

JAIN DIGEST

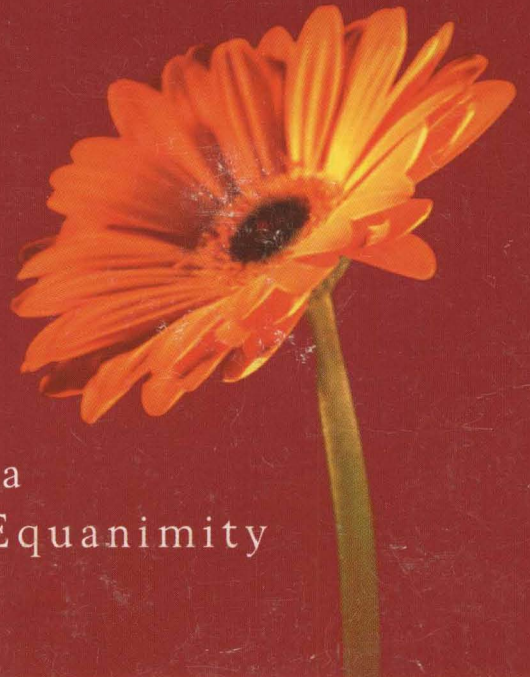
A Publication by the Federation of Jain Associations in North America
Summer 2003 Volume 22, No. 3

Growing Wise

The Code for Acquiring Knowledge

In this Issue:

- Spiritual Code & Restraints
- Model of the Jain Universe
- Role of Jainism in Modern India
- Anekāntvād, The Backbone of Equanimity



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 सहू हीन,
ते तो प्रभुअे आपियो, वर्तु चरणाधिन (१२५)

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

- Shri Atmasiddhi Shastra, Srimad Rajchandra -

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

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

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PRESIDENT'S MESSAGE

Jai Jinendra !

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This is my final communication to you as your president. New executive committee will be installed at the Convention. The new president will be reporting to you after that. It has been a privilege and a pleasure during my two years' term as JAINA President. As past president, I will always be available to help when needed.

Following are some of the achievements during last quarter.

- ◆ The Convention preparations are in full force. Both national level members and local members of the Dayton Cincinnati Jain Sangh are working very hard. My heartiest greetings to them. Everything is proceeding very smoothly.
- ◆ JNF (JAINA NETWORK FORUM) is very active and helpful to many. You know that your participation at the convention JNF automatically enrolls in the JAINA JNF at the jaina.org web site. I recommend each JNF participant to browse on the website and find Jain friends.
- ◆ The souvenir book for the 2003 convention is a treasure and you will enjoy reading long after the convention.

Here are the items which I want to see continued interest for the future JAINA Executive Committees.

- ◆ Sadhermic Bhavans constructed around the country for our aging and retiring Jains.
- ◆ Effort to make conventions self-supporting financially.
- ◆ Increase the convention attendance.
- ◆ Create broadcast quality DVDs to showcase Jain Temples of India.
- ◆ Continue JAINA Yatra every year.
- ◆ Efforts to propagate Jainism around North America.

Again, JAINA is for you and every one of you is for JAINA. Please use it to maximum. Please call on us, if we can be of any assistance.



Bipin Parikh, President

Jai Jinendra !

The Jain Digest thanks and appreciates the work and efforts of outgoing Executive Committee of JAINA and wishes them very best.

Cincinnati Convention Board has worked extremely hard to organize the upcoming 12th biennial Convention. Jain Digest appreciates their hard work and dedication and we all should support them.

Manubhai Doshi has written a book on the topic of code of conduct for Jains and we have published 2 chapters from the book SPIRITUAL CODE AND RESTRAINTS .

Jain Digest, which has been serving our community, will continue doing so with greater effort and improvement. We are always open for your input and suggestions.

Lata Champsee, Editor in Chief

Moving? Receiving duplicate copies?
Send your address corrections to:

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JAIN DIGEST

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



Federation of Jain Associations in North America (JAINA)

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

PUBLICATION DATES AND DEADLINES

Spring (February)	January 30th
Summer (May)	April 30
Fall (August)	July 30
Winter (November)	October 30

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All Board of Directors names were printed in the Summer 2000 issue.

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JAINA ON THE INTERNET

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

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Young Jain Professional (YJP)

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WEST

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Sacramento

San Diego

MEMBER ORGANIZATIONS

Regular: Two directors on JAINA's Board (over 50 families). Associate: One director on JAINA's Board (up to 50 families).

AFFILIATES

Brahmi Jain Society, US and Canada

I. A. A. of Mahavir Jain Vidyalaya, Rochester, NY

International Mahavir Jain Mission, US and Canada

Jain Adhytmic Academy of N. America, Plano, TX

Jain Meditation International Center, US & Canada

Jain Social Group, LA and Toronto

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Kutchhi Oswal Jain Association of North America (KOJAIN)

Shri Mahavir Jain Foundation, Santa Ana, CA

Jain Academic Foundation of N. America, Lubbock, TX

LETTERS TO THE EDITOR OF JAIN DIGEST

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

HEADQUARTERS NEWS....

JAINA EXECUTIVE COMMITTEE MEETING CINCINNATI, OH

Executive Committee Members: Bipin Parikh, Anop Vora, Kirit Daftary, Lata Champsee, Sushil Jain, Uday Jain

Directors: Keerti Shah, Dilip V. Shah, Jasvant Shah and Urmilaben Shah **YJA:** Suchita Shah

Guests: Samprati Shah, Dr. Mahesh Shah

Meeting started with Navkar Mantra. Last meeting's (Yearly directors meeting of Siddachalmam) minutes were approved with the following corrections: Other matters: It was suggested that we should insist that Yatris through JAINA pilgrimage program should get emergency medical transportation insurance, in case of a medical emergency while in India.

President's report: Reported on the progress of Convention. The registrations have started and we should have good attendance. Have received pledges from various Jain Centers and other donors.

YJA Report: Suchita Shah presented the report:

1. YJA is currently in the process of selecting a city for convention 2004. They will end accepting bid packets at the end of this month. They will announce 2004 City at JAINA Convention this July.

2. They have again teamed up with Habitat for Humanity this summer. Groups of 10-15 youth will go out to the nine selected sites across the nation to build houses.

3. Next week YJA Executive elections. Elections will take place through June and July and they will announce a new board at the end of July.

4. They are organizing 6+ sessions for the 13+ age range at the JAINA Convention.

5. They are supporting Dharma conference by Hindu Student Council in late July.

6. They have initiated new micro sites to www.yja.org, including a site for Mahavir Jayanti 2602, memories of regional conferences and Veerayatan trip, a current events page, an interactive stavan site, and one stop shop.

JAINA Committees: It was decided to send out the requests to all committees to send in their progress reports. Executive committee then will make decision on the continuation of the committee, etc based on their progress, and their future goals/mission, etc.

Other Business: Moksha Vighyan Center of North America has shown their interest in becoming affiliate members of JAINA. They will forward their application to the Secretary Chairman of Membership Committee. Their mission is to preserve, explain, practice and promote the spiritual science of Atma Gyan. They have over 1000 members. Guidelines for Scholars: JAINA needs to come up with some kind of guidelines to qualify, and approve/select scholars for lectures in US for various Jain Centers. In the past many well known scholars have been declined visa. US State department could use this for offering visa to visiting scholars and monks. Dr. Sushil Jain has agreed to work on this issue.

Liability Insurance: Could JAINA be held responsible for actions done by their subcommittees? Committee needs to be established to look at various liability issues.

The last executive committee meeting of 2001-2003 will be held in Cincinnati at the convention on July 3, 2003.

World Community Service of JAINA helps earthquake victims of Morbi, Gujarat

World Community Service (WCS) had contributed \$15,000 for primary school, which is named after JAINA. WCS founder Dr. Dhiraj Shah visited the school personally and was satisfied with the progress. People of Morbi have planned Sumatinath Nagar for two hundred earthquake affected families. They requested help through JAINA treasurer Girish Shah to rehabilitate these people and JAINA contributed \$30,000 to Sumatinath Nagar for the houses. This contribution helps at least 80 earthquake victims' families. JAINA's major earthquake project at Vardhman Nagar is progressing well and entire project will be completed by the end of the year.

World Community Service of JAINA helps riot victims of Ahmedabad, Gujarat

JAINA has contributed more than \$1,000 to managing trustee, Kumarpal Desai of Anukampa Trust, Ahmedabad, Gujarat to help victims of communal riots.

Federation of Jain Associations In North America (JAINA)

Financial Summary For Calendar Year 2002 (Cash Basis)

ASSETS		JAINA Fund Statement - As of Dec 31, 2002	
Cash	\$656,074	(1) JAINA General Funds	\$26,703
Investment in Corporate Bonds	\$130,000	(2) Subcommittees Balances	
Total Assets	\$786,074	Publication Committee	\$6,914
		Jiv Daya Committee	\$243
LIABILITIES & NET ASSETS		World Community Service	\$31,665
Loan Payable	\$ 8,000	Temple Guidelines Committee	\$1,359
Net Assets	\$ 778,074	Virchand R. Gandhi Committee	\$11,673
Total Liabilities and Net Assets	\$786,074	Mahavir Memorial Committee	\$83
		N.A. Jain Family Assistance Program	\$5,319
		Tirthoddhar Committee	\$14,659
		Pilgrimage Committee	\$3,960
		Calendar & Mini-Library Committee	\$2,589
		Book Store Committee	\$15,106
		JNF Committee	\$680
		World Jain Conferderation(WJC)	\$1,795
		Public Affairs Committee	\$970
		Education Committee	\$1,743
		TOTAL Subcommittees	\$98,759
		(3) JAIN Digest Endowment Fund	\$84,131
		(4) JAINA Charitable Trust	\$142,738
		(5) YJA (Young Jains of America) Fund	\$2,020
		(6) YJP (Young Jain Professionals) Fund	\$8,840
		(7) JAINA Convention 2001 Fund	\$7,172
		(8) JAINA Convention 2003 Fund	\$23,326
		(8a) JAINA Convention 2003 Loans	(\$8,000)
		(8b) Advance to JAINA Conv. 2003	\$10,000
		(9) WCS Gujarat Earthquake Fund	\$249,081
		(10) YJA Conv 2002 Fund	\$133,305
		Grand Total of Fund (Net Asset)	\$778,074
REVENUE			
Support:			
Contributions	\$498,461		
Membership dues	6,402		
Total Support	\$ 504,863		
Revenue:			
Convention registration	\$247,254		
Advertisements	9,901		
Interest	15,295		
Miscellaneous income	70,701		
Total Revenue	\$ 343,151		
Total Support and Revenue	\$ 848,013		
EXPENSES			
Program Services:			
Program & Convention	\$ 306,747		
Grants and allocations	208,732		
Books and publications	77,003		
Pilgrimage expenses	40,590		
Total Program Services	\$ 633,072		
Support Services:			
General and administrative	\$ 20,592		
Total Support Services	\$ 20,592		
Total Expenses	\$ 653,664		
Change in Net Assets	\$ 194,349		
Net Assets, Beginning Of Year	\$ 583,725		
Net Assets, End Of Year	\$ 778,074		

Respectfully Submitted by
Girish Shah, Treasurer

(Audited Financial Statement is available from the Treasurer)

BHOOMI POOJAN IN FRANKLIN, NJ

Sunday, May 18th 2003 was a memorable day in New Jersey for the members of the Jain Center of NJ. They had waited for more than five years for this day. On that auspicious day morning, Bhumi Poojan for the new Seven Million Dollar Shikharbandhi Temple complex in Franklin Township was performed. Shri Rajendrabhai Dalal, who has promised to have the entire interior marble work of the Temple built and donated from India, had flown in especially from India to perform the Bhoomi Poojan.

More than 1,500 people attended the newly cleared ground. 108 Kalash Verghodo, Das Dikpal Pooja, Nav Grah Pooja, Ashtamangal Pooja, Snatrapooja vidhis were conducted by brothers Virendrabhai Shah and Dr. Kirtibhai Shah. Gurudev Chitrabhanuji graced the occasion and blessed and congratulated the Sangh for undertaking such a magnificent project. He reminded every one for remaining united under one heading of JAIN and cautioned against sectarian divisions. "The greatest unifier for Jains is the message of Bhagwan Mahavir. We are living in the Shasan of Mahavir and that should forever remain our focus"



The grand sponsor of the entire day's celebration were Kiranbhai and Darshanaben Dalal. Actual Bhoomi Pojan was done by the family of Dr. Navin Mehta and his family. Other dignitaries in attendance were, NJ Assemblyman Hon. Upendra Chivukuila (former Mayor of Franklin Township), Mayor Hon. Willis "Rickey" Sumter, Deputy Mayor William "Bill" Grippo and other township officials. Also present were Dr. Rajni Shah, Dr. Chanrakant Mehta and countless members from Sanghs as far as Boston, Philadelphia, Washington and Connecticut.

The project will facilitate the needs of all the established Jain sects. Plans for the 9.6 acre land are to have 4,900 sq ft Temple, Two and half story Building of 44,000 sq ft. and caretaker's house of 2,800 Sq ft. The Main building will have separate Assembly hall, Digamber Hall, Meditation/Swadhyay Hall, Shrimad Rajchandra Hall, 4 class rooms, Library, Audio visual room, Office, kitchen, Dining hall and utility rooms as needed. Temple and the Main hall will be connected by an enclosed passage.

Shilanyas Vidhi is being planned for June 22 and Site development will commence at the end of the summer. For more information call Virendra Shah: (732) 329-3236

AFFILIATES NEWS:

INTERNATIONAL JAIN SANGH

Several hundred people gathered in South River, New Jersey on Sunday April 20, 2003 to celebrate Mahavir Jayanti organized by International Jain Sangh (IJS), an organization based in New Jersey. The program started with Mahavir Swami Puja and prayers led by Prem Jain, was followed by religious sermons and prayers by Samaniji Madhur Pragyaji and Sangh Pragyaji, disciples of Acharya Mahapragyaji, who blessed the celebrations and extolled the assembled gathering about virtues of Bhagwan Mahavir and his message of non violence, compassion and peace in this time of world disorder. Noted Community leader Mr. Vinay Vakhani administered a Pledge of Tolerance and Nonviolence to a standing room only packed hall to make this world a safer place.

Mr. Arvind Vora, Chairman of Long Island Interfaith Forum and a community leader was presented this year's IJS Award of

Excellence recognizing his leadership for promoting the teachings of Jainism in the mainstream. In his acceptance speech, The United States House of Representatives Community Service awards by Congressman Frank Pallone were presented to Sanjay Jain, MD of Hackettstown, NJ and Subhash Jain, MD of Alpine, NJ and their spouses Dr. Seema Jain and Mrs Sarla Jain, for their dedication and service in the recovery of noted Jain Monk Shree Amrender Muniji, disciple of late Acharya Shree Sushil Kumarji Maharaj. Today Shree Amrender Muniji is fully recovered and is visiting India and shall be returning to USA in June.

After this, a grand cultural program was presented. More than 40 local youth and children participated in the cultural program, with dances and skits and every participant received a commemorative Five Rupee Jain Coin in appreciation of their hard work and dedication.



Left to right: Samanijis, Subhash Jain, presenting IJS Award of Excellence to Mr. Arvind Vora. Mr. Dilip V. Shah of JAINA.

लगभग सभी धर्मा का एक मूल सिद्धांत है - “जैसा बोओगे, वैसा काटोगे”। इस सिद्धांत को दूसरे शब्दों में कहा जा सकता है कि प्रत्येक प्राणी को अपने कार्यों का फल भुगतना पड़ता है। यह सम्भव है कि प्राणी मृत और वर्तमान के सभी कार्यों का फल इस जन्म में न भोग पाए। यह कथन पुनर्जन्म की ओर इंगित करता है। जब तक कार्यों का फल शेष रहता है, तब तक शेष फल को भोगने के लिए फिर से जन्म लेना पड़ता है। पुनर्जन्म के चक्कर से मुक्ति दिलाने वाला मार्ग को मुक्ति मार्ग कहते हैं।

मुक्ति मार्ग को जानने से पहले कार्य का अर्थ समझना आवश्यक है। इच्छाएं, जिन से राग-द्वेष उत्पन्न होता है, उनके द्वारा मन, वचन, और काय के क्रियाकलाप के परिचालन को कार्य कहते हैं। कार्य तीन प्रकार का होता है - अशुभ, शुभ, और शुद्ध। शुभ और अशुभ कार्य राग-द्वेष की तीव्रता पर निर्भर हैं। जो कार्य तीव्र राग-द्वेष द्वारा किए जाते हैं, वे अशुभ कार्य होते हैं और उनका फल अहितकर होता है। जो कार्य मंद राग-द्वेष से किए जाते हैं, उन्हें शुभ कार्य कहते हैं, और उनका फल हितकर होता है। जो कार्य राग-द्वेष रहित किए जाते हैं, वे शुद्ध कार्य होते हैं, और उनका कोई फल नहीं होता। इसलिए राग-द्वेष रहित कार्य करने वाले प्राणी को पुनर्जन्म की आवश्यकता नहीं पड़ती। उक्त कार्य भेद से यह सारांश निकला कि राग-द्वेष रहित कार्य करना मुक्ति मार्ग है।

अब प्रश्न उठता है कि राग-द्वेष का कैसे विनाश किया जाए। इस प्रश्न का समाधान करने से पहले यह चेतावनी देना आवश्यक है कि राग-द्वेष का विनाश करने की इच्छा पूरी करने में दीर्घकालीन प्रयास चाहिए। वर्तमान इच्छाओं में एक और इच्छा जोड़ना दुविधा में डाल देता है कि यदि वर्तमान इच्छाओं को पूरी करने का समय नहीं है तो नई इच्छा कैसे पूरी होगी? इस दुविधा का एक ही समाधान है कि वर्तमान इच्छाओं को कम करें ताकि उन्हें पूरी करने में कम समय लगे।

राग-द्वेष का विनाश करने के लिए उसकी उत्पत्ति का कारण जानना होगा। लोक में दो जाती के पदार्थ हैं। एक चेतन और दूसरा अचेतन (जड़)। चेतन तत्व का नाम जीव (आत्मा) है और जड़ तत्व का नाम पदगल है जिसके द्वारा शरीर का निर्माण होता है। यद्यपि आत्मा और शरीर एकमेक होकर रहते हैं, फिर भी आत्मा कभी शरीर और शरीर कभी आत्मा नहीं बन सकता।

चूंकि शरीर को इन्द्रियों द्वारा जाना जा सकता है, इसलिए प्राणी आसानी से शरीर से संबंध स्थापित कर लेता है। आत्मा को इन्द्रियों द्वारा नहीं जाना जा सकता है, इसलिए प्राणी आत्मा से तादात्म्य नहीं हो पाता। आत्मा को केवल आत्मा ही जान सकता है, परन्तु आत्मा के बारे में इन्द्रियों द्वारा जाना जा सकता है। आत्मा को जानने से पहले आत्मा के बारे में जानना होगा।

आत्मा के चार मूल गुण हैं - दर्शन, ज्ञान, सुख, और वीर्य (शक्ति)। भिन्न-भिन्न प्राणियों की आत्माओं में इन गुणों की अभिव्यक्ति भिन्न-

भिन्न होती है। सूक्ष्म जीवाणु में इनकी अभिव्यक्ति बहुत सूक्ष्म होती है और मुक्त आत्मा (परमात्मा) में इनकी अभिव्यक्ति अनन्त होती है। मनुष्य में अन्य प्राणियों की अपेक्षा इन गुणों की अभिव्यक्ति अधिक होती है। दर्शन और ज्ञान गुणों का कार्य जानना है। जानना दो प्रकार का होता है - निर्विकल्प जानना और सविकल्प जानना। निर्विकल्प जानना, जो आत्मा का अपना स्वभाव है, राग-द्वेष रहित होता है और सविकल्प जानना, जो आत्मा का विभाव है, राग-द्वेष सहित होता है। राग-द्वेष की उत्पत्ति का मूल कारण है सविकल्प जानने की क्रिया, जिसके कारण मनुष्य की यह मिथ्या मान्यता है कि मैं शरीर हूँ। जानने की क्रिया हर समय हो रही है, परन्तु एक समय में एक प्रकार का ही जानना सम्भव है 'निर्विकल्प या सविकल्प'। मनुष्य किस प्रकार के जानने की क्रिया करे, यह उसके पर-चार्य, जो वीर्य गुण की पर्याय है, पर निर्भर है। निर्विकल्प जानने की क्रिया को 'आत्म-अनुभव' या 'स्वानुभव' के नाम से भी जाना जाता है।

अब प्रश्न होता है कि निर्विकल्प जानने की क्रिया को कैसे पकड़ें? इस क्रिया को पकड़ने का एक ही उपाय है - 'ध्यान'। ध्यान का अर्थ है चित्त की एकाग्रता द्वारा उसकी वृत्तियों का निरोध। ध्यान का लक्ष्य है 'आत्मा के द्वारा आत्मा को देखना'। ध्यान चार प्रकार का होता है - आर्त्त, रीढ़, धर्म और शुक्ल। पहले दो प्रकार के ध्यान हेय हैं और शेष दो उपादेय हैं। ध्यान का अभ्यास शरीर से प्रारम्भ होता है। सर्व प्रथम एकान्त में बैठकर शरीर की शिथिलता को साधा जाता है और इसे कयोत्सर्ग के नाम से जाना जाता है। इसके पश्चात मंत्रजाप्य और स्तोत्रादि के पाठ (पदस्थ ध्यान) द्वारा, भावना-भवन (पिण्डस्थ ध्यान) द्वारा, तत्त्व-चिन्तन अथवा निरीह वृत्ति से ज्ञाता-दृष्टा मात्र (रूपस्थ ध्यान) द्वारा मानसिक एकाग्रता का अभ्यास किया जाता है। धैर्यपूर्वक अभ्यास द्वारा एक क्षण ऐसा आयेगा जिस क्षण आत्मा शरीर से अलग अनुभव होगी। इस अवस्था को चौथे गुणस्थान के नाम से जाना जाता है। सतत साधना द्वारा इस अनुभूति की अवधि को शनैः-शनैः बढ़ाया जा सकता है। गृहस्थ के योग्य साधना की छः प्रधान क्रियाएं हैं - देव पूजा, गुरु-उपासना, स्वाध्याय, संयम, तप, और दान। जैसे-जैसे इस अनुभूति की अवधि बढ़ती है, राग-द्वेष कम होते जाते हैं। जैसे-जैसे राग-द्वेष में कमी होती है, आत्मा उन्नति के मार्ग पर अग्रसर होती है। आत्मा की उन्नति के माप के लिए चौदह गुणस्थानों का निरूपण आगम में किया गया है। आत्मा चौदहवें गुणस्थान में पहुंचने पर आत्मा मुक्त हो जाती है। 'निर्विकल्प उपयोग युक्त कार्य ही मुक्ति का मार्ग है।

ANEKĀNTVĀD, THE BACKBONE OF EQUANIMITY

Manubhai Doshi, Chicago, IL

*Jen Vinā Logassa Vi Vavahāro Savvahā Na Nivvahai
Tassa Bhuvanekaguruno Namō Aneḡāntavāyassa*

Samansuttam

Bow to Anekāntvād, the only guide of the universe, without which even the worldly affairs cannot be maintained.

Anekāntvād, which is considered analogous to Syādvād, is an integral part of Jainism. The Samansuttam therefore calls it the universal guide. To put it in simple language, Anekāntvād advocates the consideration of every situation from different points of view. It lays down that different views, creeds as well as beliefs are likely to have some element of truth and credit needs to be given to them to that extent. No one should therefore outright reject a view that happens to differ from his own. In other words, one should patiently consider every view on its own merits. Anekāntvād thus lays down the principle of tolerance for all the views. In order to practice it, one's vision should be broad enough to consider the differing views with an unprejudiced mind and to give credit due to them.

Tolerance is thus the essence of Anekāntvād. Its main purpose is to reach the real truth. That necessitates exercising proper judgment. Such an exercise requires an open mind. That, however, does not imply the equality of all views, nor does it stipulate that they need be placed on the same footing. Many people do not realize the difference between tolerance and truth. They tend to think that every belief has the same degree of truth. We come across people who state that one view point is right and at the same time, they contend that the opposite view point is also right. They try to justify such approach in the name of Anekānt, as if that concept may be advocating the equality of every point of view. But Anekāntvād does not stand for such equality. It stipulates consideration of different view points in order to figure out the truth that they may contain. That does not lay down that two contrary views can be simultaneously right. Actually, if one view is right, its contrary would be wrong.

Two contrary statements can, however, be right when used in different contexts. For instance, during his boyhood, while prince Vardhamān was once sitting on the middle floor, his friends came looking for him. Mother Trishalā, who was on the lower floor, said that he was upstairs. The boys climbed the stairs in a hurry and went to the top floor. They saw king Siddhārth there. He told them that the prince was down stairs. In this case, the statements of the queen and king, though apparently contrary, were right in different situations. Such statements, however, cannot be simultaneously right.

Some people contend that Anekāntvād lays down equality of all religions. Nothing can be further from the truth. No doubt, Anekāntvād urges to explore even the partial truth that different religions stand for and for that purpose it stipulates examining every point of view from all the perspectives. But that does not mean equality. The principal objective of Anekāntvād is to arrive at the real truth after considering different view points. Thereby, it endeavors to come to the whole truth. In other words, it wants to derive Ekānt by means of Anekānt. Let us consider this aspect from the point of view of religion.

Religion has two aspects, theory and practice. The Websters dictionary defines the theoretical part as the belief in the divine or supernatural power to be obeyed and worshipped as the creator or the ruler of the universe. According to this definition, religion denotes the beliefs, which can be right or wrong. Its practical part is defined as expression of such belief in conduct and ritual. Belief in the creator is thus considered as the corner stone of a religion. This definition is applicable to most of the religions. Jainism and Buddhism, are, however, the exception. They do not believe in the Creation or the Creator.

Religion is usually considered a synonym of Dharma. But the term Dharma has a different connotation. The above definition of religion is not applicable to Dharma, because Dharma deals with truth. The concept of Dharma is thus superior to that of religion. Indian theology defines it as Dhārayati Iti Dharmah. It means that whatever holds one from falling is Dharma. Jainism goes ahead and defines it as Vatthu Sahāvo Dhammo, which means that natural property of a substance is Dharma. Since natural property cannot be alienated from the substance, it can be said that Dharma stands for what lasts forever. The Sanskrit term for lasting is Sat. As such, Dharma can be termed as dealing with Satya, the truth. The emphasis of Jainism is on that truth. It lays down the lasting truth that no substance can be created, nor can it be entirely destroyed. Therefore it negates the concept of creator.

Some people may wonder at the statement that no substance can be created or destroyed. They may contend that they make use of many articles which are produced in the industrial or domestic sector. But what do we mean by production? It means bringing about something by processing some existing materials. That

ANEKĀNTVĀD, THE BACKBONE OF EQUANIMITY (cont.)

merely amounts to transforming the existing materials to some other form. Jainism is not averse to the concept of such transformation. It states that such transformation has been continuously taking place all over the universe. But that is not creation. Religious concept of the creator denotes creation of the universe by an almighty out of nothing. Jainism as well as the science, is emphatic that such creation is not possible. The distinction between Dharma and religion should therefore be born in mind in order to avoid the confusion.

Like religion, Dharma recognizes that the universe is made up of so many things. If, however, we minutely examine them, it is seen that everything can be reduced to two categories, live and lifeless or sentient and insentient. The live element is invisible, abstract and intangible. It cannot be made by any composition or transformation. As such it cannot be decomposed and stays forever in the same form. On the other hand, the lifeless materials that we come across are tangible and can be experienced by sense organs. They are composable and can be made by processing the different materials.

Our body also is a composition. Every particle of the body undergoes continual change and the whole mass is seen as aging with the passage of time. This process continues till death. Actually the body is subject to continual decay, but the live element within it protects it from decaying. As soon as that element disappears, the body starts decaying. Therefore Dharma attaches importance to that non-decaying part, which is termed as Brahman, Ātmā, Chaitanya, consciousness etc..

Whichever way be it called, the main point is that it is not a composite; and whatever is non-composite continues to exist forever. Our body is its temporary abode and when the body ceases to be worth residing, it migrates to a new body. That element thus being imperishable, the thinking people of the East naturally thought to look for its well being. Jainism and Hinduism were particularly concerned about such well being and have laid down ways of attaining liberation which only can give the lasting happiness. Buddhism too has similar objective. If liberation can be compared to the top of a hill, Jainism, Hinduism and Buddhism can be termed as three different ways for reaching that top.

Other religions and creeds do not recognize the existence of soul. They do not strive to know the everlasting substance. Unfortunately they happen to be mere bundles of right or wrong beliefs. To the extent they lay down moral standards like good behavior, fraternity, non-hurting, truthfulness, honesty etc., they serve useful purpose and to that extent they can command respect. One can therefore have the sense of equanimity towards them. It has, however, to be remembered that they are away from the absolute

truth and do not even profess to go in for the lasting happiness. As such, it would not be fair to compare them with the spiritual sciences of the East.

The concept of such comparison arises from the failure to distinguish between equanimity and equality. Every one needs to endorse equanimity. That, however, does not mean treating all of them as equal. The enlightened person makes distinction between different views without indulging in craving for one and aversion for another. For instance, he knows the difference between a palace and a hut; but it makes no difference to him whether he has to occupy one or the other. Similarly he knows the difference between the ordinary bread and sweets; but he does feel elated to get the sweets nor does he depressed to get the plain bread. He is above all the likes and dislikes. And that is the essence of equanimity.

Equanimity thus denotes absence of likes and dislikes. One, however, needs to call the spade a spade. He should not ignore or overlook what is good and what is bad. Similarly equanimity towards different religions, sects or beliefs does not mean that all of them are equal or are on the same footing. The enlightened being recognizes right as right and wrong as wrong. If he knows something as acceptable, he states it that way and if he knows it as unacceptable, he does not hesitate to reject the same. What Shrimad Rajchandra has stated in this connection is worth contemplating and is therefore given below.

‘Equanimity does not mean equality or absence of discrimination or equal attitude or indifference as is done in the worldly life; in other words, treating diamonds and glass pieces as equal or considering the right and wrong texts on equal footing or not to differentiate between right and wrong faith or to ignore the difference between the true and wrong preceptor or not to distinguish between the true and untrue deities is not equanimity. To do that is spiritual insensibility, loss of discretion or confused state of mind.

‘The equanimous would recognize truth as truth and advocate it; recognize false as false and reject it; recognize right scriptural text as right and teach it; treat wrong text as wrong and admonish it; recognize true faith as true and propagate it; recognize wrong faith as wrong and disapprove the same; recognize true preceptor as true and commend him; know wrong preceptor as wrong and caution against him; recognize true deity as true and direct that; know wrong deity as wrong and forbid it. He would notice, understand and lay down everything as it is; but he would not develop craving or aversion and would not cultivate likes or dislikes.’

SPIRITUAL CODE AND RESTRAINTS

Manubhai Doshi, Chicago, IL

INTRODUCTION

नाणामि दशगामि अ. चरणामि तवमि तह य वीरियामि।
आयरण आयारो. ईअ असो पंचहा भणिओ॥ १

Nānammi Dansanammi A Charanammi Tavammi Tahay Viriyammi

Āyaranam Āyāro Ea Aso Panchahā Bhanio

— *Panchāchār Sutra*

(Knowledge, perception, conduct, austerities and vigor constitute the fivefold code of conduct)

Religion has two major aspects. One deals with the principles and the other with the practice. The latter constitutes the observance part of the religion. This book deals with that part of Jainism. Observance of Jainism can again be divided in two broad headings. One part deals with the observance of the code and the other with the observance of restraints. Some persons may be intrigued by the use of the term code in the realm of religion, because for them a code would mean the statutory code. It should, however, be remembered that every religion lays down the norms of behavior for their followers and many of them observe the same more scrupulously than they would observe the statutory stipulations. Such norms therefore constitute the code of conduct for the people concerned.

Thus, when we talk of the Jain code, we mean the norms of observing the conduct as laid down by Jainism. Right conduct is however only a part of the spiritual code. There are several other aspects like true knowledge, faith etc. that form the parts of the same code. The ultimate purpose of the right conduct is, after all, to gain liberation, which, in spiritual terms, is known as Moksha. The aspects mentioned above are also meant to further that very end and are conducive to the attainment of the said objective.

In this connection, Lord Umāswāti has therefore stated in Tattvārthasutra: 'Samyagdarshanjnānchāritrāni Mokshamārgah' It means that Samyagdarshan, Samyagjnān and Samyakchāritra constitute the path of liberation. Samyak means right or correct, while Darshan stands for perception, Jnān for knowledge and Chāritra for conduct. The combination of those three aspects leads to liberation. Since code, in Jain terminology, stands for Āchār, these three aspects are termed as Darshanāchār, Jnānāchār and Chāritrāchār. They are thus the basic constituents of the Jain code.

There are other two aspects that pertain to observance of austerities and exerting of vigor. Strictly speaking, they form parts of Chāritrāchār. Being, however, very significant to Jainism, they are traditionally treated as separate parts of the code and are named as Tapāchār and Viryāchār. Thus, Darshanāchār, Jnānāchār, Chāritrāchār, Tapāchār and Viryāchār constitute the fivefold Jain code and are together known as Panchāchār.

In this context it is necessary to make some clarification about the implications of the terms, Darshan, Jnān and Chāritra. Basically, Darshan means perception, but it also denotes conviction, outlook, attitude etc. Jnān means knowledge, but it also implies faith, enlightenment etc. Chāritra means conduct and includes practice, behavior etc.

There are two different traditions for narrating the order of this trio. Some scholars mention them as Jnān, Darshan and Chāritra, while others mention the same as Darshan, Jnān and Chāritra as given in Tattvārthasutra. In the former tradition, Jnān is taken as knowledge and Darshan as conviction, while in the latter, Darshan is mentioned in the sense of right perception and Jnān in the sense of faith and enlightenment. The difference is thus more apparent than real. Both the traditions really follow identical order but make use of the same terms for conveying different meanings. In the discussion that follows, we have adopted the former tradition. Accordingly, the first Part of this book deals with the five-fold code in the order of Jnānāchār, Darshanāchār, Chāritrāchār, Tapāchār and Viryāchār.

Observance of restraints forms the other part of the Jain practice. In a way, restraints are implicit within the code of conduct, because the code cannot be effectively observed without the simultaneous observance of restraints. The restraints can therefore be considered as antecedents to the code. There is however a subtle difference. The observance of a code would hardly serve any purpose in absence of proper understanding of its objectives. In absence of such understanding, the observance would simply amount to a lifeless ritual that is likely to do more harm than good. When we come to the realm of restraints, the argument loses some of its force. Though the logic is applicable, it applies here to a lesser extent, because the observance of restraints can turn out to be partly beneficial even in absence of the proper understanding.

Jainism lays down the observance of restraints at two different levels depending upon the capability of observers. For monks and nuns it lays down the rigorous observance of the restraints. There are five major restraints for them that are popularly known as Panch Mahāvratas.

It would obviously be hard for the laymen to rigorously observe such restraints. Therefore, the same restraints are laid down for them in modified form. Such modified restraints are called Anuvratas or minor restraints. In order to make them more effective, three auxiliary restraints and four disciplinary restraints are however added to such Anuvratas. Part two of the book mainly deals with these twelve restraints.

JNÄNÄCHÄR

The Code For Acquiring Knowledge

Kāle Vinae Bahumāne Uvāhāne Tah Aninhavane

Vanjan Attha Tadubhaye Atthaviho Nānmāyāro

— Panchāchār Sutra

(Proper timing, reverence, esteem, orequired austerities, gratitude and loyalty, reading carefully, grasping the meaning and making out the underlying sense constitute eight-fold code of knowledge.)

The first aspect pertains to Jnān or knowledge. Matijnān, Shrutijnān, Avadhijnān, Manahparyāyjnān and Kevaljnān are the five categories of the Jnān. Mati means intelligence. The knowledge acquired by using the intellect or by exercising the mind is therefore called Matijnān. Shru means to hear. By implication it also covers reading, writing, learning etc. So Shrutijnān means the knowledge gained by listening, reading, studying etc. These two categories thus deal with knowledge that can be gained by the use of senses and mind. Since mind is considered the intangible sense, these categories of knowledge are termed as sensed based knowledge or Indriyādhin Jnān. Knowledge of different arts, sciences etc. falls within these categories. Since use of senses does not directly involve the soul, Jainism considers these two categories as indirect knowledge or Parokshajnān. This type of knowledge is subject to destruction and does not last forever.

The remaining three categories are not sense based. They arise by virtue of the spiritual development and are called direct knowledge or Pratyakshajnān. They are extra-sensual or say, of the occult type that can be experienced without exercising the senses. Avadhijnān pertains to the knowledge of tangible aspects. The term Avadhi denotes certain limitations. Avadhijnān therefore means the knowledge of the tangible aspects lying beyond sensory perception, subject to the limitations of time, space etc. For instance, a person may gain capability to know by extra-sensory perception, what had happened or what is going to happen during a specified period of time. Such period may be of a few hours, a few days, a few years or even a few lives. His capability to know prevails within such limitations and cannot prevail beyond that. On the other hand, a person may gain capability to know what is happening within a specified distance. That distance may be long or short. That much distance is the limitation within which he can exercise his capability, but cannot do it beyond that. Avadhijnān thus prevails within the defined time and space. This capability is thus not infinite and it is not everlasting.

The 4th category is Manahparyāyjnān which is sometimes mentioned as Manahparyavjnān. Manas means the mind, Paryāy means the changing state. This category therefore denotes capability to make out the thinking process and mental attitudes of others. It pertains only to intangible aspects. This capability also is not infinite and its operation is subject to limitations. It is of two types, Rujumati and Vipulmati. The former can disappear, while the latter stays with the soul till it attains Kevaljnān.

The last one is Kevaljnān. Keval means only as well as pure. In the former sense Kevaljnān means exclusive prevalence of knowledge only and nothing else. In the latter sense, it is pure, untainted knowledge. Either of these interpretations enables it to operate without any limitations. The person attaining this knowledge gets infinite capability to know each and every thing, tangible or intangible, and for all the time in the past, present and future. This knowledge is therefore termed as true enlightenment. The holder of such capability is known as omniscient or Sarvajna. Kevaljnān is indestructible. Once it is attained, it stays forever.

The question that would arise is how to gain knowledge. It should be clearly understood that knowledge does not come from without. It cannot be put into any one's mind or brain, as we can put something into a bag. As a matter of fact, soul is inherently imbibed with infinite knowledge. It is however not manifested at present on account of operating unwholesome Karma that obscures its manifestation. The way to acquire knowledge is therefore to eradicate or suppress that Karma. This can be done by undertaking countervailing wholesome Karma and/or by bearing the consequence of the operating Karma with equanimity.

Let us understand this phenomenon by illustrating the case of Matijnān. Suppose, some particular prayer is to be memorized. It is possible that one person may succeed in memorizing it with little effort; another may have to repeatedly recite it for memorizing it; while some one else may fail to memorize it despite all possible efforts. This means that the bondage of obscuring Karma in the first case is very loose and it gives way by exerting little effort which amounts to undertaking slight present Karma. In the second case, the bondage is rather tight and needs more efforts or higher countervailing Karma to break it. In the third case, the bondage is unbreakable and has to be born as such. Every one should therefore endeavor or undertake such countervailing Karma to break the bondage of the knowledge obscuring Karma. Such endeavor is termed as Purushārtha. Whether it succeeds or not depends upon the intensity of the operative Karmas.

(continued on page 12)

ROLE OF JAINISM IN MODERN INDIA

According to Jain Cosmography our present India is known as Bharatakhanda, situated in the Jambudvīpa. It is known and designated as Bharatakhanda after the name of Bharata, the son of Lord Rṣabhadeva, the first Tirthankara out of the twenty-four Tirthankaras of this “Avasarpini”, a long aeon of time. The Jains have divided time i.e. the Kalacakra into two main parts known as ‘Utsarpini’ and ‘Avasarpini’. Each of these is divided into six ‘aras’, corresponding to the spokes of a wheel. The first Tirthankara, Lord Rṣabhadeva taught to the then living humanity the three Rs. i.e. Reading, Writing and Arithmetic besides ‘Brahmi’ and other ‘lipis’ to the human world. Thus the seeds of culture and civilization were sown for the future generations of the humanity.

Jainism is a very old religion according to the Jains. Lord Mahavira was a historical being, so was Lord Parśva and Lord Neminatha, the 22nd Tirthankara of the Jains. Lord Neminatha is said to be related to and contemporary of Lord Krishna Vasudeva of the Hindus. Taking Lord Rṣabhadeva as the first Tirthankara and the time that has lapsed between these Tirthankaras as is given in the Sacred literature of the Jains. Jainism enjoys a hoary antiquity. There is reference to Jainism and its Tirthankara in the Bhagavata Purana of the Hindus. Not quarreling over its antiquity, we can safely surmise that the sacred land of Bharata is sanctified and purified by the trinity of three rivers in the form of Hinduism, Jainism and Buddhism. These three great religions of India have gone a long way in bringing about a cultural synthesis and have established and developed and shaped Indian Culture and Civilization. The cultural, social, economic and educational under-currents of these three streams have so undistinguishably merged with one another that it is next to impossible to pin point one or many things that have been solely contributed by one current only. The unison of these under currents is indivisible. Each one ultimately aims at ‘mokṣa’, absolute or Nirvana. Call it by any name it aims at the same goal.

The pristine purity and spiritual attainment of Jainism is indisputable. Right up from the early records of ancient history and antiquity the glorious might and contribution of Jainism is beyond dispute. Jainism and therein can be included Jain monks, religious pontiffs, lay-men and women too who have added to preserve and sustain Indian Culture. Kings like Kumarapala and Kharvel made Jainism a state religion. Personalities like Siddharaja patronized Jainism and gave impetus to literature, art, sculpture, painting, music etc. Even the Muslim monarch Akbar listened to Jain pontiffs and encouraged Jainism in developing Indian culture. Jain Saints like Haribhadra Suri and Kalikala Sarvajna Hemachandracharya are too well-known for their literary accom-

plishments. Jains have written Mahakavyas, Kavyas, dutakavyas, samasyapurana-kavyas, dvīsamdhana and saptasamdhana-kavyas, puranas, grammar, works on rhetorics, kathas, akhyayikas, dramas, caritas, prabandhagranthas, scientific literature on astronomy, astrology, commentaries on Sanskrit works etc.

The Jains have written in all the principal languages of India. They have written in Sanskrit, Prakrit, Apabhraṃsa. Jains have not lagged behind in art, architecture, sculpture, painting etc. The beautiful and world famous temples on Mount Abu, Acalgadha, Sammetṣikhara, Sārunjaya, Girnar are enough to show the patronage and enthusiasm given to art and sculpture. Even among lay men we have such historical personalities like Jagadusha, Vastupala and Tejpal and in our modern times Jain monks like Vijayavallabhsuri, Agamoddharak Sagarānandsuri, Muni Kasturviājayaji, Bhunuvijayaji, etc. and philanthropic Sheth Sri Kasturbhai Lalbhai.

Jainism is noted for activism. Its monks and nuns are ever vigilant and active. Buddhism that was born in India was propagated and promulgated outside India has been almost driven out from India; whereas Jainism has remained to this day in India on account of its Anekantavada, Ahimsa, and strict rules of conduct both for monks, nuns and layman. Singing the past glory cannot be useful to us. The question that should haunt our mind is the role of Jainism in our modern times. What can be its contribution in the development of India, culturally, socially, economically and spiritually.

The world of to-day has not remained isolated. The world has become much more complex as well as narrow in its geographical sense. One cannot show apathy to any event that may happen at a place thousands of miles away. It is bound to take effect socially and economically. The food habits, the way of dressing in both men and women, the cinemas, the T.V., the press etc. are slowly, succinctly and imperceptibly mold the life of people in society. Let us take an example. The modern dress of ladies. One has to change the orthodox mode of thinking and accept this with standards of decency in view of its usefulness, utility and urgency as it helps fast walking, climbing, running etc. Similarly taking food before Sun-set. Even though one wished in a city of Bombay for men and women in service it is not feasible on account of distance. According to the Hindus the present aeon is Kaliyuga and according to Jainism it is the fourth ara of the avasarpini. Things are bound to shape in this way willy nilly. What I want to derive from these stray examples is that religion has to evolve different norms otherwise the younger generation will go away from

JNÄNÄCHÄR (cont)

(from page 10)

Acquisition of knowledge is thus a function of overcoming Karmas. Purushārtha lies in trying to overcome the same. It has two aspects, external and internal. Trying to gain Matijnān and Shrutjnān by developing and exercising physical and mental abilities is external Purushārtha. Trying to gain spiritual development by achieving Nirjarā is internal Purushārtha. Avadhijnān, Manahparyājnān and Kevaljnān automatically emerge by such Purushārtha. Every one should therefore devote maximum energy for undertaking internal Purushārtha.

External Purushārtha consists of appropriately selecting the school and subjects of study, undertaking study at the proper time, regular attendance, patiently attending and absorbing what is being taught, carefully following the instructions, doing the required home work, taking proper care of the books and other means of study, reverence for the teachers, observing the discipline etc. Undertaking research, remaining in touch with the latest developments, taking refresher courses, participation in seminars and workshops for the purpose of more intensive study constitute higher type of Purushārtha.

It should be understood that every one cannot have the same capacity to absorb what is being taught. The outcomes are therefore bound to be different. But if one is keen to gain knowledge, have trust in himself, pursues the goal with diligence and have access to capable teachers and Guides, he can surely gain what he might be seeking. In other words, his knowledge obscuring Karma would give way in the face of his Purushārtha.

Jain tradition is particularly concerned with acquiring knowledge. For that purpose it lays down the following stipulations: 1) Undertaking study at the proper time, 2) Reverence for the teachers and proper care for the means of gaining knowledge, 3) Esteem for the learned, 4) Observance of the required austerities for getting properly equipped, 5) Utmost loyalty to the preceptors, 6) Accurate study of the Sutras, 7) Understanding their meanings and 8) Grasping the underlying sense and purpose. It would be noted that all the earlier mentioned aspects of Purushārtha are covered in these stipulations. If they are properly observed, that can lead to the eradication of the knowledge obscuring Karma and thereby to the manifestation of knowledge.

On the other hand, factors contrary to the said stipulations like ignoring the proper time for study, negligence for the means of learning, careless or casual reading of the Sutras, disrespect for the teachers, not properly maintaining the books etc. would result in knowledge obscuring Karma. Such factors are therefore termed as transgressions of the code of knowledge and should be scrupulously avoided. (2 chapters from the book **Spiritual code and Restraints** written by Manubhai Doshi)

ROLE OF JAINISM IN MODERN INDIA(cont)

(from page 11)

religion and be apathetic to it. Just as in our temples we have brought in electricity, just as for laymen use of telephone, radio, T.V. etc. can never remain a taboo, just as going abroad cannot be stopped, so also religion if it has to survive in the present circumstances, it has to evolve differently.

Jainism is equated with Ahimsa. In our modern times it is useful in its threefold aspects. Practicing Ahimsa, will help the country. Jainism has another 'Vrata' in the form of 'Aparigraha'. To-day people live and spend extravagantly because of black money. This 'aparigraha' will go a long way in molding the life both socially and economically. If one has money and if he wants to spend why not give this extra money as donations to schools, colleges, Universities, hospitals, etc. Everybody has to be educated to-day. If money pours into such educational institutions, the society and the country is to benefit by it. Jainism has another 'vrata' in the name of 'Anekantvaad'. By effective practicing this, Jainism can contribute in tolerance towards other religions. In our Country with such diverse religions it can play an important role in maintaining peace and harmony in the society.

Thus to conclude, Jainism which has enjoyed such a glorious past in every sphere and walks of life can continue its past glorious heritage by playing the role of a religion which fosters aims, aspires for the goal that the present Indian Government endeavors to attain and realize. The 'vratas', the religious ceremonies, religious practices have to be so rationalized and re-oriented that they can well fit in with the change in time. Religions cannot remain isolated from society and economic life; it has to be dynamic and not static. Jainism should feel the pulse of changing time and its needs if it wants to translate its past glory into a permanent reality. In the past Jainism was embraced and encouraged by Kings as I think it could translate its well-known philosophy known as Syadvada or Anekantavada. This philosophy of understanding and respecting the view-points of others is the crux of Jainism. If Jainism in modern times is able to bring about a synthesis between its ancient doctrines and social, economic, cultural and political needs of our present century, then it will shine with its glory and grandeur.

-Rajendra Suri.

Source :DR. B. H. KAPADIA

The art of religion is the best of all arts, the story of religion is the best of all stories, the strength of faith is the greatest of all sources of strength and the happiness of salvation is the finest of all pleasures.

REGIONAL NEWS....

SOUTHEAST

Surendra Shah, Regional Editor

ATLANTA, GA

Jain Society of Greater Atlanta's Mahavir Jayanti celebrations included discourses by Pramodaben Chitrabhanu over the weekend. Children and youth presented the program around explanation of five cornerstones of Jain Philosophy. Over fifty (50) youth participated in the program. Sampurnaben Shah and 16 volunteers coordinated the program. The masters of ceremony were Kanav Jain and Saloni Desai. The program ended with swamivatslya dinner provided by Muktaben Kalidas Shah.

CANADA

Dr. Mahendra Mehta, Regional Editor

EDMONTON, AL

Niraj Maniar represented us in a number of prayer services in the city organized by Interfaith Centre. Jasvant Mehta and Sushil Kalia planned and coordinated Interfaith Dialogue on Samaskaaras. 7 religious groups participated. Jitendra Shah spoke on behalf of Jains.

Nearly 350 people attended the Mahavir Jayanti Celebrations and the Jains helped raise \$2300 for the temple during the event. Lalit Soni distributed Lord Mahavir's Paduka (murti) in a nice jewelers box to all Jain families. The event was sponsored by Babulal & Naina Mehta.

Jasvant Mehta coordinated successfully fund-raising event for the Edmonton Interfaith Centre attended by Hon. David Kilgour, Senator Doug Roche and Mayor of Edmonton. The event raised over \$4000 for the Centre.

VANCOUVER, B.C.

Jain Center of B.C. Celebrated Mahavir Jayanti at V.H.P. Temple in Burnaby with Mahavir Puja, Halardu, Sthavan, Bhajan, Discourses on Jainism, Lord Mahavir's life, Mahavir Aarti and then served Priti Bhojan to all guests. About 700 people attended the Celebration. There are only 40-50 Jain families in BC but they all made an extra effort to invite all friends to join us in Celebrations. The celebrations was a grand success.

MONTREAL, PQ

Jain Samaj of Montreal celebrated Mahavir Jayanti at Quebec Hindu Mandir. Close to 500 devotees [Jains as well Hindu, Shikh, Christian] took part in Celebration. Mrunal Sheth [a youth] gave talk on life of Mahavir. There were Stavans and Rass as well. Programs went well and were requested by temple committee to hold it again next year. Celebration was sponsor by Mrs. Kusumben Shah, Prabhavana was sponsor by Kasturben Shah. Jain food was cooked and served. One can log on to jainsofmontreal@yahoo.com to find out the activity of Jains in Montreal.

TORONTO, ON

TRUSTEES ELECTIONS: In March the retirements of two of the five trustees saw unopposed elections of Mrs. Lataben Champsee, past President of Jain Society of Toronto, Editor-in-Chief of Jain Digest and JAINA Director and Mr. Ramesh Jain, C.A., a member of previous Executive Committee.

'Chandanbala': The Jain Society of Toronto, for the first time in its 30 year history, presented, the premiere screening of the play 'Chandanbala' in a public cinema hall in Toronto. The play was presented by

members of Shrimad Rajchandra Ashram at Dharampur, India. The play was inspired by Shree Rakeshbhai Jhaveri. The dialogues were beautifully written and some poignant scenes, when Bhagwan Mahavir turns back without accepting food from Chandanbala was so emotionally charged that there was hardly a dry eye in the audience.

Shrimad Rajchandra Bhakti: Param Krupalu Shrimad Rajchandra's 103rd Punyatithi (Emancipation Day) was celebrated at Jain Centre and approx 100+ people attended the celebrations.

Mahavirjanmakalayanak: The Mahavir Jayanti was celebrated Bhagwan Mahavir's birth with puja, Tislamata's dreams, reading from Kalpasutra and Bhavna, Aarti and Mangal Divo. This year, we had two guests from New Jersey, Virendrabhai Shah and Kirtibhai Shah who led the stavans and puja. The Hindi Mahavir Puja was also performed. The Swamivatsalya Dinner was sponsored by Talsania family.

Publications: Anne Vallely of Montreal who studied about the Samanjis after staying for a year in Ladnu, Rajasthan did her Ph.D. from University of Toronto couple of years ago has now published her thesis: *Guardians of the Transcendent: An Ethnography of a Jain Ascetic Community*. This book explores the many facets of what constitutes a moral life within the Terapanthi Svetambar Jain ascetic community, and examines the central role ascetics play in upholding the Jain moral order.

Guardians of the Transcendent: An Ethnography of a Jain Ascetic Community by Anne Vallely, Published by University of Toronto Press, Year: 2002, Price: Hard Cover C\$70 Paperback C\$27.95

Jain Society Study Group meets every first Sunday of the month. This time around, the first Chapter of Samaysar by Acharya Kumdakunda and translated by Prof. A. Chakravarti was completed and summarized by Ramesh Varia.

REGIONAL NEWS....

SOUTHWEST

Jadavji Kenia, Regional Editor

HOUSTON, TX

Jain Society of Houston celebrated Mahavir Jayanti with Pravachan from Samaniji Charitra Pragyaji followed by the religious cultural items from the Pathshala students. Students recited a stavan, explained the 18 PapaSthanaks. presented a play on the life of Bhadrabahu and the adults presented two skits showcasing the principles of IchchhaPariman and Ahimsa. This was also an election day for the two new Executive Committee members and two new Trustees were announced.

On April 18-20, Pathshala students went on a camping trip to Fort Parker State Park. It was attended by 50 students and 13 adults

JAINA Executive Committee's quarterly meeting was held in Houston in February. A meeting with the membership at large was arranged on Sunday, to explain the goals and activities of JAINA followed by a question-answer session.

Our successful Pathshala program is the high point of activities for JSH with over 130 students attending six classes for different age groups.

We are one of the few Jain Centers in North America where Samaniji's are staying through the whole year and we do get the advantage of their Pravachan every Sunday morning. For more information about our activities please contact JSH President Shanti Gala at 281-398-7402 or Navin Shah, JAINA Director at 281-565-9780 or by e-mail at navinrshah@yahoo.com.

DALLAS, TX

The Mahavir Jayanti was celebrated at Jain Center in Richardson, Texas. It began with the Mahavir Jin Pooja followed by

some stavans. Then children took over. They presented three skits. The skits were about Jambukumar and Prabhava, Dev Dushya cloth and Bhagwan Mahavir and a cowherd. Another group presented a skit in the form of a news report. It was a hit. The program continued with the Manglik, Aartis, Shanti Kalash, Samuh Chaitya Vandan and a lunch.

About 10 Pathshala students along with 3 adults participated in a Jain Youth camp during the Easter weekend arranged by the Jain Society of Houston. There were about 40 children and 10 adults from Houston. Besides teachers, thanks to the volunteers to manage the whole camp. Besides religious exchanges, such programs also promote cultural/social exchanges and interaction among the regional youth.

JSNT contact is our president Bhal Daulat at 214-824-1953, email: thewhiterocker@yahoo.com. Website is www.dfwjains.org.

PHOENIX, AZ

Mahavir Jayanti was celebrated by the Jain Center members with a lot of enthusiasm and interest. Young kids performed a play that depicted state of Indra and Indrani in the heaven at the time of Tirthankar Bhagwan's birth. In addition to this play, items like religious questions/answers, songs, dance, dinner, etc. were a part of the Mahavir Jayanti celebration.

The center also had its annual picnic. Despite rain, a large number of members came to enjoy the picnic. Pathshala activities are coming to an end for summer break.

Log on to http://members.tripod.com/jain_phoenix or jain_phoenix@hotmail.com or Mehul Rajparia at (602) 795-4987 email – Mehul.Rajparia@sybase.com.

TULSA, OK

We are progressing well in our Derashar and Hall construction. We are almost there. On April 12 & 13, 2003, we had Shila Ropan and Mahavir Jayanti ceremony. Virendrabhai Shah and Promodaben came from New Jersey to perform Shilaropan vidhi. It was performed very well and all our members participated in one or more vidhis. Everyone was pleased with our facility under construction. It consists of Derashar room, 3 Classrooms, 2500 Sq. Ft hall, Kitchen, total area is 5,750 Sq.Ft.

Our Pratishtha Mahotsav will be delayed (beyond August). We will keep you informed. Please call Kanti Shah, President for more information @918-369-3163 or email kanaru@aol.com.

NORTHEAST

Dinesh Chheda, Regional Editor

WASHINGTON, DC

Mahavir Jayanti was celebrated on April 12, 2003. The stage program included prayer songs, prayer dances, and Jain Stutis performed by our youngsters, and a skit "401K for this life and beyond" by adults. The highlight of the program was "Who wants to be a Jain Scholar", which was participated by our youngsters. All young participants were presented with a trophy sponsored by Atul and Aruna Shah. We were honored to have Mr. Anil Choudhry, Minister for Community Affairs, Embassy of India, as our chief guest. Over 450 people attended the program.

Indian Embassy in Washington DC celebrated Mahavir Jayanti at the residence of the ambassador of India. Ambassador Lalit Mansinghji and Mrs. Indira Mansinghji personally welcomed all attending guests

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and members of our Society. Over 175 people including leaders of different faiths from the Washington Interfaith Organization, and the United Association of Hindu & Jain Temples of Metropolitan Washington attended this unique celebration.

The function started with Navkar Mantra by 3-year old Kajal Vora. Ambassador Lalit Mansinghji gave an excellent welcome speech and highlighted Ahimsa and other tenets of Jainism. Anjali Dalal and Nimay Mehta gave excellent presentations on "Mahavir and his teachings. The program ended with a vote of thanks by Dr. Manoj Dharamsi. Mrs. Indira Mansinghji gave out certificates of appreciation to all young artists. The celebration ended with an excellent dinner.

ESSEX FELLS, NJ

Aayambil Oli was celebrated with more than 100 people participating each day in Samuh aayambil and more than 35 sadharmiks did Aayambil Oli

Mahavir Jayanti was celebrated with Snatra Puja followed by a cultural program. This year more than 170 Pathshala students performed on stage depicting Jain culture.

Pathshala classes had a tremendous year with more than 200 students learning Jain religion. If you are visiting New Jersey / New York City area and would like to visit or attend a program, please call Shri Viren Shah at 732 - 329 - 3236.

MIDWEST

Manu Doshi,, Regional Editor

CHICAGO,IL

Lord Mahavir's 2602nd birthday was celebrated on April 13. The declamation contest was the highlight of the celebration.

More than 1000 people were present on that occasion and 37 persons participated in the contest. They were divided in three age groups and three different subjects were assigned to them. The participants were well prepared and it was a pleasure to see that they gave justice to the subjects assigned to them. The following contestants were rated as the winners in each group .

Group 1. Subject- Impact of Jain Center and Pathshala on My Life

First Place - Shikhar Shah

Second Place -Shivali Shah

Third Place - Rikhav Vasawala

Group 2. subject- Prayer, Bhakti and Jainism

First Place - Arun Singavi

Second Place -Palak Shah

Third Place - Parinda Shah

Group 3. Subject - Ecology friendly Jainism

First Place – Swati Mehta

Second Place - Sejal Jain

Third Place - Kushal Raj Singavi

The winners will be awarded plaques. The contest was followed by Swamivatsalya.

120 people participated on the occasion of Chaitri Ayambil Oli at the Jain Centre.

Mahavir Senior Center organized Chaitya Paripati, 58 persons participated therein.

Printing and publishing of Jain Darshan, which was discontinued by Jain Society, has been resumed. Those who want to get it in mail, are requested to call Rajani and Chandan Shah on (630) 876 1279.

DETROIT, MI

Mahavir Jayanti was celebrated on April 13, 2003. The celebration started with Snatra Puja, followed by performance by the study class students called "Students Annual Day Program". More than 95 students of various age groups (3 years to 17 years)

presented items related to Jainism, I e.g. dance with Bhakti songs, Samayik and Chaityavandan Sutras, Jain Jeopardy, skits etc. The program was successful and everyone was impressed to note how much our children and teenagers know about Jainism.

Dr. T. Salgia and JAINA members attended the program and gave update regarding upcoming JAINA convention at Cincinnati, OH.

During Chaitri Oli, 20 persons observed Ayambils for all 9 days and quite a few members observed it for one day.

ANN ARBOR, MI

Chetana (Katherine) Florida, the founder of "Lighthouse" (group of Americans following Jainism) and disciple of Shri Chitrabhanuji, passed away on April 2, 2003. The "Lighthouse" group visited the temple to pray and meditate on the Mahavir Jayanti day.

WEST

Chandrakant Parekh,, Regional Editor

LOS ANGELES, CA

Jain Center of Southern California (JCSC) and Jain Social Group of Southern California sponsored the 13th Annual Health Fair on March 30 at the Jain Bhavan. Council members from the City of Buena Park graced the event where medical professionals in over 20 disciplines offered free examination, advice and services to the public at large. American Red Cross collected 24 pints of blood and 10 new donors registered for the bone marrow program.

Bhupendrabhai Soneji of the Sarathi Organization conducted a meditation pro-

REGIONAL NEWS....

gram for the youths based on Navkar Mantra on April 6. The participants learned the science behind Navkar Mantra and meditation techniques to reach a state that liberates the mind. Mahavir Janma Kalyanak celebrated on April 13 included a children's program presented by the Pathshala students. The new by-laws were approved and adopted in the General Body meeting. Nine Varsi Tapa tapasavis were honored on May 4 with a special alochana vidhi followed by parna.

Significant progress has been made with the construction of the new Jain Bhavan, which began in October 2002. In spite of heavy rains, a large number of enthusiasts participated in a ceremony on March 15 to place five main shilas (East, West, North, South and Center) and 1008 marble shilas in the foundation of the new facility. To raise funds for the expansion project, a musical charity gala conducted by Ravindra Jain, a renowned musical director from Bollywood, is scheduled on May 30. Project details and progress photos are available at the www.jaincenterexpansion.com website.

Information about forthcoming programs are posted on JCSC's website at www.jaincenter.net. or please contact Dr. Nitin Shah, JCSC President, at 714/506-6699 or nitin.shah@med.va.gov.

SAN FRANCISCO, CA

Jain Center of Northern California (JCNC) has put emphasis in three areas – to improve and increase the number of activities taking place at the Jain Bhawan; to increase the level of communication amongst its community members; and to increase the awareness of Jainism and its principles amongst Bay Area community. Samniji Madhur Pragya and Samniji Sangha Pragya are conducting a series of talks, swaydhyas, yoga and Preksha meditation through the end of May 2003. Bay Area professionals and talented singers partici-

pate in monthly bhavnas. "Chha Gau Yatra", an annual event that takes place at Palitana, was recently performed at JCNC. The celebration of Mahavir Janma Kalyanak was well attended. 275 students in Jain Shala, 180 students in Gujarati Shala and 110 students in Hindi Shala are managed by a group of 41 dedicated teachers and volunteers. These talented children presented an excellent cultural program on April 5. A seminar on immigration and a debate between adults and youth on why the practice of Jain traditions is important for Jains in North America were organized at the Jain Bhawan. Lina Hess, Stanford University Religious Studies Professor, and other scholars and community leaders were invited to judge the event. A music program presented by Ravindra Jain, a renowned musical director from Bollywood, is scheduled June 7. Annual picnic is scheduled July 19.

The new format of the newsletter is well received and includes sections on "Letters to the Editor", "Scholarly Article", "Family Corner", and Children Corner". JCNC's collection of books, tapes and other material from the library are now available in a digital database. Many of Jain Bhawan's programs are now web-casted. Various non-Jain and non-Indian communities are interested to visit the temple and learn more about Jainism. Recently Professor David Pinault of Santa Clara University and 25 of his students visited the temple to learn about Jainism. They also had an opportunity to listen to an enlightening presentation by Samniji Prajna.

Information about activities are published in the "JCNC Darpan" newsletter and are posted on JCNC's website at www.jcnc.org. To request a copy of the newsletter, please contact pr@jcnc.org.

SACRAMENTO, CA

Jain Center of Greater Sacramento (JCGS) organizes a monthly Swadhyay and a number of other activities, religious celebrations, Preksha dhyana and meditation classes, and lectures by visiting dignitaries. Annual retreat is scheduled for August and an annual picnic is arranged in summer. For additional information, please contact Mohini Jain, JCGS President, at 530/756-4655 or e-mail: mohini_jain@msn.com.

SAN DIEGO, CA

Jain Society of San Diego (JSSD) celebrated Mahavir Jayanti with great enthusiasm. Pathshala students participated in a quiz and presented a Hindi play on Mahavir Bhagwan's life. Regular activities organized by JSSD include - a monthly Jainshala for children, adult classes, swadhyay, and a weekly pooja every Saturday at Shri Mandir. For additional information, please contact Trusha Shah, JSSD President at 760/943-1241 or e-mail: shaht64@hotmail.com.

SEATTLE, WA

Jain Society of Seattle (JSS) installed murtis of Shri Adinath and Shri Mahavirswami in the Hindu Temple at Bothwell. The Sthapana Vidhi was performed on April 19 to celebrate Mahavir Jayanti. For additional information about JSS and programs in Seattle area, please contact Devkumar Gandhi, JSS President, at 425/235-4848 or log on to <http://groups.yahoo.com/group/jainsocietyseattle/>.

Jaina Book Store.....

The mission of Jaina Book Store is to have Jain books and materials available to members at reasonable cost.

Languages: H = Hindi, G = Gujarati, E = English

Cat #	Title	Language	Price(US \$)	Image
1	Bhaktamara Stotra CD & VCD (illus. Sm Book)	G, H, E	\$20.00	
2	Tirthankara Bhagawan Mahavira + CD (illus. Sm. Book)	G, H, E	\$20.00	
3	Tirthankara Bhagawan Mahavira + VCD (illus Sm.Book)	G,H,E	\$20.00	
6	Jain Symbols (Pramoda Chitrabhanu)	E	\$5.00	
7	Set of Five Books on Karma Philosophy (Pdt Dhirajlal D. Metha) 1) KatmaVipaka 2) KarmaStava 3) BandhaSwamitvanama 4) Shadshiti 5) Paribhashik Shabdakosh	G	\$20.00	
8	Set of Two books (Pandit Dhirajlal D. Metha) 1) Navsmarana 2) Aath Dhrasthini Sajhai	G	\$10.00	
9	Set of Two books on Tattvartha Sutra (Mr. Herman Kuhn) 1) The Key of The Center of The Universe 2) Karma - The Mechanism	G	\$30.00	
11	Jin Shaasan-Ke Chamakte Hire - 108 Jain Stories (V. V. Shah)	H	\$5.00	{book11}
12	TEERTH DARSHAN: A Three-Volume Encyclopedia of Jain Places of Pilgrimage (750 pages, 700 detailed color photographs)	E Now in G & H	\$100.00	
14	Jainism and the New Spirituality (Vastupal Parikh Ph.D.)	E	\$20.00	
15	24 JIN TIRTHANKARS - Audio cassette A child's Tribute to 24 Jin Tirthankars: Excellent Prayers for all 24 Tirthankars set to popular english tunes	E	\$5.00	
16	Shatrunjaya - a celestial Song set of 4 audio cassette (Chaityvandans, Hymns, prayers, Devotional songs & Bhav Yatra of Shatrunjay) Booklet included	G	\$20.00	
17	An Introduction to Jainism (Bharat S. Shah, M.D.)	E	\$15.00	
18	I am the Soul! (English translation of discourses by Dr. Tarulata Mahasatiiji. Based on the 'Atmasiddhi Shaastra' by Shrimad Rajchandra, Two volumes)	E	\$25.00	

Notes:

- * Minimum order \$10.00.
* Price includes S & H to orders mailed within US.
* Please make check payable to: **Jaina Book Store**

- * No cash please.
* Add \$20.00 to orders from Canada
Visit us at <http://www.geocities.com/iainabookstore>

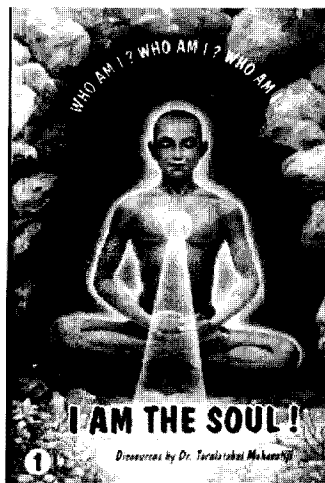
Reply to: **Rohit Doshi, Jaina Book Store, 505 African Road, Vestal, NY 13850** Email: jainabookstore@yahoo.com

BOOK REVIEW:

I AM THE SOUL!

BY: SNEHAL SHAH

AUTHOR: DR. TARULATABAI MAHASATIJI (WRITTEN IN GUJARATI)



The translator: Not known
- done under the auspices of
Research Foundation of
Jainology - Chennai.

This is a compilation of a series of discourses rendered by the venerable Dr. Tarulata Mahasatiji, a nun in the order of Jains, at Madras, now Chennai during 1986 Chaturmas (four months in monsoon).

A natural, gifted orator, Mahasatiji's discourses, originally in Gujarati, caught the fancy of everyone who heard and were immensely popular and hence were brought into print, first in Gujarati, later in Hindi and now in English.

The series is based on the 'Atmasiddhi Shaastra' penned over a hundred years by Shrimad Rajchandra, a great enlightened soul, at the young age of 29. The subject here is the Soul. In this work a Soul is defined and a course of its liberation is outlined according to the Jain principles. Mahasatiji obtained a doctorate in Philosophy from the Mumbai University on her thesis that covered the literature of Shrimad Rajchandra, Shri Anandghanji, Shri Banarasidas and the Sant Kabir.

A detailed and exhaustive commentary on the Atmasiddhi Shaastra. The book is about 800 pages divided in two volumes published by Sri Gujarati Swetambar Sthanakwasi Jain Association, Chennai in concert with Research Foundation for Jainology, Chennai. This is the first English publication sold by the JAINA Book Store for \$25.00 per set including shipping.

The first volume includes Gathas 1 to 58 and the second volume is Gathas 59 through 142.

Atmasiddhi Shaastra consists of 142 Gathas compiled by Shrimadji (in just an hour and a half, without one letter being scratched, altered or revised). The work is a poof

of his pure thought process and his extraordinary command over words.

Today people are spiritually ignorant and are mired in materialism, ritualism and dogmatism. He has narrated nature of a person in search of the Self (Atmarthi) and also that of a person who is dogmatic (Matarthi). He has laid out path of liberation and importance of a noble preceptor (Guru) for spiritual upliftment.

In Atmasiddhi the theme is, a disciple in search of the Self, is in a quandary as to which path to follow, and engages his Guru in a dialogue, through which all the doubts in his mind are clarified. Guru elucidates the entire process of identifying the Self, preparation for the journey on the path of spirituality and ultimately the Method of Self Realization.

Self-realization implies that there is a SELF (ATMA) which is unrealized and which can and ought to be realized. Without self-realization soul/atma suffers from eternal unhappiness. Atma is unrealized means, it is hampered and deluded by Karmas which it does and experiences the fruits of it's doing. The doing is by choice; the experiencing is by compulsion. The realization of the Soul is Liberation. It is possible there are means of it, and it is one's duty to try to realize it. Thus we get the following 6 propositions:-

1. The Soul exists.
2. The Soul is eternal.
3. The Soul is the doer of Actions (Karmas).
4. The Soul is the sufferer of the fruit of its own Karmas.
5. There is liberation.
6. There are means of liberation.

The translation from Gujarati into English is very readable and it appears that they had considered international market for this work.

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, 304 Tall Oak Trail
Tarpon Springs, FL 34688-7711 Phone: 727-934-6141 / 3255
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: 155, Male: 142 (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 - FEMALE

F233: Alliance invited by Gujarati parents for beautiful, attractive, virtuous, vegetarian, US raised daughter, born July 66, 5'5", BS (Chemistry), very well employed, from well educated professionals. Call: 919/776-9091.

F337: Pretty, caring, intelligent, accomplished MD, born Jan 70, never married, 5'4", 110 lb, vegetarian, US citizen. Responses invited from Jain professionals. Contact parents: 816/333-7717 or email: ritakiki@aol.com

F581: Gujarati parents invite responses for beautiful professional cultured daughter, born Dec 73, 5'1", 110 lb, BS (molecular biology), biotech / software professional in Silicon Valley CA, from well educated professional vegetarian boys. Call: 408/272-6833. Email: ph_matrimonial@yahoo.com

F655: Jain parents invite proposals for pretty, charming slim accomplished, vegetarian US born dtr, Jan 73, 5'2", 110 lb, BA (Harvard Uni), Journalist in New York, from cultured professional boys. Call: 916/721-7146. Email: naresh@cwnet.com

F674: Jain parents invite proposals for beautiful slim charming caring vegetarian US born daughter, Oct 75, 5'2", 100 lb, BS, MS (Education), well employed, from educated professional boys. Call: 1-800-831-9927. Access code 88.

F773: Alliance invited by Jain parents (Intl. Business family) for Swiss born / citizen, beautiful fair charming vegetarian, Physician daughter, Oct 76, 5'6", MBBS, working in Geneva Hosp, from well educated professionally settled, handsome boys. Tel: 0041-22-8850355. Email: sanghvigeneva@yahoo.com

F835: Gujarati family invites proposals with bio-data / photo for very beautiful, slim, fair, brilliant, cultured daughter, born Aug 75, 5'4", 110 lb, Physical Therapist in NY from well educated, cultured, professional boys. Call: 908/222-1038. Email: patwafamily@aol.com

F862: Gujarati parents invite correspondence for beautiful, fair, slim, talented, US born / raised vegetarian daughter, June 75, 5'6", MD, doing 2nd year residency, from US raised well-educated professional boys. Call: 410/480-2666. Email: n2003md@yahoo.com

F869: Gujarati parents invite proposals for beautiful attractive caring vegetarian daughter, born Aug 77, 5'8", Doctorate in Optometry, from well-educated vegetarian professional boys. Call: 609/490-0129. Email: sds814@hotmail.com

F908: Correspondence invited for Gujarati Jain vegetarian beautiful fair, values both cultures talented US born girl, July 77, 5'8", BE (IE), pursuing MBA, well positioned with reputed co., from well educated vegetarian cultured boys. Email: shah_amp@yahoo.com

F947: Alliance invited for beautiful, charming, accomplished, vegetarian, US raised girl, born July 76, 5'6", BS, MBA, well positioned in a reputed co., from well educated professional boys. Call: 309/692-8158. Email: shelubhandari@yahoo.com

F951: Jain parents invite proposals for attractive intelligent outgoing US citizen daughter, born Jan 76, 5'1", well employed as Regd Nurse, from well-educated professional cultured boys. Email: dshah4567@msn.com

F952: Gujarati parents invite alliance with photo / biodata for pretty charming slim accomplished vegetarian US born daughter, Nov 72, MD, MPH, doing residency, from cultured vegetarian nonsmoker professional / MD boys. Call: 617/739-1319. Email: sjdoshi72@yahoo.com

F992: Alliance invited from well educated, professional boys, for beautiful fair slim vegetarian Gujarati girl, born May 79, 5'1", 99 lb, CA, well employed in a global co., at Bombay & willing to settle in USA. Call: 905/847-8320. Email: nice75@yahoo.com

F993: Proposals invited from educated professional boys, for pretty, attractive, intelligent vegetarian Gujarati girl, born April 80, 5'1", MS – inf mgmt (7 / 2003), professionally employed in India & willing to settle in USA. Call: 919/481-2377. Email: iparjtguj@rediffmail.com

F995: Gujarati parents in CA invite response for beautiful charming US citizen dtr, born May 77, 5'4", 110 lb, BS Comp Inf System, very well employed in a reputed co. from well educated professional boys. 760/241-0075. or poorvi29@yahoo.com

F996: Hindi speaking parents invite responses with photo / biodata for beautiful slim fair talented vegetarian US born daughter, June 77, 5'7", 110 lb, MPH. Call: 617/876-2162. OR jasthana@hotmail.com

F999: Alliance invited for beautiful cultured intelligent virtuous Gujarati Accountant Girl, born Nov 69, 5'1", BS (accounting), from cultured professional vegetarian boys. 214/457-4282. or nirvana2416@aol.com

F1000: Alliance invited from well-educated professional boys for beautiful slim fair talented Gujarati girl, born Aug 70, 5'3", 118 lb, BE (electronics), well employed as software analyst with MNC in India and willing to settle in USA. Call: 262/782-7374. Email: arti_shah@satyam.com or artiashah@yahoo.com

F1001: Hindi speaking Jain parents invite proposals with biodata / photo for pretty slim fair tall east-west balanced vegetarian business entrepreneur daughter, born March 76, 5'6", 120 lb, BS (finance), from well-educated, well mannered professional boys. whoisjohngalt32000@yahoo.com

F1002: Gujarati parents invite responses for pretty slim caring vegetarian US citizen daughter, born Aug 73, 5'5", 110 lb, Doctor of Optometry, professionally employed, from well educated professional boys. Call: 972/625-7735. email a_r_patel@hotmail.com

MATRIMONIALS - FEMALE

F1003: Alliance invited for beautiful fair talented caring vegetarian US born, raised in India Gujarati girl, July 77, 5'4", BS (math) MS (comp sc) well positioned with reputed co., from cultured professional Jain boys. Call: 847/472-9050 / 860/432-2877.

AF336: Alliance invited from professional boys, for beautiful charming, accomplished vegetarian Gujarati girl, born Oct 72, 5'4", BS, well positioned as graphic designer / software programmer at Bombay & willing to settle in USA. (Divorced - two months intermittent married life). Call: 408/226-4135. Email: niral_s@hotmail.com

AF382: Jain parents invite proposals with Photo / biodata for beautiful fair slim charming caring vegetarian US born dtr, Jan 77, 5'4", 115 lb, Medical Student (MD 2004), from cultured handsome out-going well-educated professional Gujarati / Jain boys. Email: paramount89@yahoo.com

AF387: Proposals invited by parents (Industrialist in India) from professional boys, for attractive slim fair daughter, born Jan 77, 5'6", MBA, MS (comp sc), currently in India & willing to settle in USA. (Divorced. 3 month's brief marriage). Call: 937/885-1857/npreras_2003@yahoo.co.in

AF388: Gujarati parents invite proposals for beautiful charming vegetarian, US raised daughter, born June 77, 5'2", 108, 3rd Year Medical student, from well educated professional boys. Call: 727/447-5121. Email: kirit1947@yahoo.com

AF389: Proposals invited by Jain parents for pretty talented caring vegetarian US born daughter, July 78, 5'2", 100 lb, 3rd Year Medical student, from well educated professional boys. Call: 407/876-4444. Email: jainemergicare@aol.com

AF390: Gujarati parents invite responses for beautiful cultured caring vegetarian professional daughter, born March 73, 5'2", 105 lb, MPH, Issueless divorcee, from educated, cultured boys. Call: 407/299-9649. Email: pb52048@yahoo.com

AF391: Jain family in UK invite proposals from professional boys, for beautiful attractive vegetarian virtuous daughter, born Dec 72, 5'6", MS, active in family business in London, UK & willing to settle in USA. Call: 44(0) 208 458 9393. Email: jainex@europe.com

AF393: Jain parents invite proposals with biodata / photo for beautiful vibrant slim vegetarian US born daughter, Sept 75, 5'6", 120 lb, MD, First year fellowship 2003, from vegetarian / non-smoking professional boys. Email: tghgsg@yahoo.com

AF394: Alliance invited from professional vegetarian boys for beautiful talented virtuous vegetarian Gujarati girl, born Sept 78, 5'5", C. A. well positioned in India and willing to settle in USA. Call: 419/283-2271. Email: doshihemali@hotmail.com

MALE

M472: Gujarati parents invite responses for handsome vegetarian amiable successful talented US raised son, born Sept 71, 5'7", 160 lb, MS (ME), well employed, divorcee (very brief marriage), from caring, cultured girls. call 516/334-8196 or 516/902-3755.

M720: Gujarati parents invite proposals from cultured, educated girls for handsome fair intelligent vegetarian son, born July 76, 5'11", BS (comp sc), well employed with software co., Call: 804/272-0323. Email: kamani@comcast.net

M772: Jain parents (Intl business family) invite responses for swiss born / citizen handsome vegetarian nonsmoker nondrinker talented son, March 74, 5'10", CFA, MBA, well positioned with Citibank corp. Fin., from educated cultured girls. Call: 0041 / 22-8850355. Email: sanghvigeneva@yahoo.com

M990: Gujarati parents invite responses for handsome fair talented vegetarian son, born Dec 70, 5'8", MBA (Fin), well positioned with Intl. Co., from educated, cultured girls. 732/819-9366. email: spcc402@yahoo.com

M855: Gujarati parents invite proposals with biodata / photo for handsome bright vegetarian son, born Feb 77, 5'8", 160 lb, MBA (usa), ACCA (uk), working as Accounting Manager with large organization, from cultured educated family oriented pretty girls. Call: 909/789-9817. Email: rajesh@marketbroiler.com

M864: Gujarati parents invite responses for very handsome fair brilliant vegetarian vivacious US born son, Oct 76, 5'11", 140 lb, BS (civil engg), well employed as Project Manager, from cultured educated pretty girls. Call: 334/283-5340. Email: gosaliajay@hotmail.com

M883: Correspondence invited for US born Gujarati boy, Nov 73, 6'2", 175 lb, MS and MBA from top schools, very handsome, highly successful in Silicon Valley, and author of two books, from highly educated, attractive girls. Call: 510/209-8885. Email: headley100@yahoo.com

M954: Alliance invited by Gujarati family for good-looking outgoing intelligent son, born Oct 77, 5'8", 165 lb, BS in Physician Assistant, practicing with prestigious New York City Hospital, from cultured educated girls. Call: 718/962-1069. Email: nehali_kiran@yahoo.com

M985: Alliance invited for good looking amiable vegetarian Gujarati male, born Aug 62, 5'5", 135 lb, BS (Pharmacy), well employed as Regd. Pharmacist, divorcee with two kids, from suitable caring compassionate match. Call: 713/780-7910. Email: hemantsheth@yahoo.com

MATRIMONIALS - MALE

M991: Alliance invited for handsome intelligent vegetarian Gujarati boy, born Nov 78, 5'8", 129 lb, BE (ME), employed as production Engr, from educated, cultured girls. Call: 905/738-1943. Email: hemaldiwan@hotmail.com

M994: Alliance invited for handsome brilliant vegetarian Gujarati boy, born Jan 78, 5'11", 165 lb, BE, well employed with reputed co., as Sr Engr, from cultured educated pretty girls. Call: 503/533-9607. Email: cajain@hotmail.com

M997: Gujarati parents invite correspondence for US born son, 25, 5'8", 145 lb, athletic outgoing vegetarian and 4th year Medical student from attractive educated well-balanced family oriented & US born vegetarian girls. Email: sharky_78@hotmail.com

M998: Gujarati parent invite proposals for handsome talented US born son, May 77, 5'11", 165 lb, BS (MIS), well positioned with "Big 4" consulting firm, from cultured family-oriented well-educated girls. Call: 614/792-0392 shahfamily2003@yahoo.com

AM314: Gujarati parents invite responses with biodata / photo for US born, vegetarian son, March 75, 5'7", 145 lb, BS (Chem. Engg), well positioned as Project Engr with a reputed co., from educated pretty cultured family oriented girls. Call: 201/348-4959. Email: pcjain09@hotmail.com

AM392: Gujarati parents invite proposals for handsome bright talented vegetarian US born son, May 76, 5'11", BS (comp engg), well positioned as IT Manager with a reputed co., from cultured educated pretty girls. Call: 516/741-9269. Email: nareshmina@yahoo.com

JAIN DIGEST LIFE MEMBERS:

694U	Saumil and Damini Shah	Vestal	NY
695U	Suryakant and Jasumati Shah	Johnstown	PA
696U	Pramod and Parul Shah	Schaumburg	IL
697U	Saurabh and Smita Shah	Huntsville	AL
698U	Kiran and Sharmila Mehta	Leonardtown	MD
699U	Ravindra and Manjula Shah	Oswego	NY
700U	Piyush Mehta	Newark	NJ
701U	Harendra and Bhavna Shah	Fremont	CA
702U	Shailesh and Sonia Shah	Little Rock	AR
703U	Kantilal and Bhagvati Jain	Canton	OH
704U	Arvind and Charu Shah	Clarksburg	NJ
705U	Girish and Sugnya Desai	Lansdale	PA
706U	Narendra and Jyotsna Goda	Herndon	VA
707U	Uday and Pratibha Shah	Munster	IN
708U	Manu and Chandra Shah	Capiague	NY
709U	Sudhir and Jayshri Shah	Schaumburg	IL
710U	Pankaj and Veena Parekh	Gainesville	FL
711U	Cahndrakant & Pravina Mehta	Parsippany	NJ

65C	Vanita Banthia	Vancouver	BC
66C	Jitendra and Sudha Shah	Dollard Ormeaux	QC
67C	Mahesh and Mamlesh Jain	Dorval	QC
68C	Motilal Champsee	Toronto	ON

This is a list of new Jain Digest life members whose dues were received upto May 23, 03.

Please send your \$151.00 Jain Digest life membership dues to Keerti Shah, 842 Lakeside Drive, Bartlett, IL 60103

Phone: 630-837-8716.

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

Please send your \$151.00 Jain Digest life membership dues to Keerti Shah,

842 Lakeside Drive, Bartlett Illinois 60103,

Phone: 630-837-8716 email: <knshah@worldnet.att.net>

RI want to be a Trustee of JAINA Charitable Trust and will donate \$500 every year

RI want to be a JAINA Patron and will donate \$251 every year

RI want to be a Life Member of JAIN DIGEST and will donate \$151

Forther amount: R\$10 R\$25 R\$50 R_____

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.



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

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Jai Jinendra!

In its fourteenth year, Young Jains of America (YJA) has inspired a generation to find truth and beauty in the principles of Jainism. We have learned that happiness comes from self-control and that only ahimsa can bring peace. Thanks to dedicated leaders, active youth groups, and supportive parents, YJA has made a difference in the lives of youth and their surrounding community. Since its inception, YJA has focused on teaching youth Jain theory and practice, and helping them translate this into action; Ahimsa in Action.

Over the past year, 1000 youth gathered together for YJA Convention 2002. Another 400 youth participated in "Regional Fest." YJA also built educational resources and interactive features on the website, sent 10 youth to India for community service, brought 100 youth together to build homes with H4H, and reorganized to provide greater services to youth in the future. (Visit www.yja.org to learn more about these projects)

Over the summer, many great things are happening! First, YJA will be teaming up with Habitat for Humanity to build houses for the less fortunate across America (visit www.yja/h4h for more information). Second, we will announce the site and Host City for YJA Convention 2004. Finally, YJA will be conducting Executive Board elections in July. If you are interested in spreading Jainism to fellow youth, YJA is a wonderful opportunity — visit www.yja.org/elections to apply.

We have tremendously enjoyed sharing in the journey and success of YJA for the past two years. The time has come for the torch to pass onto new leaders who will provide fresh ideas and revitalized energies and continue to build off of the solid foundation set by our founders 14 years ago. We thank all of those who have helped and supported us in our voyage – especially our fellow board members, alumni, JAINA, and most importantly, our parents.

Sincerely,

Ronak Shah & Suchita Shah
Co-Chairs 2002-2003
chairs@yja.org
Young Jains of America
www.yja.org

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

Build a Home.....



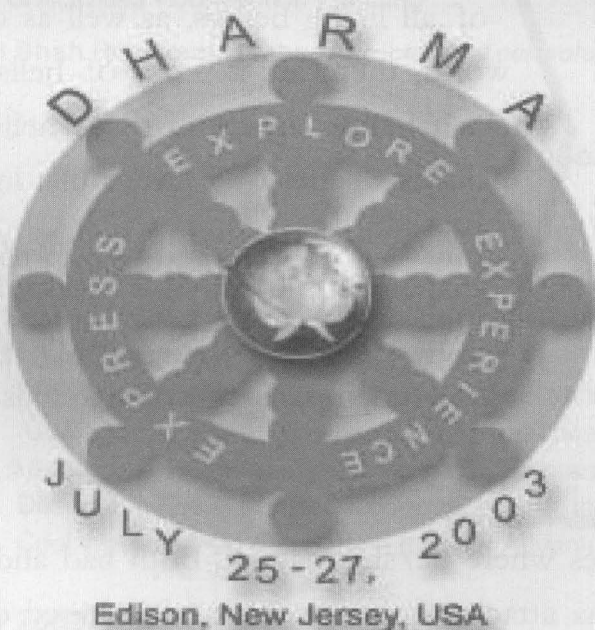
This summer, Jain youth from all over the country are going to be banding together to build houses for those that are less fortunate in conjunction with Habitat for Humanity. Join us in a city near you to create homes for others.

Visit www.yja.org/h4h for a list of sites near you!

Create a House.

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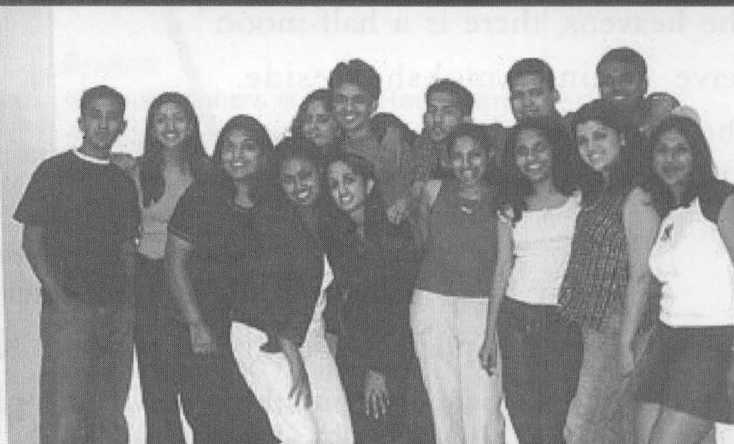


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Dr. Deepak Chopra, and many more

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for more details



when you look back on your life....



...what will you remember?
run for the YJA Board



www.yja.org/elections

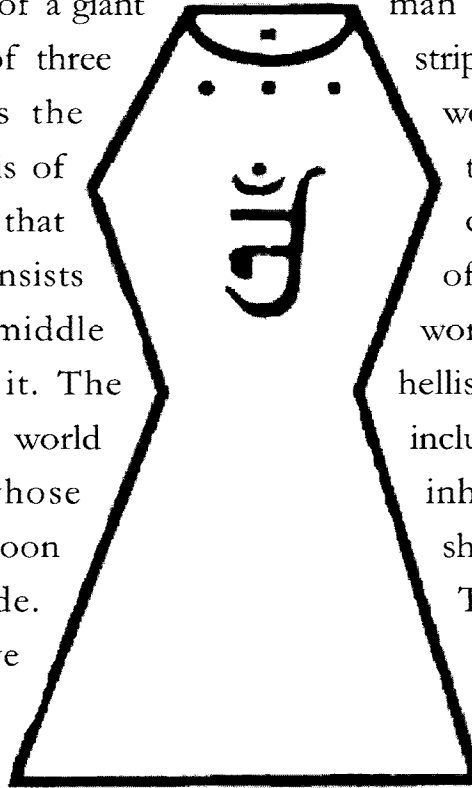
MODEL OF THE JAIN UNIVERSE

What does that mean??

By: Nishma Shah, Director of Publications 2003

The Jain *loka* (world) represents the five basic ontological categories of the souls: kal (time), akash (space), dharmastikay (motion), adharmastikay (rest), and pudgal (matter). In conjunction with living beings, these are the six Jain universal entities, or dravyas. Jains believe that the *loka* has always been in existence and is without beginning or end but incurs constant change. The universe is self-regulated.

The loka is in the shape of a giant in Jain art. The loka consists of three the Middle world, which is the the smallest area; however, it is of inhabited by the only beings that beings. The Middle world consists and continents. Below the middle worse than the one before it. The area directly above the Middle world in their luminosity and whose the heavens, there is a half-moon have attained moksha reside. the cycle of rebirth and have ultimate goal for all Jains.



man (purusha), which is often depicted strips/parts. The middle strip represents world that we currently reside in. It is the greatest significance since it is can attain enlightenment--human of all living beings, as well as oceans world, there are a series of hells, each hellish beings reside in these hells. The includes a series of heavens that increase inhabitants are divine beings. Above shaped area in which those souls who These souls have been liberated from attained pure knowledge. This is the

For any living beings, karma is what determines where he/she may go. Both bad and good karma play an important role in this process. Karma attaches to our souls and is based on our speech, our actions, and our thoughts. One's present fate is decided based on past karma, and one's present karma in conjunction with one's past karma, will determine the future fate of a living being.

GOT QUESTIONS? We've got answers! Visit www.yja.org/discuss to share your thoughts!



YOUNG JAIN PROFESSIONALS (YJP)

Who are we?

YJP is a network of young Jain professionals whose mission is to increase the awareness and understanding of Jain principles and heritage by promoting networking among Jain professionals. Our objectives are:

- ❖ To raise awareness of Jain principles through educational and interactive discussions
- ❖ To promote the application of Jainism in the professional and social aspects of our lives
- ❖ To provide opportunities for leadership development
- ❖ To facilitate peer networking
- ❖ To engage in community service at our events and promote personal involvement in community service
- ❖ To provide mentorship to younger Jains, and collaborate with Young Jains of America (YJA) and other Jain organizations to promote Jain ideals

Executive Board

Paulomi Gudka (Toronto, ON) Co – Chair
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Neha Jhaveri (Denver, CO) Co - Chair
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Suchita Gala (Washington DC)
Director of Activities - Convention Planning

Nimesh Shah (Montreal, Quebec) *Director of Technology*

Dhaval Shah (New Jersey)
Director of Activities - Local Leader Program

Mruna Shah (Toronto, ON)
Director of Community Service

Rajesh Shah (Boston, MA)
Director of Public Relations

Upcoming Events

YJP Convention 2003!

- ❖ Coming October 10 – 13 - Columbus Day Weekend
- ❖ Possible Locations:
 - ❖ San Diego, California – The travel channel names Coronado as one on America's top 10 beaches!
 - ❖ Scottsdale, Arizona – The oasis in the Sonoran Desert, the Fire of the Red Rocks of Sedona, the Cool Waters of the Salt River – Its Your Adventure

Jaina 2003!

Once again YJP will be participating at the Jaina Convention. Sessions Include:

- ❖ Parents are from Pluto, Kids are from Neptune: An Intergenerational Discussion of Our Goals, Expectations and Fears
- ❖ Anekantavada ("Non-one-endedness"): One of the most celebrated but least understood Jain principle
- ❖ Dr. Phil... Jain Style: Conflict resolution and dealing with the issues that arise in our day to day lives

Regional Events:

Boston

- ❖ YJP Dinners at Local Restaurants
- ❖ Billiards Night
- ❖ Walk for Hunger in coordination with the JCGB/Boston Jain Youth

New York

- ❖ Dinner and a Night on the Town

Washington DC / Baltimore

- ❖ Dinner and a Night Out on the Town
- ❖ Habitat for Humanity
- ❖ Movie Night – Bend it Like Beckham

Chicago

- ❖ Dinner and a Night on the Town

To find out more about upcoming events in your area visit the YJP website at www.yjponline.org. If you are interested in bringing YJP events to your area, contact Dhaval Shah at 'yjpllp@yahoo.com'.

An Outstanding Opportunity For The Jain Community In America & Abroad To Participate In The Creation Of A Jain Tirth In Southern California



"Creating a temple does not entail creating a building. It means creating a sanctuary from where Lord Mahavir's message can be learned and delivered to the world."

H. H. Jin Chandraji Maharaj

Jain Center of Southern California has embarked on a monumental task of building one of the finest Jain Tirths in America. The extent and scope of the effort is such that every Jain family living in America will benefit from this project. It will be a source of pride and joy for every Jain. When completed, this Jain Tirth will become a prominent destination of international repute for pilgrimage, cultural, and scholarly pursuits. The Tirth will include:

- ॐ *A religious complex of 15,000 sq ft with the Derasar and Aradhana Hall. Five idols, rang mandap, shikhars, bhamati, gokhlas and an ornate ceiling will be featured in the Derasar.*
- ॐ *A cultural complex of 42,000 sq ft with an auditorium, Swadhyay rooms, and a museum of history, art and heritage. Jainism and the message of Ahimsa will be gracefully conveyed through artworks, paintings, murals, sculptures and multi-media displays. A priceless wooden replica of the Palitana Jain Temple will be showcased in this complex.*
- ॐ *Atama Sadhana Kendra of 7,000 sq ft with Study/Pathshala rooms and JAINA National Library. Accessible via Internet, the library will contain over 15,000 books and media contents. It will be a very valuable resource for scholars, researchers and students throughout North America.*

Construction began in October 2002 and will be completed in three phases. Jain Center of Southern California is extending an opportunity to every Jain family in America and abroad to participate in this noble project. For a donation of \$1001 or more, the donor's name will be duly acknowledged on a plaque (takhti) to be located within the facility. Opportunities to donate for major takhti's are also available. With your generous contributions you will participate and help to complete a religious monument of great historical significance. Donations are tax deductible, please consult your tax advisor for details.

DONATION FORM

*Please kindly provide the information requested below and forward it with your donation to:
Jain Center of Southern California, P. O. Box 549, Buena Park, Ca 90621, USA*

Name: _____ Donation Amount: \$ _____

Address: _____

Tel: _____ e-mail: _____

Donation should be acknowledge in the name of: _____



For additional information, please contact:

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nitin.shah@med.va.gov

Dr. Manilal Mehta (714) 898-3156

manilal.b.mehta@kp.org

Mr. Sumatibhai Shah (562) 926-4075

sumati1@hotmail.com

Jain Center of Southern California, 8072 Commonwealth Avenue, P. O. Box 549, Buena Park, CA 90621

Visit our websites: www.jaincenter.net and www.jaincenterexpansion.com (for detailed project plans)

Jain Center of Southern California is a Non-Profit California Corporation

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and
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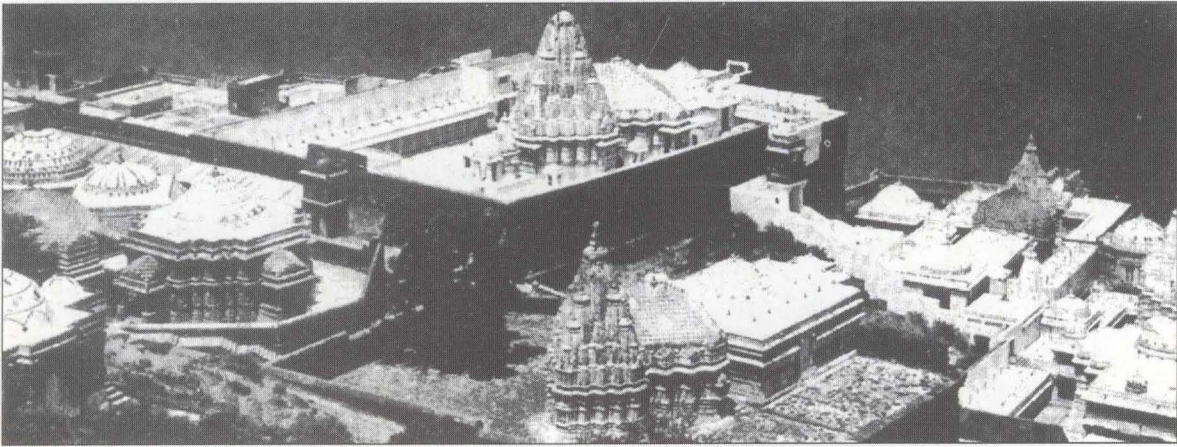
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