 219/247-9240.

M840: Gujarati parents invite correspondence for highly successful, handsome, US raised, software professional son, MS (comp sc), born Feb 68, 6'1". Interests include travel, outdoors, and music. Call: 732/855-0093.

M844: Responses invited from attractive, educated, slim girls by North Indian parents for handsome, vegetarian, non smoker, outgoing, US born / raised son, May 74, 5'11", 165 lb, BS (EE), pursuing MBA, working in fiber optics / semiconductor co. Call: 651/490-7592. Email: anil@apaoptics.com

M846: Jain parents invite correspondence from cultured, educated girls, for their handsome, vegetarian son, born March 76, 5'11", 140 lb, BS, well employed as software technology manager in a renowned NJ based co. Call: 732/635-1098. email: darshaks@hotmail.com

M847: Alliance invited by Jain parents for their successful, handsome, US born son, May 74, 5'10", 145 lb, BBA, planning to pursue MBA, well employed as web developer, from cultured, educated girls. Call: 718/987-9213. email: anujjain@hotmail.com

M848: Proposals invited for good looking, talented, vegetarian, Gujarati boy, born Nov 73, 5'8", 170 lb, BE (comp sc), well employed with Microsoft, from cultured, educated match. Call: 425/558-2469. email: nehalr@hotmail.com

M849: Gujarati parents invite proposals for very handsome, successful, vegetarian, US born son, Feb 74, 6'0", 170 lb, DDS, working as Dentist, from pretty, cultured, educated girls. Call: 281/561-9887. email: jaydoshi@mail.com

AM124: Attorney and MBA, financially successful, exceptionally handsome, very fair, 6'1", 30, highly accomplished son. Gujarati Jain parents invite photo and biodata. Call: 949/371-0150.

AM244: Gujarati parents invite proposals for handsome, talented son, born April 73, 6'1", MBA, MS (CompSc & Finance), Investment Banker with reputed Multinational co., in New York, from educated girls. Call: 908/412-0507 or Email: ibchq@yahoo.com

MATRIMONIALS - MALE

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.

AM287: Rajasthani parents invite correspondence from attractive, educated, sociable, US raised, vegetarian Jain girls, for their handsome and cordial Mechanical / Software Engineer son, 30, 5'6". Call: 256/760-0359.

AM288: Gujarati parents invite responses with biodata / photo for Physician(MD), 2nd year GI fellowship, handsome, fair, vegetarian son, born March 71, 5'9", 135 lb, from pretty, cultured, educated Gujarati girls. Call: 573/814-1700. Email: rekha@hojo-columbia.com

AM289: Gujarati Jain parents invite responses for US born, handsome, fair, intelligent, fun loving son, Oct 74, 5'5", BS biomedical eng, MBA, working with consulting firm (NY), from US raised, beautiful, professional cultured, outgoing, caring girls. Call: 405/447-4362.

AM290: Alliance invited for handsome, bright, vegetarian, Gujarati boy, born Jan 75, 5'6", 130 lb, studied Engg. (Digital electronics), well employed with IT co., in NY, from cultured, vegetarian, caring, educated girls. Call: 718/291-4962. Email: ketan.shah@ogilvy.com

AM292: Proposals invited for vegetarian, talented, issueless innocently divorced, Gujarati boy, born Jan 72, 5'9", 150 lb, BS chemical engg, MBA, well employed with Andersen consulting, from cultured, educated match. Call: 847/942-8588. email: namaste124@hotmail.com

AM293: Gujarati parents invite proposals for handsome, intelligent, athletic son, born Aug 74, 5'9", Third Year Medical student, from cultured, educated girls. Call: 765/662-9586 or 765/664-0571.

AM294: Alliance invited by Gujarati parents for handsome, talented, athletic, amicable, vegetarian, US born son, Aug 75, 5'9", 150 lb, BBA (Fin / Business law) well settled, successful CEO of family business, from parents of cultured and pretty US educated Jain girls. Call: 215/497-5088. email: kmodi@gis.net

AM295: Gujarati parents in NY invite proposals for handsome, intelligent, vegetarian son, born Oct 75, 5'10", 160 lb, BBA (Fin), well employed, from pretty, cultured, educated girls. Call: 718/482-8779.

Jain parents invite correspondence from professional vegetarian girls with biodata and picture for 27 / 5-10 MD (4th year resident specialist), very fair / handsome, Canadian Born, Toronto
EMAIL:sandyjain99@hotmail.com

M826: Proposals invited for good looking, vivacious, talented, Jain boy, born April 72, 5'11", MS (EE), well employed as Sr Engr with international co., from cultured, educated girls. Call: 916/447-7568. Email: ashah1972@hotmail.com

FEMALE

F337: Physician, MD (internal medicine), slim, virtuous, vegetarian, 29 yrs, 5'4", 115 lb, Jain daughter. Parents invite biodata / photo from vegetarian educated boys. Mail to: Fair Hill Rd, #308, Shaker Heights, OH 44120.

F419: Gujarati parents invite responses for pretty, slim, talented, vegetarian, US raised daughter, born April 69, 5'6", 105 lb, JD, LLM, well employed as lawyer with Arthur Anderson, from cultured, professional boys. Call: 718/424-5727.

F481: Parents invite correspondence for their beautiful, slim, charming, vegetarian, US raised daughter, born Sept 72, 5'10",

MD, Resident in Radiology, from preferably MD or professional boys. Call: 606/297-2626.

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

F621: Gujarati parents invite proposals for beautiful, talented, vegetarian, US born daughter, Dec 73, 5'7", 3rd year Medical student, from professional boys preferably MD or Medical student. Call: 407/366-8810.

F628: Correspondence invited by Gujarati Jain family for beautiful, slim, attractive, caring, vegetarian, US citizen daughter, born April 74, 5'3", MS (management), BS CompSc, well employed, blend of east / west, family values, From cultured, well educated, vegetarian boys. Call: 732/596-1114.

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

F637: Gujarati parents invite proposals for pretty, charming, talented, vegetarian, US citizen daughter, born May 72, 5'5", 120 lb, BS (pharmacy), well employed as Pharmacist, from cultured, professional boys. Call: 732/326-9108.

F640: Gujarati parents invite responses for their cultured, caring, slim, beautiful, sociable, intelligent, vegetarian, US raised / citizen, born Aug 74, 5'6", Account Executive in a family business, from cultured, educated boys. Call: 847/985-6858. email: snk8274@aol.com

MATRIMONIALS - FEMALE

F655: Jain parents invite alliance for pretty, charming, successful, vegetarian, US raised daughter, born Jan 73, 5'1", 110 lb, BA (Harvard), well employed at London, UK, with Dow Jones, as Journalist, from cultured, professional boys. Call: 916/488-2601.

F670: Alliance invited with biodata and returnable photo for a bright, beautiful, caring, US raised vegetarian girl, born May 73, 5'3", MD, doing residency, from well educated, professional boys. Call: 440/357-6148.

F688: Gujarati parents invite correspondence for very beautiful, very fair, charming, vegetarian, virtuous, US born daughter, July 75, 5'3", MPH (Masters in public health), well employed with international healthcare co., from well educated, cultured boys. Call: 419/841-8985.

F715: Prestigious Gujarati parents invite proposals for slim, very beautiful, fair, attractive, vegetarian, US born daughter, Nov 74, 5'4", MBA / MS, well employed with multinational co., from cultured, professionals who have diversified interests. Call: 732/287-2738.

F716: Jain parents invite correspondence for their beautiful, slim, charming, vegetarian daughter, born July 73, 5'7", BS (ME), well employed in Toronto, as Manufacturing Engr., with multinational co., from well educated, professional boys. Call: 514/684-9087.

F734: Proposals invited from well educated, professional boys for beautiful, slim, attractive, successful, vegetarian, Gujarati girl, born Nov 75, 5'3", 100 lb, MS Comp management, employed as software engr. in India & willing to settle in USA. Call: 925/361-7936. India phone: 2822-30366. Email: fbhavsar@hotmail.com

F790: Gujarati parents invite proposals for beautiful, fair, slim, charming, vegetarian, virtuous daughter, born Nov 77, 5'1", BS, pursuing MS (Comp applications), from cultured, educated, vegetarian boys. She is in India and willing to settle in USA. Call: 516/423-9647 or 717/532-7311. email: bipinkmehta@yahoo.com

F793: Gujarati parents invite responses for very beautiful, fair, slim, vegetarian, accomplished, US born daughter, July 74, 5'3", Doctorate in Pharmacy, well positioned as critical care pharmacist in a reputed Hospital, from cultured, professional boys. Call: 614/792-6869. email: arshah@aep.com

F797: Gujarati parents invite responses for beautiful, fair, attractive, slim, vegetarian, US citizen daughter, born Dec 77, 5'1", 105 lb, BA (CompSc), from well educated, professional, cultured, vegetarian boys. Call: 704/599-6575. Email: phool95@hotmail.com

F832: Gujarati parents invite correspondence for very beautiful, fair, charming, slim, vegetarian, US raised daughter, born Jan 75, 5'4", 108 lb, MA, BS, joining Anderson consulting co., as consultant, from cultured, well educated boys. Call: 718/671-8012.

F833: Jain parents invite biodata / photo for beautiful, fair, charming, talented, vegetarian, US born daughter, July 79, 5'8", 130 lb, graduating with double BS in spring 2001, majoring biochem & psychology, working part time in Hospital, from well educated, cultured, professional boys. Call: 309/693-3661. Email: hmaiseri@hotmail.com

F834: Gujarati parents invite correspondence with biodata / photo for US born, beautiful, charming, slim, virtuous, talented daughter, Nov 73, 5'6", 118 lb, MD, doing 2nd year residency in OB / Gyn,

from MD or Professional vegetarian boys. Call: 513/563-5013. Email: mehta@fuse.net

F835: Alliance invited by Uncle for very pretty, charming, slim, intelligent, Gujarati niece, born Aug 75, 5'4", 110 lb, BS (physical therapy), employed as Physical Therapist, from well educated, cultured boys. Call: 908/222-1038.

F839: Proposals invited for pretty, vegetarian, virtuous Gujarati girl, born Aug 63, 5'0", 110 lb, B.Com(India), pursuing CPA, from cultured, educated boys. Call: 972/673-1277.

F841: Alliance invited for beautiful, charming, slim, virtuous, vegetarian Gujarati girl, born July 79, 5'6", 105 lb, BS, Pursuing Masters, Computer consular at NIIT, from cultured, educated boys. She is currently in India & willing to settle in USA. Call: 305/595-3833. Email: meghal28@yahoo.com

F842: Alliance invited by Gujarati parents for beautiful, slim, attractive, intelligent, caring, vegetarian, US born daughter, April 77, 5'0", 100 lb, BS Pharmacy, from cultured, professional boys. Call: 518/785-7470.

F843: Proposals invited from well educated, cultured boys, for pretty, charming, talented, vegetarian, Gujarati girl, born Aug 72, 5'6", MBA, well employed in Bombay and willing to settle in USA. She visited USA several times in past. Call: 732/796-9292. (B'bay Ph: 3649752). Email: sej-talent@usa.net

F845: Alliance invited for pretty, slim, family loving, vegetarian, Gujarati girl, born July 78, 5'5", 115 lb, BCom, studying CompSc, from cultured, educated boys. She is currently in India & willing to settle in USA. Call: 201/330-0235.

MATRIMONIALS - FEMALE

F850: Proposals invited from cultured, educated boys, for pretty, vegetarian, slim, Gujarati girl, born Oct 74, 5'3", 100 lb, BSc (microbiology) MLT, Lab Technician in India and willing to settle in USA. Call: 6 1 4 / 7 9 1 - 8 1 3 9 . e m a i l : anish_sanghvi@hotmail.com

F851: Uncle invite proposals for beautiful, fair, slim, vegetarian Gujarati niece, born Feb 76, 5'3", 98 lb, BCom, Diploma in comp graphics, advance fashion designing, from cultured, educated boys. She is currently in India and willing to settle in USA. Call: 301/475-0488.

AF121: Ivy League Law student, exceptionally beautiful, very fair, very lively and loving, family oriented daughter, with Indian values, excellent dancer and singer, highly virtuous, 5'7". 27. Gujarati Jain family invites photo and bio-data. Call: 949/371-0150.

AF171: Alliance invited by Gujarati Physician for very beautiful, fair, highly accomplished, US raised daughter, born Feb 72, 5'5", MD (98). Finishing Residency, from professional boys, preferably MD. Call: 202/887-0456.

AF251: Jain parents invite proposals for their good looking, slim, US born daughter, March 76, 5'6", BS (Chem. Engg), well employed with multinational co., from cultured, well educated, professional boys. Call: 810/750-0999.

AF270: Gujarati parents invite responses for beautiful, intelligent, Doctor of Pharmacy, well employed, US citizen, vegetarian daughter, born Aug 74, 5'0", 90 lb, from well educated, vegetarian, non-smoker, professional boys, preferably Jains. Call: 215/673-3682 (eve. & weekends)

AF286: North Indian parents invite correspondence for pretty daughter, MD (USA), Assist. Professor in a Medical College, vegetarian, US citizen, born Oct 71, 5'4", reputed family, from professional preferably Medicos. Call parents: 757-838-6377.

AF291: Gujarati parents invite correspondence for beautiful, slim, virtuous, vegetarian, US born daughter, Sept 73, 5'5", 115 lb, JD, well employed as attorney, from cultured, well educated, professional boys. Call: 1-877-203-2622.

AF296: Shvetamber Oswal Jain parents invite proposals for their very beautiful, US citizen, vegetarian, Physician daughter, 25, 4'11" Call: J.K.Jain 972/644-2504. email: JKJAIN2000@hotmail.com

AF297: Grand parents invite correspondence for their beautiful, smart, caring, Grand daughter, born April 77, 5'4", studying for MBA in India, hailing from highly renowned family from M.P. India. Call: 203/791-1828.

AF298: Alliance invited for pretty, slim, attractive, vegetarian, well rounded, east west balanced, US raised daughter, born Oct 75, 5'5", 110 lb, MBA (Fin), well employed, from cultured, professional, vegetarian, non-smoker boys. Call: 718/454-4069.

AF299: Proposals invited by Jain parents for their pretty, vegetarian, talented, US citizen daughter, born Nov 76, 5'2", 115 lb, MS (Physical therapy), well employed, from cultured, educated, professional boys. Call: 607/748-9493.

AF300: Alliance invited for slim, 34, 5'2", Gujarati Jain girl, software professional in the Bay Area, outgoing, cultured, smart, attractive, good sense of humor, Family oriented. Call: 510/813-5192. email: SHAHNKS@YAHOO.COM

AF301: Uncle invite correspondence from Gujarati Jain boys, for charming, talented, vegetarian niece, born 1979, 5'3", 105 lb, BCom, PGDA, JAVA, well talented (sitar, dance, fabric painting, beauty parlor), raised in Ahmedabad & willing to settle in USA. Call: 413/664-7488. email: kdshah@adelphia.net

AF302: Alliance invited for good looking, slim, talented, vegetarian girl, born Nov 74, 5'5", 104 lb, MS (comp sc), well employed as Software developer in California, from cultured, well educated, Gujarati / Kutchi match. Call: 408/246-8061.

AF303: Gujarati Jain parents invite correspondence for pretty, athletic, successful, never married, US born daughter, Sept 67, 5'2", MS (Engineering) and aerobic instructor, from handsome, intelligent Gujarati boys. Call: 703/758-9547. email: shahmf@hotmail.com

AF304: Correspondence invited by Gujarati Jain parents for attractive, intelligent, outgoing, US born daughter, June 76, 5'7", MS (Engineering), from handsome, sociable, intelligent Gujarati boys. Call: 703/758-9547. email: shahmf@hotmail.com

F852: Jain parents invite correspondence for beautiful, caring, family loving talented, vegetarian daughter born June 77, 5'1", 107lb, MBA, well employed, from cultured professional boys Call: 715/384-2103. email: jainashok22@hotmail.com

F233: Alliance invited by Gujarati Jain parents for beautiful, charming, talented, caring, affectionate, vegetarian, virtuous US raised daughter, born July 66, 5'5", BS (chemistry), well positioned as chemist, from well educated professionals. Call: 919/776-9091.



YOUNG JAINS OF AMERICA

Federation of Jain Associations in North America

A Non-Profit Tax Exempt Religious Organization. IRS Code Section 501 (c)(3) EI #54-1280028

yja-exec@egroups.com • <http://www.yja.org>

CHAIRS

Birud Jhaveri
(503) 292-1965
birudjhaveri@mail.com
Nirav Shah
(215) 361-1544
nirav_shah@mail.com

DIRECTORS

Education

Amishi Dedhia
(310) 443-8638
amishidedhia@mail.com

Events

Shama Khandwala
(847) 985-6858
shamakhandwala@mail.com

Finance/Fundraising

Neil Shah
(310) 989-7395
neil_shah@mail.com
Membership/Records
Shetal Sutaria
(202) 333-1349
shetal_sutaria@mail.com

Publications

Rajan Mehta
(510) 704-5683
rajmehta@mail.com

Public Relations

Mansi Shah
(313) 598-6754
mansishah@mail.com

Information Technology

Beenet Kothari
(631) 586-1579
beenetkothari@mail.com

REGIONAL COORDINATORS

Mid Atlantic

Rahul Mepani
(508) 850-8906
rahulmepani@mail.com

Midwest

Chintan Shah
(608) 864-4126
chintan_shah@mail.com

Northeast

Sanjay Raisoni
(248) 651-1299
sanjayraisoni@mail.com

South

Pavan Zaveri
(713) 797-0217
pavanzaveri@mail.com

Southeast

Rina Shah
(703) 989-4475
rinashah@mail.com

West

Suken Jain
(714) 529-5874
sukenjain@mail.com

Jai Jinendra!

After three successful regional conferences this past Thanksgiving weekend, the YJA Executive Board has been diligently working to plan for the coming six months. In order to start off on the right track, we held our semi-annual board meeting in late January in Chicago, IL. The board members, new and old, came together to share ideas, brainstorm new projects, and coordinate our current efforts.

We are currently working on several main projects. Our top priority is the play-in-a-box that was created for the celebration of the 2600th Mahavir Jayanti on April 6, 2001. In addition to that we are assisting the JAINA Chicago Convention committee in planning educational and social sessions for the youth that will attend. Our third main project is the preparations for our own biennial convention that will be on the 4th of July weekend in 2002.

Little did we know that on that fateful Friday of our board meeting a terrible earthquake would rock the state of Gujarat. Along with JAINA, we immediately set forth to collect and send monetary donations, medicines, clothes, food, and shelter. Project Ahimsa, our disaster relief project was born soon after.

With Project Ahimsa, YJA has taken upon itself to implement an ambitious project to send much needed materials to the victims in Gujarat. We are asking you to take an active role in helping YJA succeed in aiding these victims of the disastrous earthquake. Visit <http://www.yja.org/earthquakerelief> for all the details. A list of necessary items as well as collection centers in your area can be found at this site. The devastating effects of this quake will be felt for many months. Please join us in making a long-term commitment to helping our Jain friends by continuing to donate goods over the next 3 months.

Looking to the future, the YJA Executive Board is working closely with several groups interested in hosting our next convention in the summer of 2002. With the ball rolling on the planning of this event over 18 months in advance, we have no doubt that our next convention will be the best ever. If you are interested in assisting us with this mammoth project, please contact one of the co-chairs for more information. As more information becomes available on Convention 2002, we will post it on our website.

To learn more about any of our current projects, hear about what is going on in your region, or to find out how you can get involved please visit our new and improved website at <http://www.yja.org>. If you have any questions, concerns, or suggestions feel free to contact either one of us via phone or email.

Sincerely,

Nirav Shah and Birud Jhaveri

Co-Chairs, Young Jains of America

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

YOUNG JAINS OF AMERICA

YJA EXECUTIVE BOARD MEETING IN CHICAGO

The last weekend of January was a weekend full of surprises. The Baltimore Ravens won the Super Bowl and a massive earthquake rocked Gujarat. Same weekend the YJA Executive Board meeting took place in the Chicago, IL.

The meeting started off with confusion at the airport, the pleasure of hearing the names of the fellow board members on the airport's intercom just added to the memories.

When the group finally got together, the fun and excitement began. You could see the delight on the faces of old friends who saw each other after six months. Fourteen board members, some old and some new, came together for the progress of our organization. Within this successful meeting, we looked forward to mapping out the programs for the rest of the year and discussing what we were looking for in the next YJA convention.

That evening we had a Mexican feast that was needed after a hard day at the airport and the bland plane food. That night allowed us to get to know each other and we stayed up all night playing games, chatting, and joking around.

The next morning we started at 6 am, which may have been fine for the people from the east coast and midwest, but for those from the west coast, it was still three in the morning. A few of us were lucky enough to get hot water to shower, as for those who got up late, an icy-cold shower on a winter morning in Chicago.

We started the meeting in a conference room at the Jain Center in Bartlett. We discussed a lot of issues including the pros and cons of the past six months. We also talked about the upcoming activities like the Mahavir Jayanti 2600 play. Other topics and the activities that we want to undertake over the next six months. It included Project Ahimsa as a continual North American service project, which developed immediately into the YJA-JAINA Disaster Relief Aid and Project Unity as a further effort to increase the strength of the local youth groups across the continent, spearheaded by the regional coordinators.

We amended the constitution, updated guidelines for YJA Convention 2002, and allocated directorship positions to the new board members. There was a meeting with a YJP Representative to discuss their activities and ours and how to combine efforts to reach the youth. To end the meeting, we met with JAINA Vice President Bipin Parikh to discuss the upcoming JAINA Convention.

Like all good things, this weekend had to come to an end. Lots of goals were accomplished, creative ideas were exchanged, and new projects were undertaken at this YJA Meeting. Each board member departed with one common goal in mind, to further the progress of this youth organization.

By Kunal Shah

REPORT ON REGIONAL CONFERENCES

South

By Pavan Zaveri

The South Regional Jain Youth Conference began on a rainy Thanksgiving Thursday in Dallas, Texas. Participants from Austin, San Antonio, Dallas-Ft. Worth, and Houston came together on Thursday afternoon joining the 12 hr Namokar Mantra Jaap at the Jain Center of North Texas. The Jaap ended at 6:30 p.m. and introductions for all the guests, followed by a bhel puri dinner. In the evening, various games followed by open mike/karaoke night.

All through it rained, the next morning, the youth came together at 9 am for prayer and yoga with Samani Akshay Pragyaji and Samani Sanmati Pragyaji. The youth recited a couple bhajans led by Ruchi Khara, Stuti Khara and Shraddha Vora with English translations. Then a panel of young professionals with diverse background shared their experiences of Jainism in the Workplace, all of whom had similar experiences. The discussion often got into newer topics including pets, vegetarianism, animal dissection etc. Yet, at the end of the discussion, one key point was that as long as you maintained faith in your religion, you would be guided correctly through life and career.

After lunch, the youth played Jain Win, Lose, or Draw / Charades where they drew out and acted out various Jain words and phrases. Then, the discussion was The Happiness Experience led by Ruchi Khara and Seema Daulat where answers were sought to what is happiness? where do we find it? why do we want it? The group realized quickly that moksha was the true, permanent happiness, though our temporary happiness often relies on material possessions. The self-exploration continued with a discussion on Touching the Spirit, led by Gabriel Figueroa, a young professional Jain from Austin, Texas, who embraced Jainism only ten years ago, and now firmly believes in it. He helped us to examine our true self, and identify the body versus the soul and relate to their interaction. A South Indian dinner with uttapam, upma, idli and medhuvada After dinner, the group did some Raas/Garba, and played other games including Steal the Rotli as everyone enjoyed the new friendships.

The next morning a break in the clouds heralded a new refreshing day, as the rain slowed. The morning started with the group prayer and yoga and added meditation on this day. It was a relaxing experience. Next was the second panel discussion where college and young professional Jains opened their lives up to scrutiny as the younger youth looked to learn from them. Topics discussed included peer pressure, alcohol, vegetarianism, parties, fraterni-

YOUNG JAINS OF AMERICA

ties, cheating and business deals, dating and marriage across faiths, and keeping the faith and culture through the college.

Once again, the group took a break for lunch. After lunch, the group played several games including the Tunnel of Equanimity and the Circle of Interdependence led by Sagar Desai from the Jain Fellowship of Houston. Finally, the youth settled into the last discussion, again led by Gabriel as he helped us explore what to do with this realization of our identity as soul. Simply being aware of our thoughts, speech and actions can lead us to a simpler, better life with more happiness and less pain. In closing we showed a silent appreciation of each other by taping a paper plate to our back and allowing the other participants to freely write any comments giving us something to take back as a memento of the conference.

The night held a formal Tex-Mex dinner and dance at a nearby party hall, where we all enjoyed thoroughly. Sunday morning, the youth met at the Jain center and departed for their homes across Texas, reveling on the fun they had had, the learning they had done, and the friends they had made. Each youth was happy that they had come and looked forward to the next event where they would be together again.

SOUTHEAST

By Mona D. Shah

"God shows the light, but you have to find the way yourself."

Gurudev Chitrabhanu.

Whoever thought that one weekend at a Jain conference could have such an impact on someone's life? This year's Southeast Regional Conference was held at the Four Points Sheraton Hotel in Washington, D.C. from November 24-26. A group of 32 young Jains gathered from different parts of the Eastern U.S. to learn and discuss more about Jainism. Because of the wide range of ages, there were many different perspectives given on the variety of topics addressed. The first day of the conference was basically spent settling in. As everyone arrived, lunch was served during opening speeches given by conference directors- Rina L. Shah & Harriti J. Shah. Icebreakers were set up so that everyone could get to know each other.

The first seminar began with an open question/answer session led by Harriti J. Shah. Later that evening, everyone divided into two groups and explored the city's Greek and Mexican cuisine. Late night found people hanging out listening to music, playing games such as Taboo, & exchanging stories.

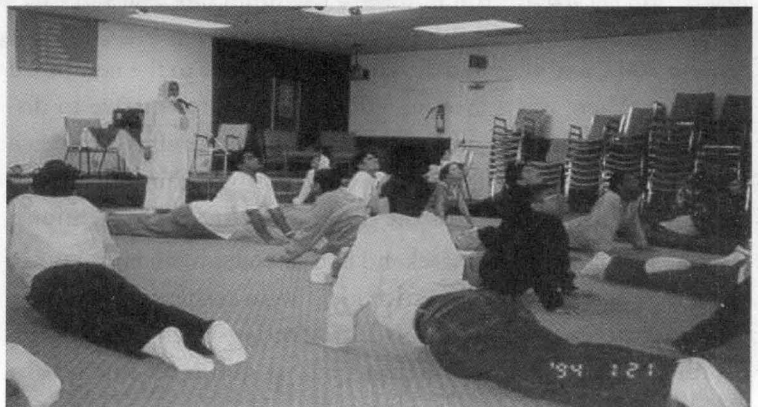
Early Saturday morning, we began with different seminars ranging from topics such as 'Karma' to topics such as the 'Significance of the Jain time [Chakra] cycle.' The keynote speaker that day was Dhrumil Purohit, from Delaware, who brought forth ideas and facts on Veganism that many could not imagine. The next discussions, titled as "Real World Sessions" were split into three age groups where youth questioned & addressed curious topics such as: dating, Jain youth in our generation (is there a generation gap?), vegetarians/vegans in today's society, etc. Many found this to be the most memorable/enjoyable part of the conference. That night, everyone went out together for Thai cuisine. Everyone had a great time whether they spent it joking around, getting to know each other, or trying authentic Thai dishes. The last night spent in D.C. was very relaxing while people discussed what they learned and hung out with their new friends.

Sunday was too soon to arrive! The conference officially ended that day. Everyone said his/her good-byes and went their separate ways. Some people decided to stay into the afternoon and explore D.C. in the daytime.

I know that the Southeast Regional Conference weekend truly touched the hearts of all that attended. Conference directors Rina L. Shah, the YJA Southeast Regional Coordinator, and Harriti J. Shah, the Young Jains of Maryland President, did an extraordinary job handling everything from creating creative seminar topics to arranging entertaining activities that tied in with Jainism. All attendees had the chance to learn how to apply Jainism to our everyday lives.

We were all happy leaving with the feeling that the past weekend had been well worth it. Because of Rina and Harriti's numerous hours of hard work and dedication, this Southeast Regional Conference was extremely successful and definitely a memorable experience for all who were there.

WEST



YOUNG JAINS OF AMERICA

By Suken Jain

From November 23rd to the 25th youth gathered at the Jain Center of Northern California for the first ever YJA West Regional Conference. It began Thursday evening, when the Jain youth gathered at the temple in Milpitas. Some came early and helped put together our Thanksgiving feast, and others trickled in throughout the night.

Our own youth put together a wonderful Jain vegan Thanksgiving meal, which was devoured by all. Before everybody started, they took turns saying what they were thankful for. Thursday night concluded with games and more socializing before everybody retreated to their own homes or to a host house. Friday was started with yoga, which was led by one of the youth attendees, and after a good amount of stretching and breathing exercises, everybody was ready for some discussion. The first topic that was discussed was happiness. The discussion started with the whole group listing what made them happy which varied from family to cars. From there the group discussed the Jain outlook on happiness and how one can live without so many materialistic things in his life. Success was another topic talked about and people described what it meant to them. Soon after the opposite emotion came up, anger. People described what angered them and the group came up with ways to deal with it. The Jain ideal of equanimity was brought up here to show that we should not let our emotions run wild.

The next topic to come up was how to deal with parents and the generation gap. Here, many of the older youth gave their experiences and helped the younger ones with certain problems they had been facing at home. That led into the discussion of careers and again the older youth acted as mentors to the younger ones. At that point the topic of dating and marriage came up. Due to the wide array of attendees, many views were put forth about casual dating, and actually looking for somebody to wed.

Next, a sensitive subject was discussed, sectionalism. The general consensus of the group was that it was not important, and that everybody follows Jainism in their own way with the main ideals the same. The discussion portion was wrapped up with a brief discussion on Jainism in politics.

In between a couple of the discussions, a lunch of Jain vegan Mexican food was served and once again enjoyed by all. After the discussions, the group had a great night out with dinner followed by some bowling. After a lot of fun on Friday night, everybody came Saturday morning ready to gain some knowledge on something most of us see and do but not fully understand, puja. A very kind uncle and auntie led us through a puja and explained the significance of each and every step. This was a very knowledgeable and enlightening experience for everybody involved. After the puja, uncle and auntie then showed us around the beautiful mandir that was recently built.

The group was again led by one of the youth attendees for yoga, but this time it was followed by some meditation which was a relaxing and calming experience. After some tasty Jain-vegan spaghetti, the group gathered for one last time. Each person took a turn in saying what Jainism means to them and how they practice it. Each person had a unique answer, but it was all from the same base. After that, everybody said closing statements which included the following: "I planned to only come for one day, but it was great, so I stayed." "It was a lot of fun." and "I think we should have it more often."

The first ever YJA West Regional Conference was a definite success and the start of what YJA hopes to be a great deal of regional action. The representation of the attendees stretched from Los Angeles to Calgary, and will hopefully be even greater next time. A special thanks is due to Jain Center of Northern California and Girish Uncle for letting us use the facilities and being gracious hosts. In light of the success of this conference and the convention in L.A., we hope to build strong youth groups in the west and throughout North America with Young Jains of America.





11 TH BIENNIAL JAINA CONVENTION

Practicing Jainism in 21st Century



Jai Jinendra

July 5th, the opening day of the 11th Biennial JAINA Convention is near. This Convention will be the third that JAINA has held in the city of Chicago. During the dual celebrations of Pratishtha and JAINA convention of 1995, over 11,000 people attended. We hope that that number will be surpassed this year.

Already at this early date, the hotel rooms for this year's Convention are filling up rapidly as over 600 families have already registered. To enable us to accommodate as many people as possible, I would greatly appreciate and urge you to make your reservations now. Registration packet is enclosed. Also, you may register online at our website, www.JAINA2001.com.

The 11th Biennial Convention will open with the North American Celebration of Bhagvan Mahavir's 26th birth centenary. It is our hope that the Honorable Atal Bihari Vajpai, Prime Minister of India, will attend. World-renowned figures will come to share their knowledge. The participation of Jain Scholars Dr. Virendra Hegde, and Father Valles are confirmed. We also hope to confirm such U.S. dignitaries as Ted Turner and the Honorable Senator Hillary Clinton. We also have invited prominent leaders from India, namely, Mr. Dipchand Gardi, Mr. Srenikbhai Kasturbhai Sheth, and Mrs. Induben Jain.

This enriching event will feature memorable programs for Jains of all ages and languages. These programs will include scholarly dialogues, cultural programs, exhibitions, meditation classes, seminars, workshops, and special programs for families, youths, and businesses. For young adults, a cruise and Marriage Informa-

tion Services programs are planned. We also have lectures planned with a focus on career and business. A day care services for young children will be provided.

For the first time, JAINA is taking full financial responsibility for the convention. In 2001, for the first time, a networking program for the officers and trustees of Jain Centers of North America will be incorporated. Also, families will be able to meet one-on-one with scholars of their choice, on a first-come, first-serve basis. Educational and commercial booths will offer unique learning and shopping opportunities. From academia, professors will attend to make families aware of the Jain educational opportunities available on campuses.

The JAINA Convention Board and the Jain Society of Metropolitan Chicago are working hard to prepare an excellent Convention for you. Jain Society of Metropolitan Chicago is also playing a major role in fund raising. The Convention registration fees are part, but only part, of the income needed for us to proceed. The rest comes from generous donations. The JAINA Convention is an extraordinary event that furthers our cultural and religious traditions as well as our national and international ties. It offers us a way to share our heritage with our sons and daughters while ensuring that our culture and traditions will be maintained for generations to come. I look forward to your support and participation.

sincerely,

Bipin D. Parikh

Chairman, JAINA Convention Board

JAINA CONVENTION BOARD

CHAIRMAN & CONVENOR

Bipin D. Parikh
PH: 847-699-1294
dmdmrch@megsinet.net

CO-CONVENOR

Kishor C. Shah
Ph: 630-671-0001
kishcshah@aol.com

CO-CONVENOR

Prabodh B. Vaidya
Ph: 630-985-9144
pbvaidya@aol.com

ADVISOR

Gyan Chand Jain
Ph: 416-447-1650

DOCUMENTATION

Vinay K. Vakani
Ph: 201-967-9344
vkvakani@worldnet.att.net

FINANCE

Keerti N. Shah
Ph: 630-837-8716
knshah@uop.com

PROGRAM & VIP

Samprati Shah
Ph: 847-524-0463
sshahjain@aol.com

REGISTRATION

Lata Champsee
Ph: 416-441-2200
latachampsee@usa.net

PUBLICITY

Dilip V. Shah
Ph: 215-561-0581
dilipvshah@aol.com

SOUVENIR

Virendra K. Shah
Ph: 310-326-5268
jcornerllc@aol.com

HOSPITALITY - FACILITY

Pravin M. Mehta
Ph: 815-436-1312
goodroofer@yahoo.com

FOOD SERVICES

Arvind M. Shah
Ph: 847-699-7778
arvind699@aol.com

CULTURAL PROGRAMS

Megha A. Doshi
Ph: 847-735-0120
akdoshi@aol.com

YOUTH ACTIVITIES

Mukesh Doshi
Ph: 847-517-2505
mukesh52@aol.com

EXHIBITION & SOUVENIR

Jagat J. Shah
Ph: 630-529-5645
jshah32946@aol.com

CONVENTION HQ

Priya M. Shah
847-397-8316



11TH BIENNIAL JAINA CONVENTION

JULY 5 - 8 , 2001



PROGRAMS

Following is the tentative plan for major sessions in Convention Hall F, Rosemont Ball Room in Hyatt and Rosemont suites ball-room. While program Skeleton may remain fixed the details will remain fluid for some time.

Thursday July 5th: 5:30pm to 11:00pm

Icebreaker, Meet the Guests, Registration, Dandia Ras & Bhakti Sangeet, Light Dinner and Snacks

Friday July 6th:

6:00am to 7:30am	Meditation, Yoga, Pratikrman and Bhakti Sangeet
7:00am to 9:00am	Breakfast
9:00am to 12:30pm	Procession, Namokar Mantra, Opening of the Convention, 2600 th Bhagwan Mahavir Janmkalyanak Opening Celebration and Speeches by Dignitaries
12:00pm to 1:30pm	Lunch
1:30pm to 5:30pm	Panel/Group Discussions, Youth Program. Breakout Group Sessions
5:30pm to 7:30pm	Dinner
7:30pm to 11:00pm	Cultural Program

Saturday July 7th:

6:00am to 7:30am	Meditation, Yoga, Pratikrman and Bhakti Sangeet
7:00am to 9:00am	Breakfast
9:00am to 12:30pm	Plenary Session, Key Note Speeches, Speeches by Dignitaries, Youth Program
12:00pm to 1:30pm	Lunch
1:30pm to 5:30pm	Panel/Group Discussions Youth Program , Breakout Sessions
5:30pm to 7:30pm	Dinner
7:30pm to 11:00pm	Cultural Program

Sunday July 8th:

6:00am to 7:30am	Meditation, Yoga, Pratikrman and Bhakti Sangeet
7:30am to 9:00am	Breakfast
9:00am to 12:30pm	Closing Ceremony, Awards/Recognition. Speeches by Dignitaries Youth Program, Samapta vidhee
11:00am to 1:30pm	Brunch

PROGRAM TOPICS

Following is the suggested list of topics being considered for discourses at the JAINA 2001 Convention. Please note that this is not an all-inclusive list and JAINA Convention Board and its Program Committee are open to any suggestions.

1. Jain Unity
2. Non Violence an Interfaith Perspective
3. Business & Jain Ethics
4. Question & Answer Session (Ask Your Scholar)
5. Jain Centers Interactions
6. Jain Universe etc.
7. Life of Bhagwan Mahavir
8. Scientific Basis for Dev Pooja, Swadhyay, Tap, Charity etc.
9. Vegetarianism and Reverence for Life, Medical significance
10. Anekantvad
11. Efforts and Destiny (Purusharth and Prarbh)
12. Theory of Karma and its Importance
13. Concept of Soul and eternity
14. Jain Ceremonies
15. Stress Management and Dealing with Anger
16. Ethical Investing
17. Bhagwan Mahavir's Message for the Universe
18. Science and Religion in day today Life
19. Significance of Jain Rituals and Jiv daya
20. Jain Scriptures
21. Practicing Jainism in East and West
22. Medicine, Science and Spirituality
23. Old Tradition with the New Generation
24. Ghandhi, Shrimad and Jainism
25. Comparative Religion
26. Shravak (Jain) of Modern Times
27. Way of Nirvana (Moksha)
28. Five Basic Principles of Jainism
29. Practice and Importance of Meditation
30. Practical Spirituality
31. Balancing Religion, Culture and Work
32. Practice of Religion in a Non-Sectarian Society
33. Eternity of Soul and the Religion
34. World peace through Non-Violence
35. Prayer (Bhakti) the Way to Moksha
36. Knowledge Vs. Bhakti
37. Manav Seva and the Religion



11TH BIENNIAL JAINA CONVENTION

Practicing Jainism in 21st Century



INVITED SPEAKERS

Maharaj	Amrendra Muniji
Maharaj	Atmanandji
Acharya	Chandanaji
Gurudev	Chitrabhanuji
Bhattarakji	Devendrakeertiji
Maharaj	Jinchandraji
Maharaj	Jinchandsuriji
Maharaj	Keertichandraji
Sadhvi	Madhusmitaji
Maharaj	Manak Muniji
Maharaj	Roop Chandaji
Samans &	Samaniji
Akhtar	Dr. Salman
Arnett	Robert
Bharill	Dr. Hukamchand
Chitrabhanu	Ms. Pramodaben
Costain	Dr. Bruce (Balbhadra)
Dalal	Rajendra
Desai	Dr. Kumarpal
Doshi	Dr. Kokila
Doshi	Tarla
Hegde	Dr. Virendra
Jain	Neeraj
Jain	Prakash
Jain	Dr. Sagarmalji
Jain	Dr. Shekharchandra
Jain	Dr. Tilokchandra
Jain	Prof. Vimal Prakash
Jaini	Dr. Padmanath
Kamdaar	Rajendra
Khanna	Ravi
Kothari	Shantibhai
Lokhande	Dr. Kulbhushan
Mehta	Abhaya Chandra
Mehta	Chandrakant
Mehta	Pdt. Dheeraj Lal
Pdt. (Shastri)	Dharma Chandra
Shah	Dr. Jitendra
Shah	Dr. Keertibhai
Shah	Pravin K.
Shah	Rajendra
Sheth Mr. &	Ms. Niranjan/ Sudha
Toliya	Prof. Pratap Kumar
Valles	Father Carlos
Vohra	Sunandaben
Zaveri	Diptiben

YOUTH PROGRAMS

- Keynote speaker Father Wallace.
- Panel discussions and educational sessions by various well-known Jain scholars, and discussions on a wide variety of topics - Presented by YJA on topics from veganism to how to be a young Jain in America regarding social, moral and spiritual issues - Presented by YJP: Women CEO's in the corporate world, Nitin Talsania on business ethics, fishbowl for parent/young adult interaction and another TBA
- Jain Academic Bowl

SOCIAL EVENTS

Thursday: Icebreakers

Friday: Youth Dance for ages 12-17 with DJs Lomesh and Mayur of Chicago

• Youth Concert for ages 18+ featuring live entertainment by Chicago's finest DJ Sunny of the highly popular TS Sounds and a live band TBA

Saturday : Youth Cruise for ages 18 and above from Navy Pier the Odyssey Cruise offers Chicago's most unique entertainment experience. You will enjoy an incredible skyline view where you can meet new Jains and acquaint yourself with old ones.

TRAVEL

United airline is named the official airline of JAINA. United offers a 5% off lowest applicable fare, including First Class. Or a 10% discount off the applicable fare, if purchased 7 days in advance. An additional 5% discount will apply, if you purchase tickets 60 days advance. The discount also applies to Shuttle by United and United express Flights. Call United airlines' specialized registration Center at 800 521 4041 to obtain the best fares and schedule information. Please refer to Meeting ID No. 592XE. Dedicated reservation agents are on duty 7 days a week.

Hyatt Regency O'Hare

(Convention Headquarters Hotel)

9300 W. Bryn Mawr Ave (at River Rd.)
Rosemont, IL 60018
(800) 233-1234 (847) 696-1234
US\$99.00 + applicable taxes

Double Tree Hotel

5460 N. River Road
Rosemont, IL 60018
(800) 222-8799 (847) 292-9100
US\$104.00 + applicable taxes

The Rosemont Suites At O'Hare

5500 N. River Road, Rosemont, IL 60018
(888) 476-7366 (847) 678-4000
US\$104.00 + applicable taxes

MARRIAGE INFORMATION SERVICES(MIS):

- MIS will make candidate's biodata and picture available on a secure website for other candidates to browse, prior to convention. **Friday-** We will present a skit and talk show followed by a social hour for MIS candidates. **Saturday-** Interactive games and on **Sunday-** Break-out sessions.
- Any one interested in registering with MIS must visit the JAINA web site (<http://www.jaina2001.com>) and visit the MIS link after receiving their password to complete their additional profile.
- Upon completion of additional profile, one will be able to browse through the MIS database, using their unique password.
- The last date for MIS registration is May 31, 2001



11TH BIENNIAL JAINA CONVENTION

JULY 5 - 8, 2001



FUND RAISING UPDATE:

Drs. Mahendra and Chandra Varia has generously donated \$50,000.00.

Dr. & Mrs. Vasantha Kumaraiah has given \$25,000.00.

JAINA CHARITABLE TRUST has donated \$10,000.00

At present Indiraben Mansukhlal Memorial Trust has pledged \$10,000.00.

Dr. and Mrs. Mahendra Pandya has donated \$5000.00

SPONSORSHIP:

We need Donors for the 2001 JAINA Convention. The revenue from the registration will not be sufficient to defray the cost of the convention. Please help us by your generous donation. It will be highly appreciated and recognized. Following are the Donor categories.

Donor Designation	Minimum Donation
Well Wisher	US\$500
Friend	US\$1,000
Sponsor	US\$2,000
Benefactor	US\$5,000
Grand Benefactor	US\$10,000
Convention Patron	US\$15,000
Convention Grand Patron	US\$25,000
Sanghpati	US\$50,000
Donation for Swamivatsalya	
Breakfast US\$2,000	Lunch US\$5,000
Supper US\$10,000	Banners in food area US\$2,000

For details of privileges offered to the donors, please call Samprati Shah at 847-524-0463 or write at sshahjain@aol.com

VOLUNTEERS

We are looking for Volunteers to help out before and during the convention. Please e-mail to jainaconvention@aol.com, or call to Mrs. Priya Shah at (847) 397 8316. Also mention your area of interest. All volunteers are required to register for the convention.

11th Biennial Convention will be held at
Donald E Stephen Convention Center
Rosemont, IL (Near Chicago's O'Hare Airport)

SOUVENIR ADVERTISEMENT RATES

<input type="checkbox"/> Back Page Inside (Full Colour Ad)	US\$10,000
<input type="checkbox"/> Front Page Inside (Full Colour Ad)	US\$10,000
<input type="checkbox"/> Full Page (Full Colour Ad)	US\$1500
<input type="checkbox"/> Full Page (Black & White)	US\$1000
<input type="checkbox"/> Half Page (Black & White)	US\$600
<input type="checkbox"/> Quarter Page (Black & White)	US\$400
<input type="checkbox"/> Best Wishes (Business Card Size)	US\$250

5500 SOUVENIR BOOKS

Souvenir Size 8 1/2" x 11"

Provide Camera ready artwork for all advertisements

I would like to advertise in the CONVENTION SOUVENIR as marked above. I am enclosing my check for US \$ _____ in full payment, payable to JAINA CONVENTION 2001

ARTICLE SUBMISSIONS:

Please send us original articles of interest for publication in the JAINA 2001 souvenir.

Please send your checks and advertisement materials and articles to:

Jagat H. Shah

50 Founders Pointe North, Bloomingdale IL 60108

Phone: 630 529 5645, Email: jshah32974@aol.com

EXHIBITION BOOTHS

1. Exhibition Center is in agreement with union labor that any construction activity including furnishing be handled by union labor only. Should any organization require additional furnishing please let us know in advance.
2. Display or business at the booth must conform to basic Jain principle of non-violence. Booth selection committee will have full discretionary power to accept or reject an application.
3. A formal contract will include rules, regulations, terms and conditions and any monetary arrangements.
5. Registration for convention is must for Jain Center and Non-Profit booths.

For application form and information please call:

Rajnikant T. Shah

Tel: 630-876-1279



11TH BIENNIAL JAINA CONVENTION

JULY 5 - 8, 2001



REGISTRATION FORM

* Required Fields

* Address: Street / apt #		* City	* State/Province	* Zip/Postal code	* Country/Region
* Residence Phone	Business Phone	Fax	* E-mail		Profession (Primary's)

Primary and Immediate Family Members (Spouse, Sons, Daughters)

Name	Sex	DOB	Relationship	Marriage Info. Service (MIS) (US \$50/person)	Youth Cruise (age 18 - 35) (US \$60/person)	Youth Dance (DJ) (age 12 - 17) Concert (age 18 or above) (US \$10/person)	US \$\$\$ Amount
First	Mi.	Last					
		XXXXXXXXXX	PRIMARY	Yes / No	Yes / No	Dance / Concert / None	
		XXXXXXXXXX	SPOUSE	Yes / No	Yes / No	Dance / Concert / None	
				Yes / No	Yes / No	Dance / Concert / None	
				Yes / No	Yes / No	Dance / Concert / None	
				Yes / No	Yes / No	Dance / Concert / None	
				Yes / No	Yes / No	Dance / Concert / None	

Registration Fees:

	Jan 16 to April 15	April 16 to June 15	June 16 to July 07
Couple	US \$200.00	US \$235.00	US \$275.00
Each Additional Immediate Family Members	US \$85.00	US \$110.00	US \$140.00
Individual	US \$120.00	US \$150.00	US \$185.00

Total MIS/Cruise/Dance/Concert Fees:	
Registration fees: (couple / individual)	
Additional member fees: (# of Additional members X \$ applicable fee)	
Donation	
Total Amount	

(Postmark of registration form will be determined by applicable registration fees)

Please mail Check payable to: JAINA 2001 Convention Mail Registration forms via regular US mail to: 821 Seers Dr. Schaumburg, Illinois 60173-6198 Phone for Convention Head Quarters: (847) 397-8316	Total Amount Enclosed US \$ _____ Charge my Master card / Visa / Discover / American Exp. Card # _____ Name on Card: _____ Exp. DT: ____/____/____ Signature: _____ Date: ____/____/____
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Registration Rules/Information

- Online registration through Web site www.jaina2001.com is available.
- The registration fee is based on individual, couple or each additional family member. (For example family of 4 register before Jan 15, 2001, it will be US \$ 175 + 60*2=\$ 295). Additional fees apply for Youth cruise/Dance/Concert/MIS. Registered family with children's up to age 5 are FREE.
- June 15th 2001 is the LAST DATE of pre-registration for Youth Cruise and Youth Dance/Concert.
- Cancellation charges will be US \$50.00 for total registration fee up to May 31. Cancellation charges will be US \$50.00 or 25% of total registration fee (whichever is higher) from May 31 to July 2, 2001. Marriage Information Services (MIS), Youth Cruise & Dance/Concert charges are non-refundable.
- Most programs are at convention hall, Hyatt and Rosemont Suites Hotels.
- Receipt of confirmed registration will be mailed to you. Registrant must bring registration letter and picture ID at registration desk to collect registration material. All convention participants require Picture ID.
- On site registration begins 12:00 noon on Thursday July 5, 2001. Only Cash or Credit Cards will be accepted during on site registration. The programs start Thursday evening, conclude on Sunday afternoon.
- You need to be registered for the convention and fill out separate Candidate Information Form to participate in Marriage Information Service (MIS).
- The cruise is scheduled for the 18-35 age group on Saturday for 3 hours. Youth concert for ages 18 and above will have live bands. Youth cruise, concert and dance will be served on first come first serve basis.
- Organizers are not responsible for loss, injury or damage of any kind to registrants or guests.
- ☐ Check if have registered rooms at _____ (Name of hotel)

Signature: _____ Date: _____

If you need help filling out the form, e-mail questions at jaina2001@home.com or go to www.jaina2001.com web site to see a sample.

Convention Use Only:

Receipt No	Date	Amount	Reg_id	Updated DB	Checked by	

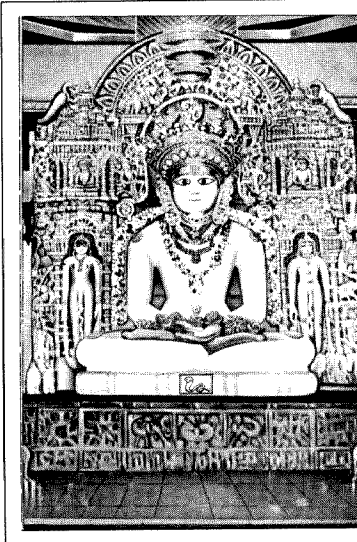
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Dr. Navin C. Mehta, M.B.B.S., M.D., P.C.

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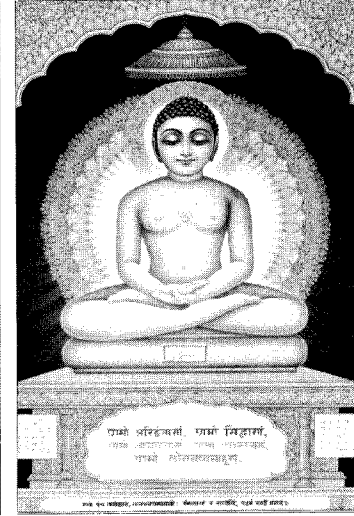
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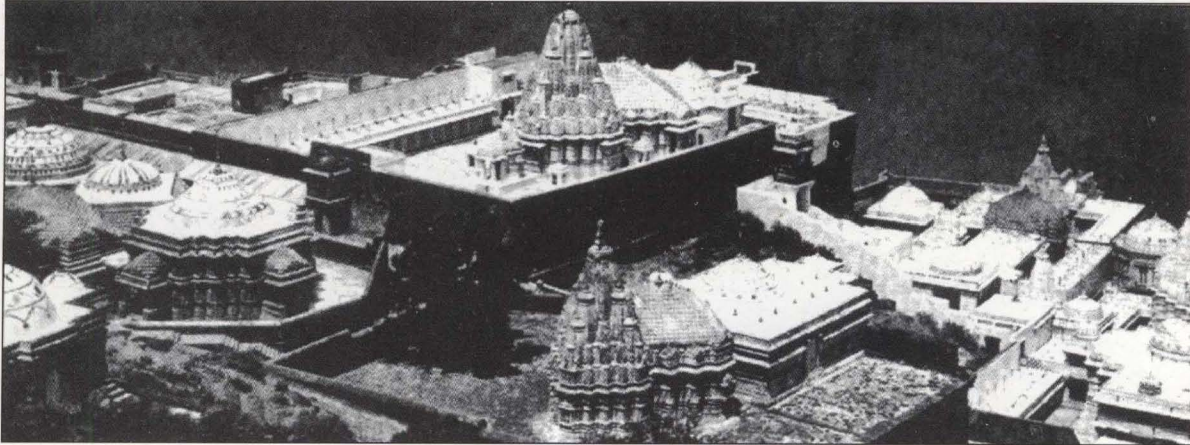


Jain temple format



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