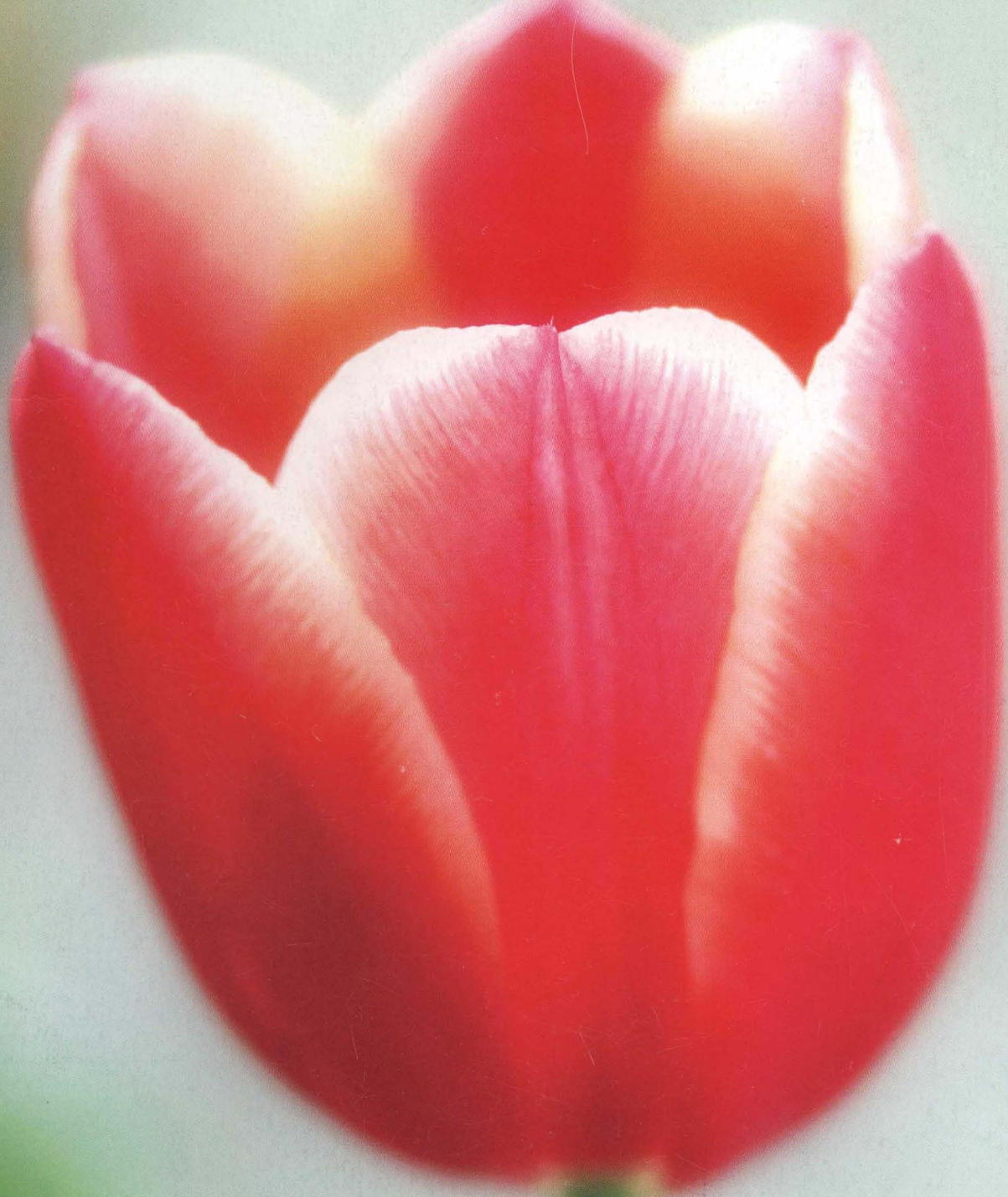


JAIN DIGEST

A Publication by the Federation of Jain Associations in North America
Summer 2004

Volume 23. No. 1



The Blossoming of a Vision

Tulsa Jain Sangh Pratistha Mahotsav

www.jaina.org

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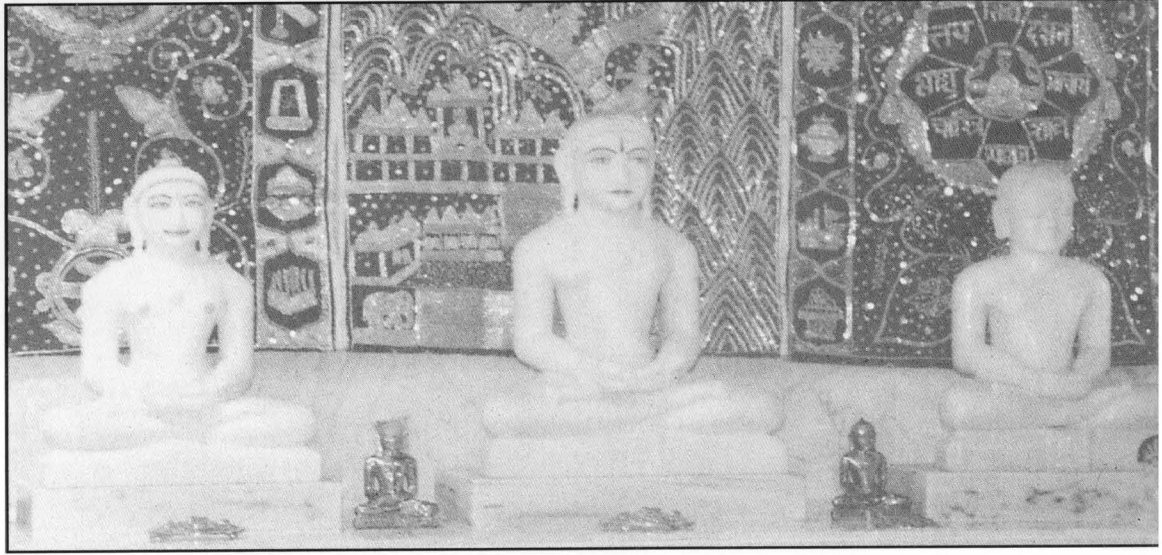
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JAIN TEMPLE, WASHINGTON, DC



JAI JINENDRA

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

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

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

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

- Shri Atmasiddhi Shastra, Srimad Rajchandra -

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

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

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FROM THE PRESIDENT.....

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Jai Jinendra!

JAINA keeps marching on! Here is a recap of the recent developments:



1. 2005 Convention planning is well underway. Kirit Daftary, Convener, has started working with the Jain Center of Northern California. This is a monumental task, which is going to require help and co-operation from the entire Jain community of North America. Please come forward and extend a helping hand.
2. We have formed a new committee called "Academic Liaison Committee" to spread the message of Lord Mahavir to the mainstream America. At the recommendation of this committee, we have decided to support the Ahimsa Center initiated by Dr. Tara Sethia at the California State Polytechnic University, Pomona, California by becoming its charter member. This is the first time JAINA is establishing a relationship with academic community and could potentially have far-reaching positive ramifications.
3. Dr. Bipin Parikh and Gary Shah of NJ are sorting out the details about the Senior Housing Project. Please bear with us.
4. Jitendra Turakhia, our treasurer and R. C. Jain of Canada are looking into the possibility of making donations to JAINA tax deductible to the Canadians donors. We will let you know as soon as we sort out the details.
5. We are on the early stages of two other initiatives: First one is about setting up a Volunteer Bank to bring in new blood into JAINA and also making community aware of the volunteer opportunities available at JAINA. Mrs. Hansaben Shah of Delaware has agreed to coordinate this effort. Second one is about Community Planned Giving. This effort is aimed at offering ideas/suggestions to people to utilize a portion of their wealth for a bigger cause during their life time or afterwards. Yogesh Kamdar of CT who is leading this initiative will provide the details about this very important program in the next issue of Jain Digest.
6. We are working with Ramesh P. Shah to stream-line the process of shipping the medical equipment and supplies to India. As soon as this is accomplished, we plan to resume the program.
7. We have decided to participate in the Pavapuri Project initiated by Acharya Chandanaji of Veerayatan. Dilip V. Shah of the World Community Service will lead this effort. Let us all support this project to the best of our ability.

Our objective is to make use of the vast pool of talent and experience our community membership is blessed with for common good. Please get involved, be pro-active, and help us achieve this very important goal.

With Warmest Personal Regards,

Anop R. Vora

Anop R. Vora, President

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Spring (March)	February 15th
Summer (June)	May 15th
Fall (September)	August 15th
Winter (December)	November 15th

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Update on JAINA Convention 2005

Jai Jinendra

As most of you know by now that next JAINA convention is set to take place during the Fourth of July weekend (July 1-4, 2005). It is going to be hosted by Jain Center of Northern California (JCNC). In fact they would be hosting back-to-back conventions, YJA in 2004, and JAINA in 2005. Mark your calendar and plan to attend the convention.

A Convention Board consisting of four JAINA members and three JCNC members has been appointed. They are: Anop Vora, JAINA President, Bipin Shah, JCNC President, Samprati Shah, Chief Trustee Jain Center of Metropolitan Chicago, Dilip Punatar, Co-convenor of JAINA 2003 in Cincinnati, Hasu Shah, Girish Shah, Co convenor, and Kirit C Daftary, Convener.

JAINA has already signed contract with the convention center in Santa Clara, CA. This is only about 5 miles from San Jose, CA airport and Jain Bhavan in Milpitas. We have been able to negotiate excellent room rates with Westin, Hilton and Marriott hotel in the area during the convention period.



We are planning to add several new features to the convention programs to make the convention going experience richer. There will be workshops to learn subject in-depth as well as regular programs. California being far for many attendees, optional tour of California is being planned. We also plan to negotiate charter groups' rates from many cities to have cheaper airfare. The convention center is adjacent to the Westin; you don't have to worry about crossing the road to get to the Hotel. You can network with your friends, relatives; enjoy the programs etc. from early morning till late night.

This is the Thirteenth JAINA biennial convention, but the 3rd convention with

major participation from JAINA. Our goal is to place lesser burden on local volunteers so they all can enjoy the convention as well. It also gives us chance to get more participation from rest of the Jain Centers. Hopefully, one day we can go to remote place like Hawaii or small town, USA and have a convention there even though there are no Jain centers to help out.

Experiences and lessons learnt from the past conventions are carried forward to this one. This time around we have formed a special committee, Planning and Co-ordination committee. One of their functions would be to record operating standards, processes and guidelines, which will be used for this convention. As the time goes by these processes and guidelines will be perfected to achieve our goal of convention at any location without sacrificing quality and creating extra burden on any one.

We have formed over ten committees as follows: Planning and Co-ordination, Financial Management, Convention facility, Technology, Fund-raising, Programming, Youth Programs, Lodging and Guest Services, Marketing and Public Relations and Food Committee. If you enjoy participating in any of the committees, have experience and time to participate in this great convention, please contact us immediately. We have sent letters to all Sanghs for the participation with the detail description on each of these committees.

Let us know if you need any information or clarifications. Check JAINA website, you will find latest information on convention as it becomes available. If you still have any questions, then please contact either Girish Shah or myself.

Best regards

Kirit C Daftary, Convener
Kirit.daftary@jaina.org

Girish Shah, Co-convenor
girish.shah@jaina.org

JAINA BECOMES A CHARTER SPONSOR OF AHIMSA CENTER AT THE CALIFORNIA STATE POLYTECHNIC UNIVERSITY

Pomona, CA — June 16, 2004 — The Federation of Jain Associations In North America (JAINA) is walking the walk when it comes to its commitment to ahimsa (non-violence). By pledging \$25,000, JAINA recently became a *Charter Sponsor* of the “AhimsaCenter” at California State Polytechnic University at Pomona, California. Together, JAINA and the Jain Community have contributed over \$200,000 to the Center. The newly established Ahimsa Center will be the first such center in the nation with the objective of “*ahimsa in action and thought*” . The Ahimsa Center will establish classes in ahimsa philosophy at the university. The center will also create workshops and develop curriculum for K1-K12 schools working with teachers so that ahimsa is promoted in daily life. JAINA recently formed a committee called the Academic Liaison Committee to facilitate this academic sponsorship effort in a formal way. The Academic Liaison committee of JAINA will soon compile a list of Jain study programs offered at other institutions in North America and plans to support many more programs. The committee will initiate a drive to increase the awareness of such academic activities and solicit further support from community members.

An international conference on “*Creating a Culture of Ahimsa: Visions and Strategies* “ inaugurated the Ahimsa Center at California State Polytechnic University in Pomona, a suburb of Los Angeles. Over two hundred people, including university faculty and students, and members of the larger community attended the event held on May 14-15, 2004. Organized by Tara Sethia, Director of Ahimsa Center, the conference brought together prominent speakers and activists from all around the world. Sponsors of Ahimsa Center include leading members of the Jain community in the United States.

In their welcome addresses Michael Ortiz, University President, and Barbara Way, Dean of the Letters, Arts and Social Sciences emphasized the relevance and timeliness of the study of nonviolence in today's world, and shared their commitment to the Ahimsa Center, which they regard as a significant development on campus. Prof. Sethia, in her introduction, laid out the vision and goals of the Center and underscored the role of education, research and training in fostering a culture of nonviolence.

The inaugural speaker, A. T. Ariyaratne, spoke about Sarvodaya Shramadana Movement, a grassroots movement he founded in Sri Lanka based on Gandhian and Buddhist values. Other major speakers included Jack DuVall, of the International Center for Nonviolent Conflict, Krishna Ahooja Patel of the Women's International League for Freedom and Peace, Mary Elizabeth King of the United Nations University of Peace, Dolores Huerta, co-founder of the United Farm Workers of America, Padmanabh Jaini from University of California at Berkeley, Jagdish Sheth of Emory University, Atlanta, Christopher Chapple of Loyola Marymount University, Los Angeles, Glenn Paige of the Center for Global Nonviolence in Honolulu, D. R. Mehta, the Founder and Chief Patron of *Bhagwan Mahavir Vikalag Sahayata Samiti*, Samani Sanmatipragya and Samani Unnatpragya from Jain Vishva Bharti, India, Peggy DoBreer and Eisha Mason from the Center for the Advancement of Nonviolence, and Shabbir Mansuri from the Council on Islamic Education, and many others. The concluding speaker, Sulak Sivaraksa, Thailand's most prominent social critic and co-founder of the International Network of Engaged Buddhists, presented three categories of responses to global conflict: peacekeeping, peacemaking and peacebuliding. The essence of his message was that ahimsa is the only way to create a culture of enduring peace.

For more information, contact Dr. Tara Sethia at tsethia@csupomona.edu or visit Ahimsa Center website at www.csupomona.edu/ahimsacenter.

JAIN CENTER OF NEW YORK, NY

Due to unavoidable circumstances the Pratistha Mahotsav at Jain Center of America, New York is now postponed until sometime next year.

“JAINA President Visits the Peace Abbey in Boston”

During his recent trip to Boston, JAINA President Anop Vora visited the Peace Abbey in Sherborn, MA. Established after Mother Teresa's visit in 1988, the Peace Abbey was created to serve as an ecumenical model for religious groups around the world. The building treasures many sculptures, symbols, icons and prayers from twelve major faith traditions and it is open for the public. There are photos of Jain scholars like Chitrabhanuji, BandhuTriputi, as well as Jain books. The Peace Abbey is also a retreat center which attracts international visitors.

Mr. Yogendra Jain, Chairman of the JAIN Long-Range Planning Committee and Senior Pathshala Teacher, accompanied Mr. Vora to the Peace Abbey where they met Mr. Lewis Randa, the founder of the Abbey. In 1972, Mr. Randa established the Life Experience School for disabled students and was soon encouraged to create a center dedicated around spirituality and harmonizing religions. In the discussions, Mr. Randa said “it was the influence of Jains that encouraged me towards non-violence and vegetarianism and I know that your people had great influence on Gandhi's non-violent movement.” After a wonderful tour around the building and a visit to the Gandhi statue, Mr. Jain and Mr. Vora joined others in meditation. Mr. Vora said “this is one of the most beautiful and tranquil places I have seen – we Jains must develop a strong dialog with institutions such as The Peace Abbey.”

The Peace Abbey is a center which cultivates peace of the soul, and is committed to translating that peace into political and community action. It is a place dedicated for peace and justice activities and spiritual rejuvenation. It provides a sacred place for people to pray, a place where people of many faiths may come together on a common ground, and a sanctuary for the Sacred Office of Peace which is prayed daily. “The Abbey is a center which cultivates peace of the soul, and is committed to translating that peace into political and community action.”

In parting, Mr. Randa said “I'm impressed by the support of Jain Center of Greater Boston and would recommend all Jain visitors of Boston to visit us at Peace Abbey.” Please visit the Peace Abbey website for more information:

http://www.peaceabbey.org/abbey/about_abbey.htm

By Priyanka Jain, Boston, MA

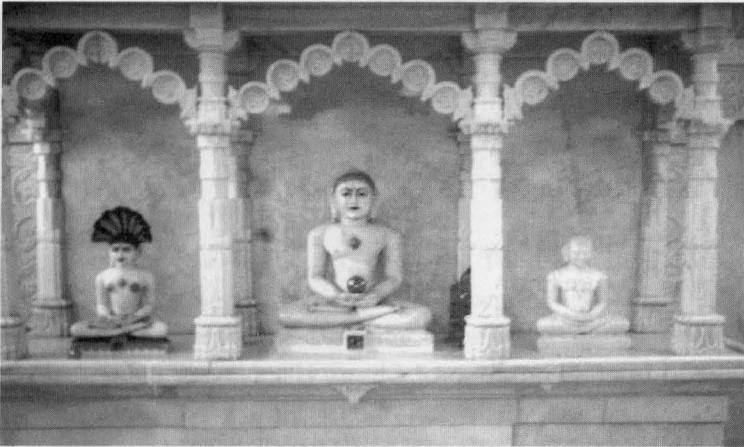
JAINA general fund & various sub-committee Balances as of June 30,2004

JAINA General Fund	\$111,747.00
JAINA Patron Program	\$59,056.00
2005 JAINA Convention	\$44,000.00
JAINA Sub Committees:	
Publication Committee	\$ 6,914.08
Jiv Daya Committee	
(\$3,366.00 from Jain Sangh of Cherry Hill, NJ)	\$ 8,497.00
Temple Guidelines	\$ 1,358.97
V.R. Gandhi Committee	\$ 9,611.00
N. A. Jain Family Assistance Program	\$ 4,819.48
Tirthoddhar Committee	
(a) Main Account	\$ 1,375.64
(b) Medical Treatment	\$ 6,340.36
Total	\$ 7,716.63
Pilgrimage Committee	\$ 4,472.00
Calendar Committee	\$ 22,571.00
Bookstore Committee	\$ --
JAINA Network Forum (JNF) Committee	\$ 1,746.00
World Jain Confederation (WJC)	\$ 3,418.00
Public Affairs Committee	\$ 970.00
Education Committee	\$ 5,042.79
Interfaith Committee - Barcelona	\$ 4,202.00
Jain Digest Fund	\$98,794.00
World Community Service	
(a) General	\$2,764.00
(b) Wheels of Hope	\$6,892.00
Total	\$9,656.00 \$ 9,656.00
JAINA Charitable Trust as of 6-30-04	\$135,752.00
World Community Service Gujarat Earthquake	
Account Balance as of 6-30-04	\$109,043.00
YJA General Account as of 6-30-04	\$ 59,961.00
YJA Convention 04 Acct as of 6-30-04	\$ 167,070.00
NJCC (YJA) MM Account as of 6-30-04	\$ 46,485.00
YJP General Account as of 6-30-04	\$ 11,790.00

*Respectfully submitted by
Jit Turakhia, Treasurer, 6-30-04*

Tulsa Jain Sangh Pratistha Mahotsav:

A long-awaited dream comes true



May 30th, 2004 is a historical day for the Tulsa Jain Sangh. That was the day a long-awaited dream - by a small Jain community in Tulsa - of having a Jain Temple came true, with inspiration of Pujyashri Chitrabhanuji

Seven years of hard work and the last five months of planning and preparation made possible to have Pratishtha Mahotsav and Murti Sthapana of Mulnayak Shree Mahavir Swami, Shree Parswanath Swami, Shree Rushbhdev



of just 32 Jain families of Tulsa and surrounding suburbs. Inspiring discourses by Gurudev Shri Chitrabhanuji, Bhattrakaji and Pramodaben added to the blissful joy of the weekend. Vidhicar Nareshbhai Shah from New York and Narendrabhai Nandu and his group from India performed so well that everybody enjoyed the Devotional Ceremony which opened up the hearts of participants in Gheebolies donations.

The small Jain community of Tulsa Sangh is a shining example of what a dedicated group of people can achieve when they work together. They waited for seven years but persevered and have built a beautiful Jain Temple. They have 940 square feet of Derasar, 2500 sq. ft of Main Hall, 270 sq. ft Upashray, 160 sq. ft of Library and Classroom. They also have kitchen and shower facilities, and a 1.8 acre lot (for 72 parking spaces), with vast open areas where young people can conduct their various activities.

History:

Tulsa Jain Sangh was formed in 1990 with 30/35 families. In 1986/87, a Jain Pathshala (school) started, initiated by Mrs. Bharti Ajmera. Mrs. Niru Shah volunteers to teach our Jain religion to the youngsters. In the beginning there were only 3/4 student, but gradually the number increased and many youth from Tulsa families attended Pathshala and learned religious philosophy and cultural heritage.

In 1990, we invited Triputi Bandhu from India. During their short visit for three days, we discussed the future of religion in our area. With their advice and inspiration we formed a Sangh (an organization) and named "TULSA JAIN SANGH". With Triputi Bandhu's suggestion, we started 'BHAKTI & BHOJAN'. Once every month one Jain family volunteer to invite all other Jain families to their home. We do prayer, share the knowledge, discuss any religion related questions, and a presentation from the students of Jain Pathshala. We complete the Bhakti with Arti and Mangal Divo followed by Bhojan (brunch). Shree Triputi Bandhu said, "when you eat together, you will stay together." We have not missed since.



Swami and Gokhla for Navkar Shila, Padmavati Devi and Ghantakaran Mahavir.

More than 500 people witnessed the glorious Pratishtha Mahotsav under guidance of Shree Gurudev Chitrabhanuji, Swami Devendrakirti Bhattraka and Shreemati Pramodaben. Participants came from Dallas, Houston, Lubbock, Austin, St. Louis, Wichita, Missouri, West Munroe, Detroit, Chicago, California, Phoenix, and many other small towns. They were hosted by the community

Every one takes turn to sponsor this activity. We started a Snatra puja once a month also. With the visits of various dignitaries, speakers on Jainism, Muni and Samanji it helped us remain united. The celebration of Mahavir Jayanti, Paryushana, Diwali, Anniversary of our temple and other religious activities made our bond stronger.

Mr. Rasikbhai Shah was the first President of Tulsa Jain Sangh. During 1990/1991, he laid a good foundation for our Jain community.

In 1991/1992, Mrs. Harsha Mehta was elected as the President. During that time we had a free Yoga camp for three days under the direction of Shree Tripudi Bandhu. 102 people took part in this camp. Tulsa Jain Sangh donated to open an Ayurvedic Dispensary in Tithal in India. It is free clinic and open to everyone. About 20,000 cases were treated last year. TJS also sponsored a Medical Camp in Tithal.

In 1992, Mr. Mukesh Shah was elected as the President and stayed until 1994. Mr. Mukesh Shah generously gave a space about 1200 sq.ft to use as Derasar. On September 5th, 1993, we had 1st Murti Sthapana under the blessings and direction of JinChandraji maharaj and Mr. Vinodbhai Shah from New York was kind enough to give his time to perform this ceremony. Everything was prepared in a very short time. Approximately 500 people witnessed this ceremony. \$2500 was donated to Tithal Dispensary for the modern medicine.



On the 17th October 1994 we celebrated the 1st Anniversary of our Derasar, Mr. and Mrs. Vinodbhai came from New York to perform the Puja and other activities.

Tulsa Jain Sangh stood by at the time of earthquake in Maharashtra, in India to join the hands with other two local organizations, and collected \$5400 to help our Indian families which was used to build three homes near Jaina Nagar.

In 1994/1995, Mr. Kanti Shah was elected as the President. During that year the first Southwest Youth Convention was held in Houston, TX. From Tulsa 32 members had attended that convention with their family. We decided to build our own Jain Center and started the search for the land. In spite of a small community, we were united like one family that has created great interest in our young generation. We always received support from all the families for any religious or humanitarian activities. For a short period of time we mailed clothes to India, which was sponsored by Dr. Haresh Ajmera. With the rising cost we had to discontinue it. Tulsa Jain Sangh started a scholarship fund for collage bound students in this year.

1996/1997, Mr. Mukesh Shah was elected as the president. With the great support of our small community we bought land for TULSA JAIN CENTER. It was the first step towards our project. The seeds were planted. Now we have to nourish it to fulfill our dream. We invited Samanji during our most holy festival Paryushana. During his 8 days stay he blessed us and helped us to make a strong move to construct a Jain Center.

1998/1999 was a very crucial year for us. Mr. Kanti Shah was elected as the president. The land was bought and now there was time to act towards the goal. Money was the first issue. Being a small community we had handful of people who could lend their support by making pledges, but it was not enough. So we approached various other Jain Centers and JAINA to help us to construct our Jain Center. Meanwhile we processed all the paperwork to obtain the permit for the building that was not easy at all. In 1998, Tulsa Jain Sangh donated \$2401 to R.M Eye Hospital in Gujarat, India for the Cyclone relief fund.

Mr. Mukesh Shah was elected as the president during year 2000/2001. Our dream started taking shape; we had Bhoomi Pujan in the month of April and finished all the procedure as per the state law. Contract was given to start the construction of Tulsa Jain Center. We ordered the marble prabhasan from India. Tulsa Jain Sangh donated over \$25000 through JAINA to help build a school in India after the Earthquake in year 2000.

We all were trying very hard to move towards our goal, our TULSA JAIN CENTER! In 2002/2003, once again Mr. Kanti Shah carried the responsibilities as the President. We finished the construction in 2003, but we were still facing problems bringing Marble Prabhashan from India. Finally we received our Prabhashan in September 2003. The time was to plan the Pratishtha of our dream. In 2003 we held Das Disha, Nav Grah and Shilaropan in the New Building of Tulsa Jain Center. Year 2004 is the luckiest year for TULSA JAIN CENTER. With the blessings of Lord Mahavir and our dignitaries, we proudly announce the Pratishtha Mahotsav of Tulsa Jain Center, during May 29, 30 & 31 2004 and the calibration of the fulfillment of our dream which was possible because of strong united support, devotion and dedication of our Jain community.

*by Kanti Shah,
President, Tulsa Jain Sangh
Tulsa, OK*

JAINA PATRON PROGRAM UPDATE

In March 2004 issue of Jain Digest we had published photographs of JAINA Patrons. We are publishing the photos of the JAINA Patrons whose photos we received after the March 2004 issue was published. If you wish to help JAINA by becoming a patron, please call Uday Jain at 281-980-0741.

GOLD PATRONS

Atul & Charu Khara
Plano, TX



Mamta & Ashok Shaha
Kings Point, NY



Neena & Ram Gada
St Paul, MN



SILVER PATRON

Piyare & Sulakshna Jain
Williamsville, NY



Nirmala & Ashok Shah
Morton Grove, IL



I bet it's a Jain picnic. I don't see any garlic, potatoes or onions in the menu.



PROJECT PAWAPURI

“Pawapuri is pivotal to Jainism

We can not rest until its glory is restored”

-Acharya Shri Chandanaji

Pawapuri - Bhagwan Mahaavir's Nirvan Bhoomi – the place where he attained Moksha 2500 years ago is one of the most revered places of pilgrimage for all Jains. In the middle of the lake there is a beautiful Temple with Bhagwan's Paduka. The lake is like a vast bed of lotus flowers and visitors are instantly taken by the tranquility and the beauty of the surroundings propelling them to an emotional and religious height they have never before experienced.

That was the way it was until a few years ago. Today, the town, the lake and the Temple are a sorry sight indeed. The town is, like most other towns in Bihar, in the grips of poverty and scant educational facilities. Pilgrims encounter scores of aggressively begging kids. Town people blame Jains for having turned their town into a heaven for beggars. The lake is heavily polluted. No lotus flowers are in sight. Villagers are fishing in the lake, washing their laundry on the banks of the lake and using it as open sewer. Pilgrims fear being robbed. The Temple is in disrepair. Not a single Jain family lives in town. The Government of India has recently awarded a grant to cleanup the lake and the work is indeed progressing well. Nevertheless, the cycle of poverty, illiteracy and benign neglect of the town will continue without private help from outside.

The World Community Service of JAINA has decided to help Veerayatan to adopt the village of Pawapuri, break the downward cycle of illiteracy, poverty and apathy. You may be aware that JAINA and Veerayatan successfully built a school in Lachwar and that school is flourishing. Now our plan is to help build a school, “Teerthankar Mahavir Vidyamandir”, primary health center and a vocational training center for 1,000 children in Pawapuri. The project is the long held dream of Acharya Shri Chandanaji to make Pawapuri an “Adarsh Teerth”. The total funds needed just for the construction is Rs. 50 million (\$1,000,000). Half the needed money has already been raised in India by Veerayatan. JAINA will try to raise as much money as possible. Construction is expected to commence by next Mahaveer Nirvan i.e., Deepavali 2004. Classes up to middle school will begin from April 2006 academic session. Upper school classes will be added every year so that by 2010 the school will be a higher secondary school. Please consider making a generous donation to this project. Your entire tax deductible donation will go to Pawapuri.

REMEMBER: VIDYADAAN LASTS A LIFE TIME.

Yes! I want to support the school project in Pawapuri: Enclosed is my check for: \$_____

☐ \$5,000 for a class room ☐ \$2,500 for Patron of the School ☐ \$1,000 for Sponsoring a Teacher

☐ \$500 for sponsoring a child to graduation ☐ \$100 for Sponsoring a child for one year

Name: _____ Address _____

Phone _____ Email _____

*Please make your check Payable to: JAINA and mail to: Dilip V Shah 1902 Chestnut St. Philadelphia, PA 19103
Donations to JAINA may be Tax Deductible. EI # 54-1280028*

*Free Jain Books and Audio CDs are now available
(For Children of age 3 to 8 years)*

Bhartiya Jain Sanghatana (BJS), Non-Profit Organization based in Pune, India in collaboration with JAINA Publication Committee has now published the Jain Educational books and Audio CDs.

At this time Text Books are available for the following levels/age groups:

- 1) Jr. Kindergarten — For age 3 and up (66 Pages)
- 2) Sr. Kindergarten — For age 4 and up (96 Pages)
- 3) Standard First — For age 6 and up (132 Pages)
- 4) Standard Two — For age 7 and up (202 Pages)

Each page in these four text books has colored pictures to explain the theme of each lesson. Each page has about 70 to 90 % picture and 10 to 30% text. There are over 700 pictures to express Jain theme/values between these four books. **This is the first attempt in the history of Jain literature that such material has been made available for our children.** There is also one Coloring book for each age group for their activities. In all there are two books for each of above age groups.

To supplement above Jain teachings Bhartiya Jain Sanghatana has also produced **80+ Audio Songs** based on Jain values/ theme in English with beautiful background music. Those CDs have also been shown to pathshala teachers and young children and they love them.

We encourage that all parents and grand parents should take advantage of these magnificent books & audio CD's to teach their children and grandchildren. These materials have been shown to some of the pathshala teachers and they have liked them very much. We feel that every child will benefit from these learning tools.

These books are made available free by Bhartiya Jain Sanghatana, Non-Profit Organization based in Pune – India. You will have to pay just the postage to get those books and audio CDs.

Please, feel out the following information and either mail to Dr. Premchand Gada at 8605 Vicksburg avenue, Lubbock, TX 79424 or email at gadaprem@hotmail.com

Child's Name: _____ Birth Date: _____
Father's Name: _____ Profession: _____
Mother's name: _____ Profession: _____
Mailing Address: _____
City: _____ State: _____ Zip: _____
Province: _____ US/CANADA _____
Phone #: _____ Email Address: _____

Shantilal Muttha
Founding President of BJS
Pune, India

Dr. Premchand Gada
Chairperson, JAINA Publication Committee
Lubbock - TX. Phone #: 806-794-4777

JAINA PILGRIMAGE 2005

2005 JAINA YATRA will be once again, by popular demand to Shri Samet Shikharji and nearby Teerths. We will visit temples of Banaras, Ayodhya, Pawapuri, Lachhwar, Rajgir, Kundalpur etc. We will also visit Parsnath Vidyapeeth in Banaras, Bodhi Gaya, Nalanda Viswa Vidyalya and Veerayatan. In Lachhwar we will visit the school that was built by the help of 2001 JAINA Yatris and at Pawapuri we will visit the new school being built by Veerayatan and JAINA. The last two days of Yatra will be optional visit to Nepal.

Jains consider Shree SAMET SHIKHAR as the most sacred place of pilgrimage and hold a lifelong dream of at least once in their life being there. Traveling through Bihar has always been considered a difficult endeavor and Sangh Yatra is the only real choice for many people. For those of us living in North America, JAINA provides unique opportunity for such pilgrimages. This Yatra will cover more than 80 Kalyanak Bhoomis and will last approximately 14 days. The Yatra will start in India on January 18, 2005 and end on or about February 3rd. The exact itinerary and forms will be published in the next issue of JAIN DIGEST and will also be available on our website jaina.org by mid September. You will have to plan your own travel arrangements to and from India. We are planning for 100 Yatris and will be registered on first come first served basis. For more information write to Dilipvshah@aol.com

JainWorld Mission*24L*

Amazing progress in just one year...

Here is a summary of www.jainworld.com achievements over the past one-year:

- English:** Jainworld is now a truly global site visited from 117 countries and more than 30,000 hits per day. From 1996, JainWorld has been working to create a global identity for Jainism as independent, unique religion and it's great value system and to create a new awareness about the unique principles of Jainism by making core values of Jainism accessible to all, all the time. A professor or a student wanting material on Jainism, writers, institutions wanting to borrow photos and other contents, interfaith wanting someone to talk on Jainism then JainWorld is there to help. Names like BBC, National Geography, Harvard, Princeton, etc. Radio stations, TV stations, they all come to Jainworld. In fact, for non-Jains, www.jainworld.com is the de-facto entry point to the exciting world of Jainism. Thanks to continued support from all of you.

- French, German, Spanish:** Native French speaking people are associated with this work. More than fifty lessons have been translated, checked, corrected and uploaded on web.

- Italian:** Native Italian speaking people are associated with this work under the leadership of famous pop star. Complete Samman Suttam and other material is posted.

- Russian:** Native Russian speaking people are associated with this work. One complete book and many lessons have been translated, checked, corrected and approved for putting on web. Uploading and linking work is completed.

- Korean, Romanian:** Work on these languages is started with few hundred pages. Correction, checking and translation is going on.

- Marathi & Hindi:** Several prominent Jains are working on this. More than 900 pages of material is released by way of several books.

- Tamil:** Several prominent Jains are working on this. Several pages worth of material is already released which includes the entire Bhaktamar Stotra, lessons for juniors, and many other articles. Work is progressing and new material is being developed.

- Oriya:** A book is ready and is being loaded onto the web. Work on this language is progressing and new material is being developed.

Work on many more languages like **Chinese, Arabic, Japanese, Gujarati, Kannada** is planned during 2004 along with enhancement of exciting language editions. More languages will follow in 2005 and beyond.

We welcome you to join this movement and JainWorld team and make the difference.

Contact vinod@jainworld.com (678 362 2662) or deepak@jainworld.com 770 552 2507

“ JAINA SHRI V. R. GANDHI SCHOLARSHIP

“AN APPEAL FOR DONATIONS FOR SHRI V.R. GANDHI MEMORIAL

WJC (World Jain Confederation) and JAINA have recently jointly founded “Shri Virchand Raghavji Gandhi Memorial Samiti with Pujya Chitrabhanuji as Chairman with the following members: Shri Pratap Bhogilal, Shri N.P.Jain, Shri Mahesh V. Gandhi, Mrs. Rakshaben J. Shah and Shri Pravin C. Shah (representing JAINA).

The Samiti is formed with the following objectives:

1. To suitably modify the current VRG's birth home with modern amenities in Mahuva, Gujarat and to have a permanent memorial in it.
2. To take necessary steps that the Samiti may feel appropriate for raising awareness of his mission, his memorial and pursue with the Government of India the matter regarding issuing the commemorative postal stamp in his honor.

He was responsible in closing down the slaughter house in Sametshikhar, abolishing poll tax on Jain pilgrims at Shatrunjaya and sending money and shipload of grains to India from U.S.A. in the worst famine of 1896-97, raising awareness in the West of the importance of Jainism as an ancient vibrant world religion, propagating the relevance of Jain tenets - Ahimsa, Anekant and Aparigriha and spread Bhagwan Mahavir's message across the world and defending the Indian culture and Hindu religion under the unjust criticism in the Parliament and later on, in spite of lot of odds, by attending the first ever Parliament of World Religions held at Chicago in 1893 and visiting England, France, Germany and other places during 1895 and his subsequent two visits to the West, Europe and U.S.A. He wanted to continue these activities for a long time but unfortunately death snatched him away at an early age of 37 and this has left an unbridgeable void. He sacrificed his brilliant legal career, lived and died for the cause of Jainism and service to humanity.

Swami Vivekanand wrote in 1894 while he was in U.S.A. “ This man defends his countrymen and religion. People of this country like him very much. But what are they doing who sent him over? They are trying to outcast him.”

For this VRG Memorial sufficient funds need to be collected. The names of donors who donate U.S. 250 Dollars and/or equivalent will be engraved in brass plaque or so , to be kept in VRG Memorial List of such donors will be published in Jain Digest and/ or in Jain Magazines for acknowledging their contributions. Receipts will be also issued.

Your generous, tax-deductible contribution to this worthy cause will be greatly appreciated. Please make your check payable to JAINA. Indicate VRG Memorial Fund in Memo, your name,

address, phone #, email address in upper left corner of your check or separately and mail either to JAINA Treasurer Mr. Jitendra Turakhia, 4013 Pawnee Dr. Liverpool, N.Y. 13090 or to Samiti member Pravin C. Shah, 28 Dyckman Ave., New Hyde Park, N.Y. 11040. or kenpet007@hotmail.com, pravincshah2k@yahoo.com

Indian friends can donate to World Jain Confederation (WJC) WJC has an 80G Indian Income Tax Exemption Certificate under Section 80G. Please make the checks payable to WJC A/c. VRG Memorial Samiti.

World Jain Confederation

Shah & Nahar Industrial Estate

338/340 A Wing, 3rd Floor ,Lower Parel (West) ,Mumbai 400 013.

Tel./Fax No. 91 22 5663 5823 email: wjc@vsnl.net “

Pravin C. Shah

Member, W.J.C./JAINA Shri V.R. Gandhi Memorial Samiti

JAINA web site www.jaina.org/vrgcommittee gives more information about VRG's lifetime mission, objective, achievements, committee/subcommittee members etc.. Brochure and scholarship application forms are available on this JAINA web site.

As planned, after publication of our Gujarati edition “Jyotirdharni Jivan Gatha” VRG's life story in Gujarati in 2001, in his death centenary year, we had also published and printed 3,100 copies of English version book titled “GLIMPSES OF JAINISM AND BIOGRAPHY OF FORGOTTEN HERO: SHRI VIRCHAND RAGHAVJI GANDHI”. These books were sponsored by our Sadharmiks, Dipika and Dilip Doctor, New York in loving memory of her parents Naginchand Shah, Chandanben Shah and brother Rameshchandra Shah. About 1,000 books were distributed free at the VRG booth at JAINA convention 2003 after its releasing ceremony at the hands of Guruji Shri Chitrabhanuji. 600 books were sent out to Universities and Institutions offering studies in Jainism and Jain scholars in India. Remaining books are being distributed to Jain organizations, Jain centers and public libraries.

We have awarded scholarship for academic year 2003-04 for advanced studies in Jainism. VRG's life mission is well publicized now than ever before as per one of the objectives. Whatever we have achieved is due to support from you all. We plan to make documentary on his life mission, memorial etc. and arrange memorial lectures. For more information kindly contact Pravin C. Shah, Chairperson, email: pravincshah2k@yahoo.com, kenpet007@hotmail.com” ph. # 516-248-8265”

JIVADAYA COMMITTEE

JAINA has joined hands with Vegetarian Society in Bombay and has arranged for a simplified procedure for any center or individuals to send funds to Jivdaya Charity of their choice. You can designate particular charity or Jivdaya committee will distribute among following charities. Following is an initial list of charitable institutions JIVDAYA COMMITTEE has selected to support.

1 SAMAST MAHAJAN: This organization has done most to raise consciousness about environment as it impacts animal welfare. It sponsors projects in dry regions of Gujarat for preservation of water, land and forest to provide refuge to animals and birds. Every month It supplies about 20 articles to newspapers and magazines on Jivdaya, natural health, degradation of farm land etc. Articles are also sent to Sadhu/ Sadhvis for spreading the message in Jain communities. SAMAST MAHAJAN has carried out preservation projects in Palitana, Vadhvan, Limdi, Banaskatha, Viramgam and Jhinjhuwada. It also supports many small Panjarapols.

2 BOTAD MAHAJAN PANJARAPOL is in existence for 125 years. It is presently providing shelter to about 3000 animals at the cost of 35,000 Rs. Per day. It also has Srimad Rajchandra Jivdaya Mandir.

3 SRI DEPALA JAIN SANGH. Based in Bhavnagar Under the guidance of Acharya Shree Ratnasunder Surisarji, this Sangh provides bird seeds to about 250 villages around Palitana.

4 MUMBAI JIVDAYA MANDALI: Buys stray animals apprehended by Thana and Ahemdabad Municipal Corporation and saving them from slaughter houses. Provides shelters to aged animals from government dairy rather than being auctioned off. On an average 500 Rs saves one life.

5. JIVDAYA DHAM PANJARAPOL Located in Bhalivali in Thana District of Bombay, this new complex of Panjarapol with animal welfare research and treatment center will also be a center for Sadhus and sadhvis during their Vihar between Bombay and Gujarat. Plans are being finalized for creating Jainology research center, Jin Mandir and Dharmashala.

6 SHREE MANDAL MAHAJAN PANJARAPOL Located in Mandal district of Ahemdabad it is One hundred Seventy Five year old with three sites: Mandal, Ughroj and Derya. Takes care of up to 15,000 disabled cattle and sick animals. Has Veterinary clinic. Has annual budget of Rs 20,000,000.

7 DILIP PARESH ASHOKCHANDRA SHAH SARVAJANIC PANJARAPOL Located in Miyagam near Karjan . Has 25 acres land and provides shelter to 1500 animals. Countless birds and dogs are fed every day. Very clean, comfortable and pretty campus. Must be seen to believe the loving care provided to these animals.

8 SHRI MUMBAI JAIN SWAYAMSEVAK MANDAL Serves poor and needy families in medical emergencies and supports Jivdaya activities in and around Bombay.

9 VINAY VIHAR KELVANI MANDAL LOKVIDYALAYA VALKUND Engaged in Human development activities for last forty years in Bhavnagar Wishes to start Gaushala and is seeking support for it.

10 THE VEGETARIAN SOCIETY: (Reverence for Life) Gurudev Shri Chitrabhanu is the President of this Bombay institution. A non-religious society promoting Vegetarianism as a means of advancing the physical, moral, spiritual and economic improvement of the mankind. Established in 1983, it publishes a monthly magazine, arranges seminars, cookery competition. The society has formed alliance with JAINA to help distribute Jivdaya donations to various institutions in India.

Jivdaya Committee is looking for volunteers to work for the committee for various Jivdaya activities such as:

- Compilation of vegan and vegetarian recipes.
- Research on cruelty-free companies where one can invest one's money.
- Listings of animal shelter homes (panjarapols) in India or anywhere else if known.
- Information on non-vegetarian ingredients found in fast food restaurants and other eatery places.
- Developing a Jivdaya site with all kinds of information that may be helpful to a person to lead the least harmful life.
- Any other suggestion that any one of you may have to spread the message.

Please contact:

pramodac@hotmail.com or call 212 534 6090

Pramoda Chitrabhanu – Jivdaya Chairperson

Concept of matter in Jain philosophy

-Dr.A.P.Rao, Bhopal, India

The science, philosophy and religion looks to be different at the surface but the aim of all in general is to find the ultimate truth of life, to see beyond the life in addition to achieving daily comfort. Therefore, constructive interference between experts of religion and science would help the society to achieve the goal of life effectively and efficiently. This means the approach of taking help of religious literature to enrich sciences and using scientific means to become spiritual (that the author narrates as scientific religion and religious science) seems to be most required for true development of science and religion both and intern the society at large.

In sciences, we have investigated atom and searched for its structure. It is said to be a building block for matter. Is it really a fundamental, nondividable, smallest unit? If so, than, what are elementary particles, which are searched by the scientists in a large number? Let us see some facts of Jain philosophy about the concept of matter with a view that these scripts were written when our science was in very infant stage and was not developed as that of the present stage.

Accordingly, a fundamental/elemental/basic matter represents itself in one or the other form called **DRAVYA**. There are six fundamental types of matter called **PUDGAL-- RELIGION-- NONRELIGION-- SPACE-- TIME-- and BIO-MATTER**. The concept of pudgal matter and bio matter seems to be interesting from atomic physics and material science point of view. The fundamental matter that is sensed by human being is called "**pudgal matter**", the meaning of which is – a matter that continuously undergoes combination and separation or analysis and synthesis. This pudgal matter is characterized by nonstop formation, deformation with a fundamental base in which the change is observed. For example, the cow milk is the basic element (called **DHROVYA**) in which one state of milk disappears and another curd state appears. This is identical to the concept of basic **nucleon** of our science, which some times appear as **proton** (positive charge) otherwise as **neutron** (charge less) particle. This philosophy recognizes all material particles as pudgal matter and divides it into atom and molecule (called **PARAMANU** and **SKANDHA** respectively). The smallest unit of pudgal matter is paramanu that is smallest, nondividable fundamental particle that neither can be seen nor can be experimented physically. This indicates that this paramanu is different than our atom, which has further subdivisions as electron, proton etc. This also indicates that there may be still smaller fundamental particle (even smaller than elementary particles like meson, quark etc.) that is yet to investigated in sciences. The concept of **quantum dot** may be equivalent for which it is said

[Dr.A.P.Rao is former principal of Everest Engineering College, Kathmandu, Pokhara University, Nepal and presently associated with LNCT, Bhopal. He is researching to correlate science and religion since last so many years and published a number of articles in the field.]

that – **quanta** can not be experimented but can be sensed only. The further details of the philosophy narrate that the pudgal matter represents itself as an atom or group of atoms or combination of atom and molecule (called skandha). All visible objects in the universe are skandha only. When skandha is broken, the end product comes as paramanu, which is nondividable. The volume that a single pudgal matter occupies in space is called unit space that is a one-dimensional entity. Is it not identical to the introduction of crystallography of present day's solid state physics? The rest of five fundamental matters are also explained very well in this philosophy. **Religion matter** help bio and pudgal matter for their movement. **Nonreligion matter** helps these two to stop their movement. Is it the concept of presence of **ether in space** that was proposed in science quite before?

This concept may be keeping some hidden information about the relation between macro and micro happenings of the nature from ecology and biodiversity point of view. Out of six fundamental matters, movement is said to be attached with bio and pudgal matter only. The Jeeva (i.e. biofluid) gets distributed in a skandha (material body) and occupies the shape and volume as that of the body. The space matter is undividable and continuous through out the universe in which different limited regions are assumed. Presence of biomatter, activities of pudgal and their absence are assumed to be in different regions. This may said to be same as biosphere like regions investigated in environmental science and technology. Time matter is said to be responsible for changes observed in bio and pudgal matter. The skandha is further subdivided in to six categories that covers from physical matter to wave nature to parascientific and quantum science of present day. Accordingly, these classes are: sthoola-sthoola (macro-macro) which is equivalent to the solid state of material in sciences. They explain it as; if the atoms of this class of material are separated they can not be reconstituted in the format shape naturally. Basically, it is a macroscopic breakage of a solid. The sthools (macro) class of skandha are equivalent to the liquid state of matter for which they say that this is the class in which if the paramanus are separated, join each other to obtain earlier form. The sthoola-

(Continuing on Page)

ASTEYA or ADATTÄDÄN

Non-stealing

*Dantasohanamäissa Adattassa Vivajjanam
Anavajjesanijjassa Ginhanä Avi Dukkaram
Uttarādhyayan Sutra*

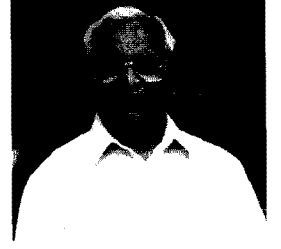
*The trivial objects like tooth picks also cannot be picked up,
until they are offered,
even though it is hard to get the required objects faultlessly.*

In the last two chapters, we have dealt with Ahinsä and Satya, the first two major restraints. In Jain tradition, these restraints are expressed as evils or faults that need to be avoided. They are therefore laid down in terms of refraining from deprival of life and from telling lies. Now, we take up the third one that is popularly known as Asteya. Steya means stealing and Asteya means non-stealing. Another word for stealing in Sanskrit language is Chaurya. This restraint is therefore also known as Acharya. Stealing means to get something stealthily or without the appropriate authorization. As such, the term covers burglary, theft, robbing, smuggling etc. By implication, it also covers cheating, counterfeiting, adulteration, use of inaccurate weights and measures etc.

This restraint differs from the earlier two restraints in one respect. Observance of non-violence and truth is in the interest of social well being, but they have not gained the legal sanctity. If one kills or otherwise hurts another person, that can surely be a legal offense. But if one kills a fly or any other bug, it is not considered an offense. Killing of animals too may or may not be treated as an offense. In fact, most of the societies permit slaying of animals in slaughter houses. Similarly, telling a lie, unless it amounts to deception, is not punishable by law. Thus, breaching of these restraints may not attract punishment. Non-stealing has, however, been accorded legal sanctity by all the organized societies and its breach has been made punishable by law.

Let us now examine this aspect in another perspective. Take the case of a person picking up something that he finds on his way. Can he be said to have taken it stealthily? Human societies do not consider it an offense to pick up something unclaimed. But the question may arise whether every case of taking something, that one incidentally comes across, can be justifiable. Suppose, for instance, that a person notices a watch lying on his way. Obviously it must have been dropped by the owner, who might be looking for the same. The said person is therefore not supposed to pocket it. If he picks it up, the social norm requires that he should make it known and invite its owner to get it from him. Alternately, he

Manubhai Doshi, Chicago, IL



should leave the watch there assuming that the legitimate owner would come in search of it. Instead of that, if he pockets it, that would amount to stealing, because he takes it without authorization. Pocketing it means appropriating something that does not belong to him. Such action therefore amounts to misappropriation.

That is the case of picking up something, which is valuable to the owner. But what about picking up something that the owner thinks of no value and has therefore been discarded? A person may come across something which is discarded by the owner as garbage but which is of use to him. If he therefore picks it up, it is not stealing and the society does not consider it an offense. Jain norm, however, goes ahead of the social norm and lays down that such cases be governed by the restraint of Adattädän. It is a composite term of Adatta and Ädän. Adatta means not-offered and Ädän means taking. Adattädän therefore denotes taking or picking up anything without being offered by the legitimate owner.

As such, if a person picks up something that is discarded by the owner, that amounts to Adattädän and is therefore forbidden. A spiritual aspirant is supposed to stay away from possessions to the utmost possible extent. The purpose of this restraint is to discourage the temptation of acquiring anything even incidentally. The spiritual aspirant should stay without possession or should have the utmost minimum possessions. He is therefore not supposed to accept even a straw of grass, unless the owner specifically offers it. It would thus be seen that Adattädän has a wide connotation and non-stealing is only a part thereof.

Staying without possession or with bare minimum possession is not possible for every one. Jainism therefore lays down the observance of this restraint at two different levels. Monks and nuns, who have renounced the worldly life, need only food, clothing and temporary shelter for survival. They can get food by going for alms, get bare minimum clothes from those, who spontaneously offer the same and stay for the time being in an Upashraya or at other resting place. Total observance of Adattädän is meant for them. For laymen, it is stipulated that they should not gain anything illegitimately. As such, they are not supposed to indulge in burglary,

theft, smuggling, adulteration, cheating etc. They should also not enter into any sort of deal with those, who indulge in such activities.

Jain tradition specifies the following five activities as transgressions of this restraint, viz. i) buying, procuring or storing stolen, smuggled or otherwise illicitly acquired articles, ii) supporting or otherwise encouraging stealing, burglary, smuggling etc. iii) adulteration of goods, iv) procuring anything by breach of regulation and v) using inaccurate weights and measures. Other evils like tax evasion, counterfeiting, drug trafficking, draft dodging etc. were not conceived of when these transgressions were framed and are therefore not specified. Such activities are, however, covered therein, because the purpose of this restraint is to see that no one should even try to gain something that is not legitimately permissible. Cheating and deceiving also are transgressions of this restraint and are covered in the third and fifth types respectively.

Deception happens to be covered in the second restraint and may therefore seem to be overlapping. The term has, however, two aspects. A person can indulge in deception either by deceitful words or by undertaking some deceptive activity. The former is generally

covered under the second restraint and the latter under the third restraint. For instance, preparing a fake passport or visa constitutes a transgression of the second restraint, while bringing an illegal immigrant in the country is covered by the third. Similarly, over-invoicing or under-invoicing falls within the purview of second restraint, while short shipment would come in the purview of the third.

Legitimacy of gaining and using something has also a subtler aspect. Mahātmā Gāndhī had stipulated that one, who eats or consumes anything without putting in effort, is a stealer. He had therefore resorted to spinning, as soon as he terminated his fast even during his last days. Jainism puts this very aspect in a different perspective. From the spiritual point of view the main purpose of human life is to get rid of the bondage of Karma so as to achieve liberation. The major step in this direction is to get rid of the ignorance about the Self. Jain seers have therefore laid down that not to use one's energy for gaining self-realization also amounts to transgression of this restraint.

BRAHMACHARYA, THE CELIBACY

*Mulameyamahamassa Mahādosasamussayam
Tamhā Mehunāsansaggam Niggantha Vajjayanti Nam
Dashvaikālik Sutra*

Sensuous contact is the root cause of sins and abode of major faults; monks therefore stay away from that.

In the last three chapters, we have dealt with three restraints of nonviolence, truth and non-stealing. Now we are taking up the fourth one known as celibacy or Brahmacharya. That term has a spiritual as well as physical connotation. Spiritually, it is defined as Brahmani Charyate Iti Brahmacharya. Brahman means consciousness or soul, Brahmani means within the soul and Charyate means staying. Brahmacharya therefore literally means staying or dwelling within the soul. As such, when one remains fully aware of his pure consciousness and stays aloof of the physical as well as the mental involvement, he can be said to be observing Brahmacharya. Equanimity being the principal property of

consciousness, spiritual Brahmacharya also denotes maintaining equanimity and remaining free from attachment as well as from all sorts of craving and aversion.

In physical terms, Brahmacharya denotes averting the sensual activities. Its observance is essential for attaining the state of spiritual Brahmacharya. Physical Brahmacharya is thus a prerequisite for spiritual Brahmacharya. On the other hand, when one dwells within the soul, he stays away from attachment. Such a detached person cannot indulge in sensual activity. Physical celibacy thus happens to be the cause as well as the effect of spiritual Brahmacharya. No wonder, that celibacy has been accepted as an ideal and is considered highly virtuous in India and other spiritually oriented countries. The people observing celibacy are therefore held in high esteem in those societies.

This emphasis on celibacy may appear a bit strange to the western world where sex is increasingly acknowledged as a permissive activity. Sex was, however, not invariably considered a taboo in ancient India. Most of the great sages of that time used to lead married life. Food, sleep, possession and sex were admitted as

the natural instincts of the living beings and were given due importance even by religious doctrines. Indian seers, however, could foresee the harm that those instincts can cause, if pursued indiscreetly. They were particularly concerned about the damage that unrestrained sex can cause to the individuals concerned as well as to the society. Therefore instead of giving it the free play, it was deemed necessary to regulate that instinct in the interests of social well being.

With this end in view, the human life span was divided in four stages. The earlier years of life represent the period of growth. They are to be devoted to building of physical and mental capabilities. After the end of infant state, that period should therefore be devoted to study. During that period a person is not physically mature. Though secretion of sex hormones starts in late teens, sex instinct can remain under control till early twenties. It is therefore desirable that one stays away from sexual activity till then. First 25 years of life therefore constituted the stage known as Brahmacharyāshram or the period of celibacy. During that period the students used to stay at schools, which were known as Ashrams or Gurukuls and which were run by the great sages of that time. The students used to learn there various arts and crafts for equipping them for the next stage of life.

The next 25 years constituted the second stage of life that was known as Gruhasthāshram meaning the stage of family life or that of a householder. At the age of 25 one is usually in high spirit. He is in prime youth, is fresh from the school and as such has ideals and ambitions for undertaking great tasks. Being physically and mentally well equipped, he experiences a sort of overflowing energy for performing something extra-ordinary. Most of the people, however, do not get the opportunity to use that energy for manifesting their potentialities. Their energy is therefore diverted to procreation. They get married and lead the family life. Their time is thus usually devoted to earning, raising the children and maintaining the social norms. Those, who can afford, also spend their resources for promoting, aiding and encouraging the social, religious, educational and other institutions that can enrich the society.

The next 10 years constituted the third stage known as Vānprasthāshram or the period of retirement. During that period a person used to stay in a place of retirement, where one can calmly pursue attainment of spiritual capability. Association of spouse was not precluded in that endeavor. They, however, used to avoid sensual involvement, because indulgence in such activities is prone to thwart spiritual pursuit. At the end of that period, the people were supposed to lead the rest of their life in total renouncement. That was the last stage known as Sanyastāshram.

While considering the above four fold division of the life span, it should be remembered that the division indicated a mode, not the rule. Nothing is to be taken as hard and fast about it. It was conceivable that Brahmacharyāshram could terminate earlier in some cases and the persons would embark upon Gruhasthāshram before attaining the age of 25. Similarly, it is also possible to visualize cases where Brahmacharyāshram might be prolonged and the entry to the next stage may take place later.

Moreover, every one was not necessarily required to undergo all those stages one after another. Since celibacy was and is still considered a great virtue and is vital for spiritual pursuit, those capable enough could adopt and even at present go for renunciation straight from the student life. Such people observe celibacy for the entire life and are called Bālbrahmachāri. In India and other South Asian countries there are lots of such people even now and they are highly respected there. There are also some people, who gain detachment during the family life. Thereupon, they renounce their family life and adopt the monastic code. They are then supposed to observe celibacy for the rest of their life.

It would be seen that of those four stages, the period covered by first two stages is most significant. That is the period of growth and performance. Maximum importance is therefore attached to that period in all the civilized societies. Observance of celibacy is necessary and is an acceptable part of life during the first stage. Let us therefore consider the extent to which sexual instinct can be overcome or regulated during the second stage.

We, human beings, (as well as most of other animals, birds etc.) are endowed with five organs, with which we can experience the senses of touch, taste, smell, sight and hearing. We are therefore termed as Panchendriya. There are, however, less developed beings, which are equipped with four, three, two or only one single sense. That single sense happens to be the sense of touch and is possessed by all the living beings.

A cursory glance at our life can indicate that most of the events simply happen of their own. There are various unforeseen forces at work and we do not have control over them. Those forces are termed as Karmas by virtue of which the worldly beings, inclusive of ourselves, have been undergoing the cycle of birth and death since the time immemorial. As such, we must have obtained many different types of life from time to time ranging from one sensed to five sensed beings. But never did we have a life without the sense of touch. Our contact with that sense has thus been very close and continuous.

The cycle of birth and death that we have been undergoing also indicates that we might have so far led a more instinctive type of life and might have stayed attached to various objects of senses from time to time. Since sex is the major object of touch, we have been more influenced by that instinct and have stayed attached to

it in every life. The more intimate the contact, the greater is likely to be the attachment. Because of our greater contact with the sense of touch, attachment for the opposite sex has become our trait.

Celibacy is at variance with this long-standing trait. Observance of celibacy is, however, desirable and is considered a necessity under certain conditions. For instance, monks and nuns, almost everywhere, are supposed to observe celibacy. How to ensure or effectively enforce the observance of celibacy under such circumstances has therefore been engaging the attention of the civilized societies.

Since males are considered more prone to pitfalls in this respect, the approach of the society has so far been to insulate them from female contact by segregating the two. Such insulation is supposed to give protection to the observers of celibacy as a fence provides protection to a growing plant. Those at the helm of the society have therefore devised a variety of segregating systems. In this respect Jainism lays down the following nine-fold code of conduct, which is supposed to act as so many fences for protection of celibacy.

- 1) To stay in a place bereft of women, animals or eunuchs,
- 2) Not to talk or think about females,
- 3) Not to occupy a seat for 48 minutes after it has been made use of by females,
- 4) Not to look at the limbs of females,
- 5) Not to occupy a place where there happens to be a couple behind the wall or partition,
- 6) Not to recall the sensual activities, that had been indulged earlier,
- 7) Not to take intoxicating food or beverages,
- 8) Not to eat too much and highly enriched food,
- 9) Not to adorn or otherwise beautify the body.

These or such other restrictions, if rigorously enforced, can be helpful in preventing the physical contacts of males with females. The restrictions, however, give rise to the following questions.

*Sadde Roove Ya Gandhe Ya Rase Phase Tahev Cha
Panchvihe Kāmgune Nichchaso Parivajjāe
Mahāvīrvāni*

*Arising from sound, sight or smell, from taste or touch,
the five aspects of sensuality should be given up forever.*

- 1) Can these restrictions help in overcoming the sexual instinct?
- 2) If the instinct is not overcome, would the code not lead to perversion by starving the body of its natural urge?

3) If perversion is repressed, would the sexual urge not come out with explosive force?

4) Would the starvation of sexual instinct not give rise to different psychosomatic and other diseases?

5) Is it not likely that an aspirant gets sick of repression and gives up the monastic life?

6) Total insulation would mean that a man should not touch a woman or vice versa even for the sake of nursing or for other type of service. How is it justifiable?

These questions relate to the pitfalls of the restrictive approach. We do come across cases of perversion and of giving up the renounced life particularly among the monks and of prevalence of psychosomatic diseases among the nuns. Moreover, the code of segregation results in untouchability of the worst type, in the sense that it forbids even touching of mother, sister or daughter by a male celibate and of father, brother or son by a female. This can hardly be considered desirable. While commenting on the restrictive approach, Mahātmā Gāndhī had therefore said that the celibacy that forbids one from touching his mother or sister is totally worthless. As such, we need to consider whether there can be better, more sensible and more reliable ways of observing celibacy.

Indulgence in sex takes place mainly because of two factors, i) persons concerned have attachment for each other and ii) they experience pleasure with the sense of touch. While examining these two aspects in the following paragraphs, presentation has been made mostly from the male point of view. That is, however, more or less applicable to females as well and need to be interpreted as such.

Attachment results from attraction that usually arises because males perceive beauty in females and are attracted towards them. The question to be considered here is whether attractiveness of female is factual or it is simply a fancy of males. When we look around us, we notice that the male elephant is more attractive than his female, the lion is more attractive than the lioness, the peacock is more attractive than the peahen, the rooster is more attractive than the hen, the male sparrow is more attractive than his female and so on. If these are the phenomena at large, how can a human male be less attractive than a human female? Why does the man feel that his other half is more attractive? Can it not merely be a reflection of his own attraction that he perceives in the mirror of his beloved?

Moreover, a girl perceived as attractive by one man might be perceived as unattractive by another. How does it happen? Had there been inherent attractive features and if the viewers had an identical perceiving capability, every viewer would perceive the same degree of attractiveness. But the attraction remains subjective instead of objective. There is therefore a reason to believe that the

attraction of a man for a particular woman should be the outcome of his own perception, not a matter of fact. Here, we are not out to pass any judgment over the beauty of women. The intention is simply to analyze the phenomenon of perception.

Take another instance. A man gets enamored of the lovely hairs of his girl friend. He cannot stop lavishing praises for that. If the girl is by his side, he would not miss the opportunity to touch her hair. But if her hair happens to come in his mouth with the food, he perceives that very hair as irritating. He may even feel like vomiting. Why does his perception of nicety for the same hair disappear? Besides, his perception of beauty and attraction for the same girl does not remain constant. It changes with the time and place. It is also noteworthy that the nature of attraction that a man feels for his girl friend is totally different from that felt by the father or brother of the same girl. These factors lead to the conclusion that the attraction is a matter of perception.

Now let us take the aspect of the pleasure being derived from touch. Suppose that we are traveling in a crowded train and feel the push of someone from behind. While peeping back, if we perceive a young girl behind us, we may not feel the pinch of the push but may actually experience a sense of pleasure. If, however, we properly look behind and find that the push comes from a male, our sense of pleasure would disappear. This makes it clear that the touch itself was not pleasurable. It was the sensation associated with the touch that gave the pleasure and when the cause for the sensation was gone, the pleasure also disappeared.

To take another example, if a man happens to touch a sensitive part of his girl friend, both of them would feel an exciting sensation. But when the same girl breast-feeds her infant son, she would not feel such excitement. Similarly, if a doctor happens to touch a girl for medical check up, neither of them would experience excitement. It is also possible that a man happening to touch even the footwear of a girl sitting by his side may derive a sensation of pleasure. But if the same footwear lies somewhere in his way, he may not feel any sensation by trampling over it or even by removing it with his hand!

It would thus be evident that touch itself is not pleasurable and the sense of pleasure does not arise therefrom. The pleasure is derived from a feeling, from imagining that the touch is from a pleasurable source. No pleasure is experienced from the same touch, if it is not associated with that sort of imagination. There is an ancient story about Vāsavadattā, the most glamorous city girl of Mathura and of the Buddhist monk Upagupta. The latter happened to nurse diseased Vāsavadattā and did not experience any sensation even by touching her most delicate parts.

Imagining of pleasure or displeasure is thus one's own fancy. Similarly, the so-called experiencing of pleasure from any particular

touch is also a fancy, not a reality. Neither the fancy nor the touch is the source of pleasure. The pleasure actually comes from within. Our own Self is pleasurable, but we wrongly believe it as coming from without.

Similarly, the sense of pleasure that one derives from sex is also a reflection of the pleasure that lies within but is wrongly attributed to that particular situation. The contact of a body does not have any inherent capability to extend pleasure. It is the soul within that is full of pleasure. The body, which we love the most, ceases to give pleasure when the soul departs. If we contemplate at depth, we can realize that soul is the real source of pleasure and we vainly try to seek it from the sources that are incapable of extending it. That realization can end the long-standing trait of attachment for all worldly situations. We would then turn inward and stop seeking pleasure from sensuous contacts. The way of observing celibacy is therefore to gain the realization about the true source of pleasure.

In Indian mythology there is an interesting story about the god of love who is known as Kāmdev. He rouses passion among his targets by darting the arrows of flowers. There is another god Shiv, who likes to stay tuned to his Self. Once, Kāmdev threw his arrow at Shiv and disturbed his peace. When Shiv realized that the disturbance was caused by Kāmdev's arrow, he got enraged; he opened his third eye lying in the forehead and reduced Kāmdev to ashes with fire emanating from that eye. Kāmdev thus lost his body by misadventure. Since body is called Ang, the bodiless Kāmdev is known as Anang.

The story is symbolic and tells a lot, if correctly interpreted. Kāmdev is symbolic of sensual instinct and his arrow stands for sensuality. Shiv means bliss. It is gained by enlightenment, which is symbolized as the third eye lying in the forehead. The fire from that eye is symbolic of enlightenment. Shiv experiences happiness by staying in his own blissful state and does not hanker for external source of pleasure. When Kāmdev tried to divert his attention towards sensuous pleasure, he indicated to Kāmdev the nature of true pleasure by extending to him the enlightenment. Thereby Kāmdev realized that the body is not the source of true pleasure. He got rid of the physical sense and became Anang or bodiless, which means that he could derive the true pleasure from the unembodied soul.

The story thus shows that the sensuous pleasure is worthless and should be avoided for experiencing spiritual pleasure. Once we realize that all sources, other than the soul, are devoid of true pleasure, our mind would automatically turn away from them. Then it would be easier to observe celibacy, because we know that we would be observing it for gaining the true pleasure. In order to make that observance more effective, we may adopt restrictions that can aid and promote our realization. That is the right way of

Jain Summer Camp with Gurudev Shree Chitrabhanuji Washington DC , June 18-21,2004.



Jain summer camp was a memorable experience for many adults and youth which they will cherish for years to come. Many adults and children made new friends and developed a deeper understanding of Jain religion. The location for this off-site camp was about 100 miles outside Washington DC, in the small town of Frostburg. The town is located about 3000 feet above sea level in the Cumberland Mountains in western Maryland. The campus offered a tranquil atmosphere to learn and enjoy. The cool fresh mountain air made learning even more enjoyable.

Gurudev Shree Chitrabhanuji led the entire camp for four days with over 150 attendees. Their ages ranged from 6 to 86! Gurudev's multilingual lectures in English and Gujarati were enlightening. He was accompanied by Respected Pramodaji. Her command over Gujarati, pleasant demeanor and inspiring speeches had everyone requesting her to lead more sessions. The camp topics included Jain religion fundamentals, application of Jain Dharma in our day-to-day lives and self development. There was a Jain stavan competition, and yoga and Pratikraman daily. Delicious breakfast, lunch, afternoon tea and dinner became the talk of the garden walk! Unique programs such as Jain Stutis with meanings enlightened the youth attendees. The evenings were filled with social and recreational activities. Gurudev's followers from Michigan, New York and Pennsylvania did not want to miss this opportunity. They arrived by road and by air to be a part of this enriching experience.

The planning and coordination provided by the president, Kamlesh Shah and his wife Arti were appreciated by all attendees. Volunteer help was also provided by Himanshu Mehta, Kalpana Hegde, Vinay Vira, Monali Shah, Manan Shah, and Narendra Goda. If you wish to obtain a DVD of the camp discourses, please call 301-838-9778.

(continuing from previous page)

observing celibacy. But that is meant for those aspirants who have attained a high spiritual level.

Sexual urge being more or less irresistible for most of the people, those who cannot observe celibacy are advised to get married and stay in Gruhashthāshram. Marriage has been devised mainly for providing sheltered sex and procreation. But that life need not be unrestrained. Married people are therefore supposed to observe this restraint in modified form. Though mythology abounds in polygamy for males, monogamy has been accepted as a model and should be the object of pursuit for an average man. Keeping the males in view, Jainism calls the modified form of this restraint as Swadārāsantosh. Swadārā means one's own wife and Santosh means content. Therefore, the term means staying contented with the

wife. By implication, it also denotes staying satisfied with one's husband.

But, sex life for a layman should not be unrestrained or lustful. Jainism therefore lays down the following five activities as transgressions of this restraint, i) premarital sex, ii) extramarital sex, iii) lustful play, iv) undue indulgence in others' weddings etc. and v) intensified attachment. The third category also covers incest, gay life, masturbation, pornography etc. that need to be avoided. If a person therefore stays aware of his instinct and properly observes this restraint, he or she can lead a happy married life, beget and raise children and lead stable family life. Such persons would obviously refrain from excessive attachment and as such, can avert undue craving for each other. They may therefore be capable to overcome the sensuous instinct in due course.

REGIONAL NEWS....

CANADA

Dr. Mahendra Mehta, Regional Editor

TORONTO, ON

Jain Society of Toronto, at its annual general meeting on March 21, elected new executive Committee for 2004-2006 with Jaswant Shah as President, Pratik Shah as Vice President, Mahendra G. Mehta as General Secretary, Visakha Varia as Treasurer and, Sadhna Sheth (Women's Rep), Pritam Mehta, Dharam Jain, Virendra Shah, Paras Shah, Rohit Shah and Harish Varia as members of the executive committee.

The adult study group of JSOT who meets on first Sunday of each month continued their discussion on Chapter one of Acharya Kund Kunda's SAMAYSARA. The opening presentation by Mrs. Nalini Parikh was well received by all the participants.

The Pathsala at JSOT is bursting at the seams with over 75 children attending and more applying for a place. The syllabus, prepared by JAINA committee for children's education is purchased by JSOT and supplied to each child.

Mahavirjayanti was celebrated on Saturday, April 3, 2004 Snatra Puja, Mahavir and Panchkalyanak Pujas, Aarti and Bhajans were performed. The day's program concluded with Swamivatsalya.

Bhakti Group observed Emancipation Anniversary (Dehvilay) of Shrimad Rajchandra on Friday, April 9, at 10:30 am at the Jain Center.

The University of Toronto awarded the Tibetan Spiritual Leader H. H. Dalai Lama, the International Acharya Sushil Kumar Peace Award. This award was established by South Asian studies at U of T's New College in memory of Acharya Sushil Kumarji (1926 - 1994). The late

Acharyashree was one of the most revered teachers in the Jain religion and his life was dedicated to non-violence and non-absolutism in religion. The Dalai Lama, His Holiness Tenzin Gyatso, also received an honorary doctor of laws at a special convocation ceremony by U of T for his spiritual leadership and commitment to the non-violent liberation of the Tibetan people. In 1989, he also received Nobel Peace Prize for his efforts to promote human rights and autonomy for Tibet. He has lived in exile at Dharamshala in northern India since 1959.

Interfaith Activities: During the visit of H.H. Dalai Lama, an Interfaith Service was hosted where JSOT was invited. 13-faith representatives presented prayers or quotations from their respective religious scriptures on the theme of Peace. Prakash Mody, representing our Sangh said that Peace is freedom from disagreement or quarrels. It is an undisturbed state of mind and serenity.

Shamnijis Mudit Pragya and Prasanna Pragya from Orlando, Fl. came to Toronto during 30-Apr-2004 and May 01, 02 - 2004. They gave a lectures on meditation combined with workshops.

An informative health seminar was held at the Jain Center on 30 May 2004. The topics were Health, Nutrition, Obesity, Diabetes and Hypertension. Dr. Mahendra Mehta spoke on these subjects and answered questions at the end of the seminar. The second speaker was Ms. Subnum Juvani (Diabetic educator). She spoke about nutrition in relation to Diabetes and recent increase in incidence of obesity related Type II Diabetes. She also answered many pertinent questions on Diabetes and Hypertension in South Asian Community.

Lawrence A. Babb, Professor of Anthropology and Asian Studies at Amherst College, Amherst, Massachusetts gave a talk entitled Jainism and Social Identity on 27 Feb. 2004 at Centre for South Asian Studies, University of Toronto

JSOT is a member of the JAINA and many of our members serve in different positions on its various committees. The list for years- 2003-2005:

Lata Champsee: Vice President (Canada), Director representing JSOT, Editor-in-Chief of Jain Digest and member of Media & Public Relations Committee.

Arhant Jain: JAINA Director representing JSOT.

Dr. Mahendra Mehta: Director-at-Large of JAINA, Regional Editor of Jain Digest, member of Sadhuji, Sadhviji and Scholars visitation Committee and member for Long Term Planning.

Dr. Vastupal Parikh: Member of North American Jains History.

Prakash Mody: Member of Interfaith Activities/World Council of Jains and North American Jains History Committees.

Paulomi Gudka Co-chair of Young Jain Professionals(YJP) of JAINA.

Any query regarding JAINA should be addressed to one of above members.

International Mahavir Jain Mission of Canada (IMJMC) held a musical evening and dinner on May 2nd to help raise funds for the Youth Camp at Loretto Center in Niagara Falls. www.imjm.ca is a website that gives the dates and description of the youth camp and the adult retreat as well as celebration of Acharya Sushil Kumarji birthday at the Jain Center.

MONTREAL, PQ:

On April 3rd, Saturday, Montreal Jains celebrated Mahavir Jayanti. About 70 people were present when the celebrations started with Snatra Pooja followed by Shanti Kalash. There were stavans, prayers and a short play 'SAMAYIK MAN SAMATA' performed by four very young children. There was 'Ghee Boli' for Shanti Kalash, AARTI and MANGAL DIVO with an excellent response. Mahavir Jayanti celebrations finally ended with Garba and Dandia Raas.

REGIONAL NEWS....

EDMONTON, AB.

Parshvnath Jayanti was celebrated on January 04 and was hosted by Reena & Ishu Thaver and Chaman & Maltiben Shah at their residence. Niraj Maniar represented Jains on the occasion of Mahatma Gandhi's death Anniversary and sang Gandhiji's favorite bhajan written by Narshi Mehta, "Vaishnavajan" on the occasion.

Niraj and Jasvant Mehta represented Jains at the Interfaith Prayer Service on the occasion of UN International Day for the eradication of racism on March 21.

Mahavir Jayanti was celebrated on April 04 both in Edmonton and Calgary.

Jain prayers were offered at opening of Edmonton City Council meeting on April 13 in celebration of Mahavir Jayanti and were represented by Niraj and Jasvant Mehta.

NORTHEAST

Dinesh Chheda, Regional Editor

ESSEX FELLS, NJ

Jain Center of New Jersey celebrated Aaymbil Oli with lot of enthusiasm. More than 130 people participated each day in Samuh aaymbil at our Derasar.

Six Gau Yatra program was held on Sunday March 7, 2004. Varghodo yatra was followed by Navanu Prakari Pooja. Mahavir Jayanti was celebrated with Snatra Puja at our Derasar followed by a cultural program.

This year more than 200 Pathshala students performed on stage depicting Jain culture. Pathshala classes had a tremendous year with more than 220 students are learning Jain religion. Regular monthly Puja, Samuh Samayiks, and bi-weekly Swadhayay classes are well attended.

Franklin Township Site work started in April and will be completed by end of August 2004.

Dedicated members keep the Derasar open on every Sunday in the afternoon. If you are visiting New Jersey/New York City area and would like to visit or attend a program, please call Shri Viren Shah at 732 - 329 - 3236.

SOUTHEAST

Surendra Shah, Regional Editor

CLARKSVILLE, TN.

The Jain Society of Middle Tennessee elected the following officers for the Year 2004-2005 term.

President/JAINA Director: Pravin Mehta

Treasurer: Navin Shah,

Editor: Mayur Mehta

Food Committee: Deepa Shah/Jatin Parikh

YJA Local/Youth Rep: Ishan Parikh

Sadhvi Shri Subhamji plans to visit the society in August 26-28 2004.

ATLANTA, GA

As part of Mahavir Janma Kalyanak celebration, eighteen (18) Abhishek Puja was performed at the center on April 3rd 2004. Mr. Subash Sheth visited the center on Memorial Day weekend and gave discourses on Jain philosophy.

A board of trustee subcommittee has been formed to prepare a draft of rules, its functioning and by laws. The draft will be submitted to the membership for approval. Dr. Kirtibhai Shah, the past president of the society, was elected as its chairman. Other members are: Mr. Jiten Shah, Deepak

Shah, Vijay Shah and Nilesh Parekh. Jiten Shah and Deepak Shah had also served in the past as the presidents of the society.

Dr. Taruben and Navin Shah have contributed \$1001 towards the student scholarship this year. The society intends to continue the scholarship program in the future with the support of the additional sponsors.

A Picnic was held on June 6, 2004. Over 200 members and their families enjoyed the day long picnic at the local park.

Pramodaben Chitrabhanu visited Atlanta on June 12, 13 2004 for discourses. Dr. Hukumchand Bharill is scheduled to visit the center from June 20-25, 2004.

MIDWEST

Manu Doshi, Regional Editor

CHICAGO, IL

Samprati Shah has been selected as the chairman of the Board of Trustees and portfolios have been distributed among them as follows: Narendra Khandwala Finance and Accounting, Jyotindra Doshi Interfaith, Devendra Shah Constitution and by-laws, Samprati Shah Design and construction, Urmila Talsania Heritage and endowment.

Mahavir Jayanti was celebrated on April 3. The celebration started with Digambar Poojan that was followed by Snatra Poojan and lunch. Thereafter was held the 6th annual Declamation Contest in which 40 people participated very enthusiastically. The subjects and other details for the different age groups were as under.

REGIONAL NEWS....

Group 1. Age 10 to 13 years.

Subject: Who is my hero? Why? 1st Place: Shikhar Shah, 2nd Place: Darsha Shah, 3rd Place: Sonya Vasawala

Group 2. Age 14 to 18 years.

Subject: Are rituals necessary in the practice of Jainism? 1st Place: Khushbu H. Shah, 2nd Place: Rikhav Vasawala, 3rd Place: Archana Singavi

Group 3. Age 19 to 34 years.

Subject: Can I change my destiny (as determined by Karma) by self effort? 1st Place: Neelam Jain, 2nd Place: Manish Singvi, 3rd Place: Swati Mehta

Group 4. Age 35 years and above.

Subject: Anekāntvād in daily life 1st Place: Hema Pokharna, 2nd Place: Kushal Raj Singavi, 3rd Place: Pallavi Kobawala

Three prizes (1st Prize \$101.00, 2nd Prize \$75.00 and 3rd Prize \$51.00) were awarded in each group. Winners will also be awarded plaques at a future date. The prizes and plaques were donated by Kailas and Kanta Mutha. All other participants were awarded the complimentary prize of \$11.00 each by Indira M. Doshi Memorial Trust.

The Constitution Committee has started framing bye-laws. It has held three meetings so far and has prepared some bye-laws vital to the functioning of Society.

Ayambils were organized on March 28, April 3 and April 4. About 250 people took advantage thereof.

Shrimad Rajchandra Samādhi Din was organized on April 11, Lord Simandhar Birth day on April 17, Kānjiswāmi's birth day on April 25 and Laghurājswāmi day on May 2.

On May 8 Jain Society hosted the English drama 'Rummy' for the benefit of Project Mainstream of Bombay, which has undertaken the work of rehabilitating the homeless children. More than \$ 22000/ were collected for the purpose.

DETROIT

Mahavir Jayanti was celebrated with Snātra Poojan by the youths. That was followed by General Body meeting, Ārati and Swāmivātsalya.

CINCINNATI-DAYTON

Mahavir Jayanti was celebrated at Hindu temple of Greater Cincinnati on April 2. Jain Society of Cincinnati-Dayton celebrated it on April 11 in the presence of Prof. Padmanabh Jaini. About 170 people participated in that function.

SOUTHEAST

Surendra Shah, Regional Editor

AUSTIN, TX

The Austin Jain Sangh had a very successful Mahavir Jayanti celebration week. On April 4, approximately 60 members of the Sangh rented a luxury bus and went to Dallas to celebrate Mahavir Jayanti with Dallas Jain Community. The Dallas community welcomed us with open arms and our Pathshala youth participated alongside the youth of Dallas. The younger Pathshala group sang a prayer ("Prabhu Taru Geet Maare Gaavu Chhe") and the older Pathshala group performed two skits including one on the six types of Leshyas. After the program, the Dallas community provided a great lunch for all, and the return trip included a stop at the home of Kiritbhai Daftary in Waco for snacks.

The Austin Jain Sangh also celebrated Mahavir Jayanti the following weekend in Austin for all the members of the Sangh. About 100 people attended the program, which is one of the three biggest programs held in Austin each year. The youth

performed the same program as they did in Dallas and then the Sangh enjoyed a potluck lunch afterwards.

Currently the Sangh's contact is Apurva Bhansali, apurva_bhansali@softexinc.com.

HOUSTON, TX

First quarter of the year is generally very slow for the activities at Houston Jain Center. But it picked up with a bang with our celebration of Mahavir Jayanti on Sunday, April 4th this year. Generally our program consists of Biannual General Body Meeting, yearly elections for both the Executive Committee (EC) and Board of Trustees (BT), a cultural program by Jain Center Pathshala students and Sangh Jaman.

WEST

Chandrakant Parekh,, Regional Editor

LOS ANGELES, CA

Jain Center of Southern California (JCSC) celebrated Mahavir Janma Kalyanak on April 4 with a pooja, navkar mantra jaap, and bhakti bhavana. The 14th Annual Health Fair held on April 11 provided free health screening and tests to over 300 participants. A Health Awareness Center has now been established at the Jain Center to provide weekly free consultation and check-up services on an ongoing basis.

Varsitap parnas were celebrated in April with a number of activities including Jambuswami Raas and Adeshwardada Pooja. The graduation ceremony for the students of the Pathshala, Gujarati and Hindi classes was scheduled on June 13. Registration for the 2004-2005 pathshala classes is now open and can be completed online. Shri Mahavir Jain Vidyalay offers

REGIONAL NEWS....

college education loans to deserving Jain students pursuing undergraduate studies in USA. For details, please visit www.iaamjv.org website.

Significant progress has been made with the construction of the new Jain Bhavan. A formidable collection of carved limestone pieces imported from India will illustrate the grace and serenity of a traditional Jain temple. Project details, building plans, and progress photos are available at the www.jaincenter.net website. Donations for this noble project are always needed and can also be made using the credit cards.

Information about forthcoming programs and regular activities are posted on JCSC's website at www.jaincenter.net. For additional information, please contact Rameshbhai Doshi, JCSC President, at 714/995-8914 or rcdoshi@yahoo.com.

SAN FRANCISCO, CA

Jain Center of Northern California (JCNC) was privileged to host Samanijis from Ladnau, Rajasthan – Samani Sanmati Pragma and Samani Unmati Pragma during March and April. In addition to the lectures on various topics, the Samanijis led weekly Preksha Dhyana sessions, weekly swadhyays, and an all day Preksha Dhyana camp which was well attended.

Mahavir Jayanti was celebrated with Digamber and Shwetamber Poojas in the morning followed by a cultural program in the afternoon. The Jain Shala students presented a variety of items including dances and skits, which not only kept the audience entertained but the parents feel the joy and teachers watch with satisfaction the fruits of their many weeks of labor.

JCNC Jainshala organized a stuti and sutra competition for the first time on Sunday, May 23 to encourage the students to understand the value of its deep meaning,

and to know the true qualities of a soul. A trophy was given to each participant and prizes were given to first three winners in each class levels. Volunteers from Stanford's South Asian Preventive Health Outreach Program provided cholesterol, blood pressure and blood glucose screening services. The community volunteers cleaned the entire temple facilities, including all the pratimajis.

At a very successful JCNC 2004 debate, the youths and adults debated the topic of Jainism and Modern Science. Two well-prepared teams expressed their views, analysis and discussion on whether any common ground existed between Jainism and Modern Science.

Information about forthcoming programs and regular activities are published in the "JCNC Darpan" newsletter and are posted on JCNC's website at www.jcnc.org. For additional information or to request a copy of the newsletter, please contact pr@jcnc.org.

SACRAMENTO, CA

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

SAN DIEGO, CA

Jain Society of San Diego (JSSD) celebrated Mahavir Jayanti in April with a program of stavans and cultural activities

performed by children ages 4 to 16 years. The items included - "Jain Temples", a singing and dancing tribute to the Jain tirths; "Analogy", a skit to present the theory of Karma in modern day terms; "Beyond Vision", a play to demonstrate karma and its good and bad consequences; and a Garbo performed by the community members. All the kids were presented with a trophy and the program concluded with a swamivatsalya dinner. Regular activities organized by JSSD include - a monthly Jainshala for children, adult classes, swadhyay, and a weekly pooja every Saturday at Shri Mandir. For additional information, please contact Trusha Shah, JSSD President at 760/943-1241 or e-mail: shaht64@hotmail.com.

SEATTLE, WA

Jain Society of Seattle (JSS) celebrated Mahavir Jayanti on April 11 and 150 participants attended the event. Pandit Abhay Kumarji from India will visit JSS from June 23-30. For additional information about JSS and programs in Seattle area, please contact Devkumar Gandhi, JSS President, at 425/235-4848 or log on to <http://groups.yahoo.com/group/jainsocietyseattle/>.

VANCOUVER, BC., CANADA

THE JAIN OSHWALS IN LONDON

The Oshwal Community has been a Global Community with extended enterprises in different parts of the world: Africa, India, Southeast Asia, United Kingdom, etc. from very early times. They have been an example of hard work and self-reliance wherever they have gone and have expanded their facilities for their ideals and goals.

It was in 1971 that the Oshwals invited Gurudev Chitrabhanuji to perform Paryushana in Kenya, East Africa. Then in 1980, at Chitrabhanuji's suggestion and with his message of world peace and the need to build solidarity in the larger family of mankind, the idea of a Community Center in London was conceived. A spacious and verdant plot of 80 acres was purchased and a Community Centre developed. It is now teeming with activities, providing a place for educational activities, for welfare events, for meeting and mingling, for meditation and peace.

Now in April 2004 during a nine-day festival, thousands of people participated. Pramodaji Chitrabhanu gave lectures on Navapada Aradhana, and Gurudev Chitrabhanuji delivered inspiring talks on various subjects. And during this festival the Oshwal Association of UK announced the start of a magnificent Temple of Mahavir Swami, to be built at the Oshwal Centre with the blessings of Puja Shri Chitrabhanuji, and inaugurated

728U	Jain Family (Anonymous)	Iowa City	IA
729 U	Kumud C. Gandhi	Boothwayn	PA
730 U	Pranav and Shefali Patel	Aurora, IL	
731 U	Rajesh and Kripa Shah	Jefferrson Hills,	PA
732 U	Viren and Jolly Shah	Sugarland,TX	
733 U	Pinakini Shah	Fresh Meadows,NY	

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

Keerti Shah,
842 Lakeside Drive,
Bartlett Illinois 60103,
Phone: 630-837-8716.

it with the laying of the foundation stone. This Temple is the beginning for a variety of new and additional Community Activities: young people's socials, educational and spiritual events, meditation, ecologically maintained gardens, attracting people from all walks of life.

When visiting London, do go to:

THE OSHWAL CENTRE
Coopers Lane Road,
Northaw Herts, EN6 4DG,UK

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

Z IP

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

Date of Birth: _____ Height: _____ Weight: _____

Are you a vegetarian? YES NO

Do you smoke? YES NO

Do you drink? YES NO

Have you been married before? YES NO

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

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

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

What languages do you read? _____

What languages do you write? _____

Education: _____

DEGREE YEAR RECEIVED MAJOR NAME OF UNIVERSITY/COLLEGE

Work experience: _____

COMPANY'S NAME POSITION DURATION

Father's Name: _____ Occupation: _____

Mother's Name: _____ Occupation: _____

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

NAME(S) AGE(S) EDUCATION OCCUPATION

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

NAME RELATIONSHIP OCCUPATION ADDRESS

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

Candidate's signature: _____ Date: _____

Important Considerations:

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

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

A. Name: _____

Address: _____

Phone: _____

Member of: _____

ORGANIZATION'S NAME

B. Name: _____

Address: _____

Phone: _____

Member of: _____

ORGANIZATION'S NAME

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

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

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

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

Education: ☐ Bachelor ☐ Masters Degree ☐ Other

Major: _____

Vegetarian: YES NO Work experience: YES NO

Residence: (state) _____

Visa Status: _____

Length of time in North America: _____ years.

Language. English: YES NO

Other (specify): _____

Congratulations!

Female: 167, Male: 155 (Married / Engaged)

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

Guideline to all perspective participants

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

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

Placing an Ad and Registration with MIS

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

1. Fill out the attached Registration Form Page 1 and Page 2. The registrant must fill out this form. *Do not leave anything blank.* . You may draft an ad yourself in 30 words or less. MIS reserve the right to edit all such ads.

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 photo of yourself with your name printed on the back.

4. Upon receipt of this information the MIS will arrange to publish your ad in the JAIN DIGEST – but only once. You may repeat it in the subsequent issues by mailing \$25. JAIN DIGEST is a quarterly publication.

Placing an Ad Only

If you do not wish to send photo 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. Fill out MIS Registration Form page1 only (without leaving anything blank), or you may provide the entire information as asked for in this Form. Follow step 2 above. It is very necessary for MIS to complete its database with the information available in Form page1, without which MIS will not be able to process your ad for publication. Please note, your ad will be published once, but you can repeat it by mailing check of \$25.

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

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

F621: Gujarati parents invite alliance for their beautiful charming US born vegetarian daughter, Dec 73, 5'7", MD, finishing internal medicine residency in June 2004, from professional cultured boys (preferably MD). Call: 407/366-8810. Email: sachitatoria@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 professional handsome boys. Ph: 0041-22-8850355 or sanghvigeneva@yahoo.com

F906: Gujarati Jain Uncle invites correspondence for very beautiful attractive fair slim talented niece, 23, 5'1", educated, experience of Hotel management, cultured with modern / traditional values, from vegetarian, non-drinker Gujarati boys. Call: 813/787-6820. Email: ami_doshi2000@yahoo.com

F923: Gujarati parents invite responses for beautiful talented slim vegetarian US born daughter, June 77, 5'4", PharmD, very well employed, from well educated cultured professional (MD preferred) boys. Call: 970/225-0632 or 970/288-4723. Email: agilent77@yahoo.com

F979: Alliance invited for pretty family-loving vegetarian female, born Aug 45, 5'3", BA, house wife divorcee, from amiable good-natured cultured suitable match. Call: 585/872-9386.

F1054: Gujarati parents invite proposals for their beautiful charming talented US born daughter, Aug 80, 5'4", 115lb, 4th Yr MD, from well-educated cultured boys. Call: 847/259-0975/ maheshc49@hotmail.com

F1055: Proposal with photo / bio-data invited for beautiful slim attractive vegetarian Gujarati girl, born Aug 73, 5'1", BS (Biology), well employed, from well educated, values both cultures vegetarian Jain boys. Call: 973/626-3477. Email: sfa811@yahoo.com

F1056: Gujarati parents invite alliance for beautiful slim vegetarian daughter, born April 72, 5'5", 115 lb, BS (civil engg), well employed as design engr, from well-educated professional boys. Call: 973/471-9112. Email: nishaj7@yahoo.com

F1057: Alliance invited for beautiful fair vegetarian virtuous Gujarati girl, born Sept 75, 5'4", 112 lb, Bcom, HDCS (comp), well employed, from cultured well-educated boys. Call: 201/982-3452. Email: hets49@yahoo.com

F1058: Gujarati parents invite correspondence for attractive vegetarian energetic US born daughter with a great sense of humor, April 78, 5'4", 105 lb, BS (advertising), pursuing studies in fashion marketing. Call: 817/707-3421. Email: Sarvottam@aol.com

F1059: Alliance invited from well educated Jain vegetarian boys for beautiful Gujarati girl visiting USA during Sept – Nov 2004, born Oct 78, 5'6", MBBS (Bombay Uni), working with Bombay Hospital and willing to settle in USA. Call: 314/837-8101. Email: drpurvishah@hotmail.com Bombay Ph: 26465446.

F1060: Proposals invited for pretty slim vegetarian Gujarati girl, born Feb 78, 5'2", BS (comp), Dip. Fashion design, well employed, from cultured well-educated boys. Call: 732/970-8992. Email: manu36@hotmail.com

F1067: Gujarati parents invite proposals from professional handsome vegetarian cultured boys for their very beautiful charming fair slim talented daughter, born Jan 79, 5'6", 112 lb, finishing correspondence in Psychology (Aug 04) South Colorado Uni. Willing to settle in USA. Email: gujsg@hotmail.com

F1068: Alliance invited from professional cultured vegetarian boys, for beautiful pretty intelligent Gujarati girl, born Feb 81, 5' 0", 95 lb, BS, PG Dip (child care), School Teacher in India and willing to settle in USA, Currently visiting USA. Phone: 908/755-4124 palaks_2000@yahoo.com

AF401: Alliance invited from vegetarian cultured well educated / settled boys for beautiful slim caring Gujarati (Widowed No-issue) girl, Cost Accountant, born Feb 76, 5'5", pursuing CPA, on H1 visa. Call: 562/947-4551. kotharih53@yahoo.com

AF417: Gujarati parents invite responses with photo / bio-data for cultured well employed US citizen daughter, born Sept 76, 4'11", BS (social work), from educated vegetarian professionals. Call: 973/626-3477. Email: archu00@hotmail.com

AF418: Jain parents invite proposals for their US born Physician daughter born April 80, 5'7", 115 lb, vegetarian, MD doing residency in dermatology, from US trained physicians. Call: 954/431-2978. Email: rp13@hotmail.com

AF420: Gujarati parents invite proposals for beautiful charming vegetarian teetotaler US born daughter, Aug 78, 5'7", BS (comp sc), software engineer, from well educated professionally settled tall handsome boys. Call: 630/961-1689. Email: Crystal1M@comcast.net

MATRIMONIALS - MALE

M855: Alliance invited for handsome bright vegetarian Gujarati boy, born Feb 77, 5'8", 165 lb, MBA (USA), ACCA (UK), working as Accounting Manager with large organization, from cultured educated family oriented pretty girls. Call: 909/653-0117. Email: chittalshah@hotmail.com

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

M1028: Gujarati parents invite proposals with photo / biodata from pretty slim cultured educated girls, for handsome brilliant vegetarian US citizen son, born Aug 77, 5'6", 140 lb, MD. Call: 850/234-6247. Email: medsshah@aol.com

M1061: Alliance invited for handsome talented vegetarian Gujarati boy, born Dec 76, 5'8", 154 lb, MBA (MIS), well employed, from cultured educated vegetarian Gujarati girls. Call: 978/726-5323. Email: chintan76@hotmail.com

M1062: Jain parents invite proposals for handsome intelligent US born / raised son, March 79, 5'10", dual BA degrees in MIS / IT and Finance, pursuing MBA, employed with a large global firm, from fair, slim, vegetarian girls from cultured Gujarati families. Email with photo: matriajs@yahoo.com

M1063: Gujarati parents invite alliance with biodata / photo for handsome caring talented US born son, April 77, 6'2", BS (comp sc), Web Dev professional, from US raised beautiful educated cultured vegetarian girls. Call: 508/393-9361/ sh3450@aol.com

M1064: Jain parents invite proposals with photo / bio-data from Jain cultured well educated vegetarian girls for handsome intelligent boy, born Feb 76, 5'8", 150 lb, MBA, post MBA from Uni. of Canada. Email: jshah1008@yahoo.com

M1065: Gujarati parents invite proposals for handsome talented brilliant vegetarian son, born July 78, 5'5", 135 lb, BS (Mechanical Engg), well employed, from cultured educated girls. Call: 514/337-1682. Email: y2snehal@hotmail.com

M1066: Gujarati parents invite proposals for handsome talented US born son, April 75, 5'6", MD, doing cardiology fellowship at Brown University, from cultured well- educated pretty vegetarian Jain girls. Call: 410/771-0251. sbm475@yahoo.com

AM385: Gujarati parents invite proposals for handsome vegetarian son, born Sept 77, 5'9", 140 lb, MD, graduated from Harvard Medical School, doing residency, from cultured beautiful educated girls. Call: 732/326-9108. Email: jaindigest03@yahoo.com

AM419: Gujarati parents invite alliance for handsome talented accomplished vegetarian US raised son, born Aug 74, 5'11", BS (comp sc), well employed with IBM, from cultured educated vegetarian girls. Call: 570/287-7457. Email: hvs1@yahoo.com

(Continuing from Page)

sukshma (macro-micro) type of skandha is one in which an object can be seen by eyes but can not be caught physically. The sukshma-sthoola (micro-macro) class is categorized, in which object can not be seen by eyes but can be sensed by other human organs. The sukshma (micro) class of molecules is those, which can not be sensed by any five-organs/ senses of human beings. And, the last class of skandha is sukshma-sukshma (micro-micro) that contains only two paramanu i.e. the smallest molecule or ultimate smallest fraction of molecule. It may be observed that the basic material characterization from macro to micro is classified very scientifically so that no class of material present in the universe is left out without categorization.

It is once again to be noted that this is something that was written earlier to the development of sciences. This is quite matching with the theories and experimental results of present day sciences. Thus a careful in-depth study may help to direct the present scientific research for its quick development. Therefore, the author stress upon to develop constructive interrelationship between science and religion for the over all development of the society.

[Opinions and suggestions for further work are welcome. The author may be contacted at e-mail address as p_pattankar@rediffmail.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

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Jai Jinendra,

It is hard to believe that the 2003-2004 YJA year is almost over. It seems like only a few months ago we were holding elections and deciding on exciting new events. We have worked to improve upon our organization and extended our mission to the young Jain population of North America.

Young Jains of America has had quite a magnificent year in terms of planning and establishing a solid infrastructure to maintain achieving its goals. Some of our most wide reaching successes extended to helping young Jains learn more about Jainism, reaching out to the local community and reestablishing a website that makes it easy for people to read about and understand YJA and Jainism.

Additionally, YJA has been working vigorously to make Convention 2004 a reality. Our board and committees have been planning and executing all of the intricacies and nuances that will make this year's convention special. We are excited about the extraordinary programming and enjoyable evening activities, as well as our thought provoking speakers. Indeed, YJA Convention 2004 will be memorable.

While the convention has been our top priority, it has not been all that we have focused on. We kicked off this year by teaming up with Habitat for Humanity to help build homes and improve communities for the less fortunate. Six cities from around America saw the volunteer spirit of the Jain Community; the efforts of these young people truly did make a difference. We intend to continue with this project – look for YJA H4H coming to a city near you this summer.

To help foster the teachings of Jainism, we held several regional conferences. These gatherings promoted the adaptation of Jain values in every day life. From rituals, to theory and culture, attendees were able to learn valuable lessons on each of these topics from various activities and presentations.

Now we are ready to elect a new executive board of enterprising young people to continue the tradition of excellence. A group with fresh ideas and resolute motivation will carry the torch during the next year and will help strengthen the bonds with youth and adults alike. We are sad to say goodbye to an outstanding year, but we are optimistic about what the future will certainly hold.

Very truly yours,

Chirag K. Shah and Arpan Shah

Co-Chairs, 2003-2004

Young Jains of America

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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.

CHARITY, A MATTER OF COMMON SENSE

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Lord Mahavir and Charity

Helping people in need is an age-old practice in Jainism. The Lord Mahavir Himself gave to charity 10,800,000 gold coins every day for a whole year before taking diksha (sainthood).¹ The vastness of poverty prevalent in His times and His kingdom, and the urgent need to help the needy are very clear from this historical example. Giving His vast amount of wealth to charity was also a pre-condition to Him becoming a saint—that ultimately led Him to attain the keval-gyan (absolute knowledge) and the moksha (liberation of soul).

The Lord also preached the value of the charitable work. Pavapuri was the place where the Lord had his last Chaturmas (four months of rainy season). Among other things that He preached there, He said that every living being loves a life of happiness and that we should treat others in a way, we would like others to treat us.²

We do not have the Lord Mahavir in the middle of us anymore. However, the vastness of poverty, starvation, sickness, ignorance and pain is all around us. The urgent need to help the needy people has not changed. The Lord Mahavir's message is as relevant today as it was more than 2600 years ago.

Principles of Jainism and Charity

Jainism is widely known and admired for its five principles, namely, satya (truth), ahimsa (non-violence), aparigraha (non-hoarding), asteya (non-stealing), and brahmacharya (being faithful, celibacy).

Charitable work is directly related to at least the three of the five principles of Jainism. For example, helping people who are poor, who are hungry, who are less educated, or who are in pain, is one of the surest ways to promote non-violence.

Aparigraha stands for not collecting wealth beyond your normal requirements. Charitable activities allow you to practice the principle of aparigraha by sharing your fortunes with those who are less fortunate.

The principle of asteya preaches you not to steal things that belong to others, or to take things away from others using questionable methods. Helping people in need can help you follow this principle.

From a community service point of view, Dr. Bhandari's research interests include charitable activities, population control, and waste management. His Bhandari Educational Foundation has been co-sponsoring national conferences on population control and waste management in Jodhpur, India. From the professional and academic points of view, his research interests include international business and small business, among others.

The Theory of Karmas and Charity

According to the Jain and Hindu philosophies, the happiness/unhappiness in our present and/or future life depends upon our karmas: past, present and future. Helping people in need has two possible consequences. First, it can help you pay back the help that you possibly received/borrowed from somebody else sometime in the past. Secondly, it can help you build good karmas for yourself for your present and future life. It is like dealing with a bank. When you give it money, you are either paying off a loan, or you are making a deposit. Any way you look at it, helping others is a very powerful, very simple way to live your life.³

According to Munisri Nyayavijayaji, Ahimsa means not only refraining from violence, but also compassion, affection, benevolence, and virtuous conduct.⁴ The Saman Sutam says that compassion and charity are among the characteristics of a person with golden lesyas.⁵

Common Sense and Charity

Poverty anywhere is a danger to prosperity everywhere. Poverty and ignorance are among the principal causes of various kinds of violent activities that we are witnessing today. You need to help people in need not only for their benefit; you also need to do so for your own.

Helping others is a matter of common sense. You don't need any religion to teach you that. However, the fact that your religion does advise you to help people in need makes it even more sensible. It is a blessing to be in a position to help others in their time of need. It is then up to you to capitalize on this opportunity. Getting involved in charitable activities provides a wonderful example to your children to follow.

Influential People and Charity

Influential people can play a very important role in encouraging other people to get involved (voluntarily, of course) in charitable activities. These include, among others, monks, preachers, writers, publishers, organizers of social and religious activities, and so on. A part of each religious lecture anywhere by anybody should be devoted to how to help people in need.

Traditional Areas of Charity

You can help people in many different ways. I am sure you know all the familiar forums. Feed the hungry. Shelter the homeless. Treat the sick. Clothe the naked. Protect the innocent. And so on. They all play important roles in helping the people in need.

As a starter, you can adopt/sponsor a selected number of students in a school of your choice. Start with your own alma mater, if you so wish. Look for a school in need in your area wherever you live. You never know; you might be supporting a future Einstein, Gandhi, Gates, King, Lincoln, or Teresa.

Non-Traditional Areas of Charity

Let me venture into some territories not so familiar. As a starter, you may provide help to the impoverished but promising entrepreneurs. You probably already know that the small business entrepreneurs create the most of the new jobs.

Encourage people back home to keep their animals (cows in particular) in their own homes. You would be providing a great service to these animals, on the one hand, as you provide a major civic service, on the other. For your information, individual people own many of these “gau matas” (mother cows). They let them loose so that other people can feed them.

Similarly, encourage people back home to dispose off their garbage properly. Throwing it out on the street creates and destroys lives of millions of bacteria and insects, and it also causes all kinds of diseases and problems. It is a good area to put our principle of non-violence in practice.

Encourage people to control population through peaceful, non-violent, and voluntary methods of **preventing conception**. Dr. L. M. Singhvi, a world-renowned statesman and Jain scholar once said that “the Jain laity must not procreate indiscriminately lest they overburden the universe and its resources....”⁶

Many Jains in America talk about sharing the noble principles of Jainism with the American community. A good way to translate many noble speeches and sermons about Jainism into practice is to provide help to the needy people in America.

Jain organizations can do that by providing support to causes such as schools, hospitals, organizations for homeless, and more. Every Jain organization should provide support to at least one charitable cause in their community.

Each issue of Jain Digest (and similar other publications) should devote a page or two in its each issue that summarizes who is doing what charitable work for the people in need in the United States.

The Problems in Doing the Work of Charity

Helping individuals is easier than helping organizations (public schools, hospitals, etc.) Many times these needy organizations do not know how to ask for or receive help. You may find them slow and unorganized in responding to your desire to help them. Many times bureaucratic structures around them discourage them from receiving help. Think about this. If they were smart enough like you are, why would they need your help?. Many times poverty and ignorance demoralize and confuse people/organizations so much that they don't know how to ask for or receive help. It is a double tragedy.

Sometimes people misuse the funds raised in the name of charity. That is wrong. However, that is no reason to be critical of all charitable activities. Just select them carefully. Start with your own alma mater, as an example.

However, such problems should not discourage you from trying to help others. Trying to help people is much more than just writing a check. You also need commitment, patience and persistence.

Concluding Thoughts About Charity

Just remember one thing. The Lord Mahavir Himself gave to charity 10,800,000 gold coins every day for a whole year before taking diksha (sainthood).

¹ Acharya Shri Hastimalji Maharaj, Jain Dharma Ka Maulik Itihas, Pratham Bhag, Jain Itihas Samiti, Jaipur, 1971, p. 360.

² Ibid, page 456.

³ Translated and adapted from Narendra C. Bhandari, Katha Vir Bhagwan Ki, second edition, American Center for Indian Studies, 1997, back cover.

⁴ Munisri Nyayavijayaji, Jaina Philosophy and Religion, (translated by Nagin J. Shah), Motilal Banarasidas Publishers, Delhi, 1999, p. 265.

⁵ Sri Jinendra Varni, Saman Sutam, Sarva Seva Sangh Prakashan, Varasani, 1993, p. 199.

⁶ Quoted in Kurt Titze, Jainism, A Pictorial Guide to the Religion of Non-Violence, Second Revised Edition, Motilal Banarasidas Publishers, New Delhi, 2001, p. 227.

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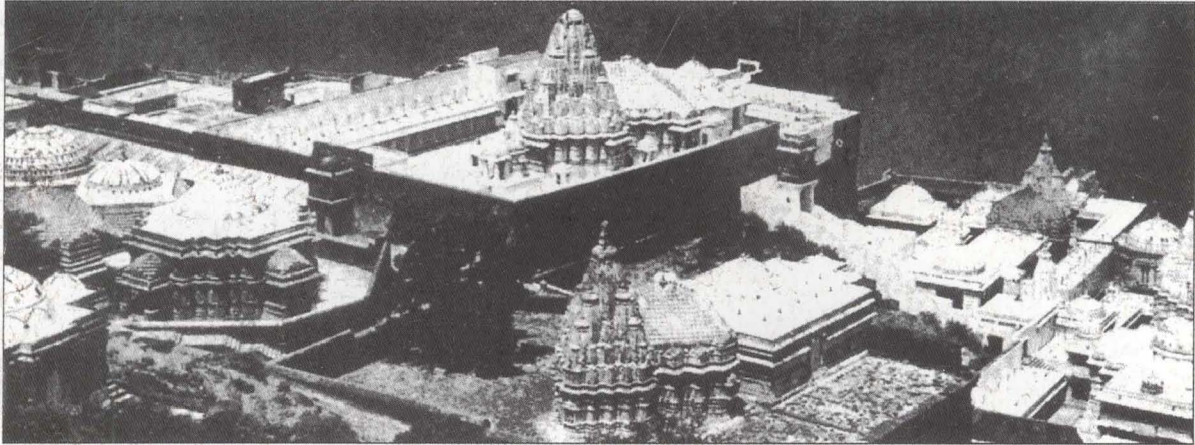
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