

JAIN DIGEST

A Publication by the Federation of Jain Associations in North America
Fall 2003

Volume 22. No. 3

Art

OF

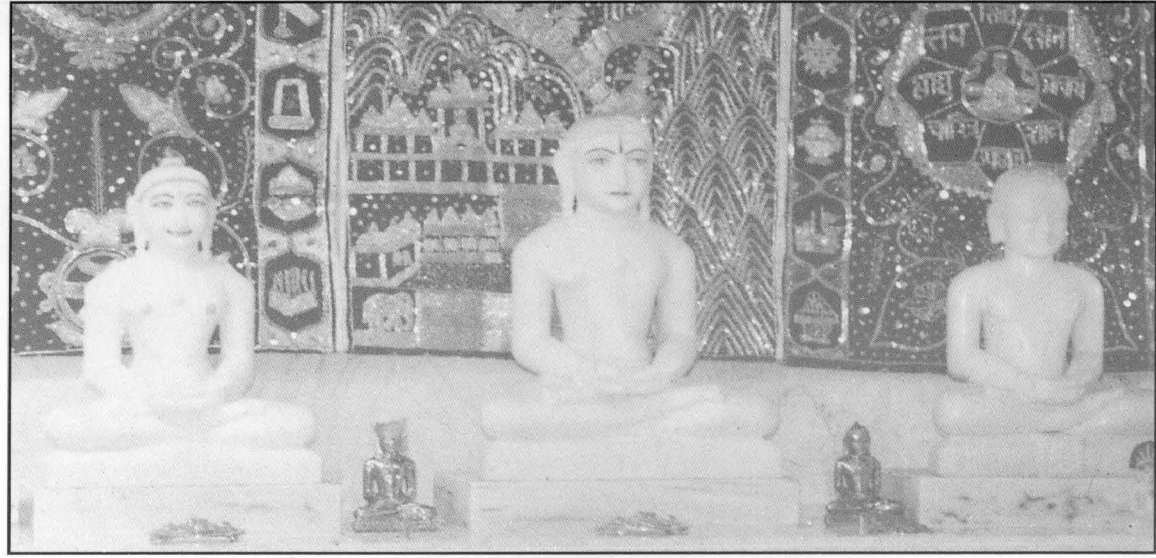
CONVENTION

12TH BIENNIAL JAINA CONVENTION

In this Issue:

- The Place of a Sadguru
- Jain Studies in North America
- Pratikramana: A Step Towards Eternity

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.

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

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

Cardiology

Vinod K. Shah, MD, FACC
A. A. Patil, MD, FACC
Mahesh P. Shah MD, FACC
Anil K. Shah, MD, FACC
Anantha Rao, MD, FACC

Gastroenterology

Umed K. Shah, MD, FACC
Atul R. Shah, MD, FACC
Nayan R. Shah, MD, FACC
Sreenivas Mannam MD

Pulmonology

Kiran D. Mehta, MD, FCCP

Neurology

Beena A. Shah, MD

Internal Medicine

Bhasker A. Jhaveri, MD
David M. Federle, MD
Mary Kramer, MD
Avani D. Shah, MD
Dhiren Shah, MD
Chandra B. Sajja, MD
Manoj Panwala, MD

Hematology/Oncology

Gurdeep Chhabra, MD
Harminder S. Sethi, MD

Gerontology

Anwar T. Munshi, MD, FACP
Rita B. Jhaveri, MD

Pediatrics

Ila V. Shah, MD, FAAP
M.F.O. Lafer, MD, FAAP
Dawn Bertram-Stewart, MD
Beena Khetpal, MD
Fahmi H. Fahmi MD

Pediatrics/Internal Medicine

James I. Harring, MD, FAAP, FACP

Family Practice

John F. Fenwick, MD
J. Patrick Jarboe, MD
Robert J. Bauer, MD
John L. Bennett, MD
J. Scott Tidball, MD
Roy H. Binales, MD

Radiology

Halappa G. Hakkal, MD
Harris E. Orzach, MD

Psychiatry

Aruna A. Patil, MD
Endocrinology
John Tourtelot, MD

Hollywood Office

Philip J. Bean Medical Center
P.O. Box 640
24035 Three Notch Road
Hollywood, MD 20636
301-373-7900

Leonardtown Offices

Shanti Medical Center
P O Box 664

26840 Point Lookout Road, Suite 101
Leonardtown, MD 20650

301-475-5577 301-475-5524
St. Mary's Medical Arts Building
P O Box 306

22650 Cedar Lane Court
Leonardtown, MD 20650

310-475-5021 301-475-5023

Prince Frederick Office

Calvert Medical Office Building
110 Hospital Road, Suite 303
Prince Frederick, MD 20678
410-535-4333

Lexington Park Office

22335 Exploration II, Suite 1030 & 1035
Lexington Park, MD 20653
301-863-7041 301-863-9000

California Office

P.O. Box 540
23263 By the Mill Road
California, MD 20619

301-863-5835

Charlotte Hall Office

Charlotte Hall Medical Centre
P.O. Box 507

29795 Three Notch Road
Charlotte Hall, MD 20622

301-884-7322 301-884-7330

Mechanicsville Office

Village Medical Annex
28160 Old Village Road, Suite A
Mechanicsville, MD 20659

301-884-4666

Washington Area

831 University Blvd., #32
Silver Spring, MD 20903
301-445-4430

In this issue

From the Editor in Chief....3
The Executive Committee...3
Headquarter News.....4
12th Convention report.....5
Jain Studies in N.America...8
Pratikramana.....11
The place of Sadguru.....12
A Unique experience.....13
Darshanachar.....14
Charitrachar.....16
Interview with HRM.....18
Affiliate News.....19
JAINA Yatra.....20
Committee News.....21
International News.....24
Regional News.....25
The art of Living.....29
JAINA book store.....30
Book Review.....31
MIS Registration Form.....32
Matrimonials.....34
YJA.....36
YJP.....39
Miracle of fasting.....40

PRESIDENT'S MESSAGE

Jai Jinendra!

I would like to thank you for electing me as your President for the next two years. Please be rest assured I will do my very best to fulfill your expectations.



Here is a brief listing of things that are happening or have recently happened at JAINA:

1. 2003 JAINA Convention was a big hit! This was the result of careful planning, flexibility in execution, and a lot of hard work on the part of JAINA and the Cincinnati-Dayton Local Sangh. We intend to reuse the ideas that worked well and rectify our mistakes next time around. Overall, we are extremely happy with the outcome. We are very grateful for your kind words of appreciation. This means a lot to us.
2. We have extended an invitation to all of our members to host the 2005 Convention. Judging from the example of Cincinnati, size of the community does not really matter in hosting a convention. The most essential ingredients are the enthusiasm, energy level, and cooperative spirit. Other things usually fall in place.
3. We are reactivating the Patron Program. This is a very important program for the long-term financial health of JAINA. Please support it by becoming a Grand Patron, a Gold Patron or a Silver Patron.
4. We have started a dialogue with your directors for potential changes in our constitution, which was written many years ago. We need to make changes to reflect the current conditions.
5. We are in the process of revamping JAINA Committees. We will eliminate some and add new ones to reflect the changing needs of our community. We intend to bring in new blood to rejuvenate our efforts.
6. We have started looking into the possibility of establishing a Senior Housing Complex for our seniors. We'll keep you posted as the developments unfold.
7. We are starting up a monthly electronics newsletter called JAINA SPECTRUM. We intend to use it to communicate with you quickly.
8. We are looking into the ways to improve JAIN Digest. As the time goes by, you will see big improvements. Please share your ideas with us.

This is just the beginning. There is much more to come. We intend to make a difference in your lives. Please join us in this mission.

With Warmest Personal Regards,

Anop R. Vora, President

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

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

JAIN DIGEST

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

EDITOR IN CHIEF

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

COVER DESIGN

Dhruvil Purohit
email: dhruvil@dharmaboost.com

REGIONAL EDITORS

Canada

Dr. Mahendra Mehta
email: mhmehra@sympatico.ca
Phone/Fax 416/241-2044

Midwest, US

Manubhai Doshi
email: Manudoshi@aol.com
Phone: 847/735-0120

Northeast, US

Dineshbhai Chheda
email: dchheda@pica.army.mil
Phone: 973/394-1701

Southeast, US

Surendra Shah
Phone: 770/422-1483
srshah@bellsouth.net

Southwest, US

Jadavji Kenia
email: jkenia@netzero.com
Phone: 972/690-3593

West, US

Chandrakant Parekh
email: chandra.j.parekh@aero.org
Phone: 562/865-1679, Fax: (562) 865-0851
engsys@aol.com

ASSOCIATE EDITORS

Young Minds

Nishrus Shah
832-651-3679, nishrus.shah@jya.org

Ching K. Shah

262-880-6918, ching.shah@jya.org

Marrimonis

Hasmukh Shah
304 Tall Oak Trail
Tarpon Springs, FL 34688-7711
Phone: 727-934-6141 / 3255
hasmukh33@yahoo.com

MANAGING BOARD

Lata Champsee, Chair
Dilip V Shah, Marketing Director
Keerti Shah, Circulation Director

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



Federation of Jain Associations in North America (JAINA)

HEADQUARTERS

PO Box 700, Getzville, NY 14068-0700
Phone/Fax: 716/636-5342
Office Hours: 2 pm - 5 pm Mon - Friday,
jainahq@jaina.org

JAINA EXECUTIVE COMMITTEE

President

Anop R. Vora
Phone: 585/473-9290, Fax: 585/473-9450

First Vice President

Kirit C. Daftary
Phone: 254/776-4209, Fax: 254/753-1411

Regional Vice Presidents

Lata Champsee, Canada
Phone: 416/441-2200, Fax: 416/441-2211

Keerti Shah, Midwest US

Phone: 630/837-8716

Dr. Sumati Shah, Northeast, US

Phone: 516/625-8617

Pravin K. Shah, Southeast US

Phone: 919/859-4994

Rohak Vora, West US

Phone: 858/676-1150

Udai Jain, Southwest US

Phone: 281-980-0741, Fax: 281/980-2924

Secretary

Sushil Jain, Northeast US
Phone/ 301/670-0519 Fax: 301/670-3937

Treasurer

Jit Turakhia
Phone: 315/622-3287, Fax: 315/622-1980

Immediate Past President

Bipin D. Parikh
Phone: 847/699-1294, Fax: 312/726-4274

SPECIAL OFFICE BEARER

Executive Director of JAINA

Kamlesh Amin
Phone/Fax: 716/636-5342
jainahq@jaina.org

BOARD OF DIRECTORS

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

JAINA CHARITABLE TRUST

Executive Council

Chairmen - Mahendra Pandya, New York, NY
Dhiraj Shah, Buffalo, NY

Comptroller - Jagat Jain, Buffalo, NY

Secretary General - Jit Turakhia, Liverpool, NY

Members-at-Large

Rajen Jaswa, Saratoga, CA

Sulekh Jain, Sugar Land, TX

Mamta Shah, Kings Point, NY

Trustees

All Trustees names and photos were printed in the Fall 2000 issue.

JAINA ON THE INTERNET

JAINA Jain BBS
<http://www.jaina.org/> <http://www.jainism.org/>
Young Jains of America
<http://www.yja.org/>

JAINA COMMITTEES

Ahimsa Day Celebration

Surendra Singhvi 937/885-7414

Calendar Committee

Rajeev Pandya 212/319-8291

Community Leadership Council

Ramesh Shah 440/442-4596

Essay Competition

Chhaya Kapadia 516/829-3316

JAINA Book Store

Rohit H. Doshi 607/754 6010

JAINA Network Forum (JNF)

Sunil Jain 630/705/1884

Govt. & International Organizations Relations

Dhiraj H. Shah 716/773-1314

Interfaith Activities/World Council of Jains

Manoj Dharamsi 703/620-9837

Rashmi Gardi 847/428-4298

Jain Poojas

Naresh Shah 516/741-9269

Arhant Jain 905/827-7494

JAIN DIGEST Membership

Keerti Shah 630/837-8716

JAINA Education Committee

Pravin K. Shah 919/859-4994

JAINA Temple Guidelines

Jagat Jain 716/688-0104

Jiv Daya

Ratibhai Shah 817/430-8081

JAINA Library Committee

Virendra Shah 310/326-5685

JAINA Publication Committee

Prem Gada 806/794-4777

JAINA Website Committee

Girish P. Shah 408/378-8765

Long Term Planning

Prabodh Vaidya 630/985-9144

Mahavir Memorial

Dr. Manoj Dharamsi 703/620-9837

Marriage Information Service

Hasmukh Shah 727/934-6141/3255

Media Watch/Public Relations

Sushil Jain 301/670-0519

Membership

Kamlesh Shah 301/838-9778

N. American Jain Families Assistance Program

Ila Mehta 419/865-2727

Pilgrimage

Dilip V. Shah 215/561-0581

Senior Citizens

Kantilal Shah 949/831-8687

Scholar Visitation

Nirmal Dosi 732/390-0296

Tirthodhdhar

Kirit Daftary 254/776-4209

V. R. Gandhi Scholarship Fund

Pravin C. Shah 516/248-8265

World Community Service

Bachubhai Ajmera 301/924-8070

Bhadresh Dhila 301/589-4610

Prakash Mehta 703/318-8252

Young Jains of America (YJA)

Arpan Shah 281-804-7964

Chirag Shah 262-573-5603

Young Jain Professional (YJP)

Manav Jain 818/360-4178

CANADA

Regular

Toronto

Associate

Edmonton

Montreal

Ottawa

Vancouver

MIDWEST

Regular

Chicago

Cincinnati/Dayton

Cleveland

Columbus

Detroit

Lansing

St. Louis

Associate

Kansas City

Minneapolis

Milwaukee

Toledo

NORTHEAST

Regular

Boston

Buffalo

Cherry Hill

Essex Fells

Hudson Valley

New York

Ocen

Orange

Philadelphia

Pittsburgh

Rochester

Washington, DC

Associate

Albany

Allentown

Elmira

Harrisburgh

Hartford

Syracuse

SOUTHEAST

Regular

Atlanta

Miami

Associate

Augusta

Charlotte

Ft. Meyers

Jacksonville

Memphis

Middle Tennessee

Morgantown

New Orleans

Orlando

Panama City Beach

Palm Beach

Raleigh

Tampa

SOUTHWEST

Regular

Dallas

Houston

Phoenix

Associate

Tulsa

Lubbock

Colorado

WEST

Regular

Los Angeles

San Francisco

Associate

Portland

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
Kutchhi Gurjar Jain Society, Grand Island, NY
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.

FROM EDITOR IN CHIEF:

Jai Jinendra !

JAIN DIGEST congratulates The Jain Center of Cincinnati and Dayton for hosting the 12th Biennial JAINA Convention this past July. We acknowledge thousands of hours spent by the volunteers in making it a success.

JAIN DIGEST congratulates the new Executive Committee under the leadership of Mr. Anop Vora and wishes them the very best.

It takes a great deal of time and money to produce and distribute JAIN DIGEST to over 11,000 families. You can help by becoming a JAIN DIGEST life member. JAIN DIGEST life membership form is on page 31. JAIN DIGEST is sent to every Jain household in North America free of charge. Please inform JAINA Headquarters about any change of address and for adding any new members to its mailing list at jainahq@jaina.org or send a post card at PO Box 700, Getzville, NY 14068-0700

We would like to hear from you, Share your ideas through letters to the Editor. Feel free to send in any articles or information you may wish to share it with the community at large. Hope to hear from you.

Lata Champsee

Federation of Jain Associations in North America

Past Presidents of JAINA -

1981-83

Lalit Shah

1983 - 85
Manoj Dharamshi



1985 - 87
Tansukh Salgia



Executive Committee for the 2003 - 2005 term

President
Anop R. Vora



First Vice
President
Kirit C. Daftary



Secretary
Sushil Jain



Treasurer
Jit Turakhia



1987- 93
Sulekh Jain



1993- 95
Jagat Jain



1995 - 97
Manibhai Mehta



Regional Vice Presidents:

Canada
Lata Champsee



Northeast US
Dr. Sumati Shah



Southeast US
Pravin K Shah



1997- 99
Dhiraj Shah



1999-2001
Mahendra K. Pandya



President
Bipin D. Parikh



Southwest US
Udai Jain



West US
Rohak Vora



Midwest US
Keerti Shah



Minutes of Annual Director Meeting
Cincinnati Convention Center
July 04, 2003

An Annual Director Meeting was held on July 04, 2003 at Cincinnati Convention Center.

Executive Committee Members:

Dr. Bipin Parikh, Anop Vora, Kirit C. Daftary, Dr. Mahendra Pandya, Sushil Jain, Udai Jain, Mahendra Mehta,

JAINA directors:

Dr. Dhiraj Shah, Dr. Manibhai Mehta, Dr. Manoj Dharmasi, Dr. Mukesh Doshi, Dr. Mamta Shaha, Dr. Harshad Mehta, Dr. Narendra Shah, Dilip Shah, Ramesh Shah, Arhant Jain, Naresh Jain, Jagmohan Humar, Bipin Shah, Shantilal Mohont, Jaswant Shah, Niranjan Modi, Keerti Shah, Samparti Shah, Rohak Vora, Jit Turkhia, Mit Turkhia, Suchita Shah, Ram Gada, Ashok Desai, Urmila Shah, Pravin Mehta, Atul Khara, Usha Maru, Arvind Mehta, Pramodaben Chitrabhanu

Guests: Prem Jain, Asha Jain, Harendra Shah, Hansa Shah, Sarla D Shah, Rajeev Pandya, Kamlesh Shah, Dr. Mahesh Shah

1. Meeting started with Navkar Mantra.

2. **Minutes of May meeting** held at the Cincinnati Dayton Center, which were published in Jain Digest, were approved by the executive committee.

3. **President's report:** He was pleased with the turnout at the convention and finances would be running as expected. Cincinnati Dayton Sangh had done a wonderful job of staying within the budget. He had great hopes from the next administration about Sadharmik Bhavan.

4. **Treasurers' report.** This report showed that as at of 12/31/2002 it had \$20,567 in JAINA General Funds. Total other amounts belonging to various committees amounted to \$494,777. The summary of financial report is always available at JAINA headquarter, with the most current one printed in latest issue of Jain Digest.

5. Report from Various subcommittees:

Only the following committees had turned in their reports: Calendar committee, Govt. and International Organizations Relations, Jain Digest membership, Publication, Education, Media Watch/Public Relations, Teerthodhar committee, V. R. Gandhi Scholarship, Wheel of Hope, YJA, Temple Guideline committee. Due to the lack of time, reports from these committees were handed out to directors and guests.

6. **Elections of Executive Committee** for 2003-2005. Results: Two positions were being contested: one for First Vice President: Kirit C Daftary and Dilip Shah. and the other for Midwest Regional Vice President: Keerti Shah and Jaswant Shah. Election officers announced that 79 directors had voted by mail in ballots out of 86 directors. Dr. Vinay Jain and Mr. Prem Jain from the Election committee counted mailed in ballots by JAINA directors. Dr. Vinay Jain announced executive committee for 2003-2005 term: Mr. Anop Vora, President; Kirit C. Daftary, First Vice President; Dr. Sushil Jain, Secretary; Jit Turkhia, Treasurer. Regional Vice Presidents were as follows: Keerti Shah, MW; Dr. Sumti Shah, NE; Pravin Shah, South; Udai Jain, SW; Rohak Vora, West; Lata Champsee, Canada and past president Dr. Bipin Parekh

Many Directors and guests had some concerns, which were as follows: **Communications:** There is a lack of communication between JAINA and the local centers. JAINA officials should go out to Jain centers around the country and meet with the local Sanghs to find out what JAINA can do for them. Need to have a JAINA day on a regular basis at each center. Regional Vice Presidents should attend this JAINA day to bring awareness of JAINA achievements.

Leadership: It was felt by many that there was a lack of long term planning and lack of leadership.

Funding: It was very obvious from the treasurers report that children (JAINA committees) were richer than the parents. Committee had lots of funds but JAINA General funds did not have enough to even run for six months. There needs to be annual fund raising events. JAINA is not registered in Canada as non-profit organization. There could be more funds coming from Canadians if they could realize same tax benefits as American donors. JAINA should raise the administrative fee to sub committees from 3% to 5% to build up funding for JAINA's administrative fund. Some suggested that we should pull out money from the subcommittee and put them in the general funds. Executive committee than should decide as to which project gets funded and by what amount. Few felt that JAINA directors should become life members of Jain Digest. Currently only 60% of directors are life members of Jain Digest. Some suggested that we should add \$5 per convention registration to build up Jain Digest fund.

Patron Program: We need to restore the patron program for fund raising. To start out all directors of JAINA should become patron members at the very least and then they should try to recruit JAINA patrons. **Others:** JAINA needs to develop local scholars. JAINA needs to actively work on developing, building or guiding a senior citizen community project for our aging population. Bipinbhai thanked all the directors and executive committee for their cooperation, and wished the best for the new incoming executive committee. Meeting was concluded with Khamemi Save Jiva.

by: Kirit C. Daftary, Secretary

ART OF CONVENTION

12th BIENNIAL JAINA CONVENTION

Dilip V. Shah, Philadelphia, PA

Jains of North America eagerly wait for two years for the next JAINA Convention. These biennial happenings are the most unique event, bringing together Jains from all corners of the US and Canada. Families and friends; students and professionals come together for three days and nights to celebrate their Jain heritage. Here under one roof they learn about Jainism, listen to the scholars and monks, meet old friends and make new ones. They come with much hope and faith. They get entertained and rejuvenated. They go home after three or four days with feelings of pride as Jains, memories of nice meals, lots of reading material and the determination to meet again in two years.

The nearly 3,000 Jains who poured into the Cincinnati Convention Hall for the 12th Biennial JAINA Convention during the 4th of July weekend, were richly rewarded because they got more than what they had ever hoped. The convention center was bursting with ear to ear smiles and a sense of pride on faces young and old. This convention was a celebration of life, their faith and a belief in the future. The planners had thought of everything! Registration was swift and smooth. Signage was on all three floors of the convention center. Blowups of the daily program were posted prominently in bright colors. Courteous and knowledgeable volunteers were everywhere and eager to help.

The night before the official opening, a Rass Garba Program by Munshi group from Bombay set the festive tone of the convention. There were separate ice breakers for youths in two age groups. Early the next morning on July 4th 2003, beginning at 6:30 AM, various religious activities were taking place. – Pratikaman in Gujarati and in English, recitation of Bhaktamar Stotra and Navkar Mantra Dhyana, meditation for men and for women and Bhangra aerobics.

The opening ceremony and procession filled the large ballroom to the brim. The program started with blessings from Gurudev Chitrabhanuji followed by keynote speeches from Dr. N. P. Jain, Ms. Ingrid Newkirk and Dr. John Cort. Their speeches mesmerized the audience as they listened in meditative silence.

Ms. Newkirk, President of 700,000 members strong PETA (People for the Ethical Treatment of Animals), connected the philosophy of her organization with tenets of Jainism. She explained that use of animal products is not acceptable because of our vows of non-stealing. After all, animals do not give us permission to use their leather, fur or their meat and therefore as ethical or religious people we can not use it.

Dr. John Cort of Dennison University painfully reminded the audience that in spite of rich history of Jain studies in America,

we are living in times where not a single university in America is offering regularly scheduled Jain courses. (Excerpts of his message appear on the following page)

Dr. N. P. Jain, the diplomat, spoke eloquently on the Art of Living. He said this is going to be the century of Jainism and the keys to living in peace and harmony were handed to us by Bhagwan Mahaveer. He gave vivid examples of how universal Bhagwan's message is and how it can guide us in our present day difficulties around the world.

Gurudev Shri Chitrabhanuji spoke very passionately on the need for Jain Unity. He emphasized that Jainism is not a religion but Dharma. Dharma as in one's nature. Jainism introduces one to his own nature. He gave a warm tribute to Acharya Shri Sushil Muniji with whom he co-founded JAINA. He recited the history of JAINA from its inception in 1981 to its present day size of 61 member organizations (80,000 members) under one umbrella of JAINA. In spite of his advanced age, he spoke with vigor which has not been seen in recent years. He did not hide his pain as he cautioned against the emerging trend of groupism and new divisions within our community. He compared himself and all the others preaching Jainism today as the mere "Postman of Bhagwan Mahaveer." Our salvation lies in the message of Mahaveer and not in becoming followers of various postmen however helpful they may be. "We don't need any cult or ism – no personalities. We don't need Svetamber – Digamber – Sthanakwasi or Terapanth. We need only Mahaveer."

After his remarks, Gurudev presented a special recognition award – for lifetime achievement from JAINA to Dr. Surendra Singhvi whose dream of bringing the JAINA Convention to Cincinnati came to fruition. Names of all JAINA 2003 awards are published on page 7. Urvashi and Shailesh Patel of the Jain Center of Cincinnati and Dayton were the Sanghpatis of the convention.

Hon. J. Kenneth Blackwell, Secretary of State of Ohio attended the opening ceremony and spoke briefly about his admiration for Jainism in words that brought cheers from an audience that wanted to hear more. He apologized for having to leave early on account of President Bush speaking in another part of town at the 4th of July celebration and protocol required his presence.

After the speeches, in another hall, a very spiritual ceremony took place. Members of the Cleveland Jain Sangh under the leadership of Ramesh P. Shah built a replica of Palitana

Temple. The Temple Rachna opening and Ashtapadji model, presented by New York Sangh, had so many devotees that the pavilion proved to be hopelessly inadequate and many waited patiently outside for their turn to go in for Darshan.

During the afternoon there were lectures by invited scholars such as Gurudev Shri Chitrabhanu, Sadhvi Shubhamji, Dr. Hukamchand Bharil, Ms. Tarlaben Doshi, Dr. Niruben Amin, Shri Devendrakeerti Bhattrakji, Dr. John Cort, Justice T. U. Mehta, Manubhai Doshi, Ms. Dipti Shah, Dr. Kumarpal Desai, Dr. Yashwant K. Malaiya, Mr. Chandrakant B. Mehta, Rajnibhai Shah, Vastupal Parikh, Mr. Pravin K. Shah, Nautambhai Vakil, Muni Shri Amrendra Muniji, Samnji Shithpragyaji and Stuthpragyaji, Dr. Atul K. Shah and Mr. Hira Ratan Manek., Pandit Dhirajbhai Mehta, Pramodaben Chitrabhanu and many others. The scholars, many invited from India and some from US and Canada, spoke on many subjects under the theme of this convention "Jainism- The Art of Living." There were many outstanding presentations but a seminar on the Art of Stress Management by Samnji Shithpragyaji and Shruthpragyaji was the most attended and appreciated seminar.

On another floor, a dance drama of Shalibhadra was performed in colorful costumes by Shri Narendra Nandu and his group of musicians from Bombay to a large but overcrowded room that drew many praises. At nightfall, a musical treat – singer Manhar Udhas warmed many hearts as he sang old and new popular songs and bhajans.

There were separate programs for the youth all during the day. Activities were carefully designed for 5 different age groups. There were programs under the auspices of Jain Networking Forum (matrimonial services), Jain Academic Bowl, entertainment and magic show for children age 3 to 7, Yoga and Meditation, arts and crafts and a seminar on Anger management by L.A. Youth group for ages 18 & up. For the first time at any of our conventions, Youth Service Project was carried out. 200 Youths signed up for opportunity to give three hours of their work at a food bank or at an orphanage or landscaping work as part of Keep Cincinnati Beautiful program.

The third day was a busy morning. There was CME program, Siddhachakra Poojan, Bhakti Sangeet, and slide presentations. There were mini conventions re-unions of Rajasthan and Madhyapradesh Jains, KOJAIN, Mahaveer Jain Vidyalya alumni meeting, Halar Oswal group gathering, JAINA Yatris, U Penn alumni etc. A new book authored by Manubhai Doshi of Chicago on ATMASIDDHISHASTRA was unveiled by Shri Kumarpal Desai.

The exhibit hall had many attractions too. There was a

exhibition of photographs of Jain Temples by world renowned photographer Mahendra Visaria. An exhibit by JAIN SPIRIT magazine and another one showing teaching materials and books from Sudhir M. Shah on Anekantwad drew a lot of interest. Many JAINA committees had booths highlighting their role in JAINA. A booth from World Jain Confederation and other exhibitors from India- offering free books and information and a few commercial booths filled out the large exhibit hall.

A must see event was the cultural program performed by various Jain Centers on Saturday evening. The most anticipated item was a play of Meghkumar from Jain Center of Washington. There were many pleasant surprises too. To see so much talent and dedication in our youth so far away from our homeland is all the proof we need that our culture, our religion and our tradition will survive in this all too powerful western environment.

A new executive committee of JAINA was elected at the convention with Anop Vora as the President and Kirit Daftary as First Vice President for the next two years. In his acceptance message Anopbhai stressed the need for JAINA to open up communications and make JAINA relevant to the needs of the community. He also called upon the community to tell JAINA how they can help. He promised to work hard for the next two years to build a two way relationship between JAINA and the community.

The attendance at the convention was less than what it could have been. General economic conditions have surely had impact on our community also. A large metropolitan city with a big Jain Center could attract bigger attendance but by any other measure, this was the most successful convention. The meals served were excellent, convention center facility was superb; convention hotels were nearby and connected to the convention center with skyways; volunteers were courteous; planning and the execution was meticulous; timelines were adhered to; and joy was everywhere.

The Jain Center of Cincinnati and Dayton and the JAINA Convention Board did an excellent job of planning and hosting. Prudent financial management has resulted in sizable surplus even though there was a shortfall of attendance. This should forever erase any doubts that hosting a JAINA Convention is a job for large center or it can be a financial drain for a small Jain center.

Sunday morning, as everyone prepared to leave, there were hugs and long good byes in the hallways of the convention center. Our host did not just have brunch for every one – they had packed lunch for those who had to drive long distances to get home. All the conventioners had just one question: Where will the 2005 convention be held?

12th BIENNIAL JAINA CONVENTION

Presidential Acceptance Speech

Delivered by Anop Vora at 12th JAINA Convention in Cincinnati, OH

Jai Jinendra and Good morning, ladies, and gentlemen:

I am very grateful to you all for giving me this great opportunity to provide the organization leadership over the next two years. I accept your call with a deep sense of humility. Let me assure you I will do my very best to fulfill your expectations. You have given me a great responsibility—to stay close to you, to be worthy of your TRUST, and to make JAINA an instrument of a positive change.

22 years ago, a momentous decision was taken by a few visionary Jain leaders under the guidance of Shri Chitrabhanuji and late Acharya Sushil muniji to create a unique organization called JAINA. I used the word unique because this was the first time that an association of associations was formed to unite all Jains irrespective of their sect or region. The Jain population was very small then but to day there are pretty close to 100,000 jains residing in North America and still growing. Over these years, JAINA has grown, come a long way, and matured but I feel this is just the beginning. The best is yet to come.

It is a common knowledge that our community is doing very well financially. Thanks to our hard work, ingenuity, discipline, and thrifty habits. But bear in mind we can not be in a lonely island of material prosperity in the midst of ocean of people who are not as fortunate as we are. There is much to be done, there is much that can be done. Remember our lives no longer belong to us alone, they belong to all those who need us desperately. We need to reach out and share our good fortune wherever there is a need for our talents or money at any place in the world. Why? Lord Mahavir has taught us that human compassion has no national boundaries.

What is my vision for JAINA? My first job is to make JAINA relevant to the needs of the community. If JAINA does not cater to your needs, it has no place to exist. On the flip side, every time, you come up with an assignment for JAINA leaders, please tell us how you can help, how you can contribute your, talent and/or money. The point I am making is very simple. Your relationship with JAINA has to be a two way street; otherwise I will have either all gray hair or no hair at all two years from now.

My immediate priority is to open up the communication with you to define your needs. We would like you to tell us the kind of projects JAINA should be working on. Please participate in this process through your directors. Your feedback will enable us to sharpen our focus on the activities that are meaningful to you. While this process goes on, I intend to keep the successful programs going and possibly add a housing project to help the seniors. I know many of them are concerned with the potential problems of old age. I intend to be very active in this area. Please stay tuned for further details.

Friends: The convention will be over tomorrow and I hope you will go back home with pleasant memories. I hope you will decide to become proactive, come forward, and make JAINA a truly dynamic organization. Please remember we are truly a blessed generation, having imbibed the best values from the East and the West. Let us work together, explore the vast potential of our community by using the JAINA infrastructure, and make a difference in the lives of our fellow human beings. This is what the Jainism is all about: Jainism: the art of living.

JAINA 2003 AWARDS

The following awards were presented at the 12th JAINA Convention

JAINA RATNA

Mr. Arvind Vora, Kings Park, NY

JAINA PRESIDENTIAL AWARDS

Mr. & Dr. Ramesh & Jaya Shah
Mr. & Mrs. Pradeep & Darshana Shah

JAINA YOUTH RECOGNITION AWARDS

Chintan K. Shah, Mequon, WI
Nisha Jain, Burke, VA
Arpan Shah, Sugar Land, TX
Santeen Seth, Diamond Bar, CA
Jyoti Shah, Carry, NC

JAINA ADULT RECOGNITION AWARDS

Mr. Nirmal Dosi, East Brunswick, NJ
Mr. Shashikant Jogani, Glendale, CA
Mrs. Neha Jain, Columbus, OH
Mrs. Rasila Shah, La Mirada, CA
Mrs. Veena Dand, Silver Spring, MD
Mrs. Rashmi Lalan, Plano, TX
Mr. Sanat Jhaveri, Caldwell, NJ
Dr. Vastupal Parikh, Brampton, ON
Mr. Dhiraj Shah, Ellicott City, MD
Dr. Indu Varia, Chappel Hill, NC

JAIN STUDIES IN NORTH AMERICA: PROSPECTS AND OBSTACLES

John E. Cort, Denison University, Granville, Ohio

(John E. Cort is Professor of Asian Religions at Denison University in Granville, Ohio, where he is also Director of the International Studies Program, and teaches in the East Asian Studies and Environmental Studies Programs. He is the author of *Jains in the World* (Oxford University Press, 2001) and several dozen scholarly articles on Jainism. Here is reprint of his speech given at JAINA Convention 2003)

Today, I have two tasks which I want to address in the few minutes of my talk this morning. My first task is to provide a brief overview of the history of Jain studies in North America. Given the rather small number of North American scholars who have studied Jainism, this overview by necessity must be brief. In particular, I will focus my attention on three scholars from the first half of the twentieth century. Looking at the story of these three scholars has some potentially important lessons for the future of Jain Studies in North America, for we see that the condition of Jain Studies has always been precarious at best.

I will then turn my attention to the very recent—but also very fragile—renaissance of Jain studies. This will lead into my second task, as I will conclude with a few observations on alternate possible futures for Jain studies in North America. Whether or not there will continue to be Jain Studies in North America is to a significant degree in the hands of the Jains themselves—in *your* hands.

The early study of the Jains took place in England, Italy, France, and especially Germany. Scholars there in the late nineteenth and early twentieth century laid the foundations for all subsequent academic study of Jainism in the West. Their studies also were responsible for raising Western awareness of the importance of Jainism as an ancient and still vibrant world religion.

Americans came rather late to the study of the Jains. Only in the past fifteen years has North America become in any way a center of Jain studies. But there was a handful of pioneer scholars in the first half of the twentieth century.

The first American scholar to turn his attention to the Jains was the Sanskritist Maurice Bloomfield. He received his Ph.D. in 1879 from Johns Hopkins University for a dissertation on noun formation in the Rīg Veda. He then went to Germany, where he engaged in advanced studies in classical Indian languages for two years. Among his teachers was Albrecht Weber, one of the leading European scholars of the Jains. Bloomfield returned to Johns Hopkins in 1881 to take up the position of Professor of Sanskrit and Comparative Philology. In addition to teaching Sanskrit, he also taught Pali, and was perhaps the first American to teach Jain Prakrit.

Bloomfield's early work was in the fields of Vedic Studies and Comparative Linguistics, and he is still recognized as one of the leading Western scholars of Vedic language and religion. Later in his career he developed an interest in what he called "Hindu fiction," by which he meant the vast ocean of medieval Indian narrative literature. It was this interest that brought him into Jain studies, for medieval Jain narrative literature is one of the principal sources of Indian stories. Between 1913 and his death in 1928 he published over a dozen lengthy studies of various motifs in Indic story literature in leading scholarly journals. Each of these articles included extensive material from Jain texts. In these interlinking studies, Bloomfield analyzed a series of folklore motifs, such as talking birds, entering another person's body, women's pregnancy cravings, the consequences of accidentally overhearing conversations, stealing, organized brigandage, and false ascetics and nuns.

An important result of Bloomfield's research into medieval Indian narrative literature was his 1919 *The Life and Stories of the Jaina Saviour Parshvanatha*, published by the Johns Hopkins University Press. This was the very first book on Jainism published in the United States. In it he gave a detailed synopsis of the fourteenth-century *Parshvanatha Charitra* of the Shvetambar monk Bhavadevasuri. In medieval times the telling of the life of Parshvanatha expanded to include the telling of the previous lives of both Parshvanatha and his foe Kamatha. This extended biographical frame allowed Bhavadevasuri to explain in great detail the workings of karma. Deeds, words, and thoughts in one life are shown to bear karmic fruit over many future births in hellish and heavenly realms, as animals, and as humans. Many of the stories in the biographies of Parshvanatha are distinctively Jain, and not found in any other literary milieu of medieval India. But many other stories are shared with other literary traditions in India. They are found in Hindu literature, Buddhist literature, and folk literature. Bloomfield well understood that the study of Jain narrative literature is essential for an adequate understanding of medieval Indian literature.

Only one of the students who earned a Ph.D. under Bloomfield continued his interest in the study of Jain literature. This was W. Norman Brown.

Brown was educated in an era when the emphasis in Indian studies was on the study of the classical Indian texts in their original languages. Students were assumed already to have a grounding in Latin and Greek for the classics, and in French and German in order to be current with continental scholarship. They were then rigorously trained in Sanskrit, since this was seen to be the essential tool for understanding India.

But Brown's approach to India was in significant degree also shaped by a childhood spent partly in India, where he was the son of a Christian missionary father. From the age of eight until he was thirteen—from 1900 to 1905—he lived with his family in Jabalpur in Central India. As a result, he combined an interest in the history of India with an understanding of contemporary India.

Brown returned for his college education to the United States, where he attended Johns Hopkins University. He studied Greek as an undergraduate, and then Arabic and Indology as a graduate student. He studied Sanskrit, Vedic, Prakrit, and comparative linguistics under Maurice Bloomfield. Brown then held post-doctoral and teaching positions at the University of Pennsylvania and Johns Hopkins University. For three years he taught at the Prince of Wales College in Jammu. In 1926 he was appointed Professor of Sanskrit at the University of Pennsylvania.

Much of Brown's scholarship between 1929 and 1941 focused on medieval Shvetambar illustrated manuscripts. Brown integrated the study of the stories themselves with the study of the lavish illustrations of the manuscripts of the narrative texts. He was a pioneer scholar of Jain art. As a result of his scholarship in Indian art, he was appointed the Curator of Indian Art at the Philadelphia Museum of Art in 1931, a post he held until 1954.

Brown travelled to India in 1928-29, where he was able to work in Jain libraries in Ahmedabad, Patan, Cambay, and Shivpuri. He studied with many of the leading monks and lay scholars of Shvetambar Jainism. His first book on the Jains was *The Story of Kalaka*, published in 1933. Brown analyzed the texts and illustrations that tell the story of Kalaka, an ancient Shvetambar monk who called the Shahi kings to India to defeat the wicked king Gardabhilla of Ujjain, who had kidnapped Kalaka's sister. This book was the second on Jainism to be published in the United States. In it he combined his skills in Sanskrit and Prakrit with his skills as an art historian. Brown employed a similar multidisciplinary methodology to study two more Shvetambar texts, the *Kalpa Sutra* and *Uttaradhyayana Sutra*, published in 1934 and 1941, respectively.

After the 1930s, however, most of Brown's scholarly attention turned elsewhere, in particular to the Hindu Vedic literature. But Brown is best remembered today as an important figure in the development of modern South Asian Studies in the United States after the Second World War. Under his leadership, the first Department of South Asian Regional Studies in the U. S. was started at the University of Pennsylvania in 1948. This is now one of the premier centers in North America for the study of India. Norman Brown also helped found the American Institute of Indian Studies, which today is one of the most successful organizations in the world at sponsoring the academic study of India.

One other scholar continued in the study of Jain narrative literature started by Maurice Bloomfield. This was Helen M.

Johnson. She earned a Ph.D. in the Greek Classics from the University of Wisconsin in 1912.

Most of Johnson's scholarly career was devoted to a translation of the massive Sanskrit *Trishashti Shalaka Purusha Charitra*, or "Lives of the Sixty-Three Famous Men," by the twelfth century Hemachandra. She also spent extensive time in India, reading the *Trishashti* with Jain monks and lay scholars.

Johnson's translation encompasses six large volumes, totalling several thousand pages. It is one of the underacknowledged masterworks of Indological scholarship. It was published by the Oriental Institute of Baroda in its Gaeckwad's Oriental Series. Her translation is in a lucid English style. Her long study of the text with Jain scholars allowed her to provide copious notes on a wide array of religious and cultural references. The extent and detail of her scholarship meant that these books are more than a simple translation. They comprise a complete introduction to Jainism.

The *Trishashti* is a telling of the lives of the sixty-three great men (*shalaka purusha*) of this era of time. These are the twenty-four Jinas or Tirthankaras, the twelve Chakravartins, the nine Baladevas or righteous kings who include among their number Rama and Balabhadra; the nine Vasudevas, their half-brothers who are also half-Chakravartins in their status and power, and include Lakshmana and Krishna; and finally the nine Prativasudevas, the opponents of the Vasudevas who include Ravana and Jarasandha. As with the lives of the Jinas in the Jain Puranas, these sixty-three biographies provided Hemachandra with the opportunity to recount many past lives and other stories, for the moral edification of his audience.

Helen Johnson, however, despite all her expertise, never had the opportunity to teach Jainism. She spent her career as a teacher of Latin in a small town in Missouri.

We see here a distinctive American scholarly lineage of Jain Studies. It starts with Maurice Bloomfield, and then includes his students W. Norman Brown and Helen Johnson. This lineage did not, however, result in any long-lasting presence of Jain studies in North America. Bloomfield and Brown were hired by Johns Hopkins University and the University of Pennsylvania to teach Sanskrit and other Indian languages. As part of this they also taught related areas of Indian literature, culture, and history. But they were not hired to teach Jainism. Nor was there any expectation on the part of their institutions that they study Jainism. It is our good fortune that they did so, but there was no institutional commitment to supporting these particular studies. Because of this lack of permanent institutional support, for many decades in the middle of the twentieth century there in essence were no Jain studies in North America.

In the past twenty-five years, however, there has been a renaissance of Jain studies in North America. Twenty-one doctoral

dissertations have been written during this period that either in whole or in significant part deal with Jain materials. This is a remarkable number, especially when one considers that there is not a single university which I could recommend as an obvious place to go to do such research. Almost every one of these scholars, therefore, has been largely self-trained in Jain studies. In addition, several established scholars trained in the study of Hinduism and Buddhism have also turned their attention to Jainism, and written important books and scholarly articles on Jainism.

The subjects of these dissertations and books cover a wide range of materials within the study of Jainism. There are studies of Jain literature and music. There are studies of philosophy and karma theory. There are studies of temple worship, yoga, and devotional songs. Art historians have studied Jain temples, sculpture, and painting. A number of important studies have focused on the Jain community, including studies of all four branches of the Jain congregation: monks, nuns, laymen, and laywomen. There have also been studies of Jain history, and of the experience of Jains in North America.

Of these scholars whose dissertations focused on the Jain religion, today there are nine who have teaching positions at North American colleges, most of them in departments of religion and art history. But not a single one of them was hired because of his or her specialized interest in Jainism. They have been hired by religion departments to teach comparative religion, Asian religion, Hinduism, Buddhism, and Islam, and by art history departments to teach the arts of Asia. Most of them never teach a course devoted solely to Jainism, and those who do can do so teach it only occasionally as an optional course. The colleges and universities that have hired these scholars do not see teaching or studying Jainism as important.

Further, not a single one of these scholars is at a university involved in the training of the next generation of scholars. In other words, while there is today a renaissance of Jain Studies in the United States, there is absolutely no guarantee that these studies will continue beyond the present generation of scholars. Given what we have seen of Jain studies in the first half of the twentieth century, in which the promising beginnings made by Bloomfield, Brown and Johnson came to nothing, it is very possible that twenty-five years from now there will again not be a single scholar of Jain studies in North America.

The situation of Jain Studies stands in stark contrast to that of Sikh Studies. American universities have not been willing to invest their scarce resources in Sikh Studies either. This is not unique to these two Indian religions. The history of American universities is that the teaching of minority religions—including Buddhism, Islam, Judaism, and even Catholicism—has found a place in the major research universities only when the members of

those religious communities have stepped forward and invested the money needed to endow permanent chairs in those fields. The Sikhs have understood that for their religion. As a result, there are now four chairs in Sikh Studies in the United States, and plans to endow several more in the next few years.

To date the Jains have not exhibited a similar vision of their role in American higher education. And this is the challenge I put forward to the Jains of North America. We all agree that Jainism should be studied and taught in American colleges and universities.

An endowed chair—or, if the Jain community wants, several chairs—will not be cheap. Universities expect that the interest earned from the permanent endowed fund will cover the full salary and benefits of the professor, as well as related institutional costs such as offices and administrative support. But at any university an endowed chair in Jain Studies will cost much more than one million dollars, and perhaps as much as three or four million dollars.

Part of the reason why an endowed chair will be expensive is that it needs to be at the best possible university. Having an endowed chair in Jain Studies at a university that did not provide adequate course offerings in related subjects would be a waste of money. Any chair in Jain Studies should be at a research university that already has strong programs in Religious Studies and South Asian Studies.

There needs to be a Department of Religious Studies so that Jainism can be taught in a comparative context with other world religions.

There also needs to be a strong program in South Asian Studies. Anyone studying Jainism will need to be able to study Indian languages: Sanskrit, maybe Prakrit, and one or more modern languages such as Hindi and Gujarati. They will need to be able to study Indian history, sociology, culture, art, and literature. There are about a dozen universities in North America that have such programs.

Endowing a chair is not a speedy process. It obviously takes time to raise the necessary funds. The process will also involve extended conversation and interaction between the Jain community and the relevant universities, as the two get to know each others' goals and expectations. There probably will need to be some intermediate steps, such as providing funds for a short-term visiting Professor of Jain Studies, or the funds for graduate student scholarships.

It is self-evident that Jainism is an important world religion. There should be some university in North America where a person can go to study Jainism in an academic setting. But at present there is no such place. If you want Jainism to be taught and studied on a regular, permanent basis, then you, the Jains of North America, will have to step forward and actively support such efforts. Whether or not there will be Jain Studies in North America twenty-five years from now is largely in the hands of the Jain community itself.

PRATIKRAMANA- A STEP TOWARDS ETERNITY

To err is human, but to realize one's faults, repent, confess and rectify them is superhuman! Most of the world religions proclaim and propound periodic atonements in order to purify the self from the transgressions of vows or wrongdoings, by the elimination of the long accumulated karmas. The penance thus performed serves a two-fold purpose – to help in the dissociation of past karmas and to keep away from its influx and bondage.

Call it 'Confession' of the Christians, the 'Vedic Sandhya', the 'Namaaz' of the Muslims, 'Upasana' of the Buddhists, 'Khordeha Avesta' of the Parsis or 'Pratikramana' of the Jainas. Each ritual is meant to impel the soul to keep away from inauspicious acts and come closer to auspicious actions.

The Pratikramana of the Jainas is not only a part of one of the six internal penances but also an 'Avasyaka Kriya'. Here the term Avasyaka does not imply the basic necessities of life, but a type of indispensable, obligatory duty that helps one to invoke the latent potentiality, the dormant energy that lies within the omnipotent, omniscient, all-powerful Soul.

What is the essence of Pratikramana and why is it necessary to perform it daily? According to the 'Tatvarthasutra' of Shri Umaswami the word Pratikramana means – 'To repent for the wrongdoings and to be alert, not to repeat the same mistake again'. While according to Acharya Haribhadrasuri's Yogashastra it is – 'The return of the soul from ashubha yoga to shubha yoga' i.e. the return to its original state of purity.

Most of us ask for pardon and forgive the wrongdoers by mere utterance of the two words 'Michchhami Dukkadam'. The point is, do we utter the words as a matter of practice or do we mean it from the bottom of our hearts? Day in and day out we hurt a number of people and other beings knowingly or unknowingly with our thoughts, words and actions. All these misdeeds, in some way or the other, do pinch our conscience. Even a butcher, for that matter, feels sorry for a moment for the violent act that he commits as a part of his duty. Each one of us has a divine and evil spirit residing within us. We all exclusively have good and evil thoughts static in our minds. It is up to each one of us to invoke the Godly thoughts and discard the evil ones. This Self-introspection to discriminate between good and bad, meritorious and demeritorious acts is what leads one to the right path and enhances the physical, mental and spiritual quality of life.

Mere utterance of sorry, please, thank you has little meaning until it comes from the bottom of your heart, until it stirs you, pinches you, makes you restless and on being pardoned, calms you down, moves you and impels you to make a firm decision of

not repeating the same mistake again and again.

For most Shravakas, Pratikramana is a routine work, a lengthy, complex, time consuming duty to be performed, for still others, a burden levied by their families, and for some a mere traditional practice.

What is it that leads us to the wrongdoings? The external environmental factors, attachment and aversion, the avarice to acquire more and more dissatisfies one and compels him to leave his serene, calm quietude and this leads the soul astray. The desire to acquisition knows no bounds and the hunt for pleasure is never-ending. Little does one know that this pseudo happiness is temporary and ephemeral in nature.

According to various scriptures it is said, that merely keeping away from sins, repenting and confessing is not true Pratikramana. True Pratikramana is:

- 1) To criticize one's faults, confess before a guru and agree upon the expiation given.
- 2) To confess, censure and accept sins before a guru and to make up one's mind not to repeat the sin again.
- 3) To leave passions, attachments, aversions towards worldly objects and meditate upon the Atma.
- 4) To refrain from immoral actions and perform devotional acts.
- 5) To give up the wrong, vicious path and to follow the path shown by the Tirthankaras.
- 6) To meditate upon the Soul and follow Right Conduct, Right Faith and Right Knowledge.
- 7) To leave 'Arta' and 'Raudra' dhyana and meditate upon Dharma and Shukla dhyana.

Thus Pratikramana done with true repentance and total detachment from worldly life for self-elevation leads to Nirjara. The accumulated karmas are slowly shed off and the karma-laden soul now feels light-weighted just as we do after a bath. The person acquires mental peace and happiness.

Hence one must make it a regular habit to perform Pratikramana, which is the best way to shed-off karmas and free one from the shackles of bondage to reach the Siddhashila, the dream of every Soul, a step towards eternity.

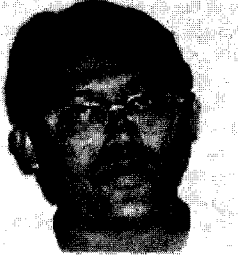
RAKSHA SHAH

shahraksha99@hotmail.com

The Place of 'Sadguru' or True Guru on the Road to Moksha

*A Satsang given by Gurudev Rakeshbhai Jhaveri in Toronto
on 24th July 2003 in Gujarati and translated into English by Dr.*

Mahendra H. Mehta



The place of Sadguru in one's journey towards Moksha is pivotal, if one is to meet one's goal. Bhagwan Mahavir told Sudharma Swami who in turn told Jambu Swami that many souls have attained Moksha after 'Samarpan' or surrendering to their Sadguru.

The notion of surrender conflicts with the independence of the soul frequently emphasized in the scriptures. However, Gurudev explained that the two concepts are not contradictory but complimentary if we delve into its deeper meaning. Surrender is the nearest translation of 'Samarpan' but there is no connotation here of servitude.

Independence of soul means we are free of various 'Kasays' such as ego, anger, greed. When we surrender (Samarpan) to our Sadguru, we give up our ego, anger etc. So the result is the same although the terms look different from our worldly experience. So surrender to our Sadguru, to a realized soul, means independence from all our Kasays and on the right road to Moksha. Gurudev gave an example of a cockroach that had fallen on his back. For him, the whole world looked upside down while he struggled hard to get back on his feet. A Sadguru turned him on his feet and his perception of the world around him changed in an instant into a true knowledge. Without the help of a Sadguru, we struggle like the cockroach for eons with 'Mithysdrasti'.

The first thing a Sadguru does is to knock our ego down. He likened our ego or 'I' to an erect wall. When the Sadguru knocks it down, he turns our 'I' into a bridge which joins our soul to Paramatma. So the question arises, how do we find a Sadguru. It is easy to find a policeman or a soldier or a fireman because they wear the insignia of their job. A Sadguru does not have such external markings. So do we look into his inner state of mind? A Sadguru is a realized soul, he is neutral towards friends and foes and he is non-judgmental towards everyone and possesses true knowledge of the scriptures. But these are internal characteristics of a Sadguru which are not easy to assess.

So Gurudev turned the tables around and said the true seeker of Moksha is the real judge of a Sadguru. If the Sadguru imparts true peace of mind and brings transformation in us from seeking worldly needs to seeking of Moksha, then that is our Sadguru.

When you are a genuine seeker of your soul's liberation, the phony Guru will not stay around too long because he is interested in self praise, money, comforts and acquisition of material things while your interest is in attaining Moksha. Only a Sadguru can appreciate what you are seeking because he too is on the same path.

Once you find the Sadguru, you will fall in love with him and there will be no conditions, no questions, and no doubts. In fact a time will come when the Sadguru will push you away so that you can move faster towards your goal. Guru Gautam could not part from Bhagwan Mahavir and delayed his attainment of Kevalya because of his Rag or attachment towards Bhagwan. And Bhagwan Mahavir aware of Gautam's condition sent him away before his Nirvana to put Gautam on the path of Keval Gnan and eventually Moksha.

For some the question arises, why not learn everything from the scriptures when it is so difficult to find a Sadguru in this part of the world. Gurudev explained that in first place, one has to realize the inevitability of a Sadguru's guidance towards Samkit or Samyag Gnan. Once this is understood, it is difficult to find a Sadguru in any country, even in India. Once we find the Sadguru, it is not always possible to be in his presence long enough to receive his blessings and guidance. To cross all these hurdles, one needs a stock of Punya from the past, either in this or past life.

Having found the Sadguru, one has to be in his presence to benefit from his grace and blessings. He may not acknowledge you for a long time but you must not have any doubt that he has your enlightenment in his thoughts. He will be like a lighted lamp and when the moment is right, your close proximity to your Sadguru will result in the flame from his lighted lamp to jump and light your lamp or Atma. History is replete with such great souls lighting millions of such lamps, Bhagwan Mahavir being the case in point.

Gurudev compared the reading of scriptures to attain salvation as reading a text book of Medicine to cure your cold. He quipped that you might spend hours to find the right chapter on your malady and once found, you might read 50 different causes of cold. While you are sorting out the cause of your cold, you might descend into developing pneumonia. A Sadguru is like a well trained doctor who will diagnose your problem and prescribe appropriate treatment. He added the Shastras give generalized knowledge while a Sadguru gives personalized instructions. In the hands of an untrained seeker of knowledge and without proper guidance, he added, Shastras (scriptures) can become Shastras (weapons of destruction).

(continued on page 13)

A UNIQUE EXPERIENCE OF A WAKE-UP CALL

F. J. Dalal, Lanham, MD

BACKGROUND: I am a 76 year old naturalized American Citizen Retiree living with my family in Washington D.C. Metropolitan area for over 34 years. I, as a self-made person, am Disciplined having enough Patience and Common Sense, that are generally in short supply in this country of abundance. During retirement period of over 12 years, I have extensively read and thought about Retirement Living and have visited some well-established Communities in this area.

One mid night in June 2003, I suffered a Stroke and was in the Emergency Room of a nearby Hospital within an hour. After all the necessary possible tests carried out in two days, my Neurologist who knew that I was a hereditary diabetic, concluded that I had a stroke and will need Rehabilitation. I went to another hospital with a good rehab facility in the area, where I received three-hour-a-day Physical and Occupational therapy, for nine days. Thereafter, I was recommended to go to a Sub-acute rehab center, where I was for nineteen days, receiving two-hour therapy every day. I returned home after a total of thirty days at three medical hospitals. Now a therapist comes to our home three times a week for about an hour each, for about four weeks. I am now practicing to walk with a quad cane and do most of my daily personal chores. All along, many friends visited and/or called, some from abroad. Their warmth and care helped me a lot for which I will always remain grateful. If I were living in a Continuing Care Retirement Community, I would have received all this care, living in my own facility there.

ANALYSIS: This 30-day care brought back about 60% of my right foot strength. The total cost will run into thousands, most of which would be covered by Medicare and a Secondary health care insurance provided by my last employer. I call this

entire experience, a return journey from Hell. This proved my belief that Hell and Heaven, both are on this earth only which can be self-managed.

HOW AND WHAT TO DO? According to me, an Adult Residential/Retirement Community is the only comprehensive solution for the Aging First Generation of NRIs. This can be organized and managed efficiently and economically. There, we can have different types of Living Quarters as needed, a Community/Cultural Hall, a single Worship facility for all religious groups, a Medical Center, a common Vegetarian Kitchen, a Convenience Store, a Bank, a Drug store, Transportation, and various Health, Educational, and Recreational facilities. In short, this will provide all the necessary Independent, Assisted and Nursing facilities required for the remaining period of life.

A Healthy retirement without Boredom, Loneliness, and Anxieties will be possible only on a Community wide facility. This is doable only if, the activities of mushrooming expensive Temple Building complexes and spurious Community Organizations, can be brought to a complete halt immediately. Retirement is not meant only for taking care of grand children, performing religious rituals, and silent suffering in spite of more than enough available resources. It is a period for doing things one would like to and could not pursue during active working life. In addition, the community would benefit immensely from the accumulated lifetime experience and wisdom of growing elderly population.

For once, will the Community Leaders (?) come together earnestly and think seriously about the immediate and increasing future Need, instead of raveling in superficial and wasteful egocentric short lived futile pursuits.

(continued from page 12)

A Sadguru always has your wellbeing at heart. He is the bridge between us and the Paramatma. One has to cross the bridge but some stop on the bridge and find comfort and safety there. A Sadguru will gently prod you to move on. To remain with a Sadguru for years and not to attain transformation in one's life is Sadguru's 'asatna' or disrespect. So finding a Sadguru mandates accepting his 'Agnā' or personalized set of instructions for oneself towards spiritual progress. This entails regular study of scriptures, attending Satsangs, performing 'taps' or mental and physical disciplines and true practice of abandoning Rag (attachment) and Dvesh (dislike, disapproval, hatred etc.)

Gurudev explained that a Sadguru will walk with you but he will not carry you towards attaining liberation. That road to Moksha has to be treaded by the aspiring seeker by him/her. There is no gender label to our soul and all of us can attain Moksha. One of the pre requisite for this journey is voluntary and complete surrender at the feet of Sadguru. If your Punya is in fruition, he will hold your hand and guide you on the true path. He will rescue you if you are drowning and teach you how to swim in this ocean of 'Sansar' which is full of pain and miseries. He will throw light where there is darkness and show you the precise route on the map of salvation.

Note: I have tried to translate Gurudev's words as faithfully as possible to the spirit of his talk and if there is any error or disrespect, I ask Gurudev's forgiveness and offer Michhamidukadam to all the readers.

DARSHANÄCHÄR

The Code Of Gaining Right Perception

Manubhai Doshi, Chicago, IL

*Nissankia Nikkankhia Nivvitigichchhā Amoodhditthia
Uvavooa Thirikarane Vaccchhal Pabhāvane Attha
— Panchāchār Sutra*

(Doubtlessness, absence of expectation, unflinching faith, not being unduly influenced, adoration and encouragement, stabilization, affection and creating favorable impression constitute the eight fold code of conviction aspects of right perception.)

The term Darshan has different connotation. For a common man, Darshan may mean a scene, a devotional glance, bowing to some deity etc. For others, it may mean an ideology. Here the term is not used in any of those senses. It was stated in the introductory section that Darshan means perception, faith and conviction. We can add realization to those three. These four epithets actually convey increasing level of Darshan one after another. When a person knows something, he would tend to believe it. This is termed as perception. Knowledge and perception thus go hand in hand. Then, one has to gain faith. For instance, we come to know from books or teachers that soul is everlasting and we try to believe it. But as long as we are not convinced of that nature, our perception of soul remains vague. For gaining conviction, we have first to keep faith in the concept. The faith would easily arise, if what we have learnt has come from the reliable sources. Contemplating and pondering over it with faith would bring the conviction and thereafter comes the realization. Such realization is the true Samyagdarshan or the right perception.

The code that lays down the method of gaining the right perception is called Darshanāchār. Like Jñānāchār, Jainism lays down eight aspects of Darshanāchār too. They are: 1) Staying above all doubts, 2) Absence of expectations, 3) Unflinching faith, 4) Not to be influenced or swayed by glamorous shows etc., 5) Adoration and encouragement, 6) Stabilizing the faith of others, 7) Affection for the co-religionists and 8) Raising the esteem for the true faith. Of these eight aspects, the first one, which denotes the conviction, is of utmost importance. The remaining seven, which are helpful in raising the intensity of conviction, can rather be considered augmentary. Now, let us examine these aspects one after another.

The first is called Nissankia or Nihishankitva. Some people interpret it as not raising any doubt about the scriptural precepts.

The term really means conviction beyond any doubt. When a person comes to know something, he might still have some doubt about some of its intricacies. This aspect therefore lays down that one should know it thoroughly so that no doubt lingers about it. For that purpose, Jainism lays down five stages. The first is known as Vāchanā. The learning of the text from the books or teachers is called Vāchanā. The second is called Pruchchhanā which means asking questions and supplementary questions pertaining to what has been taught so as to know the truth from different perspectives. The third is Parāvartanā which means learning it repeatedly so as to gain lasting impact. The fourth stage is called Anuprekshā which means reflecting, contemplating and pondering over what has been learnt so as to realize its underlying meaning. The fifth is known as Dharmakathā which means expressing it systematically in writing or by orally narrating it. When a person goes through all these five stages, he can gain thorough knowledge. He does not then harbor any doubt about it.

The second aspect is Nikkankhia or Nihikānkshitva. It means not to expect any material gain out of the truth. Most of the people may try to gain knowledge that would be helpful in getting worldly benefit. The study of different subjects, presently undertaken in schools and colleges, falls in this category. It is undertaken with a view to gain proficiency that would make the student better marketable. This may be all right for gaining worldly success. We are however dealing here with spiritual aspects. We have therefore to remember that so long as one retains the worldly expectation, his or her knowledge and perception are bound to remain shallow. That shallowness would not work in the spiritual area, where deeper insight is required.

The third aspect is Nivvitigichchhā or Nirvichikitsā. It means unflinching faith and absence of wavering mind. The true conviction does denote the absence of wavering. This aspect is however separately stipulated, because even after gaining conviction, a person may come across some new knowledge or information that may be at variance with what he has learnt. This may tend to waver his mind. He may not be sure whether what he has learnt is right or wrong. This term therefore stipulates having firm faith in what one has learnt.

The term has one additional significance for Jains. Jain monks may be unclad and if they are clad, their clothing may not be very neat, clean or attractive. It is possible that one may get a sense of disgust, despire or disaffection by looking at such clad or unclad monks. The spiritual aspirant has however to realize that outward cleanliness is not the criterion for internal purity. Since the monks

are expected to have gained internal purity, there is no reason for being disaffected by their outward appearance. Thus, absence of disaffection is also a part of Nirvichikitsā.

The fourth aspect is Amoodhaditthia or Amoodhadrishti. It means not to be influenced or swayed by the outward shows, displays etc. Suppose, one happens to witness a splendorous procession of some sect which is not based on the truth. It is possible that he may be impressed by such show and may think that the Jain performances are rather dull and dry. This would tend to shake his faith. This aspect therefore lays down that his conviction of the true faith should be so strong that he would not be unduly influenced by such outward shows and displays, however glamorous they may be.

The fifth aspect is called Uvavooha or Upabruhan. It means adoration of virtues and includes appreciating even the minor virtues with a view to encourage the persons concerned. The healthy encouragement works as an incentive that helps in raising the faith of such persons. That should however never verge towards undue praise. Otherwise, it would amount to flattery, which has to be avoided under all circumstances.

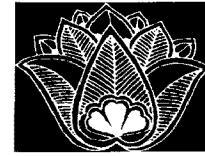
The sixth aspect is called Thirikarane or Sthirikaran. It means stabilization. We have mentioned about the unflinching faith while discussing Nirvichikitsā. The difference between these two aspects is that the former deals with one's own faith, while this one deals with stabilizing the faith of others. This can be done by providing the right information or by otherwise extending help in understanding the true essence. Religious classes, training camps, bringing out publications, audiovisual discussions, study circles, discourses, seminars etc. are helpful in this respect. The factor of encouragement mentioned in the fifth aspect also helps in stabilizing the faith and can therefore be considered a part of this aspect.

The seventh is Vachchhal or Vātsalya. Literally it means affection. But it also denotes sharing, caring, loving, helping etc. The person having the right perception would have innate affection for others belonging to the true faith. He would spontaneously try to help those who are in distress or are any way afflicted. Such help can take the form of financial, medical, educational or any other aid. Such help should be extended secretly so that the person getting the aid is not any way embarrassed in availing of the same. The help can also be extended in solving some problems or in redress of the grievances etc. Sādharmivātsalya, health fair and collection of usable clothes for distribution among the poor and needy are illustrative of this aspect.

The last aspect is known as Pabhāvane or Prabhāvanā. It means raising the esteem for the faith. This can be done by undertaking activities that would make favorable impression. Thereby, the

people can be attracted towards the true faith and they can be induced to realize the importance of truth. Pratishtha Mahotsav, processions, conventions, cultural programs, exhibitions and other displays, giving awards, distribution of publications and other gifts to the people, impressive participation in the religious functions are the different modes of Prabhāvanā. The purpose of Prabhāvanā is to make favorable impression in the minds of the people.

These eight aspects are vital to attainment of the right perception or Samyaktva on which Jainism lays all possible emphasis. The reason is that it is impossible to have the proper insight without gaining right perception. Even the Jnān obtained without gaining right perception is therefore termed as Ājnān. It should be noted that the term 'Ājnān' is not the same as ignorance. It means wrong or misdirected knowledge. Jainism describes three types of such Ājnān. The knowledge obtained by intellect without gaining right perception is termed as Matiajnān; that obtained from books etc. without gaining right perception is termed as Shrutajnān; and acquiring Avadhijnān in absence of the right perception is termed as Āvadhiajnān or Vibhangjnān. It is not possible to attain Manahparyājnān and Kevaljnān without gaining the right perception. There are therefore no terms like Manahparyājnān or Kevalajnān.



(continued from Page 17)

Sankā Kankha Vigichchhā, Pasansa Taha Santhavo Kulingisu Sammattassaiāre, Padikkame Desiam Savvam

It means that if I have indulged during the day in any transgressions of Samyaktava like harboring doubts, expectations, wavering faith, adoration of wrong faith or close contact with mis-believers, I atone for the same.

Shrāvaks should of course not do any injustice to others and should stay vigilant to avoid hurting any living being. They cannot remain possessionless, but they should lay voluntary limitations on their possessions. In place of the major restraints, they have thus to observe five minor ones called Anuvratas. Moreover, they should observe three auxiliary restraints and four disciplinary restraints. These restraints are discussed in the second part of this book.

(Editor's note: Articles on DARSHANĀCHĀR and CHĀRITRĀCHĀR are from Manubhai Doshi's book *Spiritual Code and Restraints* two chapters were pulished in the last issue.)

CHÄRITRÄCHÄR

The Code Of Conduct

Manubhai Doshi, Chicago, IL

पणिहाण जोगजुतो. पंचहिं समिद्धिं तोहि गुतीहि।
अस चरिनाचारे, अहुविहा होई नायव्यो॥ ४

*Panihāna-Jogjutto Panchahim Samiehim Tihim Guttihim
Esa Charttāyaro Atthaviho Hoi Nāyavvo
— Panchāchār Sutra*

*(Observance of five Samities and three Gupties with balanced mind
is considered the eight-fold code of conduct.)*

We have so far examined Jnānāchār, the code of knowledge and Darshanāchār, the code of perception, faith and conviction. After gaining conviction, one has to put it into practice. That practicing is known as Chāritrāchār. In Jain tradition Chāritra normally denotes renouncement and its scope is usually restricted to the monastic code of conduct. The term, however really means right behavior or right conduct. As such, it deals with the day to day activities of the monastic as well as the worldly life. We would first consider here the monastic code and then the lay code.

Monks and nuns are supposed to devote their entire life in spiritual pursuit. Since they have renounced the worldly life, they are not supposed to get involved in any worldly activity. They have to spend their entire time and energy for gaining salvation and are not expected to use their mental, vocal or physical energy for any other purpose. Such exercising the energy solely for that purpose is known as Gupti which can be translated as total control of one's faculties. The control over mental energy is known as Manogupti, that over vocal energy is known as Vachan Gupti and the one over physical energy is known as Käygupti. Such control must be associated with proper discretion. Lord Umaswāti has stated in Tattvārthasutra: Samyagyoganigraho Gupti. It means that the right exercise of control is Gupti. One should therefore exercise appropriate discretion in controlling his mental, vocal as well as physical faculties. These three Gupties are known as Tigutti or Trigutti.

It is however hard to stay totally tuned to the spiritual aspects all the time. As long as the body stays, there are bound to be its demands for food, shelter etc. Such demands cannot be avoided and appropriate activities have to be undertaken for satisfying the same. For spiritual aspirants, however, Jainism restricts such activities to obtaining the necessities of life by going for alms and taking temporary shelter, when necessary, at Upāshray or such other lonely places. Jainism lays maximum stress on the observance of nonviolence. Therefore, even the badly needed activities like accepting food, communicating, taking anything or putting it at any place and those pertaining to excretion and other disposal have

to be undertaken with extreme care and vigilance so as to avoid all possible violence. For such purposes, Jainism lays down the observance of the following five meticulousities that are known as Panch Samities.

1) Iryā Samiti: This meticulousity pertains to making movements. Whenever one has to make movements, he should remember that there happen to be living beings everywhere. He has therefore to remain vigilant enough to see that he does not press, crush, trample or otherwise hurt any living being by making movements. Since some minute violence is however bound to occur in spite of all precautions, it is laid down that after every movement, one should undertake a short Kausagga for atonement of violence inadvertently caused by such movements.

2) Bhāshā Samiti: This meticulousity pertains to vocal or oral activities. The minute living beings, that pervade every place, can get hurt even by exercising vocal faculty. This Samiti therefore lays down that every spiritual aspirant should speak or utter slowly and that too, when necessary. Harsh utterance that can cause mental hurt has to be avoided altogether. Moreover, the utterance has to be truthful as well as beneficial. Otherwise, one should observe silence.

3) Eshanā Samiti: This meticulousity pertains to obtaining articles which are essential for survival. The aspirant has to get such articles by going for alms. He should however be careful and vigilant even while accepting such articles. The offer for alms should be willing and should not involve any type of force or compulsion on the part of the giver. The articles being offered should have been made out of the vegetable or other acceptable ingredients that involve minimal violence. They should have been procured by innocent means and should not have involved gross physical violence.

4) Ādān Nikshep Samiti: This meticulousity pertains to taking or placing any thing. Reckless drawing, pulling, pushing, lifting, laying or otherwise handling can hurt living beings. If one is not careful, such activities can thus result in avoidable violence. Utmost care and vigilance should therefore be exercised while undertaking such activities. One often comes across the use of the term 'Upayog' during Jain rituals and performances. Staying vigilant and taking care for the safety of other living beings, while undertaking any activity, is called Upayog.

5) Utsarga or Parishthāpanikā Samiti: This meticulousity pertains to disposal of wastes inclusive of excretion and urination. Jainism does not permit reckless modes even in the case of disposal. It is therefore laid down that excretion etc. should be carried out

in a lonely place, where the people have not to move and which is not habited by live beings. Since latrines and urinals happened to be the breeding grounds for variety of germs and insects, Jainism forbade their use for the monastic order. On the ground of such forbiddance, the monks and nuns in India are at times seen disposing urine on the streets. This however is contrary to the Jain precepts. This Samiti lays down the mode of disposing all the wastes in a way that would not cause any violence, hurting or inconvenience to others.

These three Gupties and five Samities constitute the eight-fold monastic code of conduct. In Jain terminology, these eight aspects are collectively known as Ashta Pravachan Mātā. It means that these eight aspects of the Lord's teaching are as beneficial to the spiritual aspirants as the usefulness of mother for the growth of children.

Implicit in the above code is the observance of five major restraints of non-violence, truth, not taking anything without the express permission of the owner, celibacy and nonpossession. The first four are observed by some other monks as well. But total possessionlessness is the distinguishing feature of Jain monks. If they need to wear, they can, of course, accept the bare minimum clothing from the lay followers. They can also keep a couple of wooden bowls for accepting food and water. The wooden articles are laid down, because they are light in weight and can be easily cleaned with little amount of water. Similarly, the monks can also have spiritually oriented books for the sake of study.

The greatest disciplinary practice that helps the observance of nonviolence is Sāmāyika. The term literally means staying in equanimity. The person observing Sāmāyika has to stay away from all the worldly involvements and from all sorts of craving and aversion associated with that. That practice should ultimately lead to the fusion of psyche with the Self by developing detachment towards all external objects. Those who renounce the worldly life are therefore required to take the vow of staying in Sāmāyika for the rest of their lives.

Jain monks and nuns are not supposed to stay long at any place so as to avoid developing attachment to any particular place or the persons. During the monsoon, however, there is generation and breeding of lot of germs and insects that can be hurt by trampling etc. During that period, the monks and nuns are therefore required to stay at one place so as to avoid causing such violence. During the rest of the year they should continue to move barefooted from place to place. Such movements have to be made without making use of any vehicle, because manufacture, maintenance and plying of vehicles can cause lot of violence.

This is no doubt a rigorous code. No other religion lays down such discipline. Jain monks and nuns however willingly observe the same. They are oriented towards the well being of soul. They

know that physical comforts or discomforts are transitory and soul is not affected by such ever-changing situations. They can therefore easily stay unconcerned about the physical well being. Moreover, they train themselves for undergoing the rigors of the monastic code by undertaking fasts and other austerities. On account of the observance of such rigors, Jain monks and nuns are held in high esteem. The laity considers them as enlightened entities and reveres them as spiritual guides.

Recently however, we have been witnessing a tendency towards avoiding the rigors of this code. Many monks now make use of light footwear. There are also monks who do not mind the use of vehicles, who stay with their hosts and willingly avail of their hospitality. This tendency towards relaxation has to be examined in the present perspective.

Many Jains have now settled in countries outside India. They need the guidance of the monks for ritual performances and other religious activities. They invite monks to their new countries that cannot be reached without the use of vehicles. In western countries, where climatic conditions necessitate adequate protection, the traditional monastic wear of wrapping the body with two pieces of cloth does not work. Nor is it feasible to go for alms from home to home.

All these factors have raised the demand for change in the monastic code. It is therefore necessary to consider the extent to which the traditional code should be relaxed. The question of setting up a monastic code applicable in western countries was actually engaging the attention of JAINA. The plan however seems to have been given up on the ground that the laymen are not competent to lay such code. This is not correct. It should be emphasized that laymen constitute the Sangha which has been traditionally entitled to lay down the code that monastic order should adhere to.

Realizing the need of the hour, Āchārya Tulsi has created a new cadre of male Shramans and female Shramanis. They are well trained in various aspects of Jainism, they learn English and communicate well with the people. Such Shramans and Shramanis renounce the worldly life but are permitted to use vehicles and stay with their hosts. They seem to have been well received, at least, in America.

Code of conduct for laymen is known as Shrāvakāchār which is supposed to be practiced after the rise of right perception. Most of the stipulations of the monastic code are applicable to them to a modified extent. For instance, lay persons also should control their mind, speech and body to the extent possible. As house holders, they are of course required to undertake various worldly activities. While doing so, they should not, however, lose sight of the right perception. If they happen to transgress the limits of

(continued on Page 15)

Interview with Hira Ratan Manek (HRM) on his Journey with Solar Nutrition

(Editors Note: An interview between HRM and author Jasmuheen is reproduced. Jasmuheen has taken this interview for TEV Readers in August 2003. Readers may remember HRM, a write up about him was published in Fall 2002 issue of Jain Digest.)

TEV: Welcome to TEV where we have shared previously the findings of Dr Sudhir Shah and his team and the research they conducted with you. As a pioneer of solar nourishment in the West, can you share a little about your own journey and how you came to be interested in this type of nutrition?

HRM: I was hinted at this first by mother of Aurobindo ashram in pondicherry in 1962 but I did not take it seriously than but it was in my mind and I so developed a special interest on sun. Being jain I got inspired in this sun energy by Lord Mahavirs fasting of 12 years and six months and I critically studied him and got inspired by his looking at the sun and walking barefoot in hot sun. When I went deep into his teachings I found his technique of "AATAP" which meant receiving sunshine to raise oneself to higher and higher levels. This belief on sun energy was further strengthened by autobiography of Yogananda where he is making mention of few people living on sun energy and especially of yogibala who survived for 50 years without food on sun energy. Yogibala said "sun energy was entering the brain through a secret door" and she was able to sustain but she refused to disclose further. In 1922 Imperial Medical College felt that solar radiation was the original food of humanity and what we eat is a secondary form and someday somebody will prove how man can live directly on solar energy. All this excited and strengthened my belief in sun energy but I got break through finally from GAYATRIMANTRA which suggests that man must allow solar rays to enter the body; get it stored and illuminate the dormant brain. Yes if brain which is largely dormant can be activated with sun energy all human crisis will be overcome was the strong idea that went into me and from what I understood from lord Mahavir, Gayatrimantra, Yogananda's books, sun-dances of native Americans, Egyptian beliefs in sun I was able to revive an age old practise of sungazing or SURYANAMASKAR or the present HRM Phenomina. As a matter of fact entire humanity was on sun food (microfood) at the beginning and slowly we changed over to secondary source of food (plants). But at all times of human history many have lived on sun energy but I am unique only to the extent that I volunteered before medical science for round the clock supervision and observations. I do not claim that I have found out how to live on sun energy because it was already there but forgotten and I have only revived it and proved it before science. Human history has recorded several people who have lived on sun energy from time to time. This is in short, my inspiration for surviving on sun energy. I repeat, I have not

discovered what is now known as hrm phenomina. It is only revival of a forgotten practise, a practise which many practised from time to time.

TEV: Can you provide for our readers some of what you feel are the personal benefits of being able to receive our nourishment directly through the vortex of the sun?

HRM : Sun benefits us in all ways and it solves all our problems. It enables one to harmonize and recharge the body with life energy and also awaken the unlimited powers of the mind very easily. It easily enables one to liberate from threefold sufferings i.e. mental illness, physical illness and spiritual ignorances.

TEV : Do you feel that a person who does not lead a spiritual type lifestyle that maybe includes kindness and compassion to others, meditation, prayer and things like chanting, would still be able to receive enough nourishment via the sun so that they can let off taking nutrition via the usual food sources?

HRM : yes, this is very nice question. Just as a coin has two sides, nature has gifted us with both good and bad qualities. In the absence of sun energy reaching the brain we develop evil qualities and the moment sun energy starts reaching there evil qualities disappear and good qualities that are hidden come on the surface and the practitioner from the devil becomes divine. We all experience that in the absence of sunlight climate also becomes awful and there is dirt and germs on the increase all around us and as the sun comes everything gets purified. Nobody likes dull day because we are all depressed. Sun purifies everything on earth and so a person also and the transformation takes place easily and automatically. Devil to divine through sun.

TEV: Although we know in esoteric circles that our sun is a grid point and cosmic disperser of very pure and powerful Divine energies, if people can absorb all their nourishment from gazing into the sun each dawn and dusk, what about on days where we cannot see the sun as it is too cloudy and stormy, how do solar feeders get their nourishment then? Is there anything else that you recommend that people do?

HRM: Even if the sun is not seen, energy of the sun is there always in a lessened form. Once you activate the human brain by 9 months sun gazing practise and then become a permanent solarium or solarcooker by barefoot walking for a year everything afterwards is easy and HRM phenomina describes in detail how one can become permanently charged with sun energy in about 2 years time and that too easily. I have my own website with this phenomina www.solarhealing.com. Kindly go through it and anybody can write to me in case of doubts or difficulties in understanding.

(continued from page 17)

JAANA SHIBIR IN CINCINNATI

The shibir was organized by Jain Adhyatma Academy of North America from July 1-3, 2003. First time in North America, five great scholars, Dr. Hukumchand Bharill, Panditji Abhaykumar



Jain, Panditji Dhirajbhai Mehta, Shri Parmatma prakash Bharill, and Shri Prakash Jain guided all atmarthi participants from U.S.A. & Canada to

“walk the path of adhyatma to get rid of mithyatva”. Dr. Hukumchand Bharill lectured on the “Pravachansaar”. Pandit Dhirajbhai Mehta explained Karmavipak in his unique style, Pandit Abhaykumar Jain opened his series of lectures on “Samaysaar” in his simplified style, while Shri Parmatmaprakash Bharill explained “Panch Lubdhiyaan”, and Prakash Jain explained basics of Jainism

During shibir, the day started early with bhavpuja, Kanjismami's cd pravachan, discourses, gyan gosthi (q&a), and bhakti. All of the participants of this shibir had a wonderful time. The next annual shibir will take place in San Francisco, CA.

(continued from page 18)

TEV : Over the last year or so you have become very public with your experiences with Solar Nutrition particularly in the USA. What do you hope to achieve by making yourself available for scientific testing and public lectures?

HRM : yes for last eight years I am on and often investigated by different doctors and scientists and I am always prepared for scientific observations on me as my body is a laboratory for research and I am out and out for human welfare and world peace. My lectures have already brought awareness in masses and many are strengthening me by their research in support of HRM phenomina and many have started practising HRM phenomina and many are coming out successful. In California a documentary on sun gazers is underway. Recently one Russian magazine has come out with an article on me. Some phychiatrists have started using this HRM phenomina to cure sad disease and many are finding it as an easy method to control obesity.

INTERNATIONAL ALUMNI ASSOCIATION OF MAHAVIRA JAIN VIDYALAYA (IAAMJV)

IAAMJV held its biennial election at JAINA Convnetion-2003 in Cincinnati, Ohio. Following are the new officers of the association for 2 year term:

Kanti Mepani, CT.- President

Ramesh Fofaria, NC-Vice-President

Vasant Shah, NJ- Treasurer

Ramesh V. Shah, NY- Communication Secretary ,

Ramesh P. Shah, OH- General Secretary

Rajni Shah, outgoing President summarized last two years accomplishments. Some of the highlights are:

- Loan Scholarship to 50 students (\$26,330) in India to get college education
- Loan Scholarships to 148 students (\$291,000) to go abroad from India for higher studies.
- Loan Scholarships to 30 students (\$36,000) for going to colleges in USA
- More than 50 students have REPAYED their loans.

ALL OF THESE LOANS ARE SUPPLEMENTAL TO OTHER AIDS STUDENTS RECEIVE FROM OTHER SOURCES

Also successful completion of UDAIPUR Branch of Mahavira Jain Vidyalaya under leadership of Dr. Mohan Jain from Allentown, PA (\$267,500) Streamlined System & Procedures for receiving applications from deserving students under various Programs and awarding “NEED” based loan scholarships Kanti Mepani, New President being absent, Ramesh Shah, did read President's Message outlining his goals for new administration:

Greater “Strategic” Partnership with other organizations/ individuals for common goal of Providing Opportunities for higher education More Bonding through more social FUN meetings Pro-Active Role seeking more Projects in India to expand opportunities for deserving students More Synergetic Relationship with JAINA in Education field

There are LOAN SCHOLARSHIPS available in each one of these loan programs for any JAIN students in USA or in India. You can visit our website www.iaamjv.org for application and more information

JAINA YATRA 2004

JAISALMER, ABU, GIRNAR & PALITANA

JAINA is very happy to announce once again a pilgrimage to Jaisalmer and other Tirths of Rajasthan and Gujarat. This 17 day Yatra will take us to Temples of Ranakpur, Osiaji, Falodi, Jaisalmer, Nakodaji, Jalore, Bramanwadaji, Mt. Abu, Pawapuri(Rajasthan), Tarangaji, Sahankheswer, Girnar and Palitana. For those of us living in North America, this is a rare opportunity to join a Sangh Yatra organized from this land.

In addition to the Temples, we will visit venerable Jain institutions and observe how Jainism is practiced and propagated in present day India. We will visit Poostak Bhandar of Jaisalmer, Shri Yashovijay Pathshala in Mehsana, L.D. institute of Indology in Ahmedabad, a hospital and a school run by charitable Jain institutions. We plan to spend a day with Muni Shri Jumbuvijayji at Sankheswer. We will also try to have a Jain scholar with us to help us understand significance of the places we visit. It will be learning and spiritually fulfilling experience memories of which will last a life time.

Our tentative date of departure from here is January 16. Our Yatra will begin in Bombay on January 18. We will take afternoon train to Falna (near Ranakpur). On our way, Yatris will be able to join from Baroda or Ahmedabad train stations. From Falna, most of the traveling will be by air conditioned luxury buses. Last leg of our yatra from Ahmedabad to Bombay on Feb 3 or 4 will be by train. All of these dates are approximate and final itinerary will be issued by mid November. Cost of the ground package including all traveling, meals, hotel (Double occupancy) or Dharamsala stay etc including the registration fee of \$45.00 is only \$775.00. Additionally, Yatris will be expected to contribute at least \$100 to the Yatra fund.

If you plan to join our Yatra, please fill out the attached registration form with \$100 check as deposit (non refundable) . Detailed itinerary with names of hotels or dharamsalas with phone numbers and contact information will be mailed to you by October 15. Final payment will be due by November 15. Our planned capacity is for 100 Yatris and a first come first served. So act as soon as you can decide. You need to make your own travel arrangements to and from India and we may recommend a travel agent if a good deal is offered to our group. Please do not purchase air tickets until you have received a written confirmation from JAINA that you have been booked for the Yatra. Please consider purchasing additional travel insurance as JAINA can not be responsible for unforeseen events or illness or injuries suffered in India. For more information, contact Dilip V. Shah, Chairman, JAINA Pilgrimage committee: 1902 Chestnut Street or email to: dilipvshah@aol.com or call 215 561 0581.

Please mail to: Anil Shah, 18 Stout Ct, East Brunswick, NJ 08816

YATRI NAME	Age	Passport Number	Citizen of
1.			
2.			
3.			
PHONE Resi.....		Work	
Email		Ck number.....	Amount
Please list any special health or diet restrictions:			
.....			
Please note \$100 Deposit is not refundable			

World Community Service:

Gujarat Earthquake Relief Fund Donors List Update From May 1, 2002 to August 31, 2003

No.	Name	City State	Amount
1	India Earthquake Relief Organizations of Michigan	Plymouth MI	\$ 37,500
2	Jain Center of Greater Boston	Norwood MA	10,000
3	Dr. Varia Mahendra Chandra	Martin KY	7,500
4	Jain Center of British Columbia	Vancouver BC, Canada	3,500
5	Dr. Varia Mahesh Indu	Chapel Hill NC	1,242
6	Illinois Tool Works Foundation	Glenview IL	753
7	Jain Center of Minnesota	St. Paul MN	500
8	Mr. Mehta Pravin		101
9	Mr. Shah Arvind		51
10	Mr. Shah Nilesh Beena Bartlet IL		31
11	Mr. Shah Mahendra		25

JAINA wishes to thank all the donors for their generous contributions to help the victims of Gujarat Earthquake. All amounts received are in US dollars. JAINA apologizes for any omission from previous publications or misspelling of any names. For any question, please inform Prakash Mehta at 703-318-8252 or Email Pmehta@psiint.com.

The School and Medical Clinic at Vardhman Nagar are under construction. Please do not send any clothes without talking to Chairman of World Community Service Mr. Bachubhai Ajmera at 301-431-2525

SHRAMA YATRA-III (Labor of LOVE)

For Voluntary Humanitarian Work (your choice)

Dates: December 15, 2003- January 31, 2004

@

BIDADA Sarvodaya Trust, Kutch, Guj, India

Health Services at 30th BIDADA Medical Camp

Educational Services at Veerayatan

Rural Services at Vivekananda Research Institute

Ground Package for \$121/ Includes:

Return Ticket from Bombay to Kutch

Min. 7 days of all meals and lodging & laundry services

Entertainment

Visits to Temples- Bhadreswar, 72 Tirthankars Jinalaya and others

Shopping in Mundra and Mandavi

Transportation to various places

Home going gift and Certificate

For More Information and Registration (Nov.15 last date):

Ramesh Shah 440-442-4596

Dilip Shah 215-561-0581

Vijay Chheda 714-573-1324

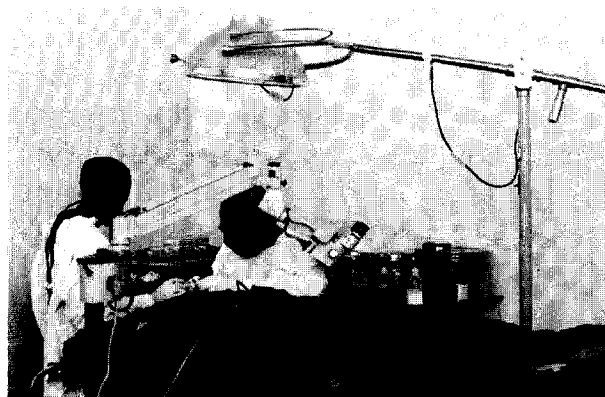
With Your Help, JAINA World Community Services Takes a GIANT STEP!

Do YOU want to Make Your India Trip Tax- Deductible?

Do YOU want to HELP your Community In India?

What a Great opportunity for You & Your Family to visit India this Holiday season, do very worthwhile Humanitarian work and also get **TAX DEDUCTIONS?**

For last several years, JAINA in coordination with Jain Society of Southern California and BIDADA Sarvodaya Trust have participated in BIDADA Eye, Medical & Dental camp; and a lot of Jain Doctors- Dr. Manibhai Mehta (CA), Drs. Jaya Shah(OH), Dr. Chandra Haria(OH), Dr. Dinesh Shah(CA), Dr. Dhiraj Shah(NY), Dr. Ajit Shah(OH), Dr. Shanti Kania(MA), Dr. Pravin Mehta(NY) and other and lot of other volunteers have participated and provided enormous amount of invaluable services to needy poor and sick of India in that part



of the region. The demand is growing exponentially from other towns and cities and communities. With your HELP, JAINA has decided to extend this invaluable and much needed services to **SEVEN (7) Medical Camps** in other regions of India. (Schedule attached)

JAINA is actively recruiting Medical Professionals, Para Medicals and Volunteers. JAINA "Wheels of Hope" is shipping ONE FULL 40ft. Container to all these locations on Sept.17

JAINA is requesting all Jain Centers to publicize the schedule in their Newsletters and post it on their bulletin boards.

If you are planning to visit India during upcoming winter, you and your family would like to join this **humanatarian work?**

For YOU it may be donating time for a day or two; for a sick person, it is matter of Life & death. Please make an extra effort to donate your talents and

time to make this **CRUSADE** a **BIG SUCCESS!** With YOUR HELP, we can do it!

For more information, please contact Dr. Jaya and Ramesh Shah 440-442-4596

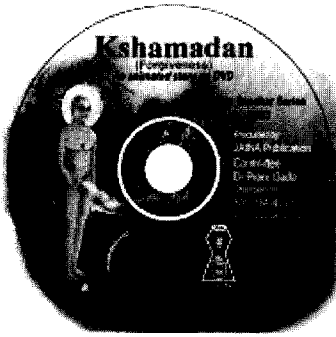
MEDICAL CAMPS

Institution	Dates... For 2004	Specailties Required	USA Contact	INDIA CONTACT	Facilities Provided
Bidada Sarvodaya Trust Bidada Kutch, Guj	Jan. 1- 22	ALL	Vijay Chheda 714-573-1324 Dr. Manibhai Mehta	Vijay Chheda 22-2614-0999 vijaychheda@hotmail.com	Lodging, Boarding, Travel to & from Mumbai
Gandhi-Lincoln Hospital Disa, Palanpur (Guj)	Jan. 10-15	Urology, Rhematic Arthritis	Dr. Manibhai Mehta 714-898-3156 Manilal.B.Mehta@kp.org	Dr. Hemant Shah 2744-29444	
Upleta Hospital Upleta (Rajkot) Guj	Jan. 2-10	ENT & Urology, Cardiac, Pediatric, Arthritis	Dr.Uka Solanki 323-816-8703 ukasolanki@aol.com		
Chinmaya Mission Hospital Bangalore	Jan.	Gastroentology	Dr. Nagaraju 810-732-0115 Mnagaraju@hotmail.com		
Bhagyodaya Tirth Hospital Sagar, MP	Feb.	ALL	Dr. Mahendra Pandya 718-816-0083		
Ram Mantra Mandir Bhavanagar , Guj	Jan 1-Feb.28	Eye, OG, Gen. Surgery,Endoscopy	Dr. K.T. Shah ktshahmd@yahoo.com		Lodging & Boarding
Surti Gen. Hospital Ahmedabad, Guj		Endoscopy	Dr. K.T.Shah 713-666-6181 ktshahmd@yahoo.com	Navnit Shah 79-661-0326 akshat@icenet.net	

COMMITTEE NEWS:

Animated Jain Stories on CD/VCD/DVD or VHS TAPE

After establishing JAINA Library, JAINA Education System, and Series of Jain Pictorial books in the field of Jain education, JAINA has decided to work on another milestone in instilling Jain Sanskar to our children at very early age in their life. JAINA under JAINA Publication Committee (JPC) has started an ambitious project of publishing **Series of Jain Sanskar Animated Stories on DVDs. Each animated story will be 15 to 30 minutes.** First such story of forgiveness (Kshamapana or Kshamadan) is ready. It represents the spirit of Paryushan/Daslakshana. The theme of this DVD is to illustrate the story of forgiveness between King Udayan and King Chandpradyot to inspire us to follow the same principle of forgiveness in our life.



JAINA publication committee plans to bring out series of such stories in future in DVDs. The production cost as well duplication and distribution cost of 1000 DVDs will come to about \$8 for each DVD. JAINA will distribute this DVD for a generous donation of US \$9 and up. Many of you and grand parents will love your children to learn Jain tradition and values. Giving them a gift of DVD would be a good start in their life. Therefore, JAINA and I encourage you to offer generous donation so that we will continue this project for our future generation to come. Raising of this funds will help us to take up on the next animated DVD and that will ultimately lead us to build the

Library of DVDs for Jain Sanskarin every Jain home.

Please, fill in the generation donation form attached here and mail it to Dr. Premchand B. Gada, Chairperson, or contact me at (806) 794-4777 or send me an email at prem@jainworld.com for further information

DONATION SLIP

I like the idea of building the **library of Jain Sanskar Animated Story Series for Children.**

I am proud to be part of this movement and will like to donate:

☐ \$10, ☐ \$21, ☐ \$51, ☐ \$101, ☐ \$251, ☐ \$501, ☐ \$1001, or ☐ \$ _____

for **Jain Sanskar Animated Story Series for Children**

My Name: _____

Address: _____

City: _____

State: _____ Zip: _____

Phone #: _____ Email: _____

Please, make a **check payable to JAINA Publication Committee** and in memo write
for Jain Sanskar and mail it to:

Premchand B. Gada

Chairperson, JAINA Publication Committee (JPC)

Federation of Jain Associations In North America (JAINA)

8605 - Vicksburg Avenue, Lubbock, TX 79424

Phone #: (806) 794-4777

Waving of Jain flag at Mount Kailash(Ashtapad)

This year July 14 was a very auspicious day. A pilgrimage led by Muni Roopchandji Maharaj, Vedic Monks Sankaracharya Divyanandji Teerth, Shri Chidanand Saraswatiji, and Pandit Kishoreji Vyas recited Navkaar Mantra and Bhaktamar stotra Uccharan at Mount Ashtapad (Kailash Parvat). Havan was performed and Jain flag was hoisted. The journey started on July 2nd. The pilgrims were sent off at Delhi Airport by Indian ministers and dignitaries. They flew to Kathmandu, where immense happiness was spread for three days performing religious activities and pravachanas. Then pilgrims went to Lhasa (Tibet's Capital) by air on 5th of July. On 8th July they traveled 175 miles to Lhatsey, on 9th July 190 miles to Saga, on 10th July 175 miles to Paryang, and on 11th July 200 miles to Lake Mansarovar. The lake is 12 miles from Ashtapad Parvat. They reached Ashtapad on July 14th. Roopchandrajji Maharaj hoisted Jain Flag. Then Prayer and Pooja were performed. All monks sang Navkaar Mantra and Bhaktamar Paath followed by Aarti vandan. This was a great day; it is first time after a long time that Jain Munis Shrivaks visited Ashtapad Parvat

Ashtapad: It is Nirvana place of Lord Adinaath. It is also known as Kailash Parvat in Jain scriptures. It is said that sons of Sagar Chakravarti had built golden temple with Ashta Pad. Since then it is known as Ashtapad. It is also said that Bharat Chakravarti (son of Lord Adinaath) had built a temple at this Nirvana place. It is also said that Gotam Swami after advise by Lord Mahavir had worshipped Lord Adinaath at Ashtapad. By doing so it helped Gotam Swami to attain Keval Gyaan. Gotam Swami could do this because he had special Labdhi. Today the actual temple and Ashtapad is not visible as it is surrounded by snow. Ashtapad is mentioned as supreme Teerth in Jain scriptures.

SAMANS TOUR USA

Saman Sthitpragya and Saman Shrutpragya, disciples of Anuvrat Anushashta and Preksha Praneta let Acharyashri Tulsi and Acharyashri Mahapragyaji, left India on June 28 for a USA tour. At the JAINA convention in Cincinnati (OH) over 900 participants attended a lecture on stress management and anger management presented by Saman Shrutpragya. Samniji Charitrapragyaji and Samniji Sandhpragayaji also attended the convention.

The Samans presented discourses on Mahavir and on three-dimensional programs of Anuvrat, Preksha Meditation and Science of Living during their visits to Ashland (KY), Woodbridge (CT), Clarksville and Memphis (TN), and Long Island (NY). Topics of time management, family management, health management, karma management, Preksha meditation and yoga were addressed in a series of lectures attended by Jain and non-Jain public. The concept of Jain Vishwa Bharati Preksha meditation is taught at Orlando, Houston and New Jersey centers in the USA, and at New Delhi, Ladhun, Rajsamand and Koba (Gujarat) centers in India. The Samans will celebrate Paryushan in Chicago following which they will visit Phoenix and San Diego. They have been deputed for one year to do spiritual work at the Life Institute in Rajkot, Saurashtra. The Samans can be contacted at anuvrat7@yahoo.com.

For Your Information:

Second edition of Applied Jainism is recently published. It is authored by Dr. Balabhadra Bruce Costain. This book contains two papers. The first paper is titled Jainism: An Ethical Structure for Non-Violent Action.

The second paper is titled An Ethic of Unconditional Love for All Living Beings As a Basis for Human Development. This paper outlines how the Jaina view of reality helps to make decisions that will result in increased peacefulness, happiness and love for ourselves as well as for other living beings.

Throughout this book it is shown that our own happiness and well-being is linked to our treatment of all living beings. To realize the happiness we desire the practice of these ideals is "unavoidable". They represent the essence of who we are. Happiness and joy, fullness of love, enthusiasm and vitality are just a few of the fulfilling experiences that result from applying them in our lives. Jainism provides the insights into the reality of our non-harming nature, as well as the guidelines that illuminate the way to our ideal Self.

Balabhadra Bruce Costain, Ph.D., has journeyed to Japan, South Korea, Thailand and India for further religious-philosophical and cultural understanding. He conducts seminars, workshops and retreats on Jain philosophy and practice, and Jain "Pure Soul" meditation. He is the first Jain in North America to complete training as a Chaplain through the Association of Clinical Pastoral Education, Inc. He resides in Nashville, Tennessee where his experiences of life are continuing to validate the truth that living with Reverence for All Life brings many blessings.

REGIONAL NEWS....

WEST

Chandrakant Parekh., Regional Editor

LOS ANGELES, CA

Jain Center of Southern California (JCSC) celebrated the 16th Anniversary of Jain Bhavan Inauguration on July 13 with a program of puja and dhvaj changing ceremony led by Shri Nirmal Doshi from Ahmadabad.

Significant progress has been achieved with the construction of the new Jain Bhavan, which began in October 2002. Following the completion of the subterranean parking area, the post-tensioned slab has been poured and stressed. The pace of construction activities should now increase rapidly since all the underground work has been completed and the construction activity will take place at the ground level and above. Manufacturing of the carved marble pieces is under way at the Trivedi Corporation Private Limited (TCPL), Ahmedabad. Architect Vipool Shah of Ahmedabad and Rupa Sharma of Los Angeles are assisting with the interior decorations and museum displays. Opportunities to donate for major takhtis are still available. Phase II plans are under review and will be finalized shortly. Project details, building plans, and progress photos are available at the www.jaincenterexpansion.com website.

A musical charity gala presented on May 30 by Ravindra Jain, a renowned musical director from Bollywood, raised over \$120,000 for the Jain Bhavan Expansion Building Fund. A unique photo exhibition on "Jainism: Ancient Tradition, Modern Values" was presented on July 8 by Dr. Atul Shah, editor of *Jain Spirit*. Sunandaben Vohra presented discourses on Jainism July 28 to August 7. Pandit Dhirajlal Mehta presented a series of

lectures August 15-22. Jain Center Youth Council (JCYC) will be led by Akash Y. Shah and Mona Shah as co-Presidents.

Information about forthcoming programs and regular activities are posted on JCSC's website at www.jaincenter.net. For additional information, 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) recently celebrated the third temple anniversary. The temple has become a magnet for both the Jain community members and various non-Jains of Bay Area. Well known singer Shri Ravindra Jain gave a performance at Jain Bhawan.

Vidhikar Shri Manojbhai Haran along with the talented Jain brothers led the Jain Bhawan's 3rd Pratishtha Anniversary celebrations. Manojbhai is a veteran in Pratishtha celebrations, having preformed more than 500 Jain Mandir Pratishthas. The two-day program included the Eighteen Abhishek ceremony for all pratimas, the Satterbhedi puja and the Shikhar Dhawaja change ceremony. Over 500 members, ranging in age 2 yrs to 80+ yrs, participated in the Annual Picnic held at the San Jose Historic Museum Park on July 13. The fun-filled event included a carnival for children, various games for the young and adults, and tasty Jain food. 2004 YJA Biennial Convention will be held in the Bay Area. JCNC Cultural Team presented a superb performance at the JAINA cultural program.

In a continuing effort to promote Jainism's message of non-violence and peaceful co-existence, JCNC has initiated a Community Outreach Program. In one event, Dr. David Pinault, Associate Professor from Department of Religious

Studies at Santa Clara University, along with 25 of his students were invited to visit the temple and learn about the basics of Jainism. In the second event, a mother-daughter team (Vibhaben and Nirali Vora) made a presentation on Jainism at Stanford University.

JCNC has introduced the first of its kind online capability to process membership enrollment, renewal of membership, event registration, updating personal profile, and pledging donations. The database is secure. Additional details are available in "JCNC Darpan". Members and non-members can request a copy of "JCNC Darpan" by registering at JCNC's web site www.jcnc.org. For additional information, please contact pr@jcnc.org.

SACRAMENTO, CA

Jain Center of Greater Sacramento (JCGS) organizes a monthly Swadhyay which is hosted by different families. Samniji Mangalpragya and Shardapragya are visiting JCGS and will oversee the Paryushan Mahaparva activities. Samniji have offered lectures on meditation, yoga and conducted special programs for children. 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) organizes regular activities - 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.

MIDWEST

Manu Doshi, Regional Editor

CHICAGO, IL

An invitation was received by Mahavir Senior Center for participating in Siddhachakra Poojan organized by Milwaukee Jain Center on June 7. Sixty-two people including some younger ones went there and participated in the poojan.

A fun fair was held in the Jain Center on June 8 and it was organized by the youths and they deserve credit for organizing it so well. The evening cultural program was the highlight of the fair.

Jain Society organized the 10th anniversary of Pratishthā from June 27- 29. Change of flag and 18 Abhishek were the highlights of the program. 20 Sthānak Poojan. Lord Ādinath Poojan and Ātmasiddhi recital were organized on that occasion.

Many members of the Jain Society attended the Jaina convention held at Cincinnati from July 3 to 6. Manubhai Doshi had prepared the translation and detailed commentary of Ātmasiddhi śāstra, which has been published by Shrimad Rajchandra Ādhyātmic Kendra of Kōbā, Dist. Gandhinagar. The book was officially released at the convention.

Mahavir Senior Center organized a picnic at Twin Lake forest preserve in Palatine on July 19.

Many scholars visited Chicago this summer and gave discourses. Notable among them were Dr. Hukumchand Bharill, Pdt Dhirajlal Mehta, Sunannda ben Vora, Paresh Maniar, Nirmalkumar Sethy, and Nautam Vakil.

The campaign for collecting usable clothes was organized and about 200 boxes were sent to Jaina Community Service Committee for onward shipment to India.

A Rakshāpoojan was held at Jain Center on August 10.

DETROIT, MI

The Temple's fifth anniversary was celebrated on June 27th thru' 29th. Narendrabhai Nandu and his group came from India to perform the religious function. The ceremony included 18 Abhishek of all the idols in the temple, three tier Chhatra for idols in the sanctum, Chhatras for 24 idols in periphery, change of flag, devotional aspects and Rās Garbā. Ayushya Karma Nivāran (Elimination of age span Karma) Poojan was performed in May and 12 restraints Poojan in August. A fun fair was held on June 15th and it was a roaring success. About 2000 people (adults and children) came and everyone had a very good time. MI Association of Physicians of Indian Origin held 2nd annual "Health Fair" at the Jain temple on July 20th. The study classes for children, youth and adults are being held on 2nd and 4th Sunday of every month. Bhupendra Shah accepted the open trustee position in BOT.

NORTHEAST

Dinesh Chheda, Regional Editor

CONNECTICUT

The pathshala for all students is held twice a month. The pathshala classes are two and a half hour long and include prayers, yoga, meditation, religion studies, and Gujarati.

Mahaveer Jayanti was celebrated on May 11, 2003. The program included a drama on past lives of Mahaveer and dances on Jain themes. Youth and adults worked very hard to present this program. Through depiction of Mahaveer's life, the students and adults learned about the journey of the soul and its ultimate liberation. The program provided

opportunity to youth to study Jain concepts, while developing skills like acting and organizing.

Approximately fifteen families attended the JAINA convention from the center. We want to thank the Cincinnati Sangh and the JAINA committee for excellent convention.

We had visit from two learned samanjis: Shrut Pragnaji and Sthit Pragnaji from 14-18 July, 2003. In spite of the weekdays morning (6:30am) events, approximately 50 members attended morning yoga and preksha meditation sessions and 100 members attended evening lectures and meditation sessions.

Our youth with the cooperation with Young Jains of America (YJA), Jain Sangh of Hudson Valley, and Jain Society of Capitol District Albany has organized a JAIN DAY on August 17, 2003. We have also organized a Shram Dan trip to Sidhachalam on September 14, 2003. The students will receive a certificate for volunteer work. The purpose of the trip is to contribute manual labor to the United States' only Jain Tirth, Sidhachalam.

ESSEX FELLS, NJ

Jain Center of New Jersey completed Bhumi Poojan (May 18, 2003) and Shilārōpan (June 22, 2003) Mahotsav for Franklin Township site. People participated with lots of enthusiasm and vigor. Shri Rajendrabhai Dalal came from India to perform the ceremonies that was well supported by local vidhikars Virendra Shah, Dr. Kirti Shah and Narendrabhai Shah from Ahmedabad. Pujya Shri Chitrabhanuji and Pramodaben graced the occasion. Center had privilege to welcome local political leaders from Franklin Township.

Center's members were fortunate to hear Swadhayay conducted by Pundit

REGIONAL NEWS....

Dhirajbhai Pundit, Smt. Diptiben Shah.

Students of Pathshala were awarded certificates for completing / graduating a year. More than 200 students at three different locations attend Pathshala classes on a regular basis. Graduating class of 2003 celebrated their graduation by having 108 Parswanath Poojan at Derasar.

Mahaparva Paryushana was celebrated with enthusiasm under the auspicious presence of Vir Sainiks Lalitbhai Dhami, and Yogeshbhai Shah. Lalitbhai Dhami conducted Bhavna everyday and Yogeshbhai Shah gave lectures on various topics relating to Jain philosophy that showed the greatness of our Jain religion and how a shravak can attain Moksha. Arvindbhai Bhandari again volunteered to be a Paryushana Mahaparva's guest speaker for youth. He was joined by Bipinbhai Shah. Jain Center had another great Paryushana and there were more than 83 Tapasvies who did 8 or more Upvas. Tapasvies were felicitated at the Derasar. Snatra Pooja was performed everyday during Paryushana.

Dedicated members keep Derasar open every Sunday afternoon. This year the Derasar was also kept open on Saturday afternoons during months of April till end of October with the help of members.

If you are visiting New Jersey area and would like to visit or attend a program, please call Shri Virendra Shah at 732-329-3236.

SOUTHWEST

Jadavji Kenia, Regional Editor

HOUSTON, TX

Every Sunday Jain Society of Houston has lectures of Samani Madhurpragyaji and Samani Parimalpragyaji. During summer we had visits from scholars like Dr.

Hukum Chandji Bharill, Manak Muniji Pandit Dhirajbhai, and Pareshbhai Maniyar. Around August 15th JSH participated in India Fest held at the Reliant Arena. JSH participated in a youth parade, and kept a booth to make general public aware of Jain Society and its activities in Houston. Dr. Verma gave a lecture on Patanjali Yoga on August 17th. Shri Girish Shah from Los Angeles visited JSH during Paryushana from August 24th to 31st. Dr. K. K. Jain is here for the Das Laxan Parv from September 1st to 11th.

Among the other news, JSH has decided (by majority votes) to keep and expand, as necessary, the temple in its current place at 3705 Arc Street in Houston, Texas.

For more information about JSH activities please contact JSH President Shanti Gala at 281-398-7402 or Navin Shah, JAINA Director at 281-565-9780 (navinrshah@yahoo.com).

DALLAS, TX

During the summer of 2003 we are having usual dignitaries starting with Dr. Hukum Chandji Bharill in June. Dr Bharill used one of the Gathas of Pravachan Saar to emphasize the nature of soul and its Guna of Gyan and how Dhyana of one's own soul can achieve getting rid of Mithyatva. Shastri Abhaykumar Jain visited in July and presented a series of discourses. July 11th was also the 10th anniversary of the Murti Pratishtha so we had a renowned Vidhikar Narendra Nandu and party for Pujas and Bhavnas. Shastri Abhaykumar also performed the Bhaktamar Vidhan (puja) during this celebration. We also had Pandit Dhirajbhai Mehta and Sunandaben Vohra.

Paryushan Maha Parva was celebrated in August followed by Das Laxan Maha Parva in September. Besides several upvas

(1's, 2's, 3's, 4's) and Ekasanas there were 7 Atthai locally and 2 in India by JSNT members. Over 250 people participated in the Swapana ceremony and in the Samvatsari Pratikramans. Pratikraman in English was done on August 10th.

JSNT contact is our current president Bhal Daulat at 214-824-1953, email: thewhiterocker@yahoo.com. JSNT website is www.dfwjains.org. JSNT members would like to convey Michchhami Dukkadam to all the Jain Digest readers.

PHOENIX, AZ

Jain Center of Greater Phoenix celebrated Paryushan Parva with a lot of energy and enthusiasm. Some of the events planned during the eight days were daily Pratikraman, Swadhyay, Mahavir Bhagwan's Swapana Vidhi, Bhavna, and Samvatsari Pratikraman. A lot of adults and children did Tapasyas. The Tapasvi Bahuman and Swami Vatsalya are scheduled for Sept 21st. Das Lakshana celebration is continuing along with a visit by Pandit Dhirajlal Mehta. The weekly Pathshala for children and Swadhyay for adults have begun after a well-deserved summer break. Finally, Michchhami Dukkadam to all from the JCGP members.

For details on the Jain Center's activities, visit: http://members.tripod.com/jain_phoenix. Email for JCGP: Jain_phoenix@hotmail.com or contact Mehul Rajparia at (602) 795-4987 email – Mehul.Rajparia@sybase.com. Current president is Mahendrabhai Shah.

TULSA, OK

Construction for our new Jain Center is almost finished and the Gabhara assembly has been shipped from India. We are hopeful to finish this project soon and get ready for Pratishtha next year.

REGIONAL NEWS....

We were honored to have Sunandaben Vohra for her Jin Vani on SadGati.

Our Paryushan Parva & Mahavir Janma celebration was exceptionally good. Everyone participated in all our activities. The Tulsa Jain Sangh is an associate member of JAINA. We have only 32 families and we are proud to say that 39 individuals, adults and youths did some type of Tapasya during Paryushan. We have 2 Athais, One 27 Ektana plus 1 Atham, Six 6-upvas and many 15 to 1 Ektana. There were a total of 72 Upvas, 123 Ektana and 30 Beyasana. Michchhami Dukkadam from The Tulsa Jain Sangh. Please contact Kanti Shah (President, TJS) for any additional information at (918) 369-3163 or email kanaru@aol.com.

CANADA

Dr. Mahendra Mehta, Regional Editor

TORONTO, ONTARIO

Dr. Rakeshbhai Jhaveri: Toronto Jains were very fortunate to have Dr. Rakeshbhai Jhaveri's visit for full two weeks. There were nearly 100 Jains from the USA, 20 Jains from UK and 30 from India. With Toronto and surrounding suburban Jains, daily attendance was over 300.

Gurudev gave a total of 22 talks and covered topics such as: Road to Eternal Happiness; Release from Sufferings; Detachment from worldly affairs; The Importance of Guru in attaining Moksha; Method of Realizing One's Inner Self and The Inner State of Mind of a Realized Soul.

The evening sessions were more of scientific enquiry into Jain Darsan and the topics included Dharma: A science in itself.

Dharma: A soul elevating experience. Dharma: Awakening of the soul. Dharma: Eternal Peace. Dharma: A rejoining with Paramatma. Dharma: A scientific experiment. Gurudev's ability to tackle a difficult subject and put it into simple everyday Gujarati for a mixed audience of Jains, non Jains and predominantly English speaking young North American Jains, is a divine gift. He illustrated his talks with anecdotes, many a time taken from his day to day experiences in Toronto, drove the point home so dramatically that people understood the message without any further question or explanation. One can witness the whole experience of 22 Satsangs, Debate, Stavans and all the excitement by watching DVD, Video or Audio made during the two weeks.

Paryusan Parva: The 2003 Paryusan Parva in Toronto Jain Sangh was celebrated with vigor and excitement. We had Shrenikbhai Shah from Mumbai giving morning, afternoon and evening discourse based on reading of Kalpasutra. The Samvatsari Pratikraman was attended by so many people that arrangements had to be made to take the overflow to Shree Jain Mandir on Park Lawn. This year tapascharya was a record for Toronto. There were 18 Athais of which three were children ranging from 12 to 15 years age. Atham Tap was done by at least 30 and one and two Upvasis were numerous. The Jain Sangh organized a communal Parna on Monday 1st Sept. and it turned out to be a joyous occasion. The Tapasvis were also publicly honored and gifts distributed from the Sangh and from pious individuals.

Picnic: The Annual Picnic was organized on Saturday 26th July at Boyd Conservation Area and was well attended. This is the day in the year when Jain Sangh members are relaxed and prefer to enjoy worldly things such as food, games and socializing instead of spiritual pursuits.

MONTREAL, QUEBEC:

Diptiben Shah visited Montreal July 11-13. A two day sibir covered wide range of subjects including Importance of Pachkaan, Tirth, Jain rituals and a slide show of Mahavir Jivan Charitra.

Puja Rakeshbhai Jhaveri: Gurudev visited Montreal on August 4th and was welcome by a congregation of about 100 people at Quebec Hindu Mandir. The evening meal was followed by Bhakti and then a satsang for members of Jain Samaj.

Paryusan Parva: The small Jain community in Montreal did not stop having daily Pratikraman and there were Tapascharya one of 9 Upvas, one Athai and many with 2,3 and 6 Upvas. Many children fasted for Samvatsari day.

EDMONTON, AB:

Samvatsari Pratikraman was hosted by Babulal & Nainaben on 31st August in Edmonton.

In Calgary, Dipak and Pankajben hosted the Smvatsari Pratikraman on August 24 followed by Samvatsari Program on Sept. 7th.

SOUTHEAST

Surendra Shah, Regional Editor

ATLANTA, GA

A Youth Shibir conducted by sadhviji Shilpaji was held in Atlanta from July 30, 2003 to August 3, 2003. Concurrently lectures were given by sadhviji subhamji to adults.

Paryusana Parva will be celebrated in presence of Sunandaben Vohra. Plans are being made to construct a Derasar. This would be an addition to existing lecture hall.

Jainism --The Art Of Living"

By Ram Gopal Jain

Jainism is the science of nature. Modern science has studied laws of nature for its material part but Jainism has studied living (soul) part of nature also.

When a child takes birth in human life it brings with the soul Karmic particles accumulated in his /her previous lives since soul never dies but it goes from one body to other after death. The entering of soul in body is called birth and exit of soul from the body is called death. This is a natural process and there is no Creator of this Universe.

Nature of soul in its present form of human life is in polluted with the impurities of Karmic particles (smallest atoms in the form of karmic dust) which are generated from the activity of mind, speech and body and also deeds and thoughts negative and positive. Before shedding, these karmic particles give results in the present lives. They are also the cause of creating anger, pride, greed etc. In the present form in human life soul knows things of nature through five senses and mind.

From the ordinary point of view, the soul in the body is alive with four pranas i.e. the five senses, energy (blood) in the body, ayu karma (age) and vital respiration. But from the realistic point of view soul is alive due to its chetna shakti or consciousness which is the main property of soul and can not be separated from its core being.

Now let us discuss about the art of living according to Jainism. We should have the right concept (right faith) which is called Samyak Darshan in Jainism . We should understand that there is no creator of this Universe that we call GOD. This Universe is existing and changing instantly according to its law of cause and effect. No body is governing these laws of nature, they are automatic. We should also consider ourselves as part of nature and should remain as viewer about the happenings in our lives. We should not have EGO about the success in our lives and we should not have depression about negative incidents in our lives. We should treat them as cause and effect of karmic particles accumulated through our past lives. We should always remember that every thing this human being possess in its materialistic form is to be left behind after exit (death) of soul from this human body. There are two kinds of life styles in the worldly society. They are the householder's and the saint's life.

The householder should know what is soul and what is body, what is birth and death, what are the properties of soul and what are the properties of non-living matter. One should know about karmic particles in the light of cause and effect theory, how one can shed karmic particles, which are accumulated with the soul through eternity. By practice through meditation, the time will come when householders will attain Samyak Darshan or right faith, which is the base for attaining MOKSHA (Salvation).

After attaining Samyak Darshan, householder can switch on to life style of monks and nuns for the practice of meditation. A monk's and nun's life demands renunciation of worldly involvements that is family life, business life, political life or any sort of commercial occupation. He or she could glean a lot from studies of the literature of Jainism or concentrate on Meditation. With this monks and nuns will know the truth of natural laws.

This is in brief about Jainism that can be called "The art of living for house holder's and saint's life style. When we would understand this art of living there would be no stress, tension, hypertension etc in our lives. We will have complete peace of mind. Hence, to know Jainism is to understand the "ART OF LIVING"

REGIONAL NEWS:

ALLENTOWN, PA

The Allentown, PA Jain Sangh attained two new milestones this year during the celebrations of Parushana Mahaparva. Mrs. Nipunaben P. Shah successfully completed the Masxaman or 30 days of non stop fasting with great sprits and faith. During the entire 30 days she was able to come to the Jain temple and do her worship. Other five members of the group did the Athhai followed by several persons doing the Attham (3 day fast).

Second milestone was achieved by the invited guest speaker, Dr. Pravinbhai L. Shah, a well known Jain scholar from Reading, PA who conducted eight days of Swadhyays using the modern communication techniques to inspire deep faith in every one on Jain philosophy. Pravin bhai explained the basic concepts of nine elements (Nav Tarva) from the most popular text Tatvarth Sutra in a very scientific way to make it appealing and attractive to every one. Pravin bhai provided powerful discourses and kept more than 100 people keenly interested throughout the eight days of Parushana. Pravinbhai also explained the meaning of each Sutra chanted in Pratikraman, and the spiritual and health benefits of twelve types of Tapas. Paranas were done on the last day with a group Vargodo and Bahkti-sangit. The Sanvatsari Pratikraman was performed by more than 150 people in the beautiful temple of Lord Parsvanathji.









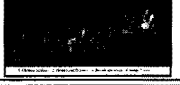



BAKERSFIELD, CA

The Jain study group of Bakersfield is made up of about 15 Jain families. The group meets every month for swadhyay. Children's classes are also held on the same day. This year, 3 adults, Hashmukhbhai Shah, Dipakbhai Patel and Sanjaybhai Shah did "aathai" one adult Rajubhai Doshi fasted for a total of 6 upwas and one 13 year old, Ruchi Shah fasted for one day. A potluck dinner will be held to honour the upwasees.

..... *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) Jain Prashnotar Mala	G	\$20.00	
8	Set of Two books (Pandit Dhirajlal D. Metha) 1) Navsamarana 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-Na Chamaktaa Sitaraa - 108 Jain Stories (V. V. Shah)	H	\$5.00	
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 Mahasatiji. Based on the 'Atmasiddhi Shaastra' by Shrimad Rajchandra, Two volumes)	E	\$25.00	
19	Set of Three books (Pandit Dhirajlal D. Metha) 1) Jain Dharmana Maulik Siddhanta 2) Jain Tatva Prakash 3) Shravakna Baar Vrat	G	\$10.00	
20	Jaina Theory of Multiple Facets of Reality & Truth (Anekantavada) (Nagin J Shah)	E	\$12.00	

Notes: Orders recived after July, 20th, 2003 will be Shipped After September, 10th , 2003

* Minimum order \$10.00.

* No cash please.

* Price includes S & H to orders mailed within US.

* Add \$20.00 to orders from Canada

* Please make check payable to: **Jaina Book Store**

Visit us at <http://www.geocities.com/jainabookstore>

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

“Jaina Theory of Multiple Facets of Reality and Truth (Anekantvada)”

edited by Dr. Nagin J. Shah

Anekantvad, one of the three main principles of Jainism is the least known and perhaps the most misunderstood concept in Jainism. Yet, the spirit of Anekantvad has the potential to solve all of today's social, political, cultural and religious problems, leading to harmony and peace through out the world.

“Jaina Theory of Multiple Facets of Reality and Truth (Anekantvada)” offers an aspirant, a greater understanding on this important subject. The book is a collection of papers presented in the seminar organized by B. L. Institute of Indology in 1990. The papers included are; Anekant: Both Yes and No by B. K. Matilal, The Jaina Theory of Anekanta by K.C.Bhattacharya, A study of Syadvada by a Japanese Scholar Atsushi Uno, Relativity and Absolutism by V. M. Kulkarni, The Seven-plank Epistemological Frame – A search for its Rationale by V. Venkatachalam, The logical Structure of Syadvada by Pradeep P. Gokhale, The Complementarity Principle and Syadvada by D. S. Kothari, Nyaya Criticism of Anekanta by L.V. Joshi, A Few Modern Interpretations of Non-Absolutism by Dayanand Bhargava, Rudiments of Anekantvada in Early Pali Literature by Bhagchandra Jain and lastly Relevance of Anekant in Modern Times by Ramjee Singh.

The authors refer to Agam text as well as writings of great acharyas like Umaswati, Kundakunda, Siddhasen, Samatabhadra, Akalanka, Haribhadra, Hemchandra etc.,

I particularly enjoyed the mathematical approach by

some authors to explain a difficult concept. This book will certainly enhance the reader's comprehension of Anekantvad and at the least; prevent him/her from becoming ideologically dogmatic.

The 148 page hard cover book is published by Motilal Banarsidas Publishers and is available from JAINA Book store for \$12.00 (including postage)

by Sudhir M. Shah

JAIN DIGEST LIFE MEMBERS:

712U	Kirti & Barbara Shah	North Manchester, IN
713U	Sharad & Bina Gandhi	Voorhees, NJ
714U	Parash & Rina Shah	Great Falls, VA
715U	Gaurav Jain	Rye Brook, NY
716U	Mahesh & Sudha Shah	Fort Collins, CO
717U	Dinbandhu & Kumudini Shah	Ardsley NY
26 F	Daksha Sanghvi	Quates (Geneva) Switzerland

This is a list of new Jain Digest life members whose dues were received upto Aug 15, 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>

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

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

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

other amount: \$10 \$25 \$50 _____

Name _____

Address _____

Phone () _____

Email _____

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

MIS REGISTRATION FORM - PAGE 1

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

Hasmukh M. Shah, 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 re-spect, 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

F766: Physician parents (Hindi speaking) invite proposals with photo / biodata for very beautiful fair charming US born daughter, 26 Yrs, 5'9", MS (Finance). Call: 757/424-5290. cmgs1@hotmail.com

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. Ph: 0041-22-8850355. Email: sanghivgeneva@yahoo.com

F876: Hindi speaking parents invite correspondence for very beautiful fair slim talented vegetarian daughter with strong family values, born Nov 76, 5'3", MD, doing 2nd year residency, from cultured MD boys. call: 281/491-0792. email: agarwal@fbns.net

F901: Gujarati parents invite alliance for beautiful slim vegetarian accomplished US born daughter, Aug 74, 5'1", 86 lb, MS, JD (Law), working as lawyer in NYC firm, from professional cultured vegetarian boys. Call: 516/334-2299. Email: mkshah@rosenman.com

F906: Gujarati family invite proposals for beautiful charming slim virtuous vegetarian daughter, born Jan 81, 5'1", 100 lb, Bcom, pursuing further study in business management, active in family business in US, from cultured, educated boys. Call: 813/787-6820. Email: ami_doshi2000@yahoo.com

F908: Correspondence invited for Gujarati Jain vegetarian beautiful fair valued 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

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 boys. dshah4567@msn.com

F1004: Gujarati parents invite alliance for their beautiful fair slim charming virtuous vegetarian India raised daughter, born Nov 76, 5'1", 110 lb, MD, doing residency in Internal Medicine, from well educated, cultured Jain boys. Call: 858/658-2033 or 858/679-0320. or stuti1008@yahoo.com

F1005: Gujarati parents invite proposals for very beautiful slim charming vegetarian US born daughter, June 78, 5'7", BS (Edu), plans to pursue further study, from cultured professional vegetarian boys. Call: 512/565-2541. Email: rav@us.ibm.com

F1006: Alliance invited from vegetarian professional cultured boys, for beautiful fair attractive vegetarian Jain girl, born Jan 77, 5'6", MS (comp sc, UK Uni), MBA, active in family business in India and willing to settle in USA. Call: 718/740-3397. India phone: 79-8015851.

F1013: Alliance invited from cultured, well educated boys for pretty charming accomplished vegetarian Gujarati girl, born Sept 73, 5'2", CA (B'bay Uni), well positioned as Fin. Analyst with MNC in India and willing to settle in USA. Call: 918/808-7980. chintan-mehta@utulsa.edu

F1014: Alliance invited for attractive slim vegetarian US citizen India raised Gujarati girl, born June 78, 5'8", BS (comp sc), employed as software engr with famous co., from cultured professional boys. Email: sonarupa_9@hotmail.com

F1015: Proposals invited for pretty virtuous vegetarian Gujarati girl, born Nov 76, 5'1", 110 lb, MS (Accounting), from cultured, educated boys. She is currently

in India & willing to settle in USA. Call: 571/643-0643. gujaratijain@hotmail.com

F1016: Gujarati parents invite responses for pretty fair intelligent vegetarian daughter, born Jan 80, 5'0", pursuing BS (comp tech.), from professional cultured boys. Call: 609/620-0299. Email: swetal_shaadi@yahoo.com

F1017: Gujarati parents invite alliance for pretty virtuous vegetarian US citizen never married Physician daughter, born Dec 72, 5'6", Medical intern with a hospital, from well-educated cultured professional boys. 813/979-9485. pdoshi72@earthlink.net

F1018: Alliance invited for beautiful attractive slim intelligent vegetarian Gujarati girl, born Nov 79, 5'4", 115 lb, MS (comp.). She is currently in India and willing to settle in USA. Call: 301/884-2581. Email: kdmehta@doctor.com

F1019: Gujarati parents invite correspondence for beautiful fair accomplished vegetarian US born daughter, Dec 75, 5'0", JD, working as Attorney, from well educated professional US raised boys. Call: 864/288-9714. Email: gautampshah@hotmail.com

AF129: Gujarati parents invite proposals for beautiful charming fair highly accomplished vegetarian never married US raised daughter, born April 63, 5'3", MD in a group practice with leading hospital of USA, from well educated boys. Call: 410/882-9697.

AF382: Jain parents invite proposals with photo / biodata for beautiful fair slim charming caring vegetarian US born daughter, Jan 77, 5'4", 115 lb, medical student MD (2004), from cultured handsome outgoing well educated professional Gujarati / Jain boys. Email: paramount89@yahoo.com

MATRIMONIALS - MALE

M472: Gujarati parents invite responses for handsome amiable successful brilliant vegetarian 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.

M772: Jain parents (Intl business family) invite responses fro 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

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

M945: Gujarati parents invite proposals for a very handsome highly accomplished vegetarian US born son, June 73, 5'10", MD, doing residency at HARVARD, from pretty cultured vegetarian educated with east-west blend girls. Call: 410/882-9697.

M980: Proposals invited for handsome brilliant successful vegetarian Gujarati boy, born Nov 73, 5'9", 150 lb, CPA, well positioned as Sr. Accountant, from cultured educated vegetarian girls. Call: 646/641-2727. Email: jagruts@hotmail.com

M981: Gujarati family invite alliance for good looking fair athletic highly successful son, Feb 73, 5'8", MS (Econ) from London School, well positioned as VP with famous investment Bank, from pretty cultured slim professional girls. Call: 732/469-5325. Email: viveknshah@hotmail.com

M1007: Gujarati sister invite proposals for handsome talented successful vegetarian brother, born May 78, 5'11", 159 lb, Industrial-Electronics Engineer having own computer related business in India and willing to settle in USA. Call: 301/475-9440. Email: naushirpar@yahoo.co.in

M1008: Jain parents invite proposals with photo / bio-data for handsome intelligent vegetarian US citizen son, March 78, 5'10", BE (Mech), pursuing ME, employed with a large global co., from pretty educated fair Jain girls. Email: yashb1@aol.com

M1009: Gujarati parents invite responses for good-looking bright vegetarian US born son, May 78, 5'10", BA (Intl relations), well employed as consultant, from cultured, educated girls. Call: 973/338-3719. Email: jainamis@karmarush.com

M1010: Gujarati parents invite proposals for good-looking talented vegetarian US Citizen son, born Aug 76, 5'8", 155 lb, BBA, pursuing MBA (2nd Yr), well employed as Project Analyst, from cultured, pretty, educated girls. Call: 708/457-1992. Email: pradipshah@hotmail.com

M1011: Proposals invited with photo / biodata for handsome outgoing athletic values both cultures, Gujarati boy, born Nov 73, 5'10", 150 lb, CA, MBA, employed as Sr. Analyst in Fortune 500 co., from cultured, educated girls. Call: 704/965-1483. or ashah_73@yahoo.com

M1012: Gujarati parents invite alliance for handsome outgoing successful vegetarian US raised son, born April 59, 5'10", 140 lb, EE (Georgia Tech), Clinical psychology, working to be surgical asst., from educated, cultured girls. Call: 770/435-4917.

AM374: Gujarati parents invite proposals from caring cultured family oriented girls, for handsome vegetarian green card holder son, born Dec 69, 5'4", active in own business, slight speech problem. Call: 714/838-7625. Email: shahfamily1@cox.net

AM395: Jain parents invite proposals for handsome vegetarian US born son, Dec 74, 5'7", 140 lb, pursuing MBA (Cornell. 2004) previously employed by Citigroup (AVP). Call: 585/377-7435. Email: nls@cornell.edu

AM396: Jain parents invite proposals from cultured, educated girls for handsome vegetarian US raised son, born Jan 71, 5'6", 155 lb, Network + Certification (computers). Call: 419/627-2880. Email: Rjshah6364@aol.com

AM397: Uncle invites correspondence for Gujarati nephew currently in Bombay, born Sept 71, 5'1", MS (Math), well employed in computer field, strictly vegetarian, wish to settle in US. Call: 412/788-0586. Email: kdoshi@usaor.net

M489: Gujarati parents invite responses for very handsome, fair, accomplished, vegetarian, US born son, March 71, 5'9", 155 lb, MS Comp. Eng. (Cornell Uni.), successful computer consultant, from pretty, cultured, educated Jain girls. Call: 410/771-0251. Email: kbm371@yahoo.com

AM358: Gujarati parents invite proposals for handsome, brilliant, vegetarian, US born son, April 75, 5'6", 150 lb, MD, 1st year Cardiology Fellowship at Brown Uni, interested in music, Indian culture, from caring, well educated Jain girls. Call: 410/771-0251. sbm_1975@yahoo.com



YOUNG JAINS OF AMERICA

Federation of Jain Associations in North America

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

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

CHAIRS

Arpan Shah
281-804-7964
arpan.shah@yja.org
Chirag Shah
262-573-5603
chirag.shah@yja.org

DIRECTORS

Education
Nikita Shah
310-980-6907
nikita.shah@yja.org
Events
Hima Batavia
416-494-1302
hima.batavia@yja.org
Finance/Fundraising
Nisha Jain
571-239-3783
nisha.jain@yja.org
Information Technology
Deepen Shah
973-941-5714
deepen.shah@yja.org
Project Development
Dipa Talati
917-371-1476
dipa.talati@yja.org
Public Relations
Puneet Shah
713-392-2833
puneet.shah@yja.org
Publications
Hanul Bhandari
210-842-4825
hanul.bhandari@yja.org

REGIONAL COORDINATORS

Mid Atlantic
Purvi Shah
732-742-6535
purvi.shah@yja.org
Midwest
Shibani Shah
847-275-7689
shibani.shah@yja.org
Northeast
Vinay Shah
914-805-0315
vinay.shah@yja.org
South
Monique Shah
281-989-6627
monique.shah@yja.org
Southeast
Mona Shah
678-357-1463
mona.shah@yja.org
West
Nikhil Vasa
562-400-1984
nikhil.vasa@yja.org
Board of Trustees
Prem Jain
Sachi Jain
Naishadh Shah
Nirav Shah
bot@yja.org

Jai Jinendra,

Young Jains of America (YJA) is a committee of the Federation of Jain Associations in North America (JAINA), whose emphasis is on the Jain youth aged 14-29. YJA's mission is: "to be recognized as a national and international umbrella Jain youth organization for establishing a network to share Jain heritage and religion through young people." We are an organization that was started with the goal to reinforce Jain ideals to the youth of North America and we are thriving in our fourteenth year.

This past year we undertook a highly proactive agenda and we have enjoyed great success. The highlights of the 2002-2003 term included, hosting regional conferences where nearly 300 young Jains came to learn about the intricate aspects of Jainism and get to know other youth, facilitating the journey of motivated young Jains to assist in the earthquake relief efforts with Veerayatan in Bhuj, and establishing strong community relations by restructuring our website and expanding our resources and role with other organizations.

YJA played an integral role with the youth activities at the JAINA Convention 2003 in Cincinnati, OH. We put forth six dynamic sessions that truly reached out to all who attended. Each session was conducted by young Jains who made presentations on topics including, Jain Rituals and Prayers, the balance of Jainism and Science and interactive panel discussions on Being a Jain in College and Jainism and Current Events.

Furthermore, we are currently working to put Ahimsa in Action in bringing youth from around North America to help build homes for the less fortunate as YJA once again teams up with Habitat for Humanity.

Recently, elections were held for the 2003-2004 YJA Executive Board. Through this process, a group of enterprising young people were selected to lead YJA this year. We are looking forward to a spiritually and educationally fulfilling year. This year our projects will have two major focuses. First, we will highlight each region and concentrate our efforts on re-establishing an intimate atmosphere with local Jain Sanghs and Youth Groups, and second we will dedicate our time to ensure the success of YJA Convention which is to be held in the Bay Area, California, from July 1-4, 2004.

Indeed, this year will undoubtedly present many challenges and trials for our new board; but we are up to the task and are poised to succeed. In early August, YJA held its first Executive Board meeting in Houston, TX. Here we constructed a framework of goals and the direction for our organization to follow for this year. Keeping in mind our mission and our foremost duty, to educate youth, we decided on many of our major projects for the first half of the year.

Looking to continue the success that we had from last year, we decided to once again undertake the project of organizing Regional Conferences in each of the six regions that YJA encompasses around North America. The purpose of these intimate conferences is to allow youth to learn about Jainism in a setting that is beneficial to each individual. This personal climate also allows the participants to get to know each other well. The advent of Regional Conferences would not be possible

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.

YOUNG JAINS OF AMERICA

without a dedicated work force of youth on the local level. As a result, we are placing a great deal of emphasis on the Local Representatives and formulating a structure by which to bring Jainism to as many young people as we can.

Moreover, we are also devising a plan of action to renovate our website, www.yja.org. Adopting new interactive features such as a membership database, current events and regional pages and our discussion board help to bring Jain philosophy and application to all those who visit our site.

Historically, one of our most successful projects is our biennial convention. This is the most expansive means by which we have to bring Jain ideals to the young Jain community of North America. This year, our convention will feature a new look with fresh ideas and it aims to be our best yet. Much of the planning for such a large scale undertaking will take place in the months ahead and working hard to ensure that the foundation of this event is solid.

Providing young Jains with an infrastructure from which to glean knowledge and understanding about their religion, heritage and culture is the central focus of YJA. We strive to reach a personal connection with each individual and to create a network for them to get to know each other well.

Sincerely,

Arpan Shah and Chirag Shah

Co-Chairs, 2003-2004

Young Jains of America

chairs@yja.org

www.yja.org



YJA, in conjunction with KOJAIN and YJP, invite you to a ten-day expedition to Kachchh...

“Know Kachchh, Give Back to Kachchh”

This once in a lifetime experience combines the opportunity to volunteer at Bidada Medical Camp and the ability to explore palaces, beaches and local attractions and to make new friends. Join us for an experience of a lifetime, where you can touch the lives of others and they will surely touch your heart in a way you will never forget.

For more information, visit the website at: www.kojain.com/articles/kutch_web/main.htm or email nisha.jain@yja.org.

YJA is working again with Veerayatan to facilitate a second trip to India...

This is a unique opportunity for Jain youth to help those less fortunate and to give back to India. Veerayatan is an international organization established 29 years ago by Acharya Shri Chandanaji. This organization is committed to extending the concept of spirituality and service to humanity.

If you would like to participate or more information please email veerayatan@yja.org



YJA Convention 2004
July 1 - July 4
Bay Area, California
Westin Hotel, Santa Clara
Registration Begins January 2004

Young Jains Of America Presents the 6th Biennial YJA Convention
Y JAIN?

To See...To Know...To Realize...

Venture out to the City by the Bay for the 6th biennial YJA Convention.

Meet other people **ages 14 - 29**, explore different aspects of Jainism, and forge lifelong friendships.

Attend new, innovative, and exciting interactive sessions, specifically tailored for the different age groups and levels of knowledge. You will have the freedom to choose exactly what sessions you want to be a part of, including **new sessions in the arts, music, cooking, and other interesting topics.**

Meet **high-profile speakers**, learn about their experiences, and gain insight into compassionate living.

Be a rock star at the **Garba/Raas/Bhangra** night.

Enjoy a change of pace at the **Hawaiian Luau.**

Experience the **DIGITAL conference**, from the website, to the hotel site, to the souvenirs you will take home!

And exclusively for the **21+ crowd, J 2 J: Jain to Jain networking forum.** Throw the bio-data out the window and let's get down to business. Meet other jain singles to expand your horizons...

And enjoy all that the bay area has to offer: the warm California sun, the city of **San Francisco**, the **Golden Gate Bridge**, **Coit tower**, the **beaches** of Santa Cruz, **Fisherman's Wharf**, **Alcatraz**, **Lake Tahoe**, hiking, and just hanging out.

For more information, please contact bacochairs@yja.org



YOUNG JAIN PROFESSIONALS (YJP)

YJP Convention 2003! Balance: Inside and Out San Diego, California! October 10-13

As many of you have already seen and heard at Jaina 2003 – YJP has announced San Diego as the host for this year's convention. The theme for the convention is Balance: Inside and Out where the aim is to have participants learn how to truly balance all the aspects of their lives: spiritual (Jainism), professional and personal.

As with all YJP conferences there will be plenty of opportunities to network, socialize, and learn about Jainism with your peers. There is will also be time to explore San Diego, take in the attractions, and spend sometime at some of the best beaches in the USA. Visit http://www.yjponline.org/san%20diego_files/frame.htm for YJP's slide show on this year's conference.

The convention will be held at the Shelter Pointe Hotel and Marina – www.shelterpointe.com. The hotel is situated at the tip of Shelter Island in San Diego Bay. Recreational features at the 11-acre resort including two pools and Jacuzzis, full service fitness club, a sunning beach with volleyball courts on the sand, bicycle & tennis court rentals, water sports & boat rentals, jogging paths. The Resort is also just a short drive from excellent golfing in San Diego and La Jolla. You'll be able to enjoy all of these facilities, all the while participating in invigorating discussions and sessions geared towards what is relevant in our lives. With speakers from around the country, it is hoped to provide you with an educational experience. You can register at online.

Registration Information:

Aug. 18th – Sept. 14th \$325

Sept. 15th – Sept. 24th \$355

Registration closed after Sept. 25th.

The registration fee includes all accommodations, meals and official YJP activities.

Keep in mind that we sold out last year's conference in Montreal, and that we expect to do the same in this year's conference. So sign up as early as you can. Once all the spaces are filled we will not be accepting anymore registrations.

YJP is a non-profit organization under JAINA catering to Jain professionals between the ages of 24 and 39. To find out more about YJP and our past conventions please visit our website at <http://www.yjponline.org/>. Or if you have any questions please email yjponline@yahoo.com

“Know Kutch, Give Back to Kutchh”

Caption:

Did you ever want to know more about the rebuilding effort in Kachchh? Have you ever wondered about the local lifestyle of the people of Kachchh and their heritage?

Description:

YJA, in conjunction with KOJAIN and YJP, invite you to a ten-day expedition to Kachchh. “Know Kachchh, Give Back to Kachchh” combines the opportunity to volunteer at Bidada Medical Camp and the ability to explore palaces, beaches and local attractions and to make new friends. Join us for an experience of a lifetime, where you can touch the lives of others and they will surely touch your heart in a way you will never forget.

Dates of Travel:

A ten-day trip to Kachchh, Gujarat, departing by train from Mumbai to Kachchh on Jan 02, 2004 and returning to Mumbai on Jan 13, 2004.

Cost of Trip: \$150 US dollars (excluding airfare to Mumbai, India). The trip cost includes accommodation, meals, coach tours and sightseeing.

Registration deadline: September 30, 2003

Age Group: 18 - 35

For more information, including a detailed itinerary and application forms, visit the website at:

www.kojain.com/articles/kutch_web/main.htm or
www.yjponline.org

Or contact:

Sachin Visaria: 201-965-4969
svisaria@hotmail.com

Mruna Shah: 416-287-3284
Mruna_shah@hotmail.com

Nisha Jain: 571-239-3783
Njain1@gmu.edu

The Miracle of FASTING

By Ramesh Shah, Cleveland

Jains have practiced Fasting more as a spiritual exercise during entire year but specifically during “Paryushan Parva”. Jain Spirit in the June issue stated: *Mahasati Mohanmalaji fasted for 210 days ending on January 6, 2002. She also fasted in the past for 311 days in 1996-97.* Jain Digest-Fall 2002 had an article on Hira Ratan Manek who on water alone fasted for 411 days. He fasted for 130 days during his USA tour.

Let us examine various benefits and also practices of other religions on this subject.

Health Benefits: Fasting is some sort of dieting. It is the quickest way of losing weight and to get physical body in the shape. During busy life that industrialized societies are living, it gives the body a physiological rest. Physicians use fasting as a treatment in many physical illness. It has been proven that it does lower cholesterol and blood pressure levels. It has been regularly used to uncover the sources of food allergies.

It also improves the dietary habits and increases the eating pleasure. It helps to regulate your intake and regulate what, how much and when to eat. In Ayurvedic medicine, it has been used successfully as a method of curing certain illness.

The famous Dutch physician Dr. Felix Oswald had said in USA that, “Only a fool will ignore the natural method of fasting during fever, pain, obstruction in the stomach and bowels movement or indigestion...the sure remedy for such ailments according to naturopathy.”

In the book “Fasting-A Unique Remedy for A Hundred Ailments” Dr. Gala recommends fasting as a

scientific methodology in lots of serious sickness and chronic diseases under doctor’s supervision. In that book, he also describes his own true life experience treating a patient with Asthma, Deafness and enlarged Prostate gland with fasting as a methodology and accomplishing remarkable results of curing

Most important it helps the body to get rid of lot of toxins, giving the internal system a ‘shower’ and cleansing. After fasting you will be rejuvenated and reenergize. It is a myth that it deprives the body of essential nutrients; on the contrary it helps to balance the system. For smokers, druggists & alcoholics, it can help them to reduce addictions and eventually eliminate the habits if they desire.

Mental Benefits: Fasting is a very calming experience often relieving mental tensions and insomnia. It helps to reduce anger, frustrations, sex drive, fatigue, and greed. In turn, it helps to increase patience, lowers fatigue level* and helps to improve social interactions and inter personal relationships. It has been used very successfully in treating schizophrenia and other mental illness.

During “Satyagraha Movement” of India, Gandhiji used the fasting as a motivational and coercive weapon to calm down the riots between Hindus & Moslems and cool down the passion of huge mass.

Spiritual Benefits: Fasting is a religious rite in all religions: Hinduism, Jainism, Buddhism, Christianity, Judaism, Islam and others. The Bible alone has 74 references in the book. Jain and Hindu scriptures are loaded with examples of regular fasts especially of Lord Mahavira and other spiritual leaders.

Jesus Christ did fast 30 days whenever He needed to meditate and asked for directions from God. It helps the person to discipline his/her mind and soul and let him/her exercise more control over him/herself. Because he/she is giving up worldly pleasures, he/she is more closer to his/her soul. Jerry Falwell did 40 days fast and then 20 days in 108 days period to save his Liberty University from closing down. Is it proper to fast for a materialistic goal? Jains do NOT believe so; they believe the intent and purpose should be spiritual: to cleanse the body, mind and spirit. Some of the western preachers do preach to accomplish some worldly goals. Mahatma Gandhi fasted for 21 days so many times to establish peace and love amongst Hindus and Moslems. Lot of Moslems do fast from Sunrise to Sunset during Ramadan.

Lord Mahavira fasted for five months and 20 days on water alone. Also he fasted so many other times for a shorter duration.

No wonder fasting is getting more acceptance and popularity even in the materialistic western societies as well. Even our America born Indian children and youth are fasting at various Jain centers around North America. That’s a great encouraging phenomenon!

The word ‘Fasting’ has originated from “Fasten” which means to attach or anchor firmly and securely. Thus fasting implies fast resolve to undertake, under certain conditions or situations. Jains do take ‘Pachaakhan’ from a spiritual leader to reaffirm their resolve and as a solemn resolve. Fasting is a science as well as an art. Do you know that animals do have to fast, when they fall sick or injured? This is the ONLY remedy they have; and they do recover and become healthy again

Ref:

1. *The Miracle of Fasting* by Paul & Patricia Bragg, N.D. Ph.D.
2. *Hira Ratan Manek (HRM), Jain Digest – Fall 2002*, pg. 18
3. *Fasting- A Unique Remedy for A hundred Ailments-* by Dr. Gala, Translated in English by R. M. Mehta
4. *Fasting can Save Your Life* by Dr. Herbert Shelton

12th BIENNIAL JAINA CONVENTION



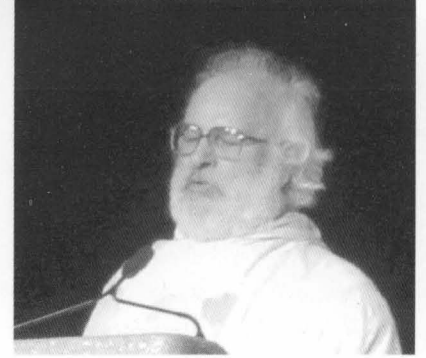
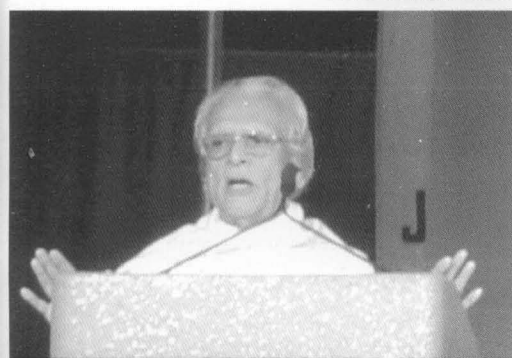
JAINA CONVENTION BOARD

L to R Sitting:

Mr. Anop Vora, Dr. Surendra Singhvi, Dr. Bipin Parikh

Standing: Mr. Dilip Punatar, Mr. Samprati Shah,

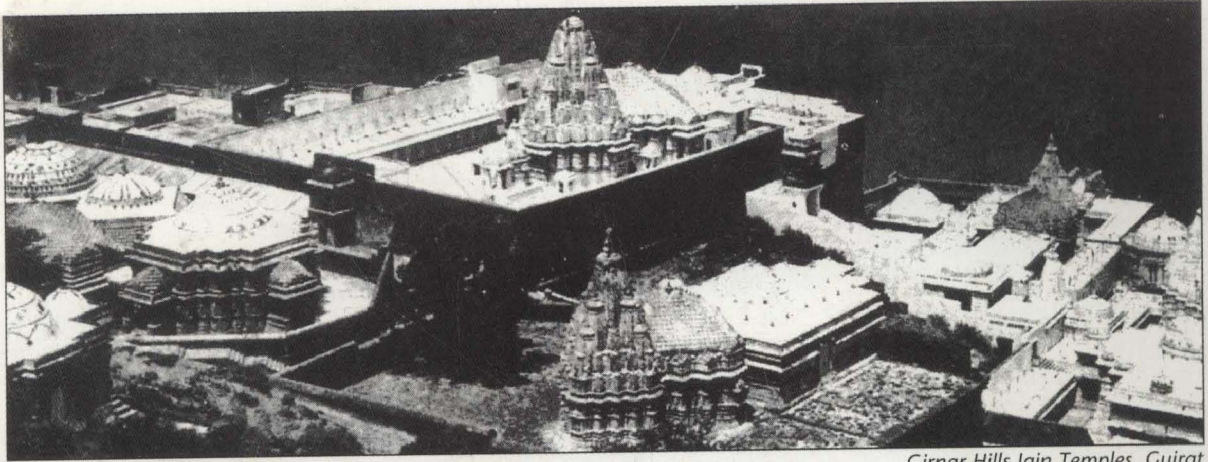
Dr. Mahesh Shah, Ms. Soha Shah, Mr. Keerti Shah



Left to Right: Gurudev Chitrabhanu at opening ceremony. Amrendra Muniji at closing ceremony. Glimpse of activities during JAINA Convention 2003 in Cincinnati, Ohio.

This cover is sponsored by

Jaya Travel and Tours



Girnar Hills Jain Temples, Gujarat

Visit our North American office at:

26500 Northwestern Highway
Suite 260
Southfield, MI 48076
USA
TELEPHONE 248/358-9100
FAX: 248/372/4806

Visit our Indian office at:

Rizvi House
34 Hill Road
Bandra (West), Bombay 400050
INDIA
TELEPHONE 6423031
6420402
6425222
FAX: 6436421

Also visit us at www.jayatransel.com

JAIN DIGEST Circulation
Federation of JAINA
PO Box 700
Getzville, NY 14068-0700

Address Service Requested

NON-PROFIT ORG.
U.S. POSTAGE
PAID
NIAGARA FALLS, NY
PERMIT NO. 142

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

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