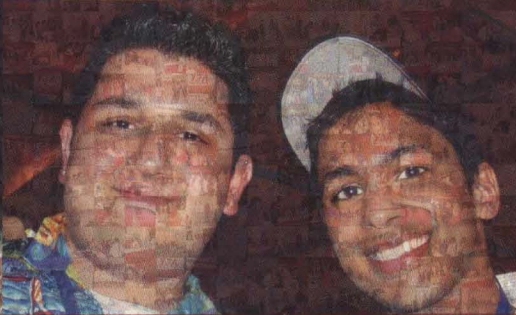
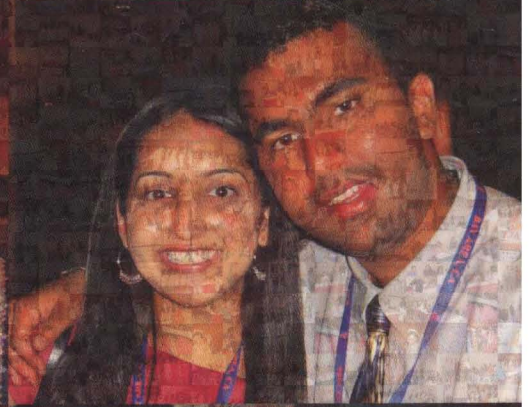
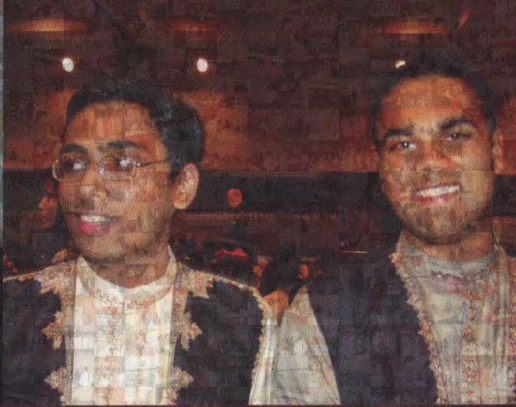
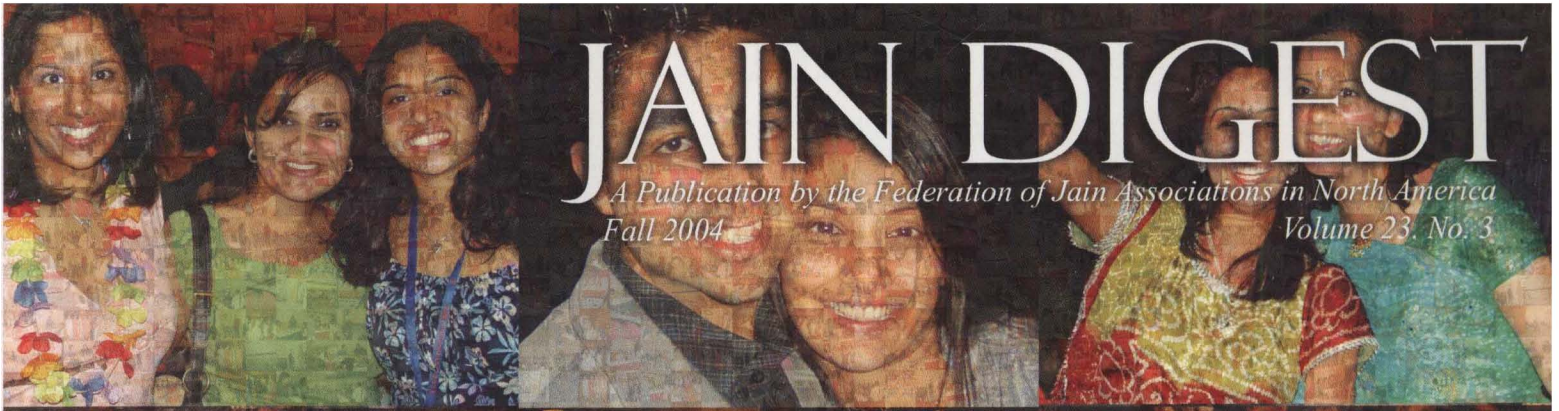


JAIN DIGEST

A Publication by the Federation of Jain Associations in North America
Fall 2004
Volume 23, No. 3



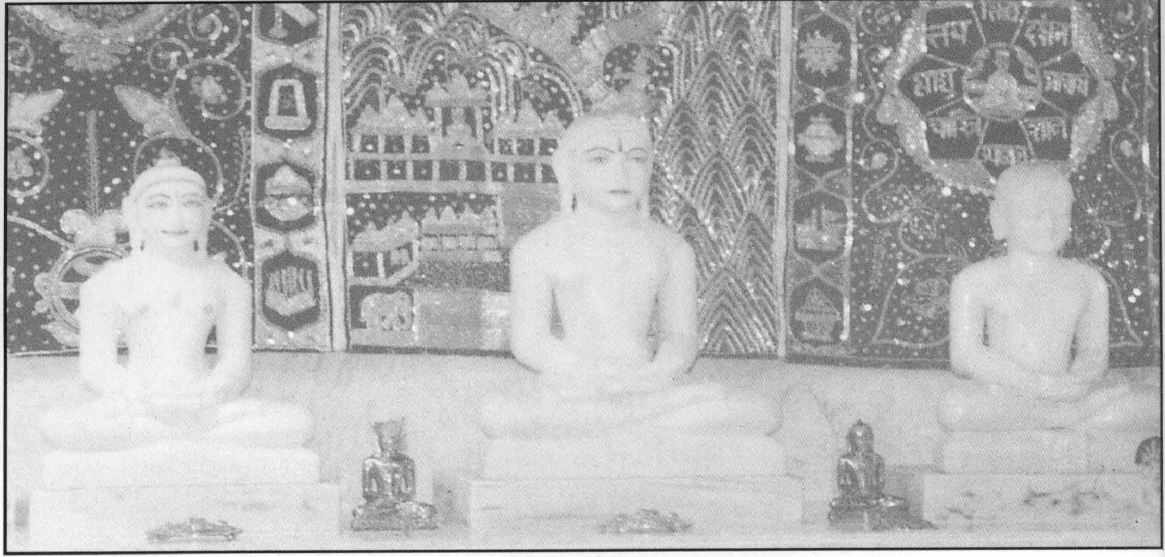
In This Issue:

- JAINA and the Parliament of World's Religion
- YJA Convention Review
- Pratistha in Orlando



www.jaina.org

JAIN TEMPLE, WASHINGTON, DC



JAI JINENDRA

Dialogue Between Master And Student

कहं चरे कहं चिट्ठे कहमासे कहं सए ।

कहं भुजंतो भासंतो पावं कम्मं न बंधई ॥

**What should be the mode of movements?
Of standing, sitting, lying, eating or talking
So that there is no bondage and karma
Emanating from our daily activities?**

जयं चरे जयं चिट्ठे जयमासे जयं सए ।

जयं भुजंतो भासंतो पावं कम्मं न बंधई ॥

**When you walk, walk with awareness.
When you stand, be mindful.
When you sit, be aware.
When you sleep, be peaceful.
When you eat and speak, be watchful.
Commit no harm, to any living being,
Which may invite painful karmic consequences.**

-- Dasavaikalika 429 BC

**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...

JAI JINENDRA!

Here is a brief summary of the recent developments:

1. 2005 Convention activities have started picking up the momentum. You will soon receive a beautiful brochure prepared Jay Kamdar's Convention Marketing Committee. JCNC is blessed with highly talented and motivated people. We expect them to make the convention a grand success. Please sign up early.
2. We wrote to Acharya Mahapragyaji about the impact his independent satellite centers could have on the unity of JAINS in North America. He has assured JAINA that he has no plans at present to build any more. We intend to co-operate with their emissaries in spreading the message of Lord Mahavir in this part of the world.
3. VRG stamp proposal has been approved by the Govt of India. It will be issued some time this year. We are grateful to Pravin C Shah for his drive and enthusiasm.
4. Dr. Manibhai Mehta and Manoj Dharamsi are working feverishly to get the constitutional changes ready for your approval. Our constitution has not been touched for a long time. It is the time for a change.
5. Our visit to the Parliament of Worlds' Religions in Barcelona was a grand success. Please read the details in this issue. Thanks to Naresh Jain and Pokharna sisters for their help.
6. Dilip V. Shah and Dhruv Purohit are about to announce the new website they have just developed. It is much better than the old one and I am sure you will find it very useful. Please start using it and give us your feedback.
7. Hasmukh Shah is reporting that more and more Jains are taking interest in Matrimonial ads published in this magazine and by also contacting MIS for more information and requesting to provide suitable leads.
8. Ramesh Doshi has recently made the JAINA/JCSC NATIONAL LIBRARY available through our website. You will be able to borrow any of the 40,000 books. This is a very important development.
9. Prem Gada is in the process of distributing-in association with Bhartiya Jain Sanghatana-books, songs, and games for young kids residing in North America at no cost.
10. Pramodaben Chitrabhanu has energized the Jivdaya Committee and recently has simplified procedures for Jivdaya donations from various centers to send to the charity of their choice through JAINA. She has already raised \$6,000 for this important cause.
11. Education Committee has created a link to get their information quickly and attracted 28 Jain Societies of North America and 3 societies of other countries for using its education material for their Pathashala needs.
12. Dr. Dhiraj Shah is continuing to work with the U.S.Agency for International Development to allow JAINA continue to do the humanitarian work.
13. Media and Public Relations committee has made a concerted effort to highlight every newsworthy event in the media. Events like JAINA medical camps, Ahimsa Center, Barcelona Conference, etc have generally been covered nicely by the media.

Please note that many JAINA volunteers are doing an excellent quality work quietly and without any fan fare. The list you see above is the result of their dedication and hardwork- for which, I remain very grateful. They are our unsung heroes who are continuously changing the landscape of Jain Community in North America. With Warmest Personal Regards,

Anop R. Vora

Anop R. Vora, President



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Convention 2004



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Orlando Pratishtha Mahotsav

A long-awaited dream comes true

August 20th through August 23rd, 2004 is historical days for the Orlando, Florida Jain Sangh. Those were the days a long awaited dream - by a small Jain community in Orlando - of having a Jain Temple/Upashray came true.

Four years of hard work, inspiration by Gurudev Chitrabhanuji, Bhatarakji Davendrakirtiji, Late Bhatarakji Charukirtiji and the last three weeks of planning, in the midst of hurricane made it possible to have successful Pratishtha Mahotsav.

The layout of the temple/upashray is non-sectarian. In the "Gabhara", looking into Gabhara, we have two murties - on the right side Mahavir Swami, on the left side Adinath Swami. On the side of Adinath Swami, at right angle we have Navkar Mantra Shila and on the opposite side we have Simandhar Swami. Outside the Gabhara we have Gokhlas for Padmavati Devi and Ghantakaran Mahavir.



More than 400 people witnessed the glorious Pratishtha Mahotsav under guidance of Gurudev Chitrabhanuji, and Pramodaben. Participants came from India and all over US. They were hosted by Jain families of Orlando and surrounding suburbs. Inspiring discourses by Gurudev Chitrabhanuji and Pramodaben added to the blissful joy of the weekend. Vidhicar 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 from all over U.S.A.

The small Jain community of Orlando Sangh is a shining example of what a dedicated group can achieve when they work together. The property is 200X280 Ft or approximately 1.3 Acres and a building consists of a temple/upashray of 2100 Sq Ft. This is secluded and peaceful location for meditation and temple activities. Near this

property in the back there is a big public park "Sanlando Park" with ample car parking space. It is a walking distance from our subject property. This park has Volleyball, Basketball court, Tennis Courts and picnic pavilions.

History:

By 1981 six families; Kishor Tolia, Keshavji Gala, Dinesh Doshi, I.C. Bhavsar, Bhupendra Shah & Praduman Zaveri had settled in Orlando area. In 1982 these families began holding monthly pooja and started teaching young kids Jain principles, Jain philosophies & Gujarati Language. The monthly poojas had two main goals; one to teach children Jain principles and two to maintain Jain ways of living. We started

'BHAKTI & BHOJAN'. once every month. By early 1990's Jain family's population had grown to 40 families. Jain Society of Central Florida was officially registered as Non-profit Organization in 1994. Jain Society firmed up the basic goal of keeping all Jains together. In addition, under the presidency of Mr. Bhupendra Deliwala, with the

initiation of Mr. Rajendra Mehta and Bhupendra Deliwala, Jain Society adopted a constitution in 1994. The main theme of the constitution is to promote Jain principles, continue teaching children, invite Jain Scholars from all sects of Jainism, and work towards neutralizing the differences between all sects and establish own Jain Temple/Upashray.

In 1986 when Rajendra Mehta and family moved to Orlando, he brought with him a Jain Pathshala curriculum consisting of sutras, stories, philosophy and children started learning those every month and presenting them in front of parents. Starting 1990, we started inviting scholars from India. First invited guests were Triputi Bandhu from India.

In 1997, when Shri Gurudev Chitrabhanuji came to Orlando during Paryushan Parva, he showed the great desire for a temple/upashray in Orlando and his desired was turned into the pledges for the temple in 1997. After that till 2001 nothing was done but in 2001 again the momentum of

The Barcelona JAINA and

Naresh Jain
JAINA Interfaith
Committee

The Jain community made a serious and significant impression among 8,000 religious leaders, activists and lay people in the Barcelona Parliament of World's Religions from July 7 through July 13, 2004, about the existence of Jainism as a separate religion as well as its dominant teachings of nonviolence in these modern times of increasingly religiously motivated violent world. The JAINA delegation comprised of 30 delegates: 13 from USA, 5 from UK, and 12 from India. Sixteen of these delegates were speakers/ presenters/ performers .

Our programs were well attended and generated a lot of interest in our religion. The JAINA exhibition booth was well equipped with books, posters and flyers and was open full time throughout the week with at least two delegates in attendance all the time.

Our revered monks and nuns Amrender Muniji, Devendrakeerty

Swamiji, Pratibha pragyaji and Punya Pragyaji added a very important dimension to our presence. They became the center of attraction and curiosity, as many people at the conference had probably never seen a Jain monk or a nun before. Their sessions on meditation, yoga, mantra and chanting were filled to capacity. In many cases there was no room to stand in the lecture rooms. Free distribution of books and flyers on World Religions as well as on Jainism helped Jains become visible as an open-minded community. Several visitors took notes from our

posters. The Jain delegation to the parliament was a grand success. The profile of Jainism was raised. We had taken an important step, the impact of which will be felt for years to come.

During July 2003 JAINA convention, a few seniors spoke to me about this event. In the October 4th Siddhachalam meeting, the JAINA executive committee (JEC) members emphasized that JAINA must have presence in this historic world wide gathering and asked me to put together a package for Jain presence. In an effort to exemplify practice before preaching, JAINA Executive Committee and its President Anop Vora had also decided to reach out to all Jains throughout the world to join this parliament event held every five years and participate actively with one unified Jain voice to raise the profile of Jainism, almost an unknown religion outside of the South Asian communities.

With several possible scenarios in my mind, I contacted Hema Pokharna in Chicago who has represented the Jain community in the parliament office wearing several hats including one of a trustee, an executive committee member, and a member of the program task force as well as the plenary task force. Hema is a multitasking scholar at the University of Chicago. When I announced the support from JEC to her, she jumped with joy and started connecting me to the parliament staff. My first assignments were to learn the history of the parliament, recruit delegates, assess the diversity and expectations of the potential Barcelona audience, and prepare program proposals to be followed by travel and accommodation arrangements.



JAINA Delegation at
JAINA Booth

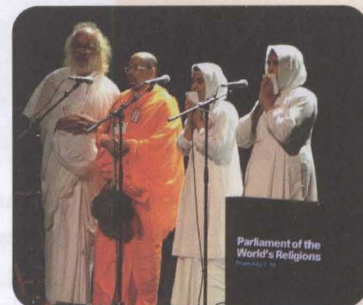
na Experience and Jainism

History of the Parliament: The Council for a Parliament of the World's Religions (CPWR) has a history of 111 years. It is an international gathering where people of spirit, faith and goodwill gather for inter religious encounter, dialogue and creative engagement with the critical issues facing our world. At the first Parliament held in Chicago in 1893, several hundred leaders, scholars, theologians, and other representatives of the world's religions came together to ponder the place of religion and spirituality in the modern world. It is also well known for the speeches of Swami Vivekananda and Shri Virchand Raghavji Gandhi. It took 100 years to hold the second Parliament again in Chicago in 1993, followed by Cape Town in South Africa, in 1999. The 2004 Parliament was convened in Barcelona, Spain, to find inspiration and renewal and forge new pathways to peace. For more information, visit: www.cpwr.org.

The Program Proposals: The Parliament had issued extensive guidelines for preparing program proposals. JAINA program coordinators Naresh Jain and Hema Pokharna prepared proposals to share teachings of Jainism with the global community along with yoga, meditation and prayers. I forwarded 26 proposals. After about a month, the program staff informed that they would accept only five proposals. They also suggested if we could include more monks and nuns in our delegation. We quickly formed a team of coordinators: Pravin Shah for Jain material, Sudhir Shah for technology, Anita Shah for exhibition, Dilip Bobra for printing; Vinod Kapashi for UK, and Raksha Shah for India. We did some brainstorming, reduced lectures to only 17, converted them in to panel formats, padded

them with examples of engagements, rewrote ourselves on behalf of delegates, and resubmitted within a few days with an appeal for reconsideration with justification which we thought would hold merit. On May 12, 2004, we were surprised that the Parliament had accepted all of our new proposals but one. Our effort was also appreciated by Travis Rejman, Director of Programs in the Parliament in his approval letter, "You have done a great deal of outreach around the world, and have assembled a wonderful team of presenters. Thanks to your hard work and commitment, the wisdom and voice of Jainism will be well represented at the 2004 Parliament event". On the front page of the Parliament's official multicolor flyer, which described a typical day at the parliament, 'Jain teachings of Nonviolence' was included as the first example. In the parliament's program book of 260 pages, 53 pages contained references and descriptions about Jain programs and presenters.

Our team was vigorously working on preparing presentations. As no good work or presence is possible without funds, we approached JAINA Executive Committee (JEC) for help. The response was limited but encouraging. 'I learnt that Dilipbhai Shah of Philadelphia was preparing a flyer about JAINA organization for Barcelona. We also needed a comprehensive flyer on Jainism. We sought his help for this flyer and for funds which were now critical for our success. He prepared the flyer and shepherded our need for \$15,000.00 through the JEC.

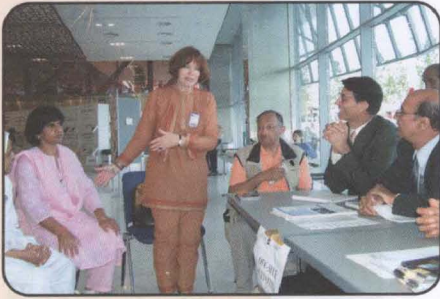


Recital of Jain Prayers and Blessings by HH Amrender Muniji, Devendrakeertiji, Samanijis Pratibha Pragyaji and Punya Pragyaji in the Parliament Opening Ceremony



Active Nonviolence Panel: Linda Groff, John Ishvardas-Abdullah, Robert Stuckey and Naresh Jain in the interfaith panel discussion 'Active Nonviolence- the Pathway to peace'.

The Montserrat Assembly: Montserrat, 56 kilometers northwest of Barcelona at the summit of Catalonia's 1,200 meters high holy mountain. Montserrat has a spectacular monastery founded in 1025. The landscape is simply breathtaking. Swami Devendrakeertiji, Naresh Jain and sisters Hema and Manda Pokharna joined this assembly of 400 representatives and participated in working groups over a three-day period. Nirav Shah from US and Karishma Shah from UK were awarded scholarships in the Parliament Academy and were invited to Montserrat.



Diane Goldin of Goldin Institute, Samani Punya Pragma, Hema Pokharna, Diane Goldin of Goldin Institute, Chicago, Mahesh Gandhi and Anop Vora exploring cooperative efforts together in future

Inspired by Gandhi's and several other models of social transformation, the work of the 2004 assemblies focused on four issues, with a view to make a significant contribution for positive change around these issues, and, perhaps more importantly, to model new ways for religious and spiritual communities to work with other guiding institutions in seeking a better world. The issues were: Supporting refugees worldwide; Eliminating international debt for developing countries; Overcoming religiously motivated violence; and Increasing access to clean water.



Anop Vora, Naresh Jain and Ela Gandhi granddaughter of Mahatma Gandhi from South Africa in a lighter moment. Devendrakeertiji in the background

We were in different groups: Manda and Swamiji went to the refugee's issue, Naresh to the debt for the poor and Hema to clean water. On second day, Shirin Ebadi, the 2003 Nobel Peace prize Laureate was in my working group seated next to me. Drawing on her commitment as a Muslim to "uphold justice" and her respect for all faiths, Ebadi has struggled courageously for women's rights in Iran and throughout the Islamic Middle East. Listening to her experience of working for peace and human rights as a woman in the Islamic world was a unique opportunity and enriching experience. She was unaware about Jainism as a religion. When I informed her that its dominating theme is nonviolence, which had influenced Mahatma Gandhi, she called her daughter to join the conversation. I was fortunate to discuss the teachings of Jainism for about half an hour through an interpreter in

which she also participated.

July7: The Inaugural day of the Barcelona Parliament I had to report to the Forum stage at opening plenary session with four monks and nuns for recital of Jain prayers and blessings. The Parliament Peace Pole given by the World Peace Prayer Society was laid down by Ela Gandhi. The message on peace pole, "May Peace Prevail on Earth" was also inscribed in Hindi. Dr. C. D .Shah, President of Federation of Jain Social Group in India along with several Jains who had arrived earlier attended the ceremonies and felt very proud that the letters in Hindi were a great honor to India. The World Peace Flame was lit by uniting flames of peace lit by peacemakers on five continents, flown across the world and united into one.

The opening plenary session on July 7th evening was addressed by 2003 Nobel Peace Prize Laureate Shirin Ebadi. Other highlights included a Music and meditation with Sri Chinmoy. At the end of the session, Jain prayers and blessings recited in Prakrit by Jain monks and nuns- that were followed by a comprehensive translation in English narrated by Naresh Jain simultaneously translated into Spanish and Catalan by the Forum staff. The concise and effective way of sharing of the Jain prayers within the assigned time limit was appreciated by Rev. Dirk Ficca, Executive Director of the Parliament who labeled it as a true example of the practice of Jainism. The divine vibrations of the recital supported by the distribution of a comprehensive flyer about the Jain Blessings and upcoming Presentations during that week, opened the doors for Jain presence at this international stage. It brought numerous activists, educators and enthusiasts from press, television, academia and interfaith groups in contact with monks, nuns and presenters; as well as visits to the JAINA Exhibition Booth.

July 8: Day2 was our first full day at the Barcelona Parliament. We started assembling the exhibition booth. Panel members on Jain programs from other faiths started contacting us at the booth. Our program flyer distributed in the opening session started working. It became popularly known as 'yellow flyer' and JAINA booth as 'number 40'. Jain programs were

scheduled on every single day of the week

The JAINA Exhibition Booth included 15 coordinated poster panels about Jainism, four plates of Jain postal stamps and first day covers, over 50 reference books and attractive decorations. 2000 copies of the book 'Essence of World Religions', 1000 copies of the 'Jainism' booklet, and flyers on Jainism and the JAINA organization were distributed free of cost. A Jainism flyer from 'Jain World' was also included for free distribution. The exhibition coordinated by Sudhir and Anita Shah was very well equipped. The World Religions book was heavily sought for by all including non-English speaking scholars. Compliments go to Pravin Shah of JAINA Education Committee. Nikhil Shah of 12 years age and his mom Anita Shah prepared the sets of free literature and managed their distribution and delivered them to the Jain presentation rooms. One hundred souvenir shirts designed by our youth Nirav Shah with Jain symbol on the front side and the Barcelona landmark Sagrada Familia at the back were placed for sale in the booth and they were all sold out before the end of the very first day.

The first session of 'The Influence of Religion on Mahatma Gandhi' was a joint presentation by Vinod Kapashi and Jyotindra Doshi. Dr. Kapashi explored several letters exchanged between Gandhi and Shrimad Rajchandra and gave insight into how Mahatma developed his ways of dealing with injustices in South Africa and India. Jyotindra Doshi covered the application of Ahimsa movement in the political field. Dr. Natubhai Shah, an accomplished author of Jainism and Ph. D. in Jain religion, was introduced by Dr. Kapashi another Ph. D in Jainism during his lecture and slide show presentation on "Spiritual Democracy of Jainism-A Precursor of Interfaith Movement" Speaking on recent terrorist activities, he suggested that the organizations behind them have a better chance of attaining their chosen goal, if they follow the Jain way – that was successfully adopted by Mahatma Gandhi-

A concurrent lecture 'Commitment to Harmony for a Peaceful world' was a joint presentation by Swami Devendrakeertyji and Sudhir Shah. Swamiji explained that interfaith harmony would create a basis for cooperative

effort in education, health care, and the alleviation of poverty. On an issue raised as to how to stop religious persons from inciting violence, Sudhir explained a finding that the fear of God (or sin) is central to most religions and some leaders use it to subjugate the masses that then follow the leader blindly and commit all sort of atrocities in the name of God. His response that we must display our moral responsibility and actively oppose such leaders, and promote that a religion is about freedom and not about fear was greeted enthusiastically. The engagement workshop 'Dealing with Anger compassionately' by Hema and Manda Pokharna was house full and some people were turned away. The purpose of this workshop was to learn and experience that anger could be heard and expressed compassionately. . one participant said "I will remember these teaching all my life".

Speaker's Corner: The JAINA group was invited to participate in the Speaker's Corner program arranged by the Universal Forum of Cultures/UNESCO at the Forum at 5pm. . In fact, this program introduced Jains to the world community. One-hour program of recitals, yoga and meditation by HH Amrender Muniji, Samani Pratibha Pragya and Punya Pragyaaji, and Jyotindra Doshi moderated by Naresh Jain was presented at this open event, which would become a part of their program archives. According to the Parliament/UNESCO coordinator Noah Silverman, the Jain program was one of the best performances at the Speaker's corner.

July 9, Day 3: An interfaith forum on communication as spiritual practice 'The Ethics of Speaking and Listening' was organized by Mirka Knaster from California who has a Ph.D. in Philosophy and Religion and has appeared in publications, radio and TV programs. Hema Pokharna was invited by Mirka on this panel of 8 representatives from several spiritual communities. Hema, in this program of large attendance, did very well in sharing of Jainism and Ethics of listening.

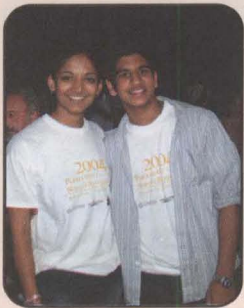
Plenary Session- The Communities Night:



Amrender Muniji's Meditation: An interactive meditation session with Amrender Muniji, Jyotindra Doshi and Parliament technical representative are on right.



Naresh Jain, Anop Vora, Manda Pokharna, Pravin Shah, Mahesh Gandhi and others connecting with Jains and discussing progress in the Community Night Get Together



Parliament Academy
Scholarship recipients Jain
youth delegates Nirav Shah
of Connecticut, USA and
Krishma Shah of England

The religious and spiritual communities of Barcelona extended a warm welcome to the members of their own traditions from around the world so that they could feel at home. The Parliament had informed us that there was no Jain family in Barcelona, so they had assigned Room 114 at the Forum for Jain delegates to hold a gathering. To our surprise, several members of other communities participated in this Jain evening that included Dr. Christopher Chappel, a professor and writer from Los Angeles. Pravin Shah initiated the circle with introductions. Samani Pratibha Pragyaji introduced Jain Vishwa Bharati Institute in Ladnun, Rajasthan, India. Several 'non-Jains' had come having attended our programs and feeling inspired and wanting to learn more about Jainism. This meeting also helped us to connect with the Jain communities from India, UK and USA.

July 10, Day 4: A Prime Day for Making Connections Two concurrent sessions were scheduled for Jains. 'Peace Equanimity and Stress-free Life by Way of Chanting Sacred Hymns' was a joint presentation by Amrender Muniji and Dr. Vinod Kapashi. Muniji chanted Jain mantras and explained the meanings and their effect on our health. Dr. Kapashi has deep knowledge of Hymnology and how one can

achieve a peaceful and stress-free lifestyle by chanting sacred hymns? 'A Holistic Jain Approach to Peace with Reference to the Role of Women' was a joint presentation by Raksha Shah and Samani Pratibha Pragyaji. Raksha explained that nonviolence, truth, love,

equality and kindness are the basic principles of Jainism and women with these principles can establish the cultural base in children. For Samaniji this topic is like a live show of a Jain nun's life-style. The audience was curious to learn how nuns can improve and empower the women in the community, and how they can pass on the observance of nonviolence and peace to the coming generation.

July 11, Day 5: A panel presentation on 'Unity of Minds: A Congregation of Spiritual Leaders with the President of India' was held on

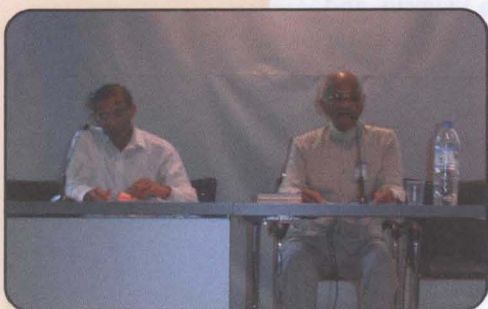
the rainy Sunday morning in the multiuse auditorium of 1800 capacity. This panel presentation hosted by Anop Vora was jointly designed by Naresh Jain and Samani Pratibha Pragyaji. Two of the fifteen leaders Dr. Homi Dhallia, representing Zoroastrian and Dr. Jaswant Singh Neki from Sikh religions working with the President on this project joined this panel.

Anop Vora, JAINA President, introduced the people of India and religions practiced. Vinod Kapashi highlighted the influence of religion on politics and public programs. Naresh Jain discussed the tenets of Jainism, Samani Pratibha Pragyaji introduced the Surat Spiritual Declaration and its projects. A specifically recorded message from Acharya Mahapragyaji for Barcelona Parliament was video-played 'Commitment to Non-Possessiveness for a Better world' by Chetanya Kumar Kasyap explained that communism ignored the basic elements of human nature such as private ownership and spiritualism, therefore, this anti-human nature system is on the verge of collapse. He added that the universal problems like violence, animosity, unemployment and starvation could be contained with the aparigraha philosophy of Lord Mahavir and trusteeship principle of Mahatma Gandhi.

July 12, Day 6: First presentation of the day 'Role of Religion to protect the earth' was jointly conducted by Naresh Jain and Pravin Shah and was very well attended; particularly notable was the presence of several youths. Naresh explained the environment that what surrounds us like water, earth, vegetation and air are all considered as living beings in Jainism. Pravin Shah explained in detail the teachings of Jainism. He also gave examples what we can do in daily life such as repair the leaky faucet, car pool, lower thermostat in winter, recycle paper, etc.

Amrender Muniji and Jyotindra Doshi jointly presented 'Meditation for inner Happiness'. Jyotindra Doshi made the participants roar with laughter by his unique style of presentation such as "Hands up!....and now laugh". And the crowd just could not contain themselves. Muniji has been a center of attraction in such sessions in Barcelona.

July 13, Day 7: Five Jain sessions were scheduled on last day Surprisingly all sessions were full with



Two PhDs in Jainism Vinod
Kapashi and Natubhai Shah
from England go deep in to
'Spiritual Democracy- a
Precursor of Interfaith
Movement'.

significant attendance from youth, priests and religious leaders. The morning observance session of 'Jain Prayers, Yoga and Meditation' by Samani Punya Pragyaji included recital of mantras, Preksha meditation and yogic exercises. 'Global Peace and Leadership: A Jain Perspective' was a joint presentation by Anop Vora, Swami Devendrakeerty and Naresh Jain.

The presentation on 'Comparative Religion for Understanding the other' by Pravin K Shah, highlighted the similarities and philosophical differences of the World's major faiths, including: Hinduism, Jainism, Buddhism, Sikhism, Judaism, Christianity, Islam, Shinto, Taoism and Confucianism.

'Self Discipline, Peace and Spiritual Growth' jointly presented by Sudhir Shah and Raksha Shah was the last Jain presentation in this Parliament. Sudhir explained the Jain principle of non-possessiveness as a realistic, practical and rational approach to self-discipline. When Raksha explained vegetarianism, many were surprised that it did not include eggs, seafood and chicken. The discussion in this area about the Jain way of looking at it was convincing to many.

The closing session in the Forum auditorium was addressed by the renowned philosopher Rev. Dr. Raimon Panikkar. A unique feature of this program was the young people accepted in the Parliament Academy to share their experiences and commitments. Nirav Shah was chosen among the four youths to address the Parliament. He made a commitment of keeping the youth of the Parliament connected over the Internet. Nirav and his group also played spiritual music that they had created while playing together in the hallways during evenings. It was a proud moment.

Participation of Well-Known Speakers: Internationally well known speakers at the 2004 Parliament included: Shirin Ebadi, (2003 Nobel Peace Prize Laureate), Dr. Hans Küng (theologian), Sri Mata Amritanandamayi Devi, Vandana Shiva (environmental activist), Prof. Federico Mayor Zaragoza (former Director General of UNESCO), Dr. Raimon Pannikar (philosopher), Dr. Jane Goodall, Evelyn Herfkens (Director of the UN Millennium Development Goals Campaign), and Ela Gandhi

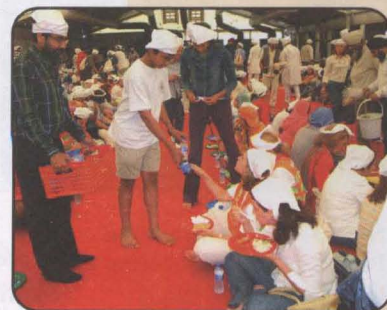
(South African peace activist and granddaughter of Mahatma Gandhi), and Deepak Chopra.

The Last Moments: It was now time to dismantle the exhibit, pack the bags and return home. In retrospective, we achieved a lot and learned a lot. JAINA successfully availed the great opportunity to be an active part of the prestigious 2004 Parliament of the World's Religions in Barcelona, which is customarily held once in five years. This Parliament was very successful. In the same way, however on a different scale, JAINA also reached out to all Jains throughout the world to join for a unified presence and assembled a team of 30 delegates representing 10 organizations from India, UK and USA. Through the cooperation of all, the identity of Jainism was successfully established at the international level. It is noteworthy that in their Internet news bulletins, almost every organization has included the presence of Jainism in this Parliament.

The Next Step:

The first step is to reach out to Jain centers where membership is in excess of 200 families and designate, with the support and help of the local Jain Center's Executive Council, a qualified Interfaith Representative. This person will be a Jain Representative at the existing local interfaith/multifaith associations. If none exists, the JAINA Interfaith Committee will help to start one. This representative will, at all possible events, invite other faith members to Jain events, and post interesting information/events on the JAINA website (where sizable space will be allocated to Interfaith).

I suggest that 'Promote Ahimsa' should be our motto. If community makes a commitment of just \$ 1 per Jain per year, \$100,000 thus collected during the first year will allow to send a copy of 'The Essence of World Religions', a highly sought after book in Barcelona, to over 50,000 libraries in North America. This is just one way. There are numerous ways to be effective. Please send your tax-deductible contribution to JAINA-Interfaith Programs. Your involvement and contribution will be the key to our progress. Godspeed.



Sudhir and Nikhil Shahs volunteer to serve food at the Sikh Community Langar.



Pravin Shah, Chair, JAINA Education Committee making a power point presentation.'

Observations/Comments



Nirav Shah on Violin at the Parliament's Closing Ceremony.

"I was indeed fortunate to be a member of the JAINA delegation to the Parliament of World's Religions. The Conference was a grand success. Our exhibition booth was well coordinated and equipped with books, posters/flyers by Sudhir and Anita Shah

We were very fortunate to have Amrendramunji, Davendra Keerti Swamiji, Saminiji Pratibha Pragyaji, and Samaniji Punya Pragyaji with us. They all added important dimension to our presence. They became a center of attraction and curiosity as many people at the conference had probably never seen a Jain monk or a nun before. Each and every member of the JAINA delegation worked very hard to make this event a big success. Every one felt that we have taken an important step this time; the impact of which will reverberate for years to come.



Jains at the Parliament's Closing Ceremony

I am very grateful to the groups from UK and India. Both of these groups mixed very well with their US counterparts. It was very gratifying to see every one working together as a cohesive team and speaking with one voice for a common goal under the banner of JAINA.

The world is changing is very fast. People are clamoring for the solution to the problems of increased violence, conflicts, stress and tension in their personal lives. It appears that that people are opening up and willing to listen to the ideas offered by cultures and religions other than their own. For us, this new paradigm shift offers an opportunity to make people aware of our philosophy and non-violent way of life. We need to seize upon this opportunity by expanding our role through interfaith groups all over. We need to open the doors wide for the benefit of all to the Jain way of life.

You will be surprised to know that the Sikh community offered free vegetarian lunch every day to about 8000 participants. They also set up a large exhibit booth that included teachings of Sikhism on large posters and beautiful replica of the Golden Temple of Amritsar. Other communities also supported this event generously. We need to emulate the examples of other communities and spend more for interfaith events. If we are serious about spreading the teachings of our religion, we must come up with financial resources to match our intent. Many individuals and Jain centers have made remarkable progress in this direction. We would like to accelerate the process with a commitment in terms of manpower and other resources.

I would like to thank Naresh Jain, co-chair of JAINA'S interfaith committee, for his initiative, leadership, and commitment without which we would not have been this successful. He even took time off from his job so he can devote hundreds of hours needed to co-ordinate JAINA'S presentation and participation, looking after accommodation for our monks and Samnijies, and raising the Jain flag in Barcelona. I would also like to thank all delegates –most of whom spent a lot of time, energy, and their own money to support this undertaking. They have indeed left an imprint on Jain history. This was a mission well accomplished! We will redouble our efforts for the next conference!"

Anop R. Vora, President

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Jago Jaino Jago

The date August 25, 2004 may not be a familiar date to you today but it is a date that has branded a black mark on our collective souls. When our grand children come of age, will ask us with deep sorrow in their hearts - "where were you?.... What did you do to prevent it?.. How did it come to that?" Instead of answering, we will close our eyes, tears will roll down our faces and we will hang our heads in eternal shame. For on that day a century old dispute was settled the old fashioned way. A third guy snatched away what the two sides were fighting for. This was no ordinary fight. Brothers were fighting brothers for the crown jewels. Now that both sides are poorer, defeated and demoralized, they are acting like children - blaming each other. Yes. I am talking about Shri Sametshikarji (Parsnathji), Siddh Kshetra. The sacred hills where 20 of our 24 Tirthankars have attained Moksha.

As reported by THE TELEGRAPH, a century old dispute over the ownership of Parsnath Hills (Girdih) was settled when the High court of Jharkhand (formerly part of Bihar) has set aside the claims of Shevtamber and Digamber sects and vested all rights to the state. In its 83 page order, the high court vested the ownership of 16,000 acres of land comprising the hill and adjacent areas to the state and granted the state permission to cancel the agreement the Bihar government and the Kalyanji Anandji Trust sealed in 1965. A full bench headed by Chief Justice P. K. I. Balasubramanyan directed the state to appoint an administrator and form a committee, with the deputy commissioner of Girdih as chairman to supervise the transition and ensure that religious ceremonies are conducted smoothly.

"Déjà vu all over again" We have experience of how the state ownership of one of our Tirth - Kesariyaji is working out. Armed guards inside the Temple, Mahants directing pilgrims to perform non-Jain rituals, beggars crowding the hallways and bhandar proceeds earmarked to the State Treasuries. Our Tirths are not protected and encroached as in the recent case of Girnar, We are locked in a dispute for a Temple in Badrinath. Some of our Temples have been converted to Hindu Temples in the South and

some Temples have been earmarked for demolition. And who can say that the worst has passed?

At the heart of the dispute, Svetambers and Digambers are fighting for ownership of our Temples. These Teerthdhams were in existence eons before any of the sects came into existence. Each side is claiming ownership of something that was never meant to be possessed. Appeals to the Supreme court will probably be filled and infighting will continue.

Moreover, the notion of ownership is at odds with Mahavir's message of Aparigraha. Followers of Mahavir have put aside the message of Anekant and are bribing the politicians, bureaucrats and whoever stretches out his hand in order to defeat the other side. The two sides have paid enormous amount in legal fees and in bribes. Many attempts to mediate disputes have been undertaken by well meaning persons of high repute to no avail. Where do we go from here? Do we accept the loss as a price to be paid to settle our scores? Do we live with the continuing hemorrhage? Do we pass on to our next generation culture of animosity and bitterness toward each other? Are there any lessons we can learn from this tragedy?

In their respective Temples, Svetambers worship ARIHANTS and Digambers worship SIDDHA. Never the less, all Jains recite Navkar Mantra with the same reverence. There is so little that the sects disagree on, the mountain of distrust between us is in fact seating on our souls. Over time that mountain will crush us all. It is time to dig ourselves from under it

Shri Vastupal Parikh of Toronto has written very succinctly:

*"Path and "Panth" seem alike
Only a difference of Negative "n"
Mahavir's "Path" leads to Liberation
Pepole's "Panth" leads to destruction"*

Sitting here thousands of miles from India we can not have much impact on what is going on there in India unless we are united. Twenty three years ago JAINA was created to foster unity among Jains in North America by Acharya Shri Sushil Kumarji and Gurudev Shri Chitrabhanuji.. It was to be an organization



Dilip V. Shah,
Philadelphia

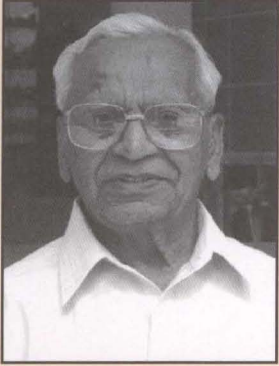
APARIGRAH

Non-Possession

*Na So Pariggaho Butto Nāyaputten Tāinā
Muchchha Pariggaho Butto Ii Buttam Mahesinā*

Dashvaikālik Sutra

*Articles needed for life do not constitute possessiveness; the graceful Lord
says that attachment is possessiveness.*



Manubhai Doshi,
Chicago, IL

Now we come to the fifth and the last major restraint known as Aparigrah. Parigrah means possessiveness; absence thereof is Aparigrah. So the term would mean not to get attached to the possessions. We possess lot of durable and consumable articles. For instance, we might be having land and other real estates, car and other vehicles, jewelry and other ornaments, clothes and apparels, footwear and other articles of leather, computer, T V, Video and other electronic equipment, beds and furniture, kitchenware and appliances, articles of food, drinks etc. and above all the money with which to buy various articles. As a matter of fact, if we do not possess such things, we may tend to feel unhappy, handicapped or even miserable. The question would therefore arise, 'Why talk of non-possessiveness when we need to possess so many things?'

This question implies that we need all such articles. If we genuinely need something, there is some justification for possessing it. Do we however consider whether we really need all the things that we have? If we take an inventory of our belongings, we can figure out that there are quite a few things that we have not used since long. There could also be things that are obsolete, out of date or otherwise unusable or at least of no use to us. Thus, we do happen to possess quite a few things that we do not need or at least we do not use. They are the specimen of purposeless possession that has nothing to do with our need. We continue to hold them, only because we do not dispose them off.

But there is a more important aspect of our so called needs. Consciously or unconsciously we believe that we would be happy only if our needs are satisfied. But how do we define need? Our parents, for instance, needed fewer things and the forefathers still less

than that. Were they unhappy or less happy? To take another illustration, a lay girl at present can afford better clothes than even the Mughal or French queens. Would she however feel more happy than those queens? If we consider this at length, we can make out that it is hard to define need. It varies from time to time, place to place and person to person. Thus, need being rather evasive, how can we effectively define its necessity? And how can we expect to derive happiness without satisfying it? For considering these questions we have to examine the concept of desire, because need and desire go hand in hand.

Desire arises out of the intent to become happy. We feel that we would be happy if our desires are fulfilled. To what extent this feeling is true, we will consider later on. But it has to be pointed out that religion also wants to teach how we can be happy. There is thus no clash of interest between the purpose behind the desire and that of the religion. Both of them address to the same objective of happiness. But in their search for happiness, both reach different and, at times, diametrically opposite conclusions.

In order to examine the relation between desire and happiness, let us take the case of a primitive man who does not have anything with him. The first thing that he would desire is to get food. As and when he gets food to satisfy his appetite, he would feel happy. But would he feel happy, if food is assured to him? Initially he may feel happy. But in all probability, he would then gain the desire of getting a shelter and/or securing protection from wild life and from heat, cold etc. He would feel that he would be very happy, if he can be assured of food, shelter and adequate covering for the body. But even if these basic necessities are taken care of, the instinct of desire would not allow him to rest in peace. So, he

DIGPARIMAN VRAT

THE RESTRAINT OF GEOGRAPHICAL LIMITATIONS

*Uddhamahe Tiriyam Pi Ya Disäsu Parimānakaranam Padhamam
Bhaniyam Gunavvayam Khalu Sävagadhammammi Viren
Samansuttam*

*Laying limitations upwards as well as downwards and in all directions
has been called by Lord Mahāvīr as the first auxiliary restraint for laymen.*

*Manubhai Doshi,
Chicago, IL*

By now we have discussed five major restraints that are to be observed to the fullest extent by the monastic cadre. They are called Mahāvratas or the major restraints. The same as observed by laymen in modified form are called Anuvratas or minor restraints. It would be of interest to note that up to the time of Lord Pārshvanāth, there were only four principal restraints known as Chāturyām. That consisted of nonviolence, truth, non-stealing and non-possession. Celibacy was either not considered very necessary or was considered implicit in the restraint of non-possession and was therefore not specified separately. However, as the people tended to indulge in too much incontinence in absence of a separate restraint for the purpose, Lord Mahāvīr specified it as a separate restraint. Thus came into being the present pattern of Panch Mahāvrat.

If one observes these five major restraints as it is supposed to be done by monastic cadre, that can effectively control all the mental, verbal and physical activities. No additional restraints are therefore laid for monks and nuns. Since laymen observe those restraints in modified form, they need to exercise additional control in their life. For this purpose, seven additional restraints have been laid for them. Three of them are meant for more effective observance of Anuvratas and are known as Gunvratas or auxiliary restraints. They are meant for restraining the lay activities a little more than required by Anuvratas.

It will be seen that these minor and auxiliary restraints are laid in negative terms. In other words, they are to be observed in the form of forbearing something. The remaining four restraints are however conceived of in positive terms or in the sense of activities to be performed. They are meant for introducing better discipline in life and are therefore known as Shikshāvratas or disciplinary restraints.

Other Indian traditions also have a more or less similar approach. Vaidic tradition lays the same major five restraints which are called Yam. In order to strengthen the observance of those Yams, it lays other supporting restraints that are called Niyams. Like Jain restraints, Yams are conceived of in the sense of forbearance or the activities to be avoided. But Niyams are conceived as the activities to be undertaken. They are 1) Shauch, meaning purification, 2) Santosh, meaning contentedness, 3) Tap, meaning penance, 4) Swādhyāy, meaning study of Self and 5) Ishwar Pranidhān, meaning proximity to God. These five activities are meant for equipping the aspirants for going ahead towards conquering the mind, which is the first and foremost objective of spiritual pursuit.

Buddhist tradition also has five major restraints. The first four are common with Jain and Vaidic traditions, but the fifth is replaced by non-intoxication. Buddhism calls these five restraints as Panchshil. For further spiritual development, it lays following eight steps.

1) Sammā Ditthi (right perception), 2) Sammā Sankalpo (right thinking), 3) Sammā Vāchā (right words), 4) Sammā Kammanto (right action), 5) Sammā Ājivo (right means of livelihood), 6) Sammā Vāyāmo (right efforts), 7) Sammā Sati (right vigilance) and 8) Sammā Samādhi (true bliss). It will be seen that all these eight steps are laid in positive terms.

Coming back to the Jain tradition, the sixth restraint or the first Gunvrat is known as Digparimān Vrat. 'Dig' means direction, 'Parimān' means size or limitation and Vrat means restraint. Therefore, the term literally means restraint of geographical limitations. It is also known as Digvirati. The main purpose of religion is to seek the well-being of soul. That

would start thinking in terms of getting grass to lie upon or any other thing. This happens, because mind always hankers to get something. As earlier desires are satisfied, it goes after new ones. This tendency of desiring more is visible every where. It is weaker in a primitive society where desires are few and far between. As the society advances, that tendency becomes stronger and desires go on increasing.

In the present society, most of the things that we desire can be purchased with money. Let us therefore examine this factor in terms of money. How much money would a person desire to have? If a person can barely make both ends meet, he may desire, for instance, to get \$1000 for buying what he thinks necessary. If he gets that much amount, he may feel happy for a while by getting the things that he was looking for. But soon after, he would start thinking that he still needs many other things. For becoming happy, he would therefore desire to get more, say \$10000. But if he gets that amount, the resulting happiness will again be short-lived, because desires are unending and he is likely to aspire for higher amount. There is a story of Kapil Muni, who had been to a king for begging two grains of gold. But when the king permitted him to ask for any thing that he liked, his desire did not rest even at a million. In short, desires are insatiable. The more one gets, the more he would aspire. Thus desire to gain happiness by satisfying the desire is virtually a nightmare.

Religion realizes this fundamental aspect. It has therefore concluded that the happiness arises out of contentment which can come forth only from the absence of desire. It has also considered the happiness that is experienced for a while, when a particular desire is fulfilled. That happiness arises because at the time of fulfillment, the person concerned ceases to have desire for a while, till a new desire arises. During that time he is desireless and therefore contented. As such, he experiences happiness for the time being. Happiness is thus a function of the desireless state of mind.

The religion therefore calls for controlling desires. For this purpose it urges every one to restrict the needs or requirements to the minimum possible level and to feel contented with what one gets without undue worries. This, in no way, amounts to encouraging inertia or inactivity. Religion exhorts every one to undertake the activities appropriate to his mode of life. That should, however, be done with

detached mind. Every activity is bound to bring forth results, but the person concerned should endeavor without expecting any rewards. That is the way, one can maintain peace of mind and avoid undue worries. It should be remembered that no amount of unnecessary heart-burning can lead to the desired end, though it does adversely affect the physical health and the peace of mind.

The desireless state of mind can be maintained only if it is associated with detachment. Having or not having something is not the criterion of possessiveness. It is the possessive instinct that counts in the end. King Janak had every thing that a ruler could have, but he had no sense of belonging for anything and therefore he could stay totally detached. On the other hand, a person may not be owning anything, but he might be harboring many desires. It has therefore been mentioned in the above quoted verse from Dashvaikalik Sutra that attachment is the true criterion of possessiveness.

One should therefore cultivate the sense of detachment. For attaining that, it is useful to restrict the physical requirements. Such requirements vary from place to place, time to time and person to person. Food, clothes and shelter are however the basic requirements common to every one. Monks and saints can get food by going for alms, two pieces of cloth they can easily get from their followers and they can temporarily stay at Upashray or any other resting place. Thus, they do not need to possess anything. They can stay totally detached and desireless and thereby derive happiness from within. They are therefore supposed to observe this restraint by staying without possessions.

If, however, every one stays totally possessionless, that would lead to the primitive life or to the life of hermitage. All economic activity would then come to a standstill. This is not considered socially desirable. Laymen are therefore allowed to earn by undertaking any economic activity that is not harmful to others and to the society at large. They can use their earning for adequate maintenance of their families as well as of other close relatives and can save whatever they have not to spend for the time being. Such saving can be used for future requirements and also for making charities for social and religious purposes.

In order to keep their desires under control, the laymen should observe this restraint in a

can be done only by curtailing temporal activities to the extent possible. Different restraints have therefore been laid in order to reduce mental, verbal and physical activities to the minimum. As worldly beings, we do undertake different activities for our livelihood. One of the ways to regulate and control such activities is to limit the sphere of their operation.

As long as we are alive, we need food, drinks, clothes, shelter and many more things. We want to get all such things of the reliable quality and at reasonable cost. From where should we get them? Purely from economic considerations, we would like to get them from any source that guarantees the quality and offers them at the lowest rates. But economic considerations and those of the religion are some times at variance with each other. In this particular case, religion stipulates that we should get such things from the closest proximity. The main purpose is to reduce the transportation and other incidental activities that involve unnecessary violence as well as other avoidable pitfalls.

There is also a sound economic consideration behind this stipulation. If all the daily necessities can be procured from the local community, that would give fillip to the local craftsmen. That would also set up direct contact between the consumer and the producer. The craftsman has little or no overheads. There are no middlemen and no sales cost. As such, the consumer is likely to get his need at the lower cost. For the sake of livelihood, the craftsman also wants the demand of his product to continue. If what he supplies is of poor quality, he knows that he would get reproach from his customer and if he does not change his methods, the consumer would turn to other craftsman for his requirements. In order to retain the demand for his product, the craftsman would not only tend to make his products of the acceptable quality but would also try to take into consideration the choice of consumer.

This is not the place of going into details of merits and demerits of village economy. It is, however, worth considering the peace and tranquillity that a local community can enjoy, if every one can pursue his avocation from his own home. For this purpose, it is not necessary that craftsman should restrict himself only to handicraft. He can also be a mechanic operating the most modern machine that frees him from unnecessary toil and can turn out materials of the stipulated quality. The machine should,

however, be of a type that he or his family members can operate from home. It is also not necessary that everything that a man needs has to be made locally. But most of the requirements can surely be locally made and the rest of the things can be left to the large scale sector to be distributed at different centers of consumption. The religious stipulation of restricting the sphere of operation has thus a sound economic consideration and need not be set aside merely as a utopia.

This restraint therefore stipulates that a layman needs to restrict the sphere of his dealings and movements in all the directions. These restrictions are laid in terms of distance beyond which a person should not carry out his activities. The seers were foresighted enough to visualize the possibility of upward and downward movements too. They have therefore stipulated laying of limitations in four straight directions, four oblique directions and skyward as well as downwards below the surface. Any activity involving crossing of such limitations is violation of this restraint and is known as transgression or Atichar that a layman is supposed to atone for. Shrāvaka Pratikraman Sutra specifies such transgressions as under.

*Gamanassa Ya Parimane Disasu Uddham Ahe A
Tiriyan Cha
Vuddhi Sai Anatraddha Padhamammi
Gunavvaye Ninde*

It means that I abhor the transgressions pertaining to the first auxiliary restraint. They are in respect of crossing the limitations in straight directions, upward and downward directions, oblique directions, extending in one direction by adjustments in other directions and crossing the limitation by oversight. It would be seen that in order to maintain parity with other restraints, only five transgressions have been specified for this restraint as well.

Before concluding, let us examine the significance of this restraint in our life in America. We, Indo-Americans have close ties with the people in India. There, we have some of our close relatives, intimate friends etc. Many of us have also investment and other financial stakes there. India also happens to be the abode of our heritage. Our ties with India are unbreakable and it continues to play the role of our mother country. We have therefore to continue our dealings there. As such, we cannot lay any geographical limitations that would

modified form, which is termed as Parigrahaparimān, meaning laying limitations on possessions. In order to keep possessiveness under control, they should lay voluntary limitations on their possessions. Such limitations would of course vary from person to person. For instance, Ānand Shrāvaka had decided to adopt this restraint after listening to the sermon of Lord Mahavir. The ceiling limitations that he laid were as high as 120 million gold coins, 4 herds of cows, 500 plows, 500 carts, 100 fields, 4 navigable ships etc. And he was not the exception. Kamdev and other Shravaks also had laid the limitations at fairly high levels. Thus limitations are not necessarily to be laid at low levels. Every one has to find a reasonable level appropriate to his life style.

Once a ceiling limitation is decided upon, holding or possessing anything over and above that level amounts to transgression of the restraint. 2500 years before when this restraint was laid down, gold, silver and other metals, clothes and other articles of domestic use, land and other real estates, animals, monetary wealth and grains were the major articles of possessions. The transgressions of this restraint were therefore laid in respect of such articles. In order to specify only five categories of transgressions, as in other restraints, such articles were classified in following five categories. 1) Monetary wealth and grains, 2) Land and other real estates, 3) Gold and silver, 4) Other metals and articles of daily use 5) Bipeds and quadrupeds. Laymen were therefore asked to avoid transgressing limitations laid in respect of those five categories.

Since we happen to possess many more articles, we need to lay limitations on each of them. For this purpose it is not necessary to reframe the categories of possessions. The fourth category is broad enough to cover everything that is not specifically mentioned in other categories. By laying limitations, a person decides to stay contented at certain reasonable level. He would not hanker for gaining anything and everything. He would feel happy with what he normally gets. It is also possible that he may reach the targeted limitations and as such can stay totally contented. And contentment leads to happiness.

Manubhai Doshi, Chicago, IL
Manu Doshi <mansukhdoshi@yahoo.com>

representing all the Jains without distinction based on sects, language or region. Our spiritual leaders wanted to set an example for Jains in India to admire and follow. Unfortunately there are signs of gathering dark clouds on the North American soil for Jains. Let the winds of wisdom blow away the forces of divisionism and disunity. Today Acharya Sushil Kumarji is no longer with us but he has left us a shining example to follow at Siddhachalam. Coming from a Sthanakvasi tradition, he built a Temple with both, Digamber and Svetamber Pratimas. Gurudev Chitrabhanuji has tears in his eye as he watches what is happening to their precious dream of unity. He calls himself and other scholars "Postman of Mahavir" and urges everyone to put aside sectarian identification and just be follower of Mahavir. His message has been: HUM SUB JAIN HAI.

Some positive signs of our community maturing are visible. Recent Pratistha Mahotsavs in Tulsa, Orlando and upcoming Temple in Niagara has brought all sects together. In Atlanta, during this Paryushana under the guidance of Gurudev Chitrabhanuji, tidal wave of togetherness has produced a resolution to build the new Temple accommodating needs of all the sects.

Our kids are struggling to be Jains - not Svetambers, Digambers Terapanthis, Sthanavasis or whatever. We need to provide them with a unified message as they prepare to take on the world. Let us free them of our emotional baggage. Please send your comments for constructive discussion of what is confronting all of us.
Dilipshah@aol.com

exclude the dealings with India. Now, if we lay our limitation within a circular area with Chicago as the center and distance from Chicago to Chennai (Madras) as radius, that would practically cover the whole world except Southeast Asia, Far East, Australia, New Zealand, Antarctica, and some parts of Africa and S. America. In other words, it would almost be impossible to lay uniform distance limitations on our dealings. This, in no way, means that this restraint is only of academic interest to us. Since the purpose of this restraint is to curtail activities to the extent possible, we can lay different distance limitations in different directions. We can also lay country wise limitations.

building a temple/upashray started and the 1.3 acres of property were purchased with an existing house of 2100 sq. feet under the presidency of Dr. Shashikant Shah.

Dr. Shah and his family here and his brother Hitesh Shah in India took over the big task. Mr. Rajendra Mehta and his family took an initiative of contacting many Jain Tirths and Jain temples in India for their contributions to our temple. With the help of local families of Mr. Madhubhai Sheth, Mr. Dilipbhai Shah and Mr. Gaurav Jhaveri, we contacted Shri Matunga Vasupujya Jain Sangh, Sanghs in Ahmedabad, Sri Sankheswer Jain Tirths, many Jain individual families in Bombay, Ahmedabad, Kutch and Kutch Jain Sangh, we got material donations like Bhandar, Tigdu, Pooja materials, marbles for Gabhara for our temple/upashray, We are thankful to them.

Mr. Hitesh shah took charge of getting a single piece of Makarana marble from Rajasthan and he got all the five murties and Navakar Shila made from a single piece of marble. All the murties and all other materials were stored in his house in Baroda till they were shipped here. He even stayed in India till the shipments were made to U.S.A. Thanks to him and his family for his dedicated work.

Today the Jain Society Temple / Upashray is a result of dedicated and unselfish work of Dr. Shashikant Shah & his wife Lata Shah for last four years. Also entire Jain community of JSOCF provided great support to him.

The success of the Pratistha Mahotsav has inspired us to participate in JAINA's first senior housing complex on a nearby plot. Stay tuned for the next big thing in Orlando.

by Rajendra Mehta

*JSOCF Member, JAINA Director and
JAINA Education Committee Member*

JAINA Representative meets Prime Minister

Dr. Dhiraj Shah, Chairman of Govt.& International organizations relations and Past President of JAINA, attended a meeting with Prime Minister of India, Manmohan Singh at Waldorf Astoria Hotel in New York City on Sept. 23. JAINA was invited by the Indian ambassador of India to U.S.A. Prime Minister was in New York to attend General Assembly of United Nations.

A Revolutionary 88 years young man

Since 1985 Navalbhai Shah is well known for his generosity and selfless service. He is honest, humble, compassionate and revolutionary.

Navalbhai started his carrier as a salesman of a drug manufacturing company in Rangoon, Burma. He worked his way up. After years of experience he established his own drug manufacturing company in India. He was always helpful to the needy people. He donated four mobile vans to small villages for the detection and cure of eye problems.

In 1985 Navalbhai settled in America due to his wife's poor health. She passed away 10 years later. Navalbhai has devoted his life for the social services. He is the founder of Shree Mahavir Jain Charitable Foundation, a non profit organization. This organization is also a member of JAINA. Navalbhai is a managing trustee of this organization. He is also the president of Asian Seniors Indian Association comprising of approximately 1000 members.

Navalbhai listened to the lectures of Gurudev Chitrabhanuji, Bandhu Triputi and other prominent scholars of India and USA. He purchased series of audio tapes. He made about twenty thousand copies of selected tapes at his own expense and distributed to most Jain centers of USA and Canada. He requested \$1 donation towards the purchase of each tape. The collected amount was donated to charity. He has a long list of selected tapes. Anyone can request the purchase of religious tapes by calling him directly

Recently Shree Navalbhai has nearly lost his eye sight. He is still active and managing his activities using telephone. You may contact him at (714) 543-9711.

APPEAL TO ALL CENTERS PRESIDENTS FOR JIVDAYA FUNDS

JIVDAYA COMMITTEE is collecting funds for distribution to various Panjarapols and Animal Shelters. We can distribute Jivdaya funds equitably amongst the institutions that we have visited and varified their needs. Please send your Jivdaya funds to JAINA's JIVDAYA FUNDS. Pramodaben Chitrabhanu will be visiting many of these panjarapols after Diwali and report back on the progress being made. To send personal or your center contributions contact Jit Turakhia, JAINA Treasurer, 4013 Pawnee Dr. Liverpool, NY 13090

Introduction to Nonviolence



About the authors:

Hema Hema Pokharna, Ph.D. is a researcher at The University of Chicago. She serves on the board of Council for the parliament of world religions. Born and raised in India, Dr. Pokharna received much of her religious instruction from Jain monks. Trained as a scientist Dr. Pokharna received extensive training at The Center for Non-violent Communication, Peace Grows, The Focusing Institute and The Gestalt Institute. She has published in science, humanistic and religious journals. Dr. Pokharna has presented over 600 workshops and lectures on stress reduction and interpersonal communication skills across the country and around the world. Her workshops provide powerful and practical training in becoming competent and compassionate leaders and professionals.

Over the next few issues of Jain Digest, we will be covering the applications of Nonviolent Communications for compassionate interactions.

The story of Chandakaushik has helped me to reinforce my understanding about Non violence. Chandakaushik was a big black poisonous snake and he had bitten many people that few dared go into the fields. Using his powers Lord Mahavira, the Jain prophet and teacher tamed and persuaded Chandakaushik to practice the discipline of nonviolence. Within a short time the villagers discovered that the snake had become harmless. They took to throwing stones at it and dragging it about by its tail. After several days Lord Mahavira was very sad to find the snake wounded and battered, and he said to Chandakaushik, "What have you allowed to happen to yourself?" To which the snake replied, "But it was you who taught me to practice the discipline of nonviolence!" And Lord Mahavira said "Chandakaushik I asked you to stop hurting, but I never told you to stop 'hissing'."

Introduction:

Born and raised in a Jain family, nonviolence, the core principle of Jainism is very much ingrained in my being since childhood. I practiced nonviolence by being vegetarian. This has been a way of my life, to the point that if I were starving and meat was the only food, I would rather fast than eat meat.

Yet at the same time as a child when my brother would not let me join in the game of monopoly, or now my sister does not turn the lights off I flare into a temper beyond means and say things that are less than life enhancing. I use words and actions that can induce pain, hurt and contribute to violence especially when I am some how distressed or in pain. The language we use in such moments is a way of mentally classifying people into varying shades of good and bad, right and wrong which only provokes defensiveness, resistance and counterattack.

Jainism and Nonviolence:

Whereas the practice of nonviolence or Ahimsa prescribed as a Jain principle means "Do not injure, abuse, oppress, enslave, insult, torment, torture, hurt or kill any living being including plant and vegetables." The teaching of Ahimsa refers to the avoidance of wars and physical acts of violence but also to the avoidance of violence in our THOUGHTS, WORDS and ACTIONS. Ahimsa also refers to an active concern and compassion for fellow humans and other living beings. I have been able to understand that the intention to harm and the absence of compassion is what makes actions violent, but with the help of nonviolent communications developed by Marshall Rosenberg I am now able to practice nonviolence in a life enhancing way, even when things are not going my way at all. And still be centered and compassionate practicing the ahimsa that entails universal friendliness (Maitri), universal forgiveness (Kshama), and universal fearlessness (Abhaya).

Non-violent Communication (NVC)

Given that we have the potential of practicing nonviolence and expressing compassion, what I have learnt is that the language many of us were taught interferes with our desire to live in harmony and love with one another. At an early age, most of us were taught to speak and think in moralistic ways, classify and label people which leads us to analyze and criticize them and express our selves telling people what's wrong with them something that I would say to my brother was "how rude you are" or "what a bad brother" and my sister would fit into the classification of 'how lazy can you get?'

Foundations of Non-violent Communications:

To remain connected with the source of our compassion we focus on the four components of observations without evaluation or interpretation, feelings, needs, and requests

OBSERVATIONS

The concrete actions we see and hear at any given moments that are affecting our well-being. These are separate from judgments or evaluations we have about the situation.

violent Communication

Evaluation You are lazy

Observation: The last three times I asked you to get the lawn mowed you did not want to do it

FEELINGS

How we feel in relation to what we are observing, not what we think of a situation. Feelings are physiological bodily changes we experience. Emotions (energy in motion) e.g. like happy, encouraged, appreciated, grateful, sad, disappointed, concerned, confused etc.

Thought not a feeling I feel you don't love me
Feelings I feel sad or disappointed

NEEDS, VALUES

Needs are universal, abstract qualities, not attached to any person or thing. The needs, values, desires, etc create our feelings. E.g. Needs are for autonomy, celebration, meaning, creativity, trust, support, honesty etc.

Not a need I need you to clean your room

Need cleanliness and harmony in the environment

REQUESTS

The concrete actions and strategies we request in order to meet our needs. Requests are expressed clearly in specific, positive, doable action language.

Not a request: I would like you to prepare dinner more often

Request: I would like you to prepare dinner every Monday and Wednesday night

Together the focus on the 4 components helps create the kind of dialogue that can foster resolutions satisfying for everyone without painful compromise or sacrifice.

Applying NVC:

Here's an example of how I could apply and speak to my brother who keeps me out of his monopoly game:

"When you leave me out of the game and ask me to sit outside the circle while playing monopoly I feel upset because I really need to play and enjoy the game with you.

Would you be willing to play with me?"

"Aw, you are too small and can't really play"

"So when I asked you to let me play, you felt mad because you need to play with people your age"

"Yeah"

"So would you be willing to play with me when you're done with this game?"

Here my communication has more potential of me getting what I want using the four steps above, I use the 4 steps when I empathize (honestly guess what's keeping my brother from playing with me), and my focus is on connecting empathically and then finding a solution that will satisfy both our needs. NVC facilitates the flow of communication necessary to exchange information and resolve differences compassionately. With NVC I am able to avoid language that creates blame or wrongness. I am able to emphasize compassion as the motivation for my actions, rather than fear, guilt, shame or blame and take personal responsibility for my choices.

There are two things that stimulate compassion using nonviolent communication.

First is our ability to observe without interpretation or evaluation. No fact ever creates any psychological pain. It is the interpretation that brings pain to us. Pain is our creation, because it is our interpretation. Change the interpretation and the same fact becomes pleasant. Drop all interpretations and the fact is simply a fact, neither painful nor pleasant.

Second is our ability to empathize with the other listening for the feelings and needs the other is expressing no matter what words are used to express themselves. Premature judging prevents our flow of compassion but when we stay connected with how the person is feeling and what do they need (or how we are and what do we need) we are empathic which in turn cultivates compassion. The ability to offer empathy to people in stressful situations can defuse potential violence and stimulate compassionate connection and understanding.

Distinction between the Stimulus and Cause of our Pain

The Center for Nonviolent CommunicationSM is a nonprofit organization, operating internationally, From December 13-22, 2004 we are offering a 10 day seminar in Bangalore, India. We already have 100 people registered around the world and ready for training with Marshall Rosenberg and other certified trainers. No tuition or accommodation fee is being charged for this Special IIT. If you would like to participate or help financially or you have any questions contact us or visit www.cnvc.org and www.journeysoflife.org

When our needs are not met then we have emotions which we do not enjoy like frustration, irritation, hurt, disappointment and anger. When our needs do get met then we have feelings we enjoy having like joy, pleasure, satisfaction, peace and harmony. Our emotions are caused by our needs that are met or unmet.

With this understanding what someone says or does, becomes a trigger for how we feel and their words and actions are not the cause. The cause of our feelings is never outside of our self, but rather our own thoughts, wants and wishes. We become angry because of the thoughts, images and interpretations of the situation and our unmet needs.

The following example will clarify and help us understand that we are responsible for how we feel in relation to our needs at that moment. There are times when some action may trigger positive emotions and the same action at another time will trigger negative emotions depending on what our need was in that given circumstance.

When my brother would come to pick me up from my work, there were times when I would call him and ask him to come get me and he would show up 20 minutes later than we had agreed on. At times when I would get delayed then I felt relieved and happy that he was late. In this situation my need for time, completion and flexibility were being met.

At other times, when I was done and ready after a hard days work then I would feel rather irritated and even sad and think he doesn't care: in this situation my need was for rest, nurturance and punctuality was not being met.

In both the situations his behavior was exactly the same but depending on my needs I felt either relieved or frustrated. I have now learnt how important it is to stay connected to what my needs are from moment to moment. The focus on needs then helps me build strategies to fulfill my needs from a place of power and truth rather than blame and hopelessness.

Nonviolent communication has served as a powerful tool to "hiss" when I am in pain, anger or conflict. I am able to prevent violence with compassion and care rather than blame and fear

Contact information: ahinsa@mdiaccess.net

www.journeysoflife.org

773-955 2414



SAMETSHIKHAR JI

JANUARY 18- FEBRUARY 4

The 2005 JAINA YATRA will start from Calcutta on January 18 and end at Agra on Feb 4th. Our tentative itinerary is to visit Kalyanak Bhoomi Temples of Shree Shikharji, Rujubalika, Guniyaji, Pawapuri, Kundalpur, Rajgir, Lachhwad, Kakandi, Champapuri, Varanasi, Ayodhya, Ratnapuri and Shouryapuri. We will also visit Patna, Bodhgaya Nalanda and Taj Mahal.. We will spend three days at Veerayatan Ashram of Acharya Chandanaji. She is arranging a special program for the yatri to learn of the progress of the JAINA-Veerayatan joint project of building a new school at Pawapuri. We will also visit Parswanath Vidypeeth in Banaras where tomorrow's Pandits of Jainism are educated. All in all it will be a wonderful religious and educational experience. As always, we will invite a prominent Jain scholar to accompany us in yatra who can explain significance of our Teerths.

The cost of the ground package including all transportation, lodging and boarding is \$750 + \$45 for registration fee. We are planning for 80 Yatri and registration will be on first come first served basis. At the end of the Yatra, we will arrange train or air reservation for you to go to your home city. A short registration form is provided for you to fill out and we will send you confirmation and updated itinerary, upon receiving the form. Take note JAINA Yatra is also a wonderful opportunity for you to have your family members in India join you for 15 days of spiritual journey.

Air travel between North America and India are your own responsibility and we strongly urge everyone to get travel insurance. Our initial plan to include Nepal has been changed keeping in mind of current uncertainties in Nepal. Instead we will plan extended stay at Pawapuri or Agra.

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

YATRI NAME	Age	Passport Number	Citizen of
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PHONE Resi..... Work.....

EmailCk number Amount

Please list any special health or diet restrictions:

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Please note \$100 Deposit is not refundable

JAINA YATRA 2005

Teerthodhar Committee of JAINA had sponsored various camps thru Shri Navkar Sarvar Kendra of Ahmedabad during the 2nd month of Shravan of Samvat year 2060. During month of August, they visited several upashrays at Sanad, Limbdi, Rajkot, Ratanpar, Joravarnagar, Wadhvan, Surendranagar, Viramgam, Mandal, Sankeshwar, Harij, Patan, Chanasama, Mehsana, Visnagar, Vijapur, Mahudi, Kalol, Surat, Borsad and Khambhat. They treated and gave medicine to 440.

This year there are approx. 1200 Sadhus and Sadhvijs at Palitana. A two day camp was held at Palitana. On 27th August, 138th Ayurvedic Camp was inaugurated at Mandar Dharamshala, near Jambhu Dhvip, in presence of Acharya Bhagwant and 81 Sadhus and Sadhvijs were given Ayurvedic Medicines & 59 Sadhvijs Bhagwant were treated by our hadvaiddben (Orthopaedic treatment). On the 2nd day camp was held at Paach Bungalow Dharamshala in Palitana, where 31 Sadhus and Sadhvijs received Ayurvedic and Orthopaedic treatment. In addition they also provided items like hot water bag, pain crash tube, balm, Jatyadi-malaam, knee cap, Mosquito net, Soap for loachen, waist belt for back problem and many other things. An Eye Check Up Camp was held at Palitana during the same time. Ophthalmologists checked eyes of Sadhus and Sadhvijs, necessary medications and spectacles were given. During the current period we had opportunity to serve 887 Sadhus and Sadhvijs in and around Ahmedabad. 230 Sadhus and Sadhvijs had their eyes checked up and were given pairs of glasses.

We would like to host next health camp during Diwali Parva. Please contribute to Teerthodhar committee to earn Punya ni Bandh Punya. Please send your tax-deductible check to *Kirit C. Daftary, 3322 Woodlake Drive, Waco, TX 76710, Call me for further information @ 254-756-3200, e-mail: netrat@att.net Names of Donors above \$5,000: Virendara Shah, Los Angeles, CA.*

6,000 GIRLS GETTING FREE EDUCATION

With No Discrimination of Caste or Religion

In Ghatkopar – Mumbai, India

The founders of Kanyashala Trust, inspired by a Jain Muni, Shri Pandit Ratnachandraj, and spurred by the belief that there cannot be a cultured society without educating women, had in 1924 enrolled five girls and have widened the scope over the years and later in 1944 blossomed into a multi-educational academy, where today more than six thousand – 6,000 — girls receive free education from Kindergarten to Post Graduation, especially for needy, underprivileged women, with no restrictions to caste or religion. In fact, about 440 Muslim girls are presently enrolled and taking advantage of courses being offered.

MOTTO of the TRUST:

Nari Jagat Kalyankari – A cultured woman nurtures the world.

VISION of the TRUST:

- To empower women, especially underprivileged women, through access to free education.
- To provide equal opportunities for women to participate effectively in socio-economic activities.
- To actualize the human resource potential of women.
- To provide better development of children through upliftment of women.

This great institution needed the best auditorium where the girls could conduct their cultural, educational and religious activities and for that they needed the donation of one crore rupees. So with the inspiration of Gurudev Chitrabhanuji, Mansukhlal Laxmichand Vasa came forward and offered a generous donation of one crore rupees to have an ultra-modern auditorium and within a short time, it was built. The auditorium was inaugurated in March of 2004 in the presence of Gurudev Chitrabhanuji. At that time other donors came forward and donated generously for the promotion of this Educational Trust. For further development, it needs more help so if anybody wants to offer, here is the address:

SPRJ Kanyashala Trust
Jag-Dhir Boda Vidya Sankul
Cama Lane, Ghatkopar (W)
Mumbai 400 086 INDIA

Tel: 251 63434 / 251 23484 / 251 35439
Email: Sprjktrust@vsnl.net
Web: freedom4girls.org

Convention board had major meeting during 4th of July weekend. The Board has been having teleconferences every two weeks at the very minimum to discuss various policies and procedures. The Board has appointed various convention committees and its chair and vice chairs. Board has set about milestones to make sure that all events take place on timely basis to meet the final deadline to bring about the best convention ever in all aspects.

Board has appointed following chairpersons:

Facility: Ketan Itchhaporia; Finance: Keerti Shah; Food: Pramod Patel; Fund Raising: Kundi Kapadia, Chair, BOD JCNC; Guest Services: Smitin Mehta; Marketing: Jayesh Kamdar; Planning: Bharat Kamdar; Programming: Parveen Jain; Technology: Devang Shah; Youth Programming: Nita Itchhaporia

Programming: They have identified scholars, dignitaries, various topics of lectures, workshops, etc. They have created various tracks or themes and each of these tracks may have up to eight to ten lectures in each. This will help get maximum exposure to attendees on given themes. For those who want to explore the subject deeper they would have opportunity to attend day long workshops to maximize the benefits from the convention. Programs have been laid out for morning sessions from Pratikramn to Yoga.

Finance: They have created policies and procedures for budgets, approval of the expenses and payment methods. The checks and balances have been created to keep better control for accountability. Target budgets have been set out for various departments. Now various department heads would come up with their requirements. This would help set registration fees.

Fundraising: Most of you are aware that the registration fee does not cover 50% of the total cost of the convention. Many of us have found that professional convention registration fees costs us in upwards of \$500 without any meals. and are also heavily subsidized by major industry leaders. In the past our North American Jain Community have generously supported fund raising efforts to make convention affordable for anyone. Marketing and Publicity: They have created logos and sent out first flyer to all Jain Sanghs. Many of you who have seen this were so impressed, that they have started making weeklong plans. They will be working with news media to bring out press releases. We have been discussing with Nipul Shah of San Diego to create memorable displays. He had created masterpieces at Philadelphia and Chicago conventions in the past. Look for still better displays. None of the displays will be discarded, but rather will be given away to major donors supporting the conventions.

Lodging and Facility: We have negotiated excellent rate agreements with four-star hotels such as Westin, Marriott and Hilton. Hotel reservations will be made with JAINA for those registering for the convention. This will avoid double booking, and help ensure everyone getting rooms close to the convention facility. Pre convention daylong tours are being planned to explore San Francisco and surrounding areas. There is also seven-day post convention tour with a major tour operator. For those who do not want to go for sight seeing there will be Swadhyay sessions. Family would be able to plan two weeks vacation and get the best of both the worlds, entertainment and Adhyatmic at very reasonable cost.

Food committee: Delicious Jain menus have been planned keeping in mind everybody's needs. Kids and elderly will find American food to full desi mouthwatering meals.

Technology Committee: They are working on on-line registration forms to simplify the process of registrations including hotel room requirements, youth programs, etc.

Overall, we are making excellent progress. Jain Center of Northern California has hosted JAINA convention in 1993. They have created one of the outstanding facility, the visit to their Derasar is most memorable. Their members are very enthusiastic about this convention. They want to make this to be the best of all conventions. It would be truly a Teerth Yatra for all attending this convention The Convention board is looking forward to welcome you to JAINA XIII Biennial convention.

If you have any questions, comments or suggestions, please do not hesitate to call on any of us:

Convener: Kirit C. Daftary, 254-776-4209

Co-Convener: Girish P. Shah, 408-373-3564

MEMBERS:

Anop Vora, President JAINA, 585-473-9290

Bipin shah, President JCNC, 408-873-1004

Samprati Shah, 847-524-0463

Dilip Punatar, 937-848-3228

Hasu Shah, 510-657-5927

Secretary : Jitendra B. Shah, 408-729-7916

CANADA

Dr. Mahendra Mehta, Regional Editor

WINNIPEG, MB

Paryushan Celebration, an annual event in Winnipeg, occurred with a bang this year too. Although a small Jain community, we had 2 big tapasvis' Nirmala Dhruve with Athai (8 upwas) and Nishant Dhruve with Atham (3 upwas) and Chhath (2 upwas). At the end of this auspicious celebration, we (the Dhruve family), hosted parna at our house inviting close to 120 people, both Jain and non-Jains'. On this day we had prayers and then closed off with a few words of non-violence and forgiveness.

The Jain community in Winnipeg is growing strong and is proud to be involved in a number of functions. We have for example, hosted and celebrated Mahavir Jayanti at Hindu temple every year and have also hosted the first ever snatra pooja. We also meet at each other's houses to have pooja and group prayer on a monthly basis. These activities have gone on for approximately three years and we hope to continue them strengthening our pride in the Jain religion.

MONTREAL, PQ

13 members of Jain Samaj of Montreal planned a JATRA for two days, on Labor Day weekend. Their first stop was in Boston and the Jain Sangh welcomed the 'Yatris' with usual comforts followed by a Pravachan from one of the Samans.

The next stop was at Burlington, 40 min. drive from Boston. There was a Samuh Chaitya Vandan with welcoming from Vasantbhai and Sarojben. The third and last stop was at Albany N.Y. After another Samuh Chaitya Vandan, the group headed for home. Everyone on the trip enjoyed the outing thoroughly.

EDMONTON, AB

The local Jain community is participating in the Centennial Celebrations of Alberta by joining the processions, singing and display of photographs of temples with historical records of arrival of Jains in Alberta. The Samvatsari Pratikraman is organized at the home of Mrs. Devila Mehta.

TORONTO, ON

The Annual Picnic of Jain Society of Toronto was organized at Petticoat Creek Conservation Area in Pickering on Sunday 25 July 2004. Over 250 adults and children took part in socializing, eating good food, playing communal sports and Bingo and generally enjoying a nice summer day. Samniji Mangal Pragya and Amit Pragya of Jain Vishva Bharti, New Jersey came to Toronto and held classes on Preksha Meditation and Women's Health at the Jain Centre during their July 11-22 stay in Toronto. Samniji spoke to congregation at Sri Jain Mandir, Parklawn.

The Ontario Multifaith Council on Spiritual and Religious Care advises and helps in dealing with Ontarians of different faiths in private and public institutions, Courts, Prisons etc. Prakash Mody, our indefatigable representative is working to include needs of Jains regarding Worship, Diet, Festival Celebrations, Health, Medical, Death and Funeral requirements in the Official Handbook used by various authorities. The EC of Jain Society is helping these efforts with financial contributions.

The International Mahavir Jain Mission held the third Annual Youth Camp at Loretto Centre, Niagara Falls on July 30 to Aug. 2, 2004. Shree Amrendra Muniji was the special guest. There were yoga and meditation group activities but also cricket, soccer, kabadi and to top it all, water balloon fights!

Everyone enjoyed the Annual Jain Youth Camp and the fourth one is in planning.

The Adult Jain Arhum Yoga Retreat was held at the same place August 6-8.

Panditji Dhirubhai Mehta returned to Toronto after missing last year's visit due to SARS epidemic. Panditji continued with the last four of eight Yashovijayji Maharaj's famous work entitled "Aath Drastini Sajay".

Pandit Abhay Kumarji gave a series of talks at Sri Jain Mandir, Park Lawn during the week of 19-26 July. Panditji conducted Puja and gave discourses both at Sri Jain Mandir and at the Jain Centre.

The Pathshala Picnic was organized on Sunday 22 Aug., 2004 at Chinguacousy Park in Brampton for the children and parents of Pathshala at the Jain Centre by Mr. Ramesh Varia and other Pathshala teachers. The occasion was a great venue for parents and children to interact with Pathshala teachers and with one another.

Tarlaben Doshi came to Toronto at the beginning of September 2004 and has been giving series of talks at the home of Arhant and Vandana Jain.

Shree Rajubhai Desai from Shrimad Rajchandra Ashram, Dharampur, India came to Toronto at the beginning of September and finished seven evening discourses at the residence of Jitu and Jayshree Sanghvi. Rajubhai will also speak at Jain Centre during Paryushan Celebrations. Rajubhai is accompanied by Ms. Charuben Chitalia whose opening rendition of various stavans creates ideal ambiance for attentive listening to Rajubhai's discourses on how to realize one's Atma and start one's journey towards Moksha.

MIDWEST

Manu Doshi, Regional Editor

CHICAGO, IL

Samprati Shah, Trustee of JSMC has resigned and Prabodh Vaidya has been inducted in his place.

This summer, Chicago was blessed with many scholars from India like. Dr. Hukumchand Bharrill, Pundit Dhirajlal Mehta, Sunanda Hora, Bharat Shah, Nautam Vakil etc. and they gave discourses at the Jain Center. Shramans Shitprajna and Shrutprajna also gave their discourses.

Jyotindra Doshi, Trustee of JSMC attended the Parliament of World religions held at Barcelona in Spain. On August 1 Mahavir Senior Center visited the home-temples of Dr. Anil and Bhārati Shah at Burr Ridge and of Kishor and Bhārati Shah at Munster. 66 persons participated therein. Moreover a pilgrimage tour to Siddhāchalam, NewYork, Cherry Hill and Pittsburgh was undertaken from August 28 to 30. 47 people had joined that tour.

The birthday of Brahmachāreeji was celebrated on September 5 Paryushan Parva was celebrated from September 11 to 18. Gautamswami Poojan was performed on 11th by Mafatlal Doshi. Thereafter Muni Jinchandraji, who was invited for Paryushan Parva talked about Manra for worshipping Gautamswāmi. The second day was earmarked for Mother's dreams. On the third day Jinchandraji gave talk on worship of all 24 Tirthankars and indicated the importance of Logassa Sutra. On the subsequent four days he talked about worship of Lord Pārshwanāth, Navkārmantra, goddesses Padmavati and Saraswati. Samvatsari was celebrated on September 18. About 2000 people participated in Samvatsari Pratikraman that day.

During Paryushan many people observed fasts ranging from one day to 30 days. eleven 9 to 18 days, fifty two 8

days (Atthāi) and two Varsitap. During those days the Society collected about \$ 90000/- from Gheeboli. Bipin Jain from Bombay has been giving talks during Dashlaxanā Parva.

SOUTHEAST

Surendra Shah, Regional Editor

CLARKSVILLE, TN

The Jain Society of Middle Tennessee (JSMT) is now conducting the regular swadhaya once a month. S a m a n j i Sthitpragyaji, Shrutpragyaji visited the center in August. They gave lectures and had Yoga sessions. Sadhviji Subhamji also visited the society during the month of August. Subhamji gave lectures and have discussions. Subhamji gave discourses on Bhaktamar Stotra, and Dharma and Vignan (Religion and Science). Shubhamji also conducted question and answer session.

Bhavik Shah and two (2) other youths attended YJA convention held in San Francisco on July 4th weekend. They had a positive experience in meeting the fellow young Jains and the speakers. The society is planning a chaitya trip to Chicago on Saturday, September 25, 2004.

ATLANTA, GEORGIA

During this period, the Jain Society of Greater Atlanta is fortunate to have hosted several distinguished scholars and Munijis. The Paryushana Parva will be celebrated in the presence of Gurudev Shri Chitrabhanuji. His visit follows the earlier visit of Pramodaben Chitrabhanu. Shri Bharatbhai Shah will conduct swadhaya during his visit to the center from September 2 to 6, 2004. Munishri Jinchandraj, Tarlaben Doshi visited the center in August 04 and her pravachans were well attended.

visited the society from August 1 through 5 visited the society from August 19 through 24, 2004 and gave discourses. Dr. Hukumchand Bharrill also visited the center and gave discourses.

WEST

Chandrakant Parekh,, Regional Editor

LOS ANGELES, CA

Jain Center of Southern California (JCSC) celebrated the 16th Anniversary of Jain Bhavan Inauguration on July 4 with a program of puja and dhvaj changing ceremony.

Recent dignitaries at JCSC included Dr. Hukamchand Bharril, Dhirajlal Mehta Atmanadaji, Narendrabhai Nandu and his colleagues performed the Satrunjay and Sarasvati Aradhana. Narendrabhai Nandu, Gurudev Chitrabhanuji and Bharat Shah will lead the Paryushan parva and Das Laxana celebrations.

With a phenomenal increase in the size of the community as well as a rapid growth in the number of religious, educational, cultural, and outreach activities, JCSC developed a plan to expand the existing Jain Bhavan. The design and construction of the state-of-the-art Jain Bhavan complex will be completed in three phases over a period of few years. Construction of Phase I will be completed this year. The design for Phase II is in progress and construction will begin in 2005. An interior design consultant will design and supply various artifacts such as paintings, murals, tapestries, sculptures, and other media to depict the religion, art, history, culture, heritage, and Jain way of life. The interior of the Temple will be constructed from the carved marble pieces from India. 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 all programs and activities are posted on JCSC's website at www.jaincenter.net. For information, please contact Rameshbhai Doshi, JCSC President, at 714/995-8914 or rcdoshi@yahoo.com.

SAN FRANCISCO, CA

Jain Center of Northern California (JCNC) youths successfully hosted the YJA Convention on July 1-4 that was attended by over 850 attendees from USA, Canada, India, UK, and Australia. During the same period, a shibir by the Jain Adhyatmik Association of North America (JAANA) was arranged at the Jain Bhawan. The three-day shibir attended by community members and out of town visitors included intense discourses and "gyan gosti" conducted by Dr. Hukumchand Bharill, Shri Abhay Kumar Jain and Pandit Dhirubhai Mehta. A fun filled family camping trip was arranged in June at the Mount Madonna Center in the Santa Cruz mountains. This mountain retreat is run by Baba Haridas, a devout Hindu and yogi who at age 81 has maintained silence (moun) for 52 years. An annual summer picnic was scheduled on July 18 at the Sunnyvale Baylands Park, Sunnyvale. The 4th anniversary of the inauguration of the Jain Bhawan was celebrated August 21-22 with various puja and bhakti programs.

JCNC's Girish Shah is the Co-convenor of the convention and he is actively coordinating with JAINA in the planning and formation of functional committees.

Information about all programs and activities are posted on JCNC's website at www.jcnc.org.

SACRAMENTO, CA

Jain Center of Greater Sacramento (JCGS) organizes a monthly Swadhyay, and various activities including religious celebrations, Preksha dhyana and meditation classes, and lectures by visiting dignitaries. For additional information, please contact Rajiv Jain, JCGS President, at e-mail: arham108@aol.com.

SAN DIEGO, CA

Jain Society of San Diego (JSSD) organized an annual picnic during summer. JSSD was privileged to host Samanjis Saman Sthitpragyaji and Saman Shrutpragyaji from Ladnau, Rajasthan. They offered daily lectures on the significance of Jain Dharma in our day-to-day life, and conducted a shibir on yoga and preksha dhyana. Manak Muniji from India visited JSSD for five days and delivered inspirational lectures on various topics. 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) was actively busy during July 2004. Many members took advantage of Dr. Hukamchandji Bharil's visit who offered pravachans July 6-11 in Seattle area. Monthly programs are scheduled on every 2nd Sunday of the month. 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/>.

ALLENTOWN, PA

The Allentown Jain group celebrated the Parushana Parva with their devotion to Lord Mahavir and offered their daily prayers, Pooja, group Pratikraman and attended the lectures every day on Jain philosophy at the temple provided by the invited guest scholar Dr. Pravinbhai L. Shah of Reading Pa. He gave talks on meaning of Jain Sutras from the Pratikraman, Kalpsutra and teachings of Lord Mahavir, understating the greatness of

the word "Tirthankar" using Namuthunam Sutra, providing overview of the Agam texts and epic works of many Jain Masters including Haribhadra, Yasovijayji, Shriamand Rajchandra, and Anandghanji.

The Sanvatsari Pratikraman was performed in the beautiful temple of Lord Parshvanath on the 8th day by more than 150 adults followed by the respect paid to each Tapasvi. There were six Athhais.

Another highlight of the program was Pravinbhai's English version of Pratikraman for the children to understand the role of non-violence, forgiveness and self control to become a good disciple of Lord Mahavir. All the children were highly motivated and enlightened by this unique event. It was a great spiritual retreat for one week!

SOUTHWEST

Jadavji Kenia, Regional Editor

HOUSTON, TX

This year the agenda for the General Body Meeting in April included presentation of plans for the expansion of the Jain Center at its current location. Pathshala students presented cultural programs with the recitation of Jain Sutras by the younger students. The New EC consists of Dilip Kapasi (President), Alok Jain (VP) and Pravin Jain (Treasurer). Congratulations are in order for the elected members of the EC.

The second quarter started with a very busy schedule of visitations by Sadhu-sadhvi's and Jain scholars. We had the honor of hosting Gurudev Chitrabhanuji, Sadhvi Shubhamjee, Sunandaben Vohra, Rupchandji Maharaj, Pandit Dhirajlal Mehta, Taralaben Doshi and we had the opportunity to listen to Pujya Shri Atmanandji- a great philosopher and a disciple of Shri Shrimad Rajchandra. Pathshala students were given a well-

deserved break from classes for Summer after a very successful banner year with over 150 students attending six different classes for different age groups. A Parents Day was celebrated on May 9th to appreciate the parents of Pathshala students for their continued encouragement to the kids and their efforts to bring Pathshala students to the center every Sunday. On June 27 Pathshala students participated in performing the Snatra Pooja in the temple with explanation in English.

We are very fortunate to have the presence of Samani Sanmati Pragyaji and Unnat Pragyaji in Houston and we avail of their presence with lectures every Sunday morning. Also on Sunday, July 18 Samanijis arranged a whole day Summer Shibir for the youngsters.

JSH also hosted a Chaitya Paripati group of the Pooja Mandal ladies from Chicago one weekend. They performed a Snatra Pooja in the temple. JSH also conducted a Health Shibir of Shri Maa Anantanand who represents a unique confluence of Science & Spirituality. A combination of the principles of Ayurved with Yoga and Spirituality were discussed for treating patients with chronic illnesses.

JSH is in the process of developing plans for the expansion of the Jain Center and we keep acquiring land nearby as it becomes available. Our thanks to a member Ramesh Shah, who is helping with such land acquisition. For more information about our activities please contact JSH President Dilip Kapasi at 281-980-4567 or Navin Shah, JAINA Director at 281-565-9780 or e-mail at navinrshah@yahoo.com.

DALLAS, TX

The Mahavir Jayanti was celebrated on April 4, 2004 at the Jain Center in Richardson, Texas. It began with the Snatra Pooja. After some Stavans, the young group of Pathshala children presented their program including a skit about Nem's Baraat coming to Rajul's place. Some of the children depicting those animals looked rather cute. The

two older groups made a joint presentation covering all 12 Bhavna's with small skits, a little poem in Hindi and an explanation in English. This year Jain Sangh from Austin (about 60 people) joined us for this Mahavir Jayanti celebration. Their children also performed some cultural items to enhance the activities. The program was concluded with usual Boli's.

YJA Southwest Regional Conference was hosted by the Youth Group of the JSNT on April 9-11 this year and some children from Houston and Austin took part along with local children.

Among the dignitaries we had Pandit Abhaykumar Shastri in June, Sunandaben Vohra in July, Hukumchandji Bharill in July, Pandit Dhirajbhai Mehta in August Shubhamji also came in August and gave discourses covering the entire Gyan Saar. JSNT contact is our current president Bhal Daulat at 214-824-1953, email: thewhiterocker@yahoo.com. JSNT website is www.dfwjains.org.

PHOENIX, AZ

The first quarter of 2004 has been full of activities for the Jain families in Phoenix area. The new executive committee was elected with Mr. Ajit Shah as president.

The tenth annual Jain camp was held in February near Payson, AZ. About 80 members took part in camp where objective was to learn about Jainism, social bonding and teamwork. Children took part in Essay and poem competition on Jainism topics. Sessions were conducted on Jainism, team building, and debates on current affairs. Camp ended with talent show presented by Kids and Adults alike. The annual picnic of JCGP was held on March 21st, where almost 125 members attended the event. Good food, cricket, bingo game, and hiking were the main activities enjoyed by the participants at the picnic.

Mahavir Jayanti Celebrations were held on April 11th. The program included Jainism skits and dances presented by Pathshala kids along with the readings of Bhagwan Mahavir. Adults also took part in "Nirmohi Nagari" skit and "Manjira Dance". Inauguration of Mr. Kirit Gosalia's book "Primer of Jain principles" was also done. Of course, good Swami Vatsalya followed the program. For information, please contact Mahendra Shah (President, JCGP) at 602-493-9745 or email: jain_phoenix@hotmail.com.

Jain Religion recognized by the Ohio bicentennial Commission

In recognition of Ohio's bicentennial in 2003, the Religious Experience Advisory Council of the Ohio Bicentennial Commission was established to celebrate the state's diversity of religion and faith traditions. The end result of the council's efforts, "Religion in Ohio: Profiles of Faith Communities" book edited by Tarunjit J. Butalia and Dianne Small (published in June 2004) tells the story of Ohio's religious and spiritual heritage going back to the state's ancient and historic native populations, and including the westward migration of settlers to this region, the development of a wide variety of faith traditions in the years preceding the mid-twentieth century, and the arrival of many newer immigrants in the last fifty years, each group bringing with it cherished traditions. Documenting the religious pluralism in Ohio, this book included chapters on the historical experiences and beliefs of over forty Christian groups, as well as Native American, Jewish, Islamic, Hindu, Buddhist, Sikh, Baha'i, Jain and Zoroastrian faiths. Member of each faith or denomination wrote chapter of one's own religion. Dr. Tansukh Salgia who was the member of this council, has, with the help of his wife Bharati, written the Jain chapter. Contact tsalgia1@netzero.net for info about book. More information about the book writes to jwilson1@ohio.edu or wants to purchase on line at Amazon.com

A JAIN CENTER IN NORTH AMERICA

*Dilip Kapasi,
President
Jain Society of
Houston*

For many of us who came to the United States in the late sixties and early seventies, it was hard to find a Jain Center in the metropolitan area we moved in. Our needs to offer prayers and get some kind of a spiritual enlightenment through Jain values were largely unfilled. Many of us of deep Jain religious heritage and conviction satisfied these needs in our own homes for routine prayers, rituals, and occasional gatherings. These activities provided us the satisfaction we needed to remain first, the Jain, at large. Jains living in smaller towns and villages currently follow these same approaches.

However, for those of us who lived in major urban areas, our Jain population grew substantially over the years. Some of us got together more frequently and addressed our common needs while watching others like us in different metropolitan areas. Some of us went to larger halls for gathering, while others worked toward a larger goal of uniting the community and created Jain Centers. The concept of a Jain Center became more prevailing with help from people like Gurudev Chitrabhanu, Shushil Muni, and others visiting us. Our aspirations rose to conduct more planned religious activities. Even the smaller places who had gatherings in halls, went in for either merging with other religious centers, or a Jain Center as well. Over the years some sixty plus Jain Centers got built. These centers are the places to come together and perform worships, pujas, and listen to invited Jain scholars from all over the world now. Our hard work and the strength has paid off. It is not too hard now to find a local Jain Center in any major metropolitan area. The efforts that were spent included sacrifices on part of many for resource pulling including carrying out hard thinking at times. Boston Jain Center in Norwood is one such example where an old Christian Church got converted to a Jain Center.

In addition to only celebrating Paryushanas in the initial years of these Centers, now the Centers have more activities. Jain Parvas of importance to all sects of Jains are now honored in the Centers. Das Lakshanas, Mahavir Jayanti, Olis and Diwalis, Shrimd Rajchandra programs of Bhakti and Pujans, Bhaktamar Pujans per southern India's traditions, are just some of the many religious functions we now celebrate in these newly created places of worships called Jain Centers. Adults and children get together here for these occasions. The centers invite dignitaries during the course of a year to give messages of Jain value to the members.

However, as some of the old timers who started these centers are now entering in a relatively quite phase of their life, as they are in there fifties and sixties. The constituency of these Centers is changing inevitably. The new flocks of population represent much younger generation either from India or born and raised in the USA. To expect that the Centers only do those activities that the original patrons envisioned seems to many as an undermining goal or a goal not well serving the population that is changing around us. Newer generation brings newer ideas and newness in us. Filled with vivid ideas in minds about the Center they have somewhat different tasks set in minds now, as they do not have to start from scratch as the old timers had to do.

Many centers conducts many programs today. However, the general observations indicate that the presence of youngsters is not found in many of the programs. Also, the attendances of the adults who pioneered in making of the Jain Centers some years ago are on decline as there is an unwritten lack of desire on their part to join hands with the adults of the younger generation in programs they fit right for the Centers.

Demographics/Attributes	Group A	Group B
Age	Older	Younger
Religious Activity	Interested heavily	Interested mildly only
Cultural Programs	Limited to religious functions only, preferences to programs filled with rituals	Interested in broader level of activities, increased diversity
Resources	Have already made significant contributions	Yet to make significant contributions
Children	Are more of a nuisance to this group	Are the reasons to go the Center
Social Activities	Is of no significance	Is one of the large reasons to come to the Center
Dignitaries	Interested in past recognized names in circles in USA or India, language not much important.	Interested if dignitary can relate to the younger audience, knowledge of English important
Interactions with other societies / events	Not much of interest	Interactions with others outside organizations
Leadership	Interested but politics deter them at large	Character of outside organizations does not have to be strictly Jain or religious.
Volunteering	Little contribution	Not much interested as long as can get what they want.
Rules	Eternal respect. For Example, will not allow any consumption of items forbidden in the Center	Will do only if there is organized effort by others
Discipline during prayers	Will stick to ways that can unintentionally disturb others praying	Respect within the general bounds of acceptance in the society. But will bend, for instance, may allow consumption of items forbidden at outside events.
General Discipline in Temple	Will stick to ways that can unintentionally disturb others praying	Prefer quite prayers Prefer organization and discipline mostly

In order to successfully operate these religious organizations, therefore, one must first identify the differences in the outlooks of the constituencies they represent today. The changing pace of the constituency must be boldly recognized and categorized to put forward any plausible solution to the dilemma of how to run these organizations. An attempt has been made to present the Table above showing these differences in the constituencies of ours.

ROLE OF ORGANIZING COMMITTEES

The main role of the organizing committee is to create a third group above, Group C, and bring people from Groups A and B to reside in the Group C. Group C must be on the neutral ground. When Group C prevails in making most of the decisions in these organizing committees, the dilemma presented is resolved automatically.

When the constituencies have significant differences, the organizing committee needs to take a middle ground. It needs to figure out on continuous basis the best way to handle situations at all times. Keeping in mind that any division of people along the group lines like the Group A and B above can be devastating, the committees should harness the good from all and understand the differences before it can claim any reasonable success in their charters. A moderate approach, an in-between solution, and modesty in action is always helpful. Strong preferences in one direction will not contribute but divide the community even further. It should remain to be the ultimate goal of the organizing committees to resolve the differences from within. On any point of controversy, only moderate solutions must emerge to accommodate the young and the old ones of our society. Young should remember well that the fruits of the trees they are ripping off today would not have been reaped without the old, and the old should remember it well that there is no continuity if the young do not accept the tree and the fruits they helped raise. Committee is thus a force that has to balance each time and prevail in every occasion, in every scenario, and in every manner.

A recommended approach each society should take during coming years.

1. There should be a minimum of a 50% participation of young [of age less than 40] in each of the organizing committees. At least one third must be women.
2. Each one in the organizing committee should develop a good understanding of an issue as it affects the whole community, rather than a certain segment of the population of the society.
3. Certain knowledge of Jain religion must be for every organizing committee member.
4. Each one in the organizing committee should avoid making strong statements in favor or against any issue remembering that it is the whole society that one represents.
5. Each one in the organizing committee should have some functional representation into the making and working of the organization at a noticeable level.

Concluding, an attempt has been made here to organize efforts to keep the systems once established alive for many years to come.

Dilip Kapasi

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.

History of Jains in North America: "Evolutio

Prof. Paul Dundas in his book "The Jains" writes that Jainism, India's and possibly the world's oldest Religion is least known and least understood outside India. Jains through the ages have made great contributions to the culture, literature, art, architecture, education, welfare and betterment of the India Society. According to Prof. Noel King of University of California and Dr. Surendra Singhvi of Cincinnati, "Jainas and Jaina Scholars did leave India's shore many times during the last 2000 years.

Our clear and documented story begins over 100 years ago in 1893. A Jain Virchand R. Gandhi who arrived in New York aboard the steam ship PARIS in transit to Chicago to attend the first Parliament of World's Religions.. In 1893, one of the sons of Lalan family arrived from Kutch and traveled all over USA and lectured and propagated Jainism.

Many attempts have been made to capture the history of Jainism in North America, but "No serious attempts have been made to record the role of individual Jains in the development of Jainism in North America." Following are some of the major events that took place in the last 50 years which have shaped and enriched our history:

In 1948, Shrenik Kastubhai, studied and lectured in Harvard.

In 1958, Girish Chheda, a Jain Cancer Specialist arrived by ship to Buffalo, NY and conducted research for years at the "Rosewell Parl Cancer Hospital"

Virchand Panchand Inc was established in 1944 at 15 Park Raw, New York. In 1945/46, Jethalal Khimchand Kachra Gudka came and lived in New York for three years. In 1948, 10 Jain students arrived to USA for studies one of them was Keshav Chandaria presently in Toronto, Canada, Suresh Zaveri lives in Honolulu, Jayantilal Nemchand Fulchand lives in Nairobi, Kenya - but where are the others? . In 1949, Dhirajlal Premchand Vrajpal came for studies to the USA.

- In 1959 Dr. Vastupal Parikh - professor of Chemistry - was possibly the first Jain to settle in Canada. Probably around the same time, Anil and Induben Mehta arrived in Canada as well.
- In 1962, Mahendra Mehta, an Engineer was possibly the first Jain to arrive to Alberta, Canada.
- In 1966 Jain Center of America, NY was established.
- In 1969 Jain Center of Metropolitan Chicago was established.
- In 1971, Gurudev Chitrabhanu first visited the USA, the first Jain Monk to part with monastic traditions, He permanently arrived to the USA in 1974 and established Jain Meditation International Center.

• In 1973 Jain Center of Greater Boston and Jain Society of Toronto were established.

• In 1975, Acharya Sushil Kumarji arrived in the USA. At the Mahavir Jayanti Celebrations in Cleveland in 1979, the formation and establishment of Jain umbrella organization was discussed between Dr. Tansukh Salgia and Gurudev Chitrabhanu and later on with Acharya Sushil Kumarji. In the same year Jain Center of Northern California and Jain Society of Greater Detroit were established.

• Between 1976 and 1980, 10 Jain Centers were established including the Jain Society of Metropolitan Washington (1980)

• The first edition of Jain Directory of North America was released by JCGBin 1979..

• The first Jain Convention was held in 1981 in Los Angeles and was graced by Gurudev Chitrabhanu, Acharya Sushil Kumarji, and Dr. Padmanabh Jaini largely with the efforts of Dr. Lalit Shah, Dr. Tansukh Salgia and Dr. Manoj Dharamsi. It was here that an umbrella organization of all Jain organizations in North America was started and an ad-hoc committee comprising of Dr. Lalit Shah, Dr. Tansukh Salgia, Dr. Manoj Dharamsi, Dinesh Dalal and Girish Shah, was formed under the Presidency of Dr. Lalit Shah, currently living in Ahmedabad. At the second Jaina convention held in May 1983 in New York, the constitution of JAINA was adopted by delegates from 11 Jain centers and the Federation



Jasvant (JV) Mehta,
Chairman
North American Jains
History Committee:

*"People will not
judge us
by the creed we
profess
or slogan we shout,
but our work,
sacrifice,
honesty,
and purity of
character" -*

Mahatma Gandhi

of Jain Associations in North America (JAINA) was formally established with Dr. Manoj Dharamsi as President.

- Between 1983 and 1993, under the Presidencies of Dr. Manoj Dharamsi, Dr. Tansukh Salgia and Dr. Sulekh Jain, 45 new Jain Centers were established.

A History Committee under JAINA has been formed with the purpose of:

1. To record the role-played by the spiritual leaders, scholars, educationists, writers and community leaders and others in shaping the history of Jains in North America.
2. To publish various works based on the collected history of Jains in North America in the book form or in other media to advance the knowledge and understanding of Jainism.
3. To record oral history from Jain history makers, capturing their experiences, vision, and life stories in their own words.
4. To educate the current and future generations about Jainism, its principles and its message of peace, love, ahimsa (non-violence) and tolerance.
5. To work with other Jain Organizations/ Centers in North America and the world to advance the preservation of the history of Jainism.
6. To publish a directory of Jain history organizations around the world.
7. To encourage and assist JAINA members in forming their own history committees and work with JAINA towards a common goal of collecting and preserving Jain History.
8. To establish a Jain History Center (Museum) in conjunction with JAINA Library where collected materials will be archived.
9. To record the contribution of Jains in the political, social, economic, scientific and arts fields and their life philosophy of harmonious co-existence based on non-violence to the well-being, progress and prosperity of North American multi-cultural societal mosaic.

Proposal:

To capture the history of development of Jainism, the Jain Centers, Jain Scholars, educationist, writers and prominent Jains and their role in developments and in the spread of basic principles of Jainism in North America.

Committees:

Following are the main 2 committees that will oversee writing of this History Book.

North American Jains History Committee:

Jasvant (JV) Mehta, Chair

Dr. Vastupal Parikh, & Ram Gada Co-chairs
Dr. Tansukh Salgia Dr. Manoj Dharamsi
Dr. Dhiraj Shah Prakash Mody

N. American Jains History Advisory Committee:

Keshav Chandaria Dr. Rati Dodhia
Satish Shah Dr. Sulekh Jain
Dr. Manibhai Mehta

Jain Centers:

We are hoping that each Jain Center will create it's own History Committee and work with us in establishing their records, research past minutes and available documents of their center, talk with their past executive members and pioneers and provide the following data:

- History - when was your Center established, pratistha, expansion etc
- Brief biography of your pioneers
- Historic photographs and bibliography - past & present
- Details of your Jain or Hindu/Jain temple.
- Any other useful information available which would be of interest to readers of Jain history.
- Old souvenir books, newsletters, magazines, books written by North American authors.

Anyone having any information like articles & books written by the members of your center, details about Jain artifacts with any of your members history of local centers, timeline of milestone of events, etc. which can be used in making this publication complete and comprehensive should be forwarded to us. Any info-material used will be suitably acknowledged with credit.

Let us capture this momentum and document our over 100 years of history and leave this legacy for the generations.

Send this completed form, a check in the amount of \$25 and a recent,
full-length photograph of yourself with your name printed on the back to:
Hasmukh M. Shah, 304 Tall Oak Trail
Tarpon Springs, FL 34688-7711 Phone: 727-934-6141 / 3255
hasmukh33@yahoo.com

Name (please print): _____

LAST

FIRST

MIDDLE

Address: _____

STREET

CITY

STATE

ZIP

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

Date of Birth: _____ Height: _____ Weight: _____

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

Have you been married before? ☐ YES ☐ NO

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

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

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

What languages do you read? _____

What languages do you write? _____

Education: _____

DEGREE YEAR RECEIVED MAJOR NAME OF UNIVERSITY/COLLEGE

Work experience: _____

COMPANY'S NAME POSITION DURATION

Father's Name: _____ Occupation: _____

Mother's Name: _____ Occupation: _____

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

NAME(S) AGE(S) EDUCATION OCCUPATION

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

NAME RELATIONSHIP OCCUPATION ADDRESS

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

Candidate's signature: _____ Date: _____

IMPORTANT CONSIDERATIONS:

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

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 re-spect, 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.

F716: Jain parents invite proposals with bio-data/photo from well educated professionals for their beautiful attractive slim vegetarian daughter, born July 73, 5'6", BS (Mechanical Eng), well positioned in multinational co in Toronto. Call: 514/684-9087. Email: jain_pawan@hotmail.com

F782: Gujarati parents invite proposals for beautiful charming caring slim vegetarian daughter, born Oct 76, 5'4", 110 lb, RN, working in ICU of famous Hospital, from educated professional cultured boys. Call: 440/284-3947. Email: shahres@msn.com

F952: Gujarati parents invite proposals with bio data / photo from professional nonsmoking vegetarian boys, MD preferred, for their beautiful charming slim US born daughter, Nov 72, 5'4", MD / MPH, finishing residency June 2005. Email: jaykdoshi@yahoo.com

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

F1069: Alliance invited for pretty intelligent vegetarian Jain girl, born Sept 74, 5'2", BSc (Home Sc), Event management, well employed, from cultured well-educated vegetarian boys. Call: 714/832-6215. Email: mmd_14@hotmail.com

F1073: Gujarati parents invite proposals with bio data / photo for beautiful slim outgoing vegetarian US citizen daughter, born July 76, 5'2", 120 lb, DO (Doctor of Osteopath Medicine), first year resident, from cultured professional US raised vegetarian boys. Call: 517/332-5621. Email: mahavir241@yahoo.com

F1075: Gujarati parents invite proposals for beautiful attractive professional vegetarian US born daughter, Nov 74, 5'2", 110 lb, DO, doing Fellowship at Rehabilitation Institute Chicago (NW Uni), from cultured well-educated professional boys. Call: 281/565-5399. Email: vidshah@hotmail.com

F1076: Gujarati parents invite proposals for beautiful talented caring daughter, born Oct 77, 5'1", Green Card holder, well-employed educated innocent divorcee with cute 3 year old son, from Jain vegetarian non-drinker cultured suitable match. Call: 678/768-1936. Email: raksha1127@hotmail.com

F1077: Gujarati parents invite alliance for beautiful charming intelligent vegetarian daughter, born Jun 81, 5'2", MA, well employed, from cultured educated professional boys. Call: 512/832-0062. Email: shroffnp@ureach.com

AF346: Oswal Svetamber Jain parents invite proposals for very beautiful daughter, born Oct 77, 5'3", MD, doing residency in internal medicine. Please contact by Email: jainusmd@yahoo.com

AF367: Gujarati parents invite proposals with bio data / photo from well educated professional vegetarian US born daughter, Oct 77, 5'4", currently pursuing PharmD. Email: ramesh3000@msn.com

AF407: Gujarati parents invite alliance for beautiful fair slim vegetarian daughter, born July 77, 5'4", MS (management), employed with large MNC, from cultured educated Gujarati Jain boys. : shubham48@hotmail.com

AF421: Gujarati parents invite alliance for pretty slim intelligent vegetarian US born daughter, Nov 78, 5'5", final year of Law School, from cultured well educated professional boys. Email: bell4700@hotmail.com

AF422: Alliance invited for pretty vegetarian Gujarati girl, born May 79, 4'10", MS (architecture) well employed on H-1, from professional cultural US citizen or GC boys. Call: 912/596-6165. Email: binita_ent@vsnl.com

AF423: Gujarati parents invite alliance for beautiful family-loving vegetarian daughter, born Sept 76, 5'4", 115 lb, BE, MBA (Fin / MIS), from cultured well educated professional well positioned boys. Call: 410/665-4493. Email: parekh_anant@yahoo.com

AF424: Looking for USA based Jain software professional boy for Indian born Attractive slim Jain Software Engineer girl, born June 79, 5'2", 110 lb, BS (comp sc. USA), well employed with famous software co. in USA. reply jainshaadi04@yahoo.com

AF425: Gujarati parents invite responses with bio-data / photo for beautiful slim vegetarian US born / raised daughter, Dec 76, 5'4", MD, 3rd year resident (internal medicine), from highly educated professional boys. Email: ami1230@hotmail.com

AF424: Gujarati parents invite proposals with profile / photo for fair good looking outgoing US raised daughter, born Feb 74, 5'1", BS (biology) BS (micro) well positioned in a bio-science co., from cultured professional boys. Call: 847/394-3547. Email: modyv840@bigplanet.com

AF428: Parents invite responses with bio data / photo for family-oriented east-west blend beautiful vegetarian US citizen daughter, born Jan 80, 5'7", BS (IT) pursuing MBA, from professional cultured boys. Call: 540/207-7543. Email: parekshka@yahoo.com

AF429: Gujarati family invites proposals with photo bio-data for beautiful slim talented sister, born Apr 77, 5'2", with major in fitness & nutrition from India. Email: matri3m@yahoo.com

AF430: Alliance invited for beautiful slim charming highly accomplished vegetarian Gujarati girl, born Apr 73, 5'5", 115 lb, Architect, well practicing in India and willing to settle in USA, from professional, well educated cultured vegetarian boys. Email: prima@rediffmail.com. Phone: 301/884-8405.

AF307: Seeking suitable match for a fair attractive vegetarian Gujarati girl blend of east and west values, born 76, 5'5", MBA, well employed in a senior position with Fortune 500 Co., Call: 610/371-8027.

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

M981: Gujarati family invite alliance for good looking fair athletic successful son, born Feb 73, 5'8", MS (Econ), well positioned with investment bank, from professional cultured girls. Call: 732/744-0560. Email: viveknsah@hotmail.com

M1052: Gujarati parents invite proposals with photo / bio-data for handsome accomplished talented vegetarian US citizen son, born Oct 75, 5'8", MBA, MD (3rd year), from cultured well educated vegetarian girls. Call: 603/598-6576.

M1070: Alliance invited for handsome fair talented Gujarati male, born Aug 62, 6'0", 185 lb, PhD, MBA, very well employed as fin consultant (innocent issueless divorcee) from well-educated cultured match. Call: 201/626-6590 . Email:kekkan85@yahoo.com

M1071: Proposals invited for good looking intelligent Gujarati boy, born June 78, 5'8", 165 lb, 165 lb, BS (comp sc), well employed, from cultured educated vegetarian Gujarati girls. Call: 732/740-4593. Email: miital_shah@hotmail.com

M1072: Gujarati parents invite proposals with bio data / photo from Gujarati, Jain cultured educated girls for good looking talented vegetarian US born son, July 77, 6'0", BA (Fin), employed as VP with famous co., Call: 574/264-1955. jay@globalgroupkpg.com

M1074: Proposals invited for handsome talented vegetarian Gujarati boy, born June 77, 5'6", MS (industrial engineering), from cultured pretty educated girls. Call: 732/485-6265. Email: sshah_77@yahoo.com

M1078: Gujarati parents invite responses with photo / bio-data from pretty educated cultured vegetarian girls, for handsome talented vegetarian US citizen son, born & raised in India, Sep 10, 79, 5'5", 130 lb, BS (comp sc), well employed with famous co., Call: 510/378-8800. Email: pv1954@india.com

AM403A: Gujarati parents invite proposals with photo / bio data for amiable intelligent vegetarian US citizen son, born March 78, 5'6", BS (comp sc), pursuing MBA, employed with large global co., from educated cultured girls. Call: 609/799-3470. Email: vshahnj@yahoo.com

AM426: Gujarati parents in CA invite proposals with bio data / photo for fair good looking vegetarian talented US born son, March 76, 6'0", 175 lb, BS (Fin), well employed as management analyst & helping family business, from pretty cultured girls. Call: 909/598-4021. Email: doshichandrika@yahoo.com

AM431: Gujarati parents invite proposals with photo / bio-data for very handsome Intelligent vegetarian US citizen son, born Aug 76, 5'8", 160 lb, well employed with reputed co., from cultured educated vegetarian girls with family values. Call: 708/457-1992. Email: pradipshah@hotmail.com

M1079: Alliance invited for handsome talented vegetarian Gujarati boy, born March 78, 5'11", 175 lb, MS (EE), well employed as software consultant, from cultured educated girls. Call: 209/832-9832. Email: fbhavsar@hotmail.com

AM432: Gujarati parents invite proposals with bio-data / photo from well cultured vegetarian Jain girls for

their handsome amiable intelligent son, born May 79, 5'10", studying in last year of Medical School. Email: hanfamily1979@yahoo.com

AM433: Gujarati parents invite correspondence with bio-data / photo for their handsome fair brilliant accomplished vegetarian US born son, Aug 78, 5'10", MD, First Year Resident, from well educated cultured pretty girls. Call: 602/863-1073. Email: digian@aol.com

M1081: Gujarati parents invite proposals with photo / biodata for handsome intelligent US citizen son, born / raised in India, Aug 77, 5'4", MD, doing esidency, from pretty slim well educated cultured vegetarian Gujarati girls. Call: 732/636-4679. Email: vasantshah91@hotmail.com

MATRIMONIALS - FEMALE

F947: Inviting proposals for our accomplished intelligent pretty vegetarian US born daughter, July 76, 5'6", MBA, highly successful career with Fortune 500 company. Call: 309/692-8158. Email: shyam1940@hotmail.com
F1080: Alliance invited for pretty fair talented vegetarian Hindi speaking girl, born Mar 74, 5'1", MD, first year resident, from well educated professional boys (MD / MBA / MS). Email: msbm59@yahoo.com

AF359: Proposals invited with biodata / photo for beautiful charming slim fair vegetarian US born daughter, Nov 77, 5'6", BBA, well positioned with multinational company. Email: weston1143@hotmail.com



Young Jains of America

The 6th Biennial Convention of the Young Jains of America, hosted at the Westin Santa Clara in Northern California, was more than just a gathering of almost 800 young Jains across North America ranging in age from 14 to 29; it was where numerous young adults came together and prepared to broaden their knowledge and develop a deeper understanding of Jainism. Each attendee was provided with sessions along a focused track following the convention theme through reflection, education and application of Jainism in their daily lives while also enjoying themselves among the nightly cultural events. The convention provided an excellent way to blend religion and culture while also exploring and expanding on the theme of the weekend: YJAin? To See, To Know, To Realize.

The success of the convention was due to the implementation of many new ideas. For the first time the convention provided an age-specific track system, where nine different tracks were designed with unique topics that address Jainism from various angles. Each track was composed of a list of topics that related back to the track theme. Each theme was a targeted audience of three distinct age groups: high school, college, and post-college. The various sessions held each day allowed people 1. to see situations that exist in their everyday life experiences; 2. to know that relevant aspects of Jain principles that apply to these situations and 3. to realize how to implement these principles in everyday life.

Young Jains of America is also proud to have had participants and many knowledgeable speakers not only from the US and Canada but from the United Kingdom, India and Australia. It was the speakers who succeeded in providing a strong base for this year's convention and making the track system a success. Each track topic was unique with presentations ranging from Forgiveness: the Power of Humility featuring Dr. Tara Sethia discussing the importance of forgiveness over obstinacy to

Fashion Faux-Pas in which Rina Shah, an executive of an animal friendly footwear company, provided young Jains with an alternative to wearing leather goods. The 2004 Convention was also honored to have Sadhvi Shilapiji, who led sessions on Progressive Jainism while also addressing hypocrisy in religion. Samani Unnata Pragyaji and Samani Sanmati Prajnaji also contributed their knowledge in a session entitled Can't we all Just Be Jains?



As an added perspective to the convention, attendees are invited to enjoy cultural events. From the moment they entered the hotel until evening, they were enthralled with the booths of an Indian Mela. The first evening, attendees were delighted by a Culture and Talent show. With participants from across the nation, this show proved to be diverse. While some showed the mastery of traditional Indian dance, others chose to showcase their moves to a hip-hop beat. Vocally talented individuals sang and even beat-boxed to the melody of a talented violinist. The show was a great display of the variety of people and talent that was present at this year's convention. The cultural festivities continued the second evening where the attendees were treated to a Garba/Raas. Dressed in traditional Indian garments, participants arrived to enjoy an evening of music and dance. Armed with dandias, the crowd ignited the dance floor while keeping up with the escalating pace of the band. To bring a



taste of the West, YJA stepped away from its typical formal dinner and dance, to feature a Luau the last evening of the convention. The scene was set as an island paradise complete with palm trees and tropical leis. The crowd was pleasantly surprised by the arrival of professional Hawaiian dancers who attempted to teach on-lookers their fine art.



To bring focus to the many convention activities, two exceptional speakers provided wisdom and guidance to the attendees. The highlight of the opening ceremonies was Dr. Dipak Jain, Dean of the Kellogg School of Business at Northwestern University, who urged attendees not to forget the role of religion even as the youth embark upon their various career paths. To conclude the convention, the attendees learned from the experiences of Dwarko Sundrani, a disciple of Mahatma Gandhi, who spread the message of living with each other in harmony. His conclusion provided an exceptional end to four days of self-realization.

Quotes:

As a speaker, I saw a lot of camaraderie among the youth people. There was a singular objective of learning about Jainism and mutual support from the values each attendee brought with him or her. This event provides a profound foundation for the future of Jainism in the US.

- Kamal Shah

Speaker, The Practicality of Jain Tradition in America, YJA Convention 2004

Our goal was to discuss, analyze and encourage a lifestyle that promotes respect for others. Being a Jain and living in the modern world don't have to be two separate things, and Jainism is even more relevant today than ever before. "

- Samir Ajmera

Co-chair, Bay Area Convention Committee

This convention in California was a great time. I especially enjoyed the interactive sessions and lectures from scholars. It was also great to see many of my friends from around the country. I look forward to the next YJA convention in 2006"

- Sonal Shah

Participant (Houston, TX), YJA Convention 2004

This experience was extraordinary. It exceeded all over our expectations. The hard work and dedication from parents, volunteers, and especially the executive board was exceptional. The response from attendees has been truly



positive. We concluded the July 4th weekend looking forward and expecting great things from Jain youth across America.

- Arpan Shah

Co-Chair, Young Jains of America



The 7th annual YJP convention

San Antonio, TX will be host to 7th annual YJP Convention, from October 8 - 11, 2004. Our theme for this year is 'Jainism: An Evolving Perspective'. What is your perspective on Jainism, and its evolution? This year's sessions will be centered on how our views and practices of Jainism have evolved.

UPCOMING EVENTS IN YOUR AREA

Picnic in the Bay Area (September 5, 2004)

YJP in association with Bay Area Jains (BAJ) announces a fun filled afternoon picnic at Huddart County Park. A vegetarian potluck picnic will be held allowing plenty of time for outdoor activities and mingling with friends. For information at: <http://www.evite.com/youemailmee@yahoo.com/bajpicnic>

Networking Dinner in Toronto, ON (Sept 25, 2004)

Celebrate the last days of summer with an opportunity to meet up with fellow young Jains and enjoy a great night out in Toronto. The dinner will be held at 9:00pm at the Fressen Restaurant. For details click at <http://www.evite.com/yjponline@yahoo.com/toronto040925>

Contemporary Conversations in Jainism in Washington

The first in a series of interactive discussion events designed to give young Jains a forum to share ideas and truly learn from one another by way of engaging topics that probe their intellect and their spirit. Our first topic will be Politics and 'Partying. Evite coming soon! Please email yjp_llp@yahoo.com if you would like to help in coordinating or attending this event.

Volunteer Trip to Kachchh (January 2005)

Project for volunteers to engage in community service at Bidhada Medical Camp and at Veerayatan Hospital in Kachchh, Gujarat. http://www.kojain.com/Articles/Kutch_web/Main.htm. For more information about this project and to register, contact YJP community service director. Read one member's experience of a past trip which she considers "priceless" at <http://www.yjponline.org/memberscorner.htm>

Coming soon... Networking Events in Boston, and Chicago!

Questions about local events? Contact Suchita Gala at yjp_llp@yahoo.com!

Recent Community events

IMJM Canada & Jain Society of Canada held a third successful youth camp for kids ages 12 to 18 in a summer camp Niagara Falls Canada.. The weekend was packed with Jain sessions educating youth on basic principles and how Jainism plays a role in our lives today. Everyday was started with yoga and ended with mantras/meditation as we were privileged to have Gururji Amrinder Muni Ji at the camp. Our intense learning was padded with games of kabadi, cricket, soccer and of course the legendary water balloon fights! The entire weekend was a blast and will be taking place again next year, so keep your eyes open for future details. for more information visit, www.imjm.ca.

Pawapuri Project is underway. A long help dream of Acharya Shri Chandanaji to make pawapuri a "Ideal Teerth", this project will be dedicated to removing illiteracy, poverty and apathy from the Pawapuri. To get more information or make donations please contact yjp_community@yahoo.com or Mr. Dilip Shah (Dilipvshah@aol.com).

For more Community Service event information check out the YJP Newsletter for the latest information, on all the events in the Jain community in North America. Questions about community service events? Contact Jitesh Mehta at yjp_community@yahoo.com!

YJP Needs Your Help

YJP Newsletter Board is looking for any volunteer willing to write and research for our newsletter group. To join the newsletter board, contact the Newsletter committee or Monica Jain at yjp_newsletter@yahoo.com. YJP would also like your help in other areas, like Technology Board, and Community Services. So volunteer you time while having fun. For more information on volunteering contact, yjponline@yahoo.com.

YJP Board Contacts

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Director of Public Relations - Deepen Vira (BergenfieldNJ)
Director of Technology - Bhavik Jhaveri (San Antonio,TX)

"Win \$300! Register by Jan 31, 2005 to Qualify for drawing"
Register Online at www.jaina.org

ESCAPE

- * Escape in the beauty of San Francisco and surrounding attractions -
Carmel/Monterey Bay, Yosemite, Lake Tahoe, Muir Woods and Napa Valley
- * Several one-day tours arranged prior to the convention -
San Francisco, Yosemite National Park, Monterey Bay/Carmel & San Jose Tech Museum
- * Post Convention seven-day tour arranged to cover Hearst Castle, Disneyland, Universal Studios, Lake Havasu, Laughlin, Grand Canyon and Las Vegas
- * Great place to network with professionals, highly acclaimed scholars, dignitaries and reunite with family and friends
- * Young Jains! Discover new people and create new friends and relationships
- * Recent Graduates! Meet peers, Make new professional contacts, and advance your careers

ENRICH

EXPLORE

- * Find your inner peace in the sanctuary of Jain Bhawan
 - The first Jain Temple in all of North America to have Pratimajs with Pran Pratishtha and Anjanshalakha
 - Integrating all Jain traditions under one roof - Shwetambar, Digambar, Sthanakwasi, Terapanthi and Shrimad Rajchandraji's followers
 - Temple is within 10 minutes from the convention center
- * Tour world-renowned universities: Stanford and UC Berkeley
- * Wander through Silicon Valley - The home of leading high tech companies like Apple, HP, Yahoo, Google, Oracle and Sun



EXPERIENCE

- * Immerse yourself in Jainism with over 5000 Jains from around the world
- * Enrich your knowledge through interaction with Jain monks, scholars, & practitioners
- * Thriving with Jain values in western environment
- * Participate in interactive programs, lectures, debates, discussions and workshops on various topics:
 - Bringing together Jain traditions - Unity in diversity
 - Living a Jain life in a western environment
 - Jain values at religious places - Temples & Upashrays
 - Women & Youth Perspectives
 - Jain Literature and Art
 - Learning from other faiths and ethnic groups
 - Forum for Jain Centers to share their 25 years of experience and lessons learnt
 - Advanced Studies Seminar by Prof. Tara Sethia

ENJOY

- * Mind/Body support programs
 - Yoga, Preksha Dhyana, Meditation and Health awareness workshops
- * Jain cooking workshops by Tarla Dalal
- * Evening cultural events
 - Raas Garba with music by renowned artists
 - Cultural program and competition by US Jain Centers
- * Entertainment program by world-renowned artists and professionals
- * Sumptuous food



Hotel Accommodation and Convention Information:

We have reserved rooms exclusively for JAINA Convention guests in adjacent Westin Hotel, Hilton Hotel across the street and nearby Marriott Hotel at highly discounted rates. For more information about 2005 JAINA Convention please visit: www.jaina.org or email: Convention2005@jaina.org

JAINA Convention

San Francisco Bay Area

July 1 - 4, 2005

Santa Clara Convention Center



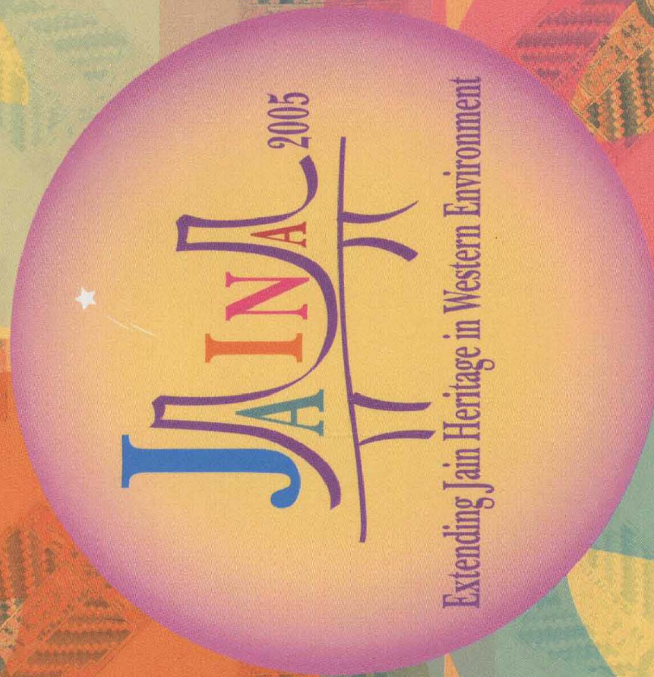
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Monterey Bay & Carmel

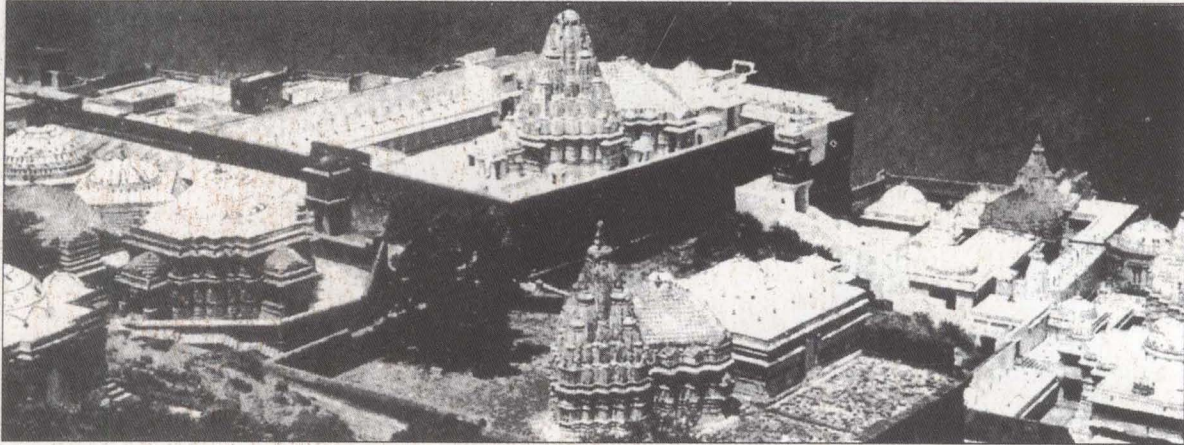


Yosemite National Park



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