

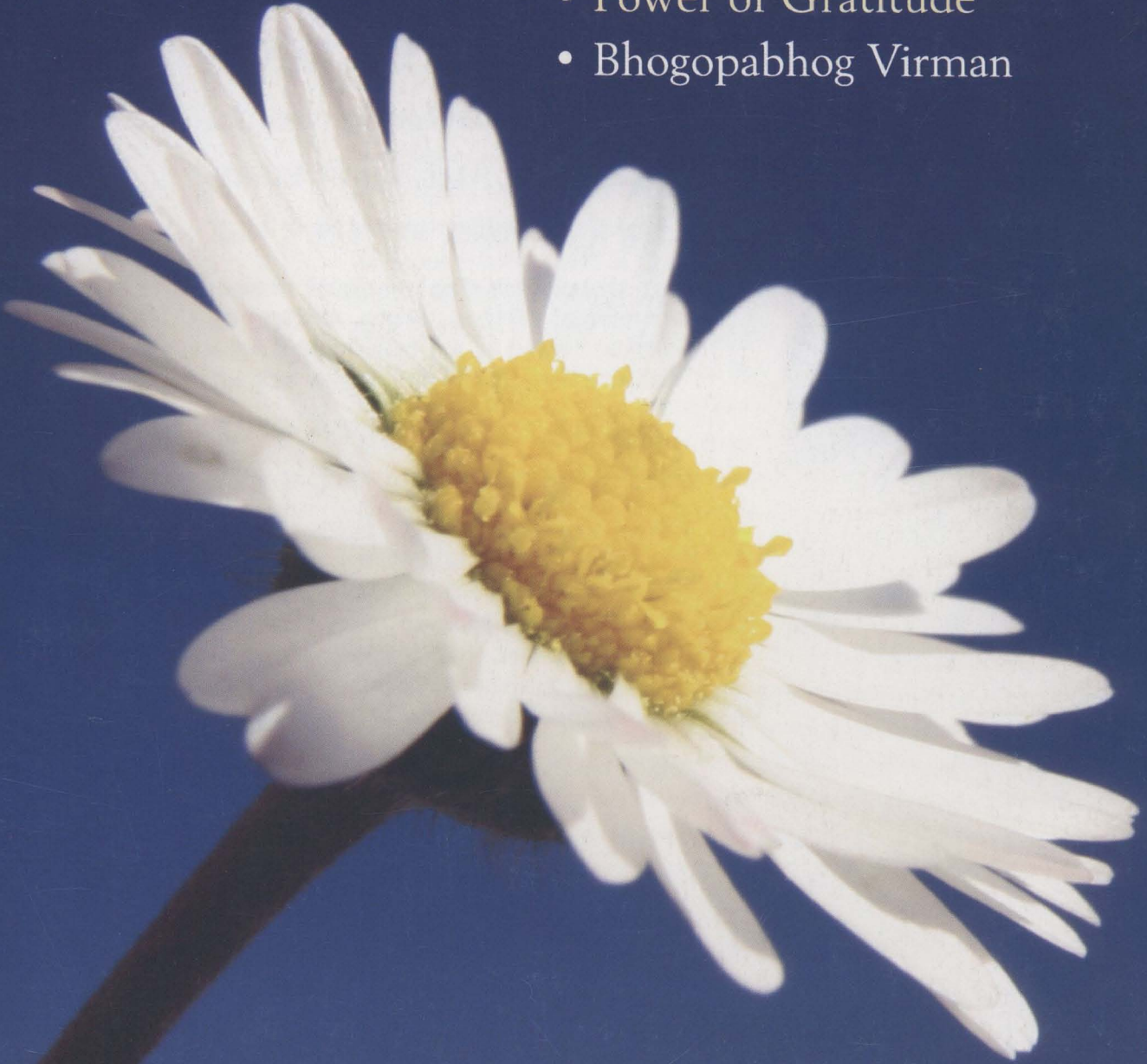
JAIN DIGEST

A Publication by the Federation of Jain Associations in North America
Spring 2005

Volume 24. No. 1

In this Issue:

- Identification of Dharma (Religion)
- Jainism & Environment
- The Meaning of Upvaas
- Power of Gratitude
- Bhogopabhog Virman



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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...

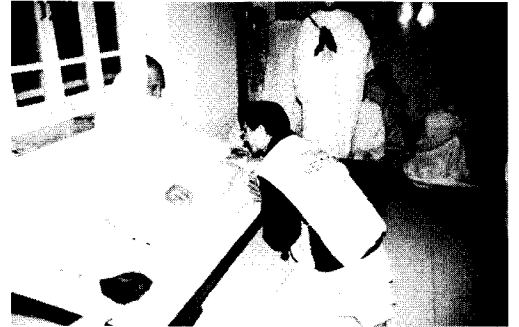
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Jai Jinendra!

Here is a summary of what is happening in our community:

1. I congratulate the Jain Center of Southern California as well Jain Center of New York for embarking upon multi million dollar temple projects. These places of worship will spread Jainism, leave a lasting legacy for generations to come, and help get recognition in mainstream America.
2. 2005 JAINA Convention preparations are proceeding very well. The registration trend is very positive. The volunteers from the Jain Center of Northern California are working very hard to make the convention a big hit. Please register quickly if you have not had a chance to do so.
3. Tsunami Relief fund drive is going very well. Bachubhai Ajmera and Prakash Mehta and Dr. Dhiraj Shah have identified a reliable NGO chaired by Shri Shantibhai Muttha to use our money for building schools in the Andaman islands. I am very pleased to note that many of our member centers have either committed to JAINA or are seriously thinking of doing so. Please go through JAINA to get the maximum leverage out of our community funds. JAINA has decided not to charge 3% on these funds.
4. I was in India during Dec. 25, 2004 through Jan. 25, 2005 when I met with a number of eminent Jain leaders in Bombay, Ahmedabad, and Jaipur and discussed with them areas of common interest. I attended a Jain Doctors' Medical Conference in Bombay. I went to Ladnu to attend International Preksha Meditation Program for 8 days and had several meetings with Acharya Mahapragyaji and his disciples. All in all, I came back with a lot of information useful for our community in North America. Please read the full description of my trip in this issue.
5. JAINA has always stood for the Unity of all Jains and we plan to affirm our commitment at 2005 Convention. We will have many sessions to discuss this important topic and involve many important people with diverse view points. JAINA has been a role model of Jain Unity since its inception and we are determined to keep it this way for years for the benefit of the entire Jain community.
6. The Jain Centers Resource Committee under the Chairmanship of Dr.Nitin Shah of Los Angeles, has prepared an excellent check list to build a Jain temple in North America. Please read his report in this issue and call him at 562-902-0277 if you have any questions.



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

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Federation of JAINA
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With Warmest Personal Regards,

Anop R. Vora, President

JAIN DIGEST

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IN NORTH AMERICA (JAINA)

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| | |
|-------------------|---------------|
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JAINA PRESIDENT'S VISIT TO INDIA

(DEC.25, 2004 TO JAN.25, 2005)



My trip to India was a grand success. I was able to meet with a number of Jain leaders and discussed with them the items of common interest. Here is a run down of my activities:

Jan 5, 2005: I stopped by to see Respected Shri Chitrabhanuji at his residence in Bomaby and discussed several topics such as JAINA's 25th anniversary celebrations, Samet Shikhar issue and the temple complex being built in London.

Jan 6, 2005: I attended WJC (World Jain Confederation) meeting at the residence of Shri Pratapbhai Bhogilal. Dr. L. M. Singhavi presided over the meeting. WJC is making a steady progress and expressed a desire to establish a US chapter of WJC in the States. Dr. L. M. Singhavi confirmed his intention to attend the 2005 Convention. After the meeting, Pratapbhai informed me that he was in touch with the prominent Jain leaders to resolve the Samet Shikhar issue.

Jan.7, 2005: Mahendra Mehta invited me and some of his influential friends to his residence for dinner. He discussed a number of ways JAINA can expand its humanitarian activities in India. I requested him to provide more details so that JAINA EC can make appropriate decision.

Jan.8, 2005: I attended Jain Doctors' gathering in Kandivali West. Over 1000 doctors came from all over the world to attend this conference. Most of the speakers tried to show the connection between Medical Science and Religion. I spoke on "Unique Principles of Jain Religion" and invited all to the 2005 JAINA convention. Over all, it was a very educational experience for me.

Jan.11, 2005: I attended a 2 hour long talk of Pujayshri Rakeshbhai Zaveri at Dadar. After the talk, I saw him, Pravin Kothari, and Amit Gala and discussed the strategy of obtaining a visa for US to attend the 2005 Convention.

Jan.12, 2005: I visited Jitendra Shah of Indology in Ahmedabad with my elder brother. He discussed a proposal to establish an Advanced Jainism Study Center that could potentially prepare new Jain scholars to meet out needs in the future. I suggested him to work out the details with Pravin K Shah and possibly try out the idea on a smaller scale in the existing facilities. I met Shri Shrenikbhai Kasturbhai Shah, leading Jain leader involved in the Samet Shikhar Issue. He said he was in contact with several leading people to resolve the issue amicably. I visited Sunanadben Vohra and Nautambhai Vakil who made constructive suggestions to improve JAINA conventions.

Jan.13, 2005: I saw Shri Arun Bhavasar who is managing

a Loan Scholarship Scheme established by IAAMJV (affiliate of JAINA) many years ago. Under this scheme, about 50 JAIN students benefit every year, the scholarship amount ranging from Rs. 3,000 to Rs. 8,000 depending upon the need and financial condition of the student. These scholarships are being awarded to all JAINA irrespective of the sect or region.

Jan.13, 2005: Pravin K. Shah and I had a lunch at Shri Kumarpal Desai's residence. He briefed us about his activities. We discussed about the possibility of distributing JAINA Pathshala books to all pathshalas in India either free of charge or at a subsidized rate. Pravin K Shah and Kumarpalbhai agreed to look into the matter further. At the request of Pravin K Shah, I visited L. D. Museum in Ahmedabad. This museum carries an impressive array of manuscripts, Jain arts and idols. The director of this institute showed a strong interest to show these items at the 2005 Convention.

Jan. 15-22, 2005: I went to Ladnu to attend the International Preksha Meditation Camp. I took this opportunity to meet with Acharya Mahapragyaji, Mr. Bhandari, President of the Ladnu Complex, Samanjis, Samanijis, and also the leaders of the Vishwa Bharati Institute. Acharya Mahapragyaji and his predecessors have developed an excellent infrastructure to develop samanjis and samanijis who could prove to a very important asset in spreading the methodology of Preksha Meditation and concepts of Science of Living all around the globe. I was very impressed with the format and content of the Meditation Camp. I feel that the Jain community should embrace this technique, view it as an important Jain practice and try it out.

Acharya expressed his desire to get JAINA involved in spreading Jainism in the West through Preksha Meditation and Science of Living courses developed by his institute. I suggested to him to develop a long range plan to make his dream come true. He agreed with the suggestion and I assured him that JAINA would extend help wherever it was needed. I took some time off to visit very old Jain temples of Ladnu. They were very impressive.

Jan.22, 2005: I visited Mr. D. R. Mehta in Jaipur. He showed me the world's best artificial foot factory. Mr. Mehta is devoting much of his time in providing artificial limbs to the poor of India. Great humanitarian cause. He also showed me a library that has o

NEW MEMBER CENTERS

The following Jain centers recently applied and are now accepted as new member centers to our Federation:

1. Greater Binghamton Jain Sangh, NY
2. Atlantic Jain Sangh, NJ
3. Delaware Jain Sangh, DE

This brings the new total of JAINA's member centers to 65. Let us extend a warm welcome to the members of these sanghs. If you know of any other group in your area which is performing Jain religious activities regularly, please call (301) 838-9778.

Kamlesh Shah
Chairman, Membership Committee

Jain Center of Greater Boston will publish 5th edition of the Directory

Highlights:

- We have 14000 families in our database.
- Each family will have an opportunity to update their info on Web prior to publication. We will require your explicit permission to publish your info in the directory
- Each family listed will receive directory FREE of cost
- Member information collected from your local Jain centers & JAINA
- Continuing our tradition, most of the work will be done by the volunteers

How can you help us?

- Ensure that you provide your most updated membership when you receive letter from us. Unlisted members can register via secured web-site. The web-site address will be communicated to local Jain centers when ready.
- Support us by advertising in the directory. Advertisement rates are \$1000 full page, \$600 half page, \$350 Qtr page.

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Jitendra Vora (Chair, Project Coordinator)
(508) 366-2223, Jitenvora@yahoo.com

JAIN CENTER OF AMERICA NEW YORK, NY Pratishtha Mahostav

We invite all Jains from all around the world to join us in this auspicious Pratishtha Mahostav.

With the blessings of Mahavirswami, we have completed construction of the temple building complex located at 43-11, Ithaca Street in Elmhurst, Queens.

The complex includes Adinath swami & Mahavirswami temples, Asthapadji, Upashraya/Sthanak, Dhyana Mandir, Art Gallery, Gyan Mandir (Library) and Bhojanshala (Dining Hall). After nearly 3 years of construction the temple Pratishtha ceremony is scheduled in the third week of June from June 10th to June 19th.

May 1st 2005, Sunday, we plan to conduct an opening ceremony of the Entrance Gate, Art Gallery, Gyan Mandir & Bhojanshala. We have also scheduled " Parikar Pratishtha and Abhisheks of Sughosha Ghants (Bells) and Dhvaja Stambha (Flag Post) in the afternoon. The ceremony will end with a traditional Swamivatsalya.

May 15th Sunday we plan to conduct a Nagar Pravesha ceremony at the Ithaca Street temple. A Varghoda procession will commence at 9 AM from our current temple located at 45-22, 74th Street and will end at our new complex building at Ithaca Street. This will be a Nagar Pravesha for about 23 idols including the Mul Nayaks. This is truly going to be a historic event in the calendar of the Jain Center- New York.

Pratishtha ceremony will commence on June 10th and will continue until June 19th. Dignitaries such as Gurudev Chitrabhanu, Muni Jinchandraji, Muni Keertichandraji, Bhattarak Devendrakeertiji, Acharya Chandnaji, Acharya Jinchandsuriji, Muni Roopchandji, Muni Manakmuniji, Gurudev Atmanandji (Dr. Soneji), Rakeshbhai Zaveri, Nalinbhai Kothari, Shantibhai Kothari and many other scholars will attend and bless this event.

Vidhikars Narendrabhai Nandu, Manoj Kumar Haran, Rajendrabhai Dalal & Pandit Kamal Kumar " Goill " will perform Vidhis for all traditions. Bhakti Sangeet will be performed by Ashok Kumar Gemawat & Group. Drama on " Shalibhadra " will be staged during this festivity. Another drama on Bhaktamar Stotra is also scheduled to be performed during the cultural program. You can see the pictures and other details on our website. For more details please visit our website at www.nyjaincenter.org or email us at info@nyjaincenter.org with any suggestions or comments.

We extend our invitation to all Jain Centers in the world.

Pran Pratishtha of Mahavir Swami in Peoria, Illinois USA

Everybody is invited to attend Pramn Pratishtha of 24th Tirthankar mahavir Swami at Hindu Temple of Peoria (Website: hinduheritage.org) We will perform the 18 Abhishekh on May 29, Sunday from 8 AM to 1 PM.

We are trying to invite Jain Pundits, for helping us performing the 18 Abhishekhs. Details will follow as they become finalized. The Jain Society of Chicago (Mr. Arvind Shah and Atul Shah), JAINA (Nitin Shah, Kirit Daftari, Kamalesh Shah) promised us of to provide all the necessary help needed for the Pratishtha. We appreciate everyone's help in giving us guidance and help to make this occasion a memorable event. Hemendra V. Maiseri

309 693 3661

You may want to send your generous donation or sponsor Bhagwan Mahavir Swami deity in the temple by sending your check to Hindu Heritage Center of Peoria.

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You can also Register on line: www.hinduheritage.org

Summer Course: JAINISM AND OTHER HETERODOX SYSTEMS AT U.C. BEKELEY

Among the non-brahmanical renunciant communities that flourished in the area of the Ganges River, such as the Buddhists and Ajivikas, only the Jains have maintained an unbroken presence on the Indian subcontinent with a fourfold community of monks, nuns, laymen, and laywomen. This course provides a comprehensive introduction to the philosophy and social history of Jainism, including its principal schools and sectarian traditions, its monastic and lay communities, as well as ethics, ritual, and art. We will learn about the lives of Mahavira and other Jinas who, after attaining enlightenment, teach others the path to salvation (moksha).

This course satisfies the Philosophy and Values Breadth Requirement for students who are enrolled at the University of California at Berkeley. There are no prerequisites for this course. (Information on SA 160 from the U. C. Berkeley summer session website: <http://summer.berkeley.edu>)

Department Name: South Asian

Course: SOUTH ASIAN 160 P 001 LEC (course website)

Course Title: Jainism and Other Heterodox Systems (catalog description)

Location: MTuWTh 12-2P, 251 DWINELLE

Instructor: WILEY, K L

Course Control Number: 79730

Units: 4

Session Dates: 07/05-08/12/05

UNIVERSITY OF TORONTO TEACHING JAINISM

The U of T has started a course RLG.209Y entitled Jain Religious Tradition. The Course leader is Ms. Usha Khosla, a 5th year Ph.D. student at University of Toronto studying Buddhist, Jain, Vedanta and Samakhya philosophies with Prof. Olle Quarnstrom and O'Connell.

The Course intends to introduce students to an academic study of the fundamentals and richness of the Jain Religious Tradition of last 3000 years. Ms. Khosla brought her students to the Jain Centre to witness the study of Samaysar by Study Group who meet at the Centre first Sunday of each month. The guests than participated in Mahavir Puja and the 'vidhi' were explained to them in English.

FOR YOUR INFORMATION

Jain Center of Southern California Inauguration of Cultural Complex

Sunday, March 27, 2005

With the inauguration of the new cultural complex on Sunday, March 27, 2005, the Jain Center of Southern California (JCSC) accomplished another major milestone in its monumental efforts to build a fine Jain Tirth in North America. The 60,000 sq ft facility located in the City of Buena Park, a suburb of Los Angeles, was completed at a cost of \$11 million. The overwhelming enthusiasm and unwavering dedication of the Jain community for this project can be observed from the following examples. Three families - Manibhai & Savitaben Mehta, Harshadbhai & Rakshaben Shah and an anonymous family - have each donated over \$751,000 for this project. On the day of the inauguration, Jayeshbhai and Ramilaben Shah pledged \$1 million as an interest-free loan, to match a similar amount to be raised from the community. Within ten minutes members in the audience rose to the challenge and committed \$1,400,000 in loans for the project.

The inauguration ceremonies were attended by nearly 1,400 participants, which included Jain community members, leaders of other Indian organizations and political leaders from Buena Park and nearby cities. The inaugural ceremony began with the symbolic "Kumbh Sthapan" - a traditional ceremony performed especially before entering or moving into a new place - by Reshma Shah, daughter of Rakshaben and Harshadbhai Shah. Traditional divi lamps were lit by Buena Park Mayor Pro Tem Art Brown, JAINA Vice President Shri Kiritbhai Daftari, keynote speaker Shri Shaileshbhai Mehta, Jain Center of Northern California President Shri Hasubhai Shah and Mrs. Bindi Doshi.

Mayor Pro Tem Brown congratulated the community on its achievement and its contribution to the City of Buena Park. A plaque of appreciation for the Jain Community was presented by City of Artesia Councilman Tony Mendoza to Ramesh Doshi, president of JCSC. The keynote speaker Shaileshbhai Mehta said that by building the multi-purpose cultural complex alongside the temple, the association has achieved the dual purpose of having people visit the temple and get involved in community activities as well - something that is in tune with the changing times and should be emulated by other centers.

Jain Center was first inaugurated in July of 1988. With a phenomenal increase in the size of the community, estimated 1,000 families with 700 life member families, as well as a rapid growth in the number of religious, educational, cultural, and community outreach activities, JCSC recognized a need to expand the existing Jain Center. A vision of this expansion was conceived nearly 10 years ago, and an effort to make such a vision a reality began with the process of acquiring neighboring properties of land.

- Phase I - A cultural complex with a large auditorium, Swadhyay rooms, and a museum of history, art and heritage. This complex was inaugurated on Sunday, March 27, 2005.
- Phase II - A religious complex with the Derasar and an Aradhana Hall. Construction of this complex is tentatively scheduled to begin in July 2005.
- Phase III - Atama Sadhana Kendra with Study/Pathshala rooms and the JAINA/JCSC National Library. With over 10,000 books, manuscripts and multi-media resources, this library is one of the largest collections outside of India. Construction of this facility will be scheduled after completion of Phase II.

The graceful features of a traditional Jain temple are reflected in the architecture of the entire complex. The exterior of the building is constructed of superbly carved Jaisalmer yellow limestone designed, manufactured and supplied from India. A consultant from India has designed and will supply various artifacts for interior decoration of the complex. Such artifacts will include paintings, murals, tapestries, sculptures, and other media to depict the Jain religion, art, history, culture, heritage, and Jain way of life. The interior of the temple will be constructed from carved marble pieces that will also be shipped from India. When completed, the Jain Center will become a prominent destination of international repute for pilgrimage, cultural and scholarly pursuits.

JCSC is honored to acknowledge that it was one of the four original organizations which founded Jain Associations in North America (JAINA) at a meeting hosted by JCSC in Los Angeles 25 years ago.

Of Body and Soul

Birth and Death

Mr. Ram Gopal Jain, New Delhi, India

Jainism studies nature in its two essential aspects; living and non-living. It is therefore universal in nature. Living matter is part of nature, having the vital property of chetna or consciousness, perception and knowledge. This living matter, commonly known as "soul" in our worldly language is subjected to the process of transmigration i.e. continuously perpetuating the cycle of birth and death through eternity.

The soul's manifestation each time in a new body is called birth. Correspondingly, exit of that soul from the body is known as death. This process has been going on since eternity and will continue to do so till the soul is liberated from its own implication karmas, and is thereby free to obtain salvation or moksha.

There are innumerable forms of life which synthesis the soul and body in different permutations and combinations. Human life is considered to be preeminent since it possesses capacity to embody a separate sense called "mind". Along with the five other senses, through this composite medium of cognition can perceive the truth of nature.

Form the ordinary point of view, the soul in the body is alive with four pranas, the five senses, energy in the body, ayu, karma or age and vital respiration. But from the realistic point of view the soul is alive due to its chetna shakti or consciousness which is its main property and cannot be separated from its core wing.

The universe is existing since eternity and will last till infinity, and it is based on the scientific premise of "Cause and Effect". With every cause there is an effect. With action in nature there is a reaction. Potential energy is transformed to kinetic energy and in this process of transformation nothing is lost or gained. Modern science also grants that the vital matter neither be created nor destroyed. This universe has always existed. It has not been created by any god. Jainism is also based on the same theory that the universe was not created by anyone and no one can destroy it.

The cause of soul's present embodiment within the body is related to the karmic particles it has accumulated in its karmic form from innumerable lives in the past. These karmas produce resulting consequences and soul experiences comprising happiness as well as sorrow in the present life. Because of Karmas the soul is subject to "attachment", anger, greed,

etc. which pollute and burden its real nature of gyana or knowledge. These karmas can be dispensed within human life and the soul can emerge triumphantly into the illuminated realm of salvation. The process of shedding karmas is directed through the act of meditation.

In human life and in other lives they resist the polarity of purusha, male principle and prakrati, female principle. In human life the two biological forms, male and female and in the present worldly society the two kinds of lifestyles, the householder's and the monk's - each of these dimensions can benefit from the practice of meditation. In the new age this process of meditation and learning about the concept of the universe is extremely important. If our conception becomes clear we can approach salvation without doubt. The way to salvation through these two kinds of lifestyles and be culled from Jainism.

The householder should know what is soul and what is body, what is birth and what is death, what are the properties of soul and what are the properties of nonliving matter. One should know about karma in the light of cause and effect theory; how one gets rid of karmas which are accumulated in the soul through eternity. The time will come when householder will attain the samyak darshan or right perception which is the basis of achievement of moksha.

After achieving the objective of right perception one can adopt the lifestyles of monks and nuns for the practice of meditation. A monk's life demands renunciation of worldly involvement that is family life, business life, any sort of commercial occupation. He or she could gain a lot from study of the literature of Jainism or concentrate on meditation. It is up to the seekers to find out the best way to achieve self awareness and salvation. Although in the present age, salvation is the rare achievement, one can always try to get closer to truth.

JAINA World Community Service

Tsunami Victims Funds Update

COMMITTEE NEWS....

As you know, JAINA was involved in helping Tsunami victims. Based on the information we received from India, we are proceeding with a long-term project for rebuilding and rehabilitation. We are working with our local partner Bharatiya Jain Sanghatana from Pune, India. They have received an approval from the Andaman and Nicobar Islands Government for the building of twenty (20) schools on the Islands. We are adopting one school in CFO Nallaha, Middle Andaman, comprising of 8+2 classrooms (6300 Sq. ft.). We intend to adopt more schools depending upon funds collected. Construction and set-up for the opening of the school will be completed by the end of May 2005 so that the students can resume their academic year during the 1st week of June 2005. BJS would then hand over the school to the government of Andaman and Nicobar.

We are again APPEALING to all individuals and organizations to join hands with us in this work and make a significant difference. We ask you to send the donations you collected to JAINA. JAINA needs your help to carry out this noble cause. With your generous contribution, we will be able to build many schools for the children. This will be a permanent memory of JAINA and Jain Centers. We are very thankful for your support in the past during the devastating Gujarat earthquake.

A marble plaque in front of the school will be inscribed with the name of The Federation of Jain Associations in North America (JAINA), and each classroom will be inscribed with major Jain Center contributors, who have contributed more than twenty thousand dollars.

As of today, we have received firm commitments from the following Jain Centers:

1. Jain Center of Southern California, Los Angeles.
2. Jain Society of Metro Chicago.
3. Jain Society of Metro Washington.
4. Jain Society of Greater Atlanta.
5. Jain Society of North Texas
6. Jain Center of Minnesota
7. Jain Center of Phoenix
8. Jain Society of Middle Tennessee
9. Jain Center of New Jersey- Chery Hill
10. Jain Study Group, North Carolina
11. Jain Center of Greater St. Louis
12. Indian Religious and Cultural Center, Ft Lauderdale, Florida

If your Sangh has not forwarded your contribution to JAINA, we ask you to please send your tax deductible (USA) contribution payable to JAINA and mail to Prakash Mehta JAINA intends to publish the names of all donors in the next Jain Digest. If you want to remain anonymous, please inform Prakash Mehta at 703-352-8340,.

For further information and to offer suggestions, please contact the following JAINA representatives:

Prakash Mehta
Project Manager
Tsunami Victims Relief
703-352-8340

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

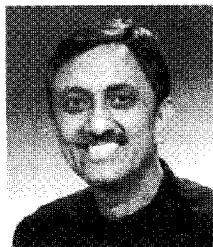
Bhadresh Dhila
Co-Chairman, WCS
301-570-1117

Dr. Dhiraj H. Shah
Founder of WCS
716-773-1314

Anop Vora
President
585-473-9290

Please visit our web site <http://www.JAINA.org>

TEMPLE PROCESS GUIDELINES



OBJECTIVE:

To define a temple project process for the various Jain Centers of Northern America and Canada with some pre-defined tasks to consider for planning and execution.

SCOPE:

1. This guideline covers only Temple Project Process tasks to consider as a road map to follow based on the experiences of other centers in North America that can be adjusted based on your requirements.

TEMPLE PROJECT PROCESS GUIDELINES:

1.0 Define Objectives:

- 1.1 Define what you want to achieve as a Jain center.
- 1.2 What Jain traditions should be included (Swetamber, Digamber, Sthankawasi, Terapanth, Bispanth, Shrimad Raj Chandra, Kanjismwami, etc). Keeping in your center and community interests in mind.

2.0 Requirements Definition Process:

- 2.1 What are the religious requirements from each tradition?
- 2.2 What are the educational requirements for the upcoming generations?
- 2.3 What size of the community you need to support in terms of families
- 2.4 How large should be your meeting place, kitchen etc to support the community now, 5 years from now and 10 years from now.
- 2.5 Preference of location based on where majority of the community resides.
- 2.6 How many classrooms you need for educational purposes (Pathshala).
- 2.7 Are you planning to have a Library?
- 2.8 Get input from your community and get buy-in for the project (1) By sending a survey and compile the data (2) by appointing a leader from each Jain tradition.
- 2.9 Define Human Resources requirements to operate and manage the various activities of the temple e.g. Manager, maintenance person, and/or a Pujari.

3.0 Options to consider for the center:

- 3.1 To buy an existing building and modify to fit the requirements.
- 3.2 To combine the temple facilities sharing with other Hindu temple.
- 3.3 To buy a land and build from scratch.
- 3.4 To expand the existing facility to accommodate growth.

4.0 Develop cost estimates by options:

- 4.1 Define costs of land to acquire
- 4.2 Define existing building and modifications costs if that option is considered to fit the requirements.
- 4.3 Develop what will be sharing costs and donations needed to share the temple facilities with Hindu temple.
- 4.4 Develop Architecture and design costs, Construction costs and furnishing costs including Murtis and marble work.

5.0 Develop a project proposal and plan with cost estimates and completion time:

- 5.1 Develop a project proposal.
- 5.2 Provide all the possible options you consider and a recommended option.
- 5.3 If you are planning to build from scratch than what are the tasks you will go through and when those tasks will be completed.
- 5.4 Define how you plan to raise the money to cover the costs.
- 5.5 What are the contingencies you have built in your plan if costs go up by 10% or 20% from the initial project costs?
- 5.6 When will you start and complete the project based on the tasks you need to do.
- 5.7 Develop a chart to present the community with tasks dates and time and costs so they have a full understanding of what is involved to seek their support.
- 5.8 Provide the periodic progress reports on the plan including changes and delays.

6.0 Funding the Project:

- 6.1 Define how you plan to raise the funds.
- 6.2 Define the matrix what funds are needed when either to acquire land, or get city approval, Or designing of the building, construction and Pratistha time.
- 6.3 What level of pledges and commitment are required and when they need to be collected.
- 6.4 Consider obtaining a bank loan during a work-in progress construction loan. It can be Obtained from the bank by submitting any pledges made by individuals (as accounts Receivables) or shopping from any bank in your area that is willing to loan for such Projects.

7.0 Acquisition and Construction Phase:

- 7.1 Acquire land.
- 7.2 Develop a project proposal and plan with drawings.
- 7.3 Ensure that you develop good rapport with City planning and council members.
- 7.4 Submit plan and proposal to the city for approval.

(continued on page 18)

AMALGAMATION OF SCIENCE AND SPIRITUALITY FOR QUALITY LIVING

JAIN DOCTOR'S INTERNATIONAL CONFERENCE JAN'-2005

More than 2,000 Jain Doctors from 6 countries and 22 states gathered at the TERAPANTH BHAVAN on January 8 and 9, 2005, at the Second Jain Doctors' International Conference. The two day event, titled, "Science and spirituality for Global Peace" was a memorable meet of eminent doctors, erudite Jain scholars and experts who enlightened people with their scientific knowledge interspersed with a touch of spirituality.

It was a unique event as the four sects of the Jains and doctors from all over gathered under one umbrella. Acharya Padmasagarsuriji, Acharya Pushpadantsagarji, Pujya Kamalmuniji Kamlesh, Sadhvi Vidyavatiji addressed the audience. Acharya Padmasagarji said to the audience, "A Sadhu is also a Doctor, just as the doctor cures diseases, a Sadhu helps to guide the aspirant to the true path to a better living". Naya Padmasagarji gave excellent discourses and said that love, brotherhoodness, benevolence [paropkar] are the highest form of religion, the most essential virtue that every Jain should bear in mind.

On the first day of the Conference, Smt. Indu Jain -Chairperson of Times Foundation inaugurated the function. Mr. A. P. Srivastava, Post Master General released a special cover to commemorate the occasion. The other prominent guests present at the occasion were Shri Prakash Jain, Mr. Khyali Tated, Mr. Vijaybhai Mehta.

Renowned physician Dr. Farokh Udwadia spoke in detail about the "ETHICS IN MEDICINE" and emphasized that the Principles of Jainism run Parallel to the Ethics in Medicine, and that it is the duty of every doctor to work for the welfare of mankind with MINIMUM possible Violence.

Padmabhushan awardee Mr. Muzaffar Hussain spoke on, "WORLD PEACE BY JAINISM" and stressed that World peace can be achieved only by following the principles of Jainism. Jainism is not only a medical science but the a ladder to obtain World peace .

Renowned physician, Dr. Nitin Shah from USA spoke on, "ANIMAL CRUELTY IN MEDICAL RESEARCH", and laid stress on having a humanitarian approach towards mankind and animals.

Mrs. Raksha Shah presented a paper on "PRATIKRAMANA-THE HOLISTIC HEALER". She said that rituals like Pratikramana is a SPIRITUAL TONIC needing no prescription, having no side-effects, it rather benefits the OBSERVER, and PURIFIES his thoughts ultimately resulting in good deeds to reduce stress that is responsible for diseases like B.P, Cardiac Problems, Cancer .

Dr. Sudhir Shah spoke on, "JAINISM -A SUPERSCIENCE " His message to all Jain doctors was to keep faith and be dedicated to their religion and spread knowledge for global welfare." Jainism has described the principles of Physics in details and depth. The theory of Relativity, Law of Conservation of Energy, the Structure of Atom, etc has been described in Scriptures at length. We have to come forward and unravel the mystery", he added.

-Shri Anoop Vora President of JAINA, USA spoke on the UNIQUE PRINCIPLES OF JAINISM" and gave an overview on the principles of Non violence, Anekantwad and non possessiveness which can help live amicably, in harmony with all.. Jainism. Dr. Hemraj Chandalia explained how the serious killer disease, diabetes could be controlled by observing the principles laid down by Lord Mahavira. The change in lifestyle by way of observing the vows like eating less [Unodari] , etc and having a self restrained behaviour could go a long way to prevent it.

The 2nd day of the conference was inaugurated by the Chief Guest , Dr. B. K. Goyal lit the lamp . Dr. Kewal P. Jain had given an audiovisual presentation on the need of spirituality in scientific endeavors. Dr. Praful Desai, Dr. B. Hegde, Gurudev Chitrabhanuji, Dr . Natubhai Shah from UK, Dr. Ashwin Mehta, Dr. Sharad Shah, Dr. Dhananjay Gunde from Kolhapur also addressed the audience on various topics.

Dr. Bharat Parmar proposed vote of thanks to all for the success of the conference and declared future projects of JDF Mumbai viz Rs.1,11,111 declared towards research for Ahimsak chikitsa, to start 2 Diagnostic

centres in city of Mumbai for the common people at no profit no loss bases, to honour achievers in the medical field annually students and doctors, to have religious tour of Jain tirth once in a year, to organize seminars for the member every two month for the knowledge of Jainism by eminent scholars or Maharaj saheb.

The mission of the two-day Conference, was very well fulfilled. The presence of doctors from the world over, who promised and joined hands to work together globally for the welfare of the people was a positive gesture. The principles of science, blended with spirituality will go a long way towards the evolution of a value-based society for the welfare of the individual, the society, the nation and the world",

Raksha Shah, Bombay, India

POWER OF GRATITUDE

Mandakini Pokharna, MD.

One hot day, Nasruddin was taking it easy in the shade of a walnut tree. After a time, he started eying speculatively, the huge pumpkins growing on vines and the small walnuts growing on a majestic tree. Sometimes I just can't understand the ways of God! he mused. Just fancy letting tinny walnuts grow on so majestic a tree and huge pumpkins on the delicate vines! Just then a walnut snapped off and fell smack on Mullah Nasruddin's bald head. He got up at once and lifting up his hands and face to heavens in supplication, said: "Oh, my God! Forgive my questioning your ways! You are all-wise. Where would I have been now, if pumpkins grew on trees!"

Coming from India to the USA during my medical residency training, evaluations I received given by the nurses said 'Dr. Pokharna is RUDE'. This was rather painful and confusing to hear since I saw myself as anything but rude. I being the youngest of seven siblings was the most 'polite' person, rather quiet and gentle in my being. How could anyone say such a thing? Let alone think such a thing. After further clarity, the nurses were referring to me not saying 'thank you' and 'please' in front of and at the end of anything I said.

Raised in India I never heard people verbalize emotions of gratitude. These were implied and understood. I grew up with gratitude being expressed by body language and actions and not necessarily words. There was a problem, not only because this was different behavior but many a times. Now I understand the meaning and the necessity of expressing gratitude for the ways things were said and done by others and myself. Gratitude is a way of giving feedback for how people have enriched my life.

I have found several applications to the expression of gratitude, including ways of coping and healing from the 'losses' in my life.

WAYS OF EXPRESSING GRATITUDE

Using the 3 components of Nonviolent Communication: Observation, Feeling and Needs we say THANK YOU!.

Observation: Actions that have contributed to my wellbeing: When I recall how my mom would wake up in the morning before everyone else, to make breakfast for us, prepare for our lunch and many such actions. The particular needs that were fulfilled by the action? My needs for nurturance,

love, caring, support, nourishment, guidance were met.

Feelings: The pleasure feelings that I experienced by the fulfillment of those needs. Remembering my mother's actions and the needs that were met I feel warmth in my body, a sense of deep gratitude, appreciation and joy.

KEEPING THE FOCUS

How many of us have never gotten mad at our mom? There is always something. And if nothing there is the time when she didn't allow us to play the extra minutes. Or she didn't make the food that we like on a particular occasion. Or didn't let us watch the movie we wanted, or spanked us for saying or doing something we were not supposed to have said. What we tend to focus on influences our life immensely.

I am happy and pleased when I stay connected with gratitude for her brief presence in my life and how her watching out for me and guiding me to make choices to enrich life has contributed to my well being. The focus on the lessons of tolerance, acceptance, and satisfaction gives me much strength.

Without the awareness and focus I could stay upset with life because she didn't let me have the fun I wanted to or constantly be in pain because of her absence.

GRATITUDE FUELS LIFE AND LIVING

The important piece about gratitude is that when I give verbal or written gratitude to someone providing the other with specific information of what actions of theirs made a difference in our life, it becomes a feedback and may serve as a fuel for contributing to life moment by moment. This feedback gives us specifics for making life wonderful at all given times.

When my sister expresses gratitude by saying to me on eating the oatmeal for breakfast, "this is the world's best oatmeal". To me I feel pleased and satisfied that my efforts met her needs for taste and nourishment. So the next time I have a desire to contribute to her wellbeing I know I can make oatmeal for her breakfast.

When I express my joy for sitting in the park with warm sun shining over us and the cool breeze and us sharing of our

POWER OF GRATITUDE.....

learnings from a reading. She gets feedback that her participation and the kind of activity that makes life wonderful for me. I have had amazing connections and developed beautiful relationships just by sharing what I have enjoyed being with them, which has proved to be life giving and empowering for both of us.

In conflict situations, when I am really mad at someone for saying or doing something that triggered sadness or frustration for me and if I can focus on gratitude for the relationship or just their presence in my life that very moment my whole energy and being gets transformed. And I feel joy and gratitude towards this person. Then I am able to release my anger and focus on the possibilities of what else this could mean or what's keeping this person from making life wonderful.

GRATITUDE AND ENDORPHINS

Studies have demonstrated that when we are in the mode of gratitude there is release of endorphins in the brain. Endorphins are chemicals released by the brain cells which act as natural 'pain killers'. They enhance our sense of well being and boost our immune system. The focus on gratitude could also give you the 'high' in life, that people get by using any drugs and other substances.

Gratitude expressed from the heart and sincerity is yet to break a relationship, whether it is at work or home. Focus on gratitude helps to glue and cement the relationship leading to love and intimacy. In this day and age where violence is so prevalent, any act which stimulates love and compassion is worth over and above the violence exhibited.

Gratitude is not just etiquette but a natural way of celebrating life. When expressed in spontaneous ways, gratitude helps restore peace, awe, and a sense of well-being in your life.

JAINISM AND GRATITUDE

Since Jainism firmly believes in the doctrine of karma, the prayers are deep expression of gratitude, appreciation and adoration of the virtues possessed by the liberated souls or Arihants and the expression of ardent desire to achieve these virtues in one's own actual life. The Namokar Mantra and Jain scriptures have actually enumerated the virtues of different categories of souls such as Arihanta, Siddha, Acarya, Upadhyaya and Sadhu.

I believe and have learnt that the practice of Jainism is living in gratitude moment to moment. We study the path shown by those who have achieved liberation with utmost

respect and sincerity, because it is the proven path, which they have actually taken during their lives and have obtained the results. We feel very thankful to these great souls for providing us such useful guidance. Therefore, in prayer we express our gratitude, extol and enumerate their virtues and wish that such virtues might also develop in our life. Such prayers constantly reminds us what made them great and in turn help us to develop such virtues in us. In Jain philosophy, this is the process of reverence and celebration of life.

Like dharma dhyana which takes our mind away from artta (pain) and raudra (cruel and harsh) dhyana, which causes the accumulation of the karmas, and are the degrading forces to the self. Having an attitude of gratitude keeps focused on the goodness of life and living and our potential to enrich and enhance life moment to moment and constitutes the best type of Satsanga, which leads us to right path to realize the Truth.

WAYS TO CULTIVATE GRATITUDE

- Write thank you notes regularly
- Keep a gratitude journal by writing out any number of gratitude we feel for all the things in our life including the rising sun, the beauty of nature, various expressions in the form of words and actions that we encounter by all that we cross paths with in our life.
- Gratitude circle is creating a space for sharing gratitude with the members of the group present usually friends and family. When we visit our friends, at the end of our stay we sit together in a circle and take turns to share at least one thing that each member of the group said or did that made life wonderful for us. And also sharing one thing about ourselves that we feel grateful for.

Mandakini Pokharna, MD. Practicing internal medicine in Chicago. Also trained at the center of Nonviolent Communication. Together with her sister Hema Pokharna they have created and taught inspiring and lively workshops across the country and around the world introducing the audience to the basic skills and concepts of compassionate and fulfilled living. Their workshops use a variety of practical and innovative techniques including lecture, discussion, role-playing, story telling and puppet play designed to stimulate thought, creativity and connection.

The meaning of Upvaas

Mukesh Chhajaj, Raleigh, NC

Upvaas is a very common method of penance in Jain religion. It is considered as one of the most important method to cleanse the body. However, is that all upvaas means? The word upvaas is made up of two parts: up and vaas. Up means higher or upwards and vaas means to stay or live, i.e., upvaas means to stay upward or higher up. To fully understand the real meaning and importance of upvaas, we need to understand what is meant by living or staying upward? For this, we need to understand upvaas at various levels, i.e., at physical, sensual and mental levels.

The physical level of upvaas is most easily understood. It means abstaining from taking food. Every time we take food, the bodily machinery is activated to digest the food, extract the juices useful for the functioning of the body and reject the rest. Each full meal takes nearly four hours to process completely. Thus three meals per day keeps the body machinery engaged for nearly 12 hours. It is suggested that one should not meditate within 2-3 hours of taking a heavy meal because the body is heavy and mind is body centered. We also know that mental tendencies are strongly affected by the quality of food we take. Pure and wholesome food generates satvic (calm and quite) quality of the mind, hot and spicy food generates the rajasic (restlessness) quality and, overcooked, old and rotten food generates the tamasic (dullness) quality of the mind. As long as qualities are present, one needs to reduce the rajasic and tamasic qualities and increase satvic qualities. However, one has to go beyond all three qualities to fully comprehend the nature of the soul because the soul is beyond all the qualities. When one does upvaas, the intake of food is absent and we reduce all three qualities in ourselves. Thus, by doing fast, the bodily vibrations and influence of three qualities are reduced and body becomes calm. This is an important first step in progressing toward our spiritual upliftment, especially when the mind is still untrained, intimately connected with the body and senses are in control of our lives.

As the physical upvaas is going on, one should direct attention towards the sensual level. We have five sensual faculties: seeing, hearing, smelling, touch and speaking. The next level of upvaas requires control and regulation of these five faculties. They all have powerful influence on our mind. If we hear gossip all the time, our thoughts would naturally follow them. If we see some pleasing object, our mind starts to dwell on it. Upvaas of these faculties means not engaging them in objects for mere sense gratification. In our daily lives, while it is not possible to shut ourselves from the rest of the world, we

can certainly reduce interactions. That means dwelling on things no longer than necessary. If we hear something, we should immediately evaluate whether it is worth remembering and if it's not then discard it right away. The longer a thought, an idea or an image remains in the mind, greater is its chance of remaining with us for a long time, whether it has any value or not. Immediate resolve is the best option. Of course, it is easier said than done. If we hear words in our praise, we tend to linger around in the hope that there may be more. On the other hand, if we hear criticism of our behavior, we either speak to defend ourselves or walk-off angrily and complain later. In both the cases there is no sensual upvaas; we are feeding our senses.

In the common connotation of upvaas (i.e., fast), when we do upvaas we deny ourselves of things (i.e., food). If we take this a step further, we may set boundaries on or deny ourselves other physical objects such as car, house, property etc. However, at all these stages the connotation remains negative, we are denying ourselves something. However, to go any further, we need to change the connotation of the upvaas from negative to positive. That is what going upwards or staying upwards means. Then upvaas will have a positive and uplifting effect. Under that condition and when we understand the true meaning of upvaas our progress would be much faster. For example, take the case of aparigraha. Aparigraha is also an upvaas. By setting limits on our possessions or setting limits on our movement we are fasting, we are denying ourselves the things that we would otherwise be making use of. However, it is one thing to set boundaries on what we possess, it is another to set limits on our desires. Putting limits on desires is more important because if desires for objects are not there, one would not spend time and effort to acquire them. When desires are strong, one may lie, steal or use violence to fulfill them but when desires and wants are under control, there would be less of the tendency to lie, steal or use violence. So, all the vratas of Jainism would automatically to some extent manifest in our daily lives without any additional efforts. One should, though, keep in mind that wants and desires need not be merely for material objects. They include desire for name and fame, respect, prestige, power etc. It could be desire of any kind. While putting a limit on the desires and needs is helpful, it is done in a negative sense and leads to suppression of desires, not the separation and freedom from desires. The upvaas in the positive sense would be to be free of desires; to transcend the wants and desires. The physical and sensual fast

The meaning of Upvaas.....

begins the process of developing an understanding of separation between body and soul; however, this process cannot be completed till we go to the next level.

So the body is quiet and still and the senses are under some control, what do we do next? Is the upvaas complete? No, the mind is still free to roam and restless. The food of mind is thoughts; thoughts of passions and possessions. To keep mind still and calm, we have to stop feeding the mind with all sorts of thoughts. This is harder than the other two aspects of upvaas. While one can deny one food and may close eyes, ears and mouth to prevent them from engaging in unnecessary activities and stay within prescribed physical boundaries of space, possessions and wealth, it's not easy to keep the mind free of thoughts. While the physical and sensual upvaas can be attained independently, the mental upvaas cannot be achieved by first attaining some mastery over the other two. To attain mental upvaas, one has to learn to control the flow and direction of thoughts. At the beginning of the mental upvaas, one must mentally start disengaging oneself from the material world. Just as body is not fed the material food, the mind not be fed the mental food. For this, one does not need to go to forest or lock one-self up in a room but one needs to reduce the actions and attachments of all sorts. Even if one has to perform actions, they should be performed with total detachment to the resulting fruits of the actions, following the principles outlined in Bhagavad Gita. An action so performed will not leave any impression on the mind and, therefore, will not bind any karma. While it is important to be aware of our actions and underlying motives and intentions at all times, it is even more so on the day of upvaas. If the motives are not pure, the effectiveness of upvaas will be reduced towards progress of the soul to realize its true self.

Once, one has attained some mastery over physical and sensual faculties, one can embark on the mental upvaas. Once the flow of thoughts is first controlled and then slowly stopped, the contemplation on the soul can begin. Contemplation on the soul is not a forced process like reading a book or working on a research problem where one is consciously thinking about it. Contemplation on the soul is possible only when the question about the nature of soul, its functions and its relationship with the material world arise naturally as one slowly detaches from the material world. One can consciously force the mind to think about all these questions but that would not lead to real understanding because these questions then would be answered by the mind that is still bound to the world, and therefore, the answers would be colored by the state of mind. The real answers are obtained when the question arises naturally and the answer is arrived at intuitively. That state can arise when the mind is free from all thoughts and in its purest state. So when the mental upvaas is complete one is able to comprehend the meaning of such questions. It

is easy to understand why our tirthankaras, siddhas and other kevalis undertook such long upvaas before they attained the Keval-jnana. The purpose of their long upvaas was not to mortify the body but conquer the mind. Once the mind is reigned in, the lower forms of upvaas do not make any difference. Whether they ate or not did not make any difference because the purpose of the physical upvaas had been served. What we have observed is only their physical upvaas in terms of how long they did not take the food but we also have to understand that during this process they developed tight leash on their senses. We have no way of observing their mental upvaas but their achievements should be enough to convince us that their mental upvaas was of the highest quality. It is important to realize that physical upvaas is only the first step, though a very important one.

Once the body is quite and the mind is calm, the mind can engage in the contemplation on the soul, what is the nature of the soul, why I am here, how I came to be here, the nature of the material world, its relation with the soul, etc.? Here, the real upvaas has begun. The mind is detached from the lower material world, turned upward; it is residing in the higher consciousness and ready to comprehend the true nature of the soul. The knowledge and insight gained during such time is the real knowledge. While the physical upvaas may last for a day, a few days or even longer, the real upvaas will only be observed when the mind is contemplating on the soul, however, brief that period may be. While the physical upvaas is evolutionary, the mental upvaas is revolutionary. It leads to a revolutionary change in the state of mind. Ordinarily, the mind is too restless and attached to physical objects and, thus, unable to comprehend subtle principles. However, the mental upvaas removes these attachments, frees the mind of its self-set boundaries and sets oneself up on the path to realize true potentialities of the soul. Now the mind is staying upwards, in the state where questions of mundane life have become irrelevant. Mind is keen and able to explore the mysteries of the soul, comprehend its nature and its relation with this world. At this point, our very existence is questioned. These very fundamental and essential questions can be asked in earnest and their true nature can be understood only when mind is free of thoughts and in its purest state. The mind must go beyond its current boundaries to develop the capabilities to comprehend the nature of the soul and, eventually, this revolutionary process will lead to the ultimate demise of the mind itself when Keval-jnana is attained.

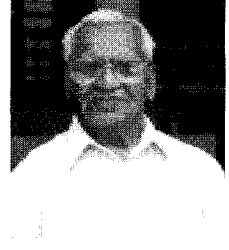
Thus, when upvaas is performed in its proper spirit at physical, sensual and mental levels, it has all the ingredients that can lead one to the final destination of the human life. Upvaas, as long as it remains at mundane level, encourages us to set boundaries on our conduct; however, once we lift ourselves up and stay there, it removes all boundaries and brings us face to face with our true self.

BHOGOPABHOG VIRMAN

Restraining the Use and Consumption of the Objects

*Vajjanamanantatgumbhari Achchangānam Cha Bhogao Mānam
Kammayao Kharakammaiyana Avaram iyam Bhaniyam*

--- Samansuttam



(Giving up multi-organic foods like roots and multi-seeded berries as well as non-vegetarian produce and also the highly violent vocations is known as Bhogopabhogviraman Vrat)

In this chapter we want to deal with the second Gunvrat, which is the seventh restraint known as Bhogopabhog Virman. The term Bhogopabhog is a compound word of Bhog and Upabhog. Both of them deal with use or consumption. But the use of consumable materials like food or drinks is known as Bhog, while that of durable materials like home, furniture, clothes, vehicles etc. that can be repeatedly used, is known as Upabhog. People generally tend to make use of consumable or durable materials without thinking whether they are necessity or worthwhile. The purpose of this restraint is to restrict such indiscriminate use.

Restricting the use of durable goods can be accomplished by laying limitations on possessions as required under the fifth restraint. This restraint therefore mainly deals with the articles of food and with some trades and occupations that involve too much violence.

Every use directly or indirectly involves some degree of violence. Religious strictures are intended to avert such violence to the utmost possible extent. For this purpose, we have first to consider whether the use that we make is necessary or unavoidable. Then we have to examine the intensity or degree of violence that such use would involve and consider whether our purpose can be served by making use of other material that may involve lesser degree of violence. Since this restraint is primarily concerned with consumption of food articles, let us first examine these aspects in light of our requirements of food.

As long as we live, we need food for maintaining the body and its energy. The major ingredients that we need for this purpose are protein, carbohydrates and fats, though we also need vitamins, certain salts and some trace elements. The three major ingredients we can get from animal kingdom or vegetable kingdom. Animal products involve depriving the animals of their lives, while vegetable products involve full or partial destruction of plant life. In this connection, it is worthwhile to point out that the intensity of violence depends upon the nervous system of the victims. As such, depriving animals

of their lives obviously involves greater degree of violence than cutting or uprooting the plants. Since all the ingredients that we need, can be procured from the plant life, it is clear that we should not resort to food derived from animal life. So our primary criterion should be to stay away from taking food that contains meat, fish etc. and restrict ourselves to the vegetarian diet.

The exception was made for the dairy products, because procuring milk does not involve deprivation of life. Moreover, milk-giving cows and buffaloes were humanely treated and were not sent to slaughter house, when they stopped giving milk. Besides, the calves were carefully reared because they were useful in farming and transportation. The conditions have totally changed by now. The modern dairy industry does not extend humane treatment and does not afford to maintain the animals, which stop giving milk. Moreover, calves are no longer required for farming etc. and are generally sent to slaughter houses. As such, treating dairy products as part of the vegetarian meal needs to be reexamined.

Even the vegetable product of every type does not involve the same degree of violence. We have therefore to use discrimination in that regard. Since the plants usually grow out of seeds, the degree of such violence can be considered in proportion to the fertile seeds that we directly or indirectly happen to destroy. Take the instance of the berries of Banyan or Pipal tree. Every such berry contains almost uncountable number of seeds and may also contain eggs of minute insects. Eating such berries is therefore considered as involving too much violence and is forbidden by this restraint. Moreover, such tiny berries do not satisfy the appetite. Eating such materials thus involves unnecessary violence that can safely be avoided. Jainism therefore treats such articles as uneatable.

Jainism divides the entire plant life in two categories of 1) uniorganic meaning those having one soul each and 2) multiorganic meaning those having multiple souls within one body. Jain tradition considers all the edible roots like pota-

Bhogopabhog virman.....

toes, turnips, radish, carrots, balbus, beets, onions, garlic etc. as multiorganic having innumerable souls. This may seem controversial from the scientific view point. It is, however, a fact that potatoes have several set-in eyes and one potato plant can be raised out of each eye. Moreover, extracting such products out of the ground does result in killing of symbiotic micro-organism that grows and survives interdependent with the roots. The extraction process thus involves too much violence. Jain tradition therefore urges its followers to desist from eating such roots. As such, the staunch Jains avoid eating the roots and root products.

The traditional belief in this respect, however, does not seem to be uniformly or consistently observed. There are Jain religious organizations like Virayatan, which do not consider it objectionable to use roots and root products. Moreover, even the staunch Jains, who do not eat potato and other roots, do consume dried ginger, turmeric etc. Their logic is that such dried products are devoid of life and can therefore be consumed. On that analogy, however, there cannot be any objection even to eating dehydrated potatoes, carrots, onions, garlic etc. Really speaking, extraction from the ground seems to be playing a major role in causing violence. The product being green or dry cannot make significant difference. The traditional approach seems to be based on the prevailing belief about green and sun-dried vegetables. It is not known whether this aspect has been scientifically examined. It would therefore be appreciated, if knowledgeable persons share their findings in this matter.

It is not intended to discuss here other inconsistencies that prevail relating to peanut, eggplant etc. Suffice it to state that the approach about the eating or not eating certain vegetables has not been uniform. The people should therefore need to decide which vegetables they should avoid and take suitable vow for the purpose. Lapses in observation of such a vow should be treated as transgression of this restraint.

Traditionally, this restraint also lays down five types of transgressions in respect of food, viz. i) eating the articles that are under impact of live life, ii) eating the forbidden articles, iii) eating unripe or uncooked articles, iv) eating partially ripe or partially cooked articles, and v) eating the articles having little or no food value. Persons observing this restraint should avoid such transgressions and atone for the transgressions that they happen to indulge in.

In addition to food, this restraint also deals with trades and avocations that involve too much violence. Following 15 occupations are considered highly violent and this restraint urges to avoid the same.

- 1) Those involving use of furnace, like brick kiln, lime and cement kilns, coke oven, steel works, blacksmith shops etc.
- 2) Those involving large scale destruction of plant life like clearance of forest etc.
- 3) Fermentation industries like distilleries, breweries etc.
- 4) Making and renting animal drawn vehicles
- 5) Those involving breaking of grounds like drilling, mining, quarrying, etc.
- 6) Trade of ivory, bones, horns etc.
- 7) Trade of lac, wax etc.
- 8) Trade of lard, meat, fat, honey etc.
- 9) Trade of animals and their hair, fur etc.
- 10) Trade of toxic and poisonous materials like potassium cyanide, arsenic oxide, pesticides, opium etc.
- 11) Occupations dealing with crushing of cane, oil seeds etc.
- 12) Occupations dealing with amputation and mutilation of animals
- 13) Occupations dealing with setting fire in the forests, fields
- 14) Occupations dealing with drying of lakes, wells and other water reservoirs
- 15) Occupations dealing with rearing and maintenance of prostitutes, violent animals etc.

These 15 forbidden categories were laid down long back when the life was very simple and people used to survive without the necessities of the present day. What most of the people needed then, was food to eat, few clothes to put on and a roof over the head. But conditions have undergone total change and that necessitates change in the outlook. While insisting on old traditions, people are prone to forget that Jainism does believe in altering the traditions in light of varying Dravya (substance), Kshetra (location), Kāl (time) and Bhāv (mental approach).

It has to be admitted that some of the above mentioned occupations have to be considered unavoidable at present. For instance, no construction can be undertaken in absence of cutting trees or quarrying or brick making or lime and cement kilns. Similarly, it would be hard to survive without resorting to mining, metallurgy, drilling, crushing etc. These are no doubt the occupations that involve much violence, but some of them being unavoidable, the traditional list needs to be modified. Simply reciting that list during Pratikraman as occupations to be avoided would amount to the lifeless rhetoric.

ANARTHADAND VIRMAN VRAT

The Avoidance Of Purposeless Violence

*Virae Anarthadande Tachcham Sa Chauviho Avajzano
Pamäyariyam Hinsappayānam Pāvovaese Ya*

— Samansuttam

(The third auxiliary restraint of avoiding purposeless violence consists of refraining from fourfold evils of vile contemplation, indolent behavior, lending violent tools and equipment and advocating the sinful activities)

In the previous chapters we have discussed five principal restraints and two auxiliary restraints that are known as Gunavrats. In this chapter we are going to discuss the eighth restraint known as Anarthadanad Virman which is also the third and the last Gunavrat. The term Artha is used here in the sense of being purposeful. Anartha is the reverse of it meaning purposeless, Dand means hurting and Virman means refraining from. So the term Anarthadand Virman means refraining from purposeless hurting.

During our routine life, we undertake different types of activities. Some of them may be necessary for the survival and some may be voluntary. But every activity does involve some degree of violence. The religious training makes us aware of the possibility of causing violence by resorting to different activities. That can be helpful in avoiding the violent activities; and if the activities are indispensable, they can be undertaken in a way that causes least possible violence. The seven restraints, that we have discussed so far, deal with such activities. There are, however, activities, which are purposeless, dispensable and can be easily avoided. This restraint deals with them.

We do happen to indulge in purposeless violence. For instance, while walking I may pass by a tree and pluck a branch or bunch of leaves. If I see a stone, I may pick it and throw at a sleeping dog or a tree, or fling it in the air. If I have a stick, I wield it at a dog or other animal passing by. There is obviously no reason for doing anything of that type; I am simply conditioned to do that without any purpose.

The second aspect of this restraint pertains to mental level. We come across different situations in life, some of them are perceived as pleasing and others as displeasing. In the former case, we usually crave for retention of the situations. In the latter case we feel unpleasant and react with the sense of aversion. For instance, we intend to eat and do not get the food on time or get the food that we do not like; or we want to take bath and do not get water or soap; or we experience pain arising from some injury or disease and feel it unbearable; or means of our livelihood may be at stake. In such cases we feel sad, concerned, gloomy or agonized and feel worried or get depressed, agitated or restless. Our attention remains drawn to such situations. Our mind stays occupied with the sense of unhappiness, worries, anxiety etc.. Reacting to the situations with such sensation is called Ārtadhyān. Ārt means afflicted

and Dhyān, in this context, means remaining engrossed.

Sometimes, however, instead of restricting ourselves to the feeling of pain or worry, we happen to go beyond that. We may lose our mental composure and get mad, wild or desperate at the prevailing conditions. If we feel or perceive any situation as unbearable or intolerable, we may even think of resorting to any foul means for mitigating the same. Or believing that some one else is responsible for causing that situation, we may blame him and may also think of hurting him in some way. In short, we react by indulging in wrath, vengeance, deceit, falsehood, etc. Obviously, these are evil sensations. In our Indian language such sensations are termed as Raudra. Reacting to any situation with such sensations is therefore called Raudradhyān.

Such Artdhyān or Raudradhyān are the root causes of indulgence in physical and mental violence. Indulging in such sensations, in no way, helps in averting the misery or the pain; but that does defile our mind and thereby results in unwholesome Karmas, consequences of which we have to face sooner or later. The right way is therefore to overcome the problems by resorting to equitable measures. If the situation does not change in spite of the right endeavor, we should consider it as the consequence of some operative Karma and face it without defiling ourselves. We should remember that every situation is transitory and passes off in due course. Instead of blaming the situation or the persons concerned, if we face it with the sense of equanimity, we can gain Nirjara (eradication) of old Karmas and would not acquire the new ones.

The third aspect of this restraint pertains to excessive concern for physical appearance. Taking bath or other normal care of the body so as to keep it fit and clean is not objectionable for the laymen. But they need not be overly concerned with appearance. One should remember that youth and attractiveness of the body do not stay forever. The aging process is going to function whether one likes it or not. It should also be kept in mind that the present embodiment is a temporary phenomenon and it has to be given up sooner or later. The excessive concern for its appearance therefore amounts to vanity. Insisting upon the scented soap or water, application of dyes, too much make up, putting on glamorous or fashionable clothes, spraying perfumes etc. constitute such

Anarthadand Virmanvrat....

excessive concerns that make us to forget our real Self. Such forgetfulness is, in a way, the worst type of violence, because that violates the true nature of soul. That should therefore be avoided under all circumstances.

The fourth aspect pertains to the modes of entertainment. We, the laymen are not ascetics. We therefore seek worldly pleasure from different sources. Availing of the pleasure is not objectionable as long as it is derived from innocent means. But at times, we stoop to lower level for getting or extending the enjoyment. For instance, we may indulge in pornography, vulgar talks, crude jokes, etc. for the sake of entertainment. Such aspects are really not pleasurable. Only an illusory sense of enjoyment is experienced from the excitement that such talks or shows arouse in our mind. Similarly showering of undue praise on others also provides a low type of enjoyment to the patrons, who feel elated by such flattery. Some people also happen to cherish violent games like cock-fights, bull-fights etc. Many sensible people happen to shudder, when they learn about the role of gladiators during the Roman times. They however forget that wrestling, boxing and some aspects of football game come close to that Roman practice. Spiritually oriented people would find it hard to understand how anything, that causes mental defilement or physical violence, can be pleasurable. This restraint therefore lays down the avoidance of all violent and low types of entertainment.

The last aspect of this restraint is to maintain deadly or violent weapons. Such maintenance is obviously fraught with dangers. Aside from the possibility of such weapons being wrongly used or of their accidentally hurting someone, their maintenance itself causes violent feelings. The person holding a sword or gun, for instance, tends to use the same with the slightest excuse. We also come across reports that some child out of curiosity triggered a gun and shot someone. Such violence can be easily avoided by not maintaining those weapons; and if their maintenance is necessary under some exceptional circumstances, they should never be kept handy.

Maintaining such weapons also gives rise to the occasions of lending the same to other persons. If those persons happen to use the same for hurting others, we become, legally as well as morally, liable for causing the violence. Inciting others to use violent weapons also comes within this category. These implications of keeping deadly weapons also apply to other equipment capable of causing violence.

It would be seen that all these aspects of violence can be easily avoided without sacrificing our usual comforts. So, the house holders can observe this restraint without any default. Like other restraints, however, the tradition lays down five types of possible transgressions of this restraint, viz. i) sensuous entertainment, ii) crude jokes and laughter, iii) purposeless talking, iv) keeping deadly weapons ready, and v) attachment for the lower types of enjoyment. If one happens to indulge in any of these transgressions advertently or inadvertently, he should earnestly atone for the same.

(continued from page 18)

- 7.6 Make any recommended changes as per city code requirements.
- 7.7 Invite bids for contracts for design and architecture work.
- 7.8 Review and make necessary changes for architecture work after discussing with community addressing religious requirements.
- 7.9 Invite bids for construction costs as well any sub-contractors you plan to hire.
- 7.10 Invite bids if you plan to get any marble work done in India
- 7.11 Consider owner built option.

8.0 Temple opening & Pratistha:

- 8.1 Develop a detail plan for Pratistha.
- 8.2 Pratistha planning should begin at least 9 months before temple completion for a smooth and successful Pratistha.
- 8.3 Ensure that city permit is acquired either temporary or permanent prior to Pratistha.
- 8.4 Invite city and planning commission members or mayor of the city at all major events and invite scholars and Pratistha vidhikar and Sadhus to perform the Pratistha ceremony well in advance.
- 8.5 Make sure your Maintenance, or Management and Pujari positions are already filled.

Developed by Jaina resource committee, March 2005
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JAIN NETWORK FORUM(JNF)

Jain meets Jains Online. Jain Network forum is web-based program/database accustomed to your needs, your interests and your future plans. This continuously growing database has more than 500 profiles of Jain candidates from USA, Canada, UK, India and other countries. Each candidate will have the opportunity to complete a personal profile with their weekly activities, personal hobbies, future plans etc.

One time Registration fee of USD \$30 creates your profile and provides access to JNF database. Please visit www.jaina.org and click on Jain Network Forum link for registration form and other details. For more information please contact Sunil Kumar Jain at jnf_mis@jaina.org

Identification of Dharma (Religion)

By Chandraprakash Shah, UK.

The Omniscience Tirthankaras established **Dharma Tirth** to remove all Miseries and Unhappiness of the worldly materialistic pleasures and bring supreme, eternal, Peace as well as Bliss to all living beings. They declared and propounded perfect **Dharma**. We bow down to them.

All beings act with the common aim of achieving permanent happiness and the same cannot be achieved in absence of **Perfect Dharma**. Therefore, a living creature or specie and human being must engross themselves in perfect **Dharma**.

What is Religion? Does this convey correct and appropriate meaning of **Dharma**? What are its characteristics? How to identify it? I think it does not transpire perfect meaning of **Dharma**. How? And Why? These are two principal questions to be answered in this article.

The word **Dharma** is derived from root “**Dhru**” element in Sanskrit language. It has meaning of sustainability and maintainability. Our scriptures writers, keeping in mind the meaning of this word affirmed that **Dharma** is the subject and not object matter, which sustains and maintains as well as preserves the living creatures and species from falling the prey to **Karmas** and ultimately to degradations. This is indeed very much clear and lucid meaning of the **Dharma**. This definition also summarises multiplicity definitions of Dharma which I am going to narrate below.

There are many **Dharmas** in the world and everyone believes what they perform is the true **Dharma**. Various thinkers have given various thoughts about **Dharma**. There is nothing wrong in it. Everybody has own right to have about his or her own selection of **Dharma**. But if you are intellectual and learned person you will certainly think about perfect **Dharma** without following **Sheep** like attitude. I list some of the characteristics that are termed and believed as **Dharma** or **Religion** in the world today.

1. **Dharma** means **Duty**
2. **Dharma** means **Service**
3. **Dharma** means **Morality**
4. **Dharma** means **Right Conduct**
5. **Dharma** means **Devotion and Worship to God**.
6. **Dharma** means **Charity**
7. **Dharma** means **Traditional Conduct of the Family**
8. **Dharma** means **acquiring Scriptural Knowledge**
9. **Dharma** means **following tenets in holy books**
10. **Dharma** means **Divine or Holy thinking and many more definitions given to Dharma**

11. **Dharma** means *one of the material of Shad (six) Dravys*

12. **Dharma** means *Vyahara* and *Nischaya*

13. **Dharma** means *Dravya* and *Bhava*

However neither of these definitions conveys perfect and purest meaning of **Dharma (Religion)**. It may be true that they all convey only one aspect of the **Dharma** but do not tell the whole truth and all aspects of **Dharma** that we should understand.

Let us examine definition No.4 for example:

Either it conveys full or partial meaning of **Dharma**. It says **Dharma** means “Right Conduct.” It conveys various meanings such as faith, knowledge, emotions, feelings, compassion etc; just like a country has many towns, cities and villages. Some consider it as non-touching, bathing in the morning and evening and whenever they feel to bath. Some opine to have Brahma bhojan, offering alms, tree worshipping, animal sacrifices and feeding cows as well as beggars. Hence it will be ridiculous to consider “Right Conduct” as perfect **Dharma**. Like wise other definitions narrated above can be considered.

It will be appropriate to note here and may not be out of place with regret to mention that prominent leaders, preceptors, preachers in the present scenario etc; have not consumed the true concept of **Dharma**.

Infact, it is impossible to derive or define the true meaning of the word. One must possess the knowledge of grammar, glossary, tradition and various scriptures. Our authors of scriptures were well versed with all these terms and therefore they were able to establish and confirm the perfect meaning of the words.

There are two typical words in Indian language **Sanskrit**. Though they are in fact two and half words but they are very significant in Indian **Dharmik Philosophy**. They are **Karma** and **Dharma**. Both are attached to our soul. However there is vast difference of working between them. The former creates down fall of the soul and makes it wander in **14 Raj-Lokas** (Jain reference terms for the Universe and Cosmology) and causes sufferings of miseries and keeps the soul in tremendous torture. While latter promotes and elevates the soul to become Omniscience. These two words play very important role in everyone’s life. Isn’t it? Why we should know about **Dharma**? Because **Karmas** are attached to the soul and do not allow the soul to become purest one and keep away from eternal and supreme Peace as well as happiness.

Identification of *Dharma*....

The word *Dharma* is derived from root “*Dhru*” in Sanskrit language. It has meaning of sustainability and maintainability. Our scriptures writers, keeping in mind the meaning of this word affirmed that *Dharma* is the subject matter, which sustains and maintains as well as preserves the living creatures and species from falling the prey to *Karmas* and ultimately to degradations. This is indeed very much clear and lucid meaning of the *Dharma*. Now we can understand the perfect meaning of *Dharma* (Religion), which professes that either paths, ways, rites or ceremonies that sustain, maintain and preserve the living beings from degradation at the same time either uplifts or elevates to a higher levels of existence, is termed as perfect *DHARMA*.

Now what are its characteristics?

As people are identified through their characteristics, a person who plays gambling either with Cards or in Race course is characterised as Gambler, One who speaks irrelevant matters, quarrels when benefits are due for him, enter in rivalry with rich and lustful people in spending extravagantly and does not pay attention to benevolent advices of wise people, these are the characteristics of foolish person.

In the same manner, as quoted, the “*Dharma is most auspicious, and it is characterised by Non-violence (Ahimsa), Self-restraints in all the worldly subjects, and Penance.*” Earlier a very learned Brahmin, *Shri Sharyambhav suri* later embraced Jainism, defined these precious characteristics of perfect *Dharma*.

These three characteristics, notably, *Ahimsa, Self-restraint towards all worldly pleasures and Penance* summarises perfect *Dharma*. An aphorism, which is termed as “*Sutra*,” positively conveys profound meaning in very few words, while the mere words in other languages carry heavy value and weight. One of the major benefits of an aphorism is that more we reflect on it, more we enlighten.

It seems to me that all the *vows or vratas* mentioned in different *Dharmas* (Religions) can easily be accommodated in this simple and auspicious definition of *Dharma*. Every living being is very much anxious to categorise the most precious thing in the world and the answer to this can only be *Perfect Dharma*. Perfect means in all aspects and have all characteristics. Such *Dharma* makes impossible for down fall of all the living beings and at the same time elevates them to unexpected height as well as enlightens their lives.

Perfect *Dharma* is not an ordinary or a lay category subject matter, it is most auspicious and extra ordinary subject matter. It is beyond comparison with others. However it may be said that as Parasmani turns iron into Gold when it touches iron, the perfect *Dharma* has capability to change an entire outlook of all the living beings and make them heavenly, gods provided living beings understand and perform the Perfect *Dharma*. Even heavenly gods pay their tribute to such living being who resorts to such *Dharma*.

Now, how to examine any Dharma?

It is extremely necessary to examine any *Dharma* before embracing any of them. As *Lord Mahavira* said to his disciples once “Don’t embrace the *Dharma* that I said to you, that I taught you, but try to examine it yourselves, put on tests and if you find it suitable for your purest and enlightened lives then only accept it with full self-confidence.” Such were the words of *Lord Mahavira*, the last Tirthankara of Jain Tradition. Similarly great critical commentator, *Shree Siddhasen Diwaker* alias *Kumudchandra*, who constructed “*Kalyanmandir Stotra*” also said “Do not follow any faith, religion, paths etc. in several of his *Batrishis*, without applying your mind. He had added to his statement that *Dharma* which is preached and professed by some who does not possess *Samyak Gyan, Darshan and Charitra* will himself be drowned and carry us with him too. The great saint or Monk of this era, after Lord Mahavira emancipated, *Kalikal Sarvgnya Shri Hemchandracharya* also professed in one of his creation, that “*Drashti Raag* is nothing but a terrible poison. A poison will kill you once but *Drashti Raag* will kill you for infinite births and will not allow you to gain “*Samyak Gyan, Darshan and Charitra*.” *Drashti Raag* means attachments with particular Beliefs, Thinking, Faiths, Conduct and *Dharma* or Religion. All they have said to avoid, that is not suitable to you, for purification of soul. They also said “Don’t follow your *GURU*, too blindly. He or She may put you in troubled waters. Now then how to test and what are the criteria assigned to *Dharma*?

Hence we should; First observe what importance is attached to *Ahimsa* (non-violence). If violence is either implied or hidden and solicited directly or indirectly then it is not worth to accept it. Offering creatures and animals for sacrifices, to please gods and goddesses are one or the other styles of the *Himsa* and not *Ahimsa*. As such, we should always be on our guard to embrace such *Dharma*.

Secondly, when a *Dharma* presented before us we must check it how far it will provide us self-restraints. If all kinds of luxurious facilities are available, entertainments of various kinds are offered and sensual pleasures in different forms are present then be assured that that *Dharma* is not ideal, beneficial and meant for us.

And last but not the least, we should check prior to embracing any *Dharma*, how about its austerities? If suitable penance practices for annihilation of *Karmas* are not offered we should avoid such *Dharma*. Because our principal ambition is to obtain supreme Bliss and eternal Peace and to identify Perfect *Dharma*.

If we utilize these characteristics to inspect various *Dharmas* available at present in the world we will be able to single out *Perfect Dharma* in all respects. And embracing such *Dharma* one will certainly attain unimaginable, eternal and supreme Bliss, Peace and Happiness.

(continued on page 24)

MIDWEST

Manubhai Doshi, Regional Editor

DETROIT, MI

Jain Society of Greater Detroit had a successful 12th Annual fund raising dinner at Burton Manor. With the generosity of members society was able to raise over \$ 80,000. Thanks to Dr. Bharat Tolia, Arvindbhai R. Shah and many volunteers to make this event a great success.

For year 2005 newly appointed executive committee members are Vastupal Shah President 586-323-2015 Kalpana Chokshi V. P. 734-591-7829 Kamal Jain Secretary 248-888-0745 Rajiv Shah Finance 248-538-7227 Milap Shah Publication, Deepak Jhaveri and Chandra Kothari Event Co-ordinators

Board of Trustees: Pradeep Modi, Chairman, Shailesh Trivedi, Ashok Jain, Dinesh Shah, Kalpana Shah, Suresh Shah, **Jaina Directors:** Hemant Shah, Manish Mehta

The first quarter of 2005 has begun with full of activities and events at the Detroit Jain Temple, involving youths and adults alike from many of our 450 member families.

Society organized Meru Teras Puja The Janma Kalyanak, and various past lives of our founder, Lord Rushabhdev, were celebrated by nearly 200 attendees. Ashtaprakari Puja was conducted by the Society's Puja Committee members.

The Society's bi-weekly Sunday Pathshala Study Classes are attended by an average of 90 students per class. Twenty-two volunteer teachers conduct classes per prescribed Jaina curriculum and reference text books. The Pathshala sponsorship base now has over 40 families, who are lifetime sponsors, each contributing \$1000 in a lump sum to sustain the cost of study materials, stationery supplies, Jain Bucks gifts and

meals served to students, teachers and volunteers. A new program is being offered after regular Pathshala classes to teach Jain sutras and stutis to interested students and their parents. The Society's Annual Children's Day scheduled for May 22 is an eagerly awaited event, where the students, parents and teachers work hard to develop, rehearse and stage a variety of events to demonstrate their awareness of Jainism.

CHICAGO, IL

JSMC Heritage Fund allotted merit scholarship of \$ 500/- each to 5 students and of \$1000/- to one need-based student for college education. Observance of Ayambil was organized by JSMC on October 23 and 24. About 100 persons took advantage thereof. Atmasiddhi day was celebrated on October 31 under the guidance of Dr. Shantibhai Patel. Ghantakarn Poojan was organized on 11th November and Lord Mahavir's Nirvan Kalyanak was organized on 12th with Abhishek, Poojan etc. Celebration of Diwali and New Year was simultaneously held on 13th November with Bhaktamar Poojan, Swāmivātsalya, drama and Bhāvanā. Ashtaprakāri Poojā by children was organized on November 14. The Annual General Body meeting of the Jain Society of Metropolitan Chicago was held on December 12. The Statement of Accounts and Reports of Board of Trustees and of Executive Committee were placed before it and were approved. Simultaneously it approved the bye-laws and minor amendments of the constitution as suggested by the Constitution Committee.

SOUTHWEST

Jadavji Kenia, Regional Editor

HOUSTON, TX

On the New Year's day following Diwali, we had for the first time NavaSmaran Sutras recited in the early hours of the day. Many members did Chaumashi Chaudash, Samuhik Ayambil in the temple. Pat Darshan was done on the Kartik Sudi Punam. Our 9th Annual Pratishtha Mahotsav anniversary celebration took place in the last days November. We had Hira Ratan Manek as a distinguished guest who gave us understanding on the area of sun-gazing and how that works to harness enormous energy from within us. Jain Society of Houston started a fund drive for the Tsunami victims in Asia, and collected about \$5000 to send to JAINA for Tsunami relief. Swami Shrut Pragyaaji visited us in the later part of January.

For more information contact JSH President Dilip Kapasi at 281-980-4567 or Navin Shah, JAINA Director at 281-565-9780 or navinrshah@yahoo.com. Our temple is located at 3705 Arc Street, Houston, TX Phone 713 789 2338.

PHOENIX, AZ

2004 was an exciting year for JCGP and we are having a great start for 2005. The Executive Committee led by Ajit Shah as a President in 2004 accomplished two major tasks. JCGP Bylaws were completed and approved by the General Body. JCGP Articles of Incorporation were also completed and received approval from the State of Arizona Corporation

New Executive committee election took place in January 2005. In addition, according to new Bylaws, Board of Directors were also elected to serve two and four years terms. JCGP is actively working to develop plans for building a Dehraser in Phoenix area and invite suggestions/advise from all other centers.

For more information about Jain Center of Greater Phoenix Please contact Usha Shah (President, at (480) 813-1200 or email ushashah@qwest.net

CANADA

Mahendra Mehta, Regional Editor

TORONTO, ON

Annual Winter YJT Ski Camp: The 2005 winter Ski Camp was organized by Young Jains of Toronto on 18 Feb. 2005. 42 young Jains traveled to Mansfield Cross Country Resort, north of Toronto for Friday, Saturday and Sunday. Besides skiing, there were many group activities such as Scavenger Hunt, Bridge Building Competition etc. Everyone enjoyed the outing, made new friends and renewed old acquaintances.

2004/2005 Sri Roop Lal Jain Lecture: A lecture was delivered by Prof. Whitney Kelting of Northeastern University on March 19, 2005 at St. Hilda's College of University of Toronto.

It was a very scholarly interpretation of 'Karuna' (compassion) that Bhagwan Mahavir demonstrated towards Chandanbala during the final stage of accepting the food from her. The speaker explained that Karuna is not one of the 'Nokashayas' that attracts Karma and gave more examples of such a situation e.g. Bhagwan Neminath showing compassion towards the animals destined to be slaughtered on his wedding day and Marudevimatea showing a great joy at her son (Bhagwan Adinath) attaining Keval Gyan. It was intellectually stimulating evening and the number of questions from the audience showed how enthralled the listeners were.

EDMONTON, AB

Devila Mehta & Sirish Shah represented Jains at an Interfaith Dialogue on the "Roles & Rituals of Women" on March 05. Mahendra Jain represented Jains at an Interfaith Prayer Service on March 18 celebrating UN International Day against racial Discrimination.

SOUTHEAST

Surendra Shah, Regional Editor

CHARLOTTE, NC

2004 was an exciting and eventful year for our Sangh. Following is the summary of activities and programs.

SCHOLAR VISIT: Three accomplished and reputable speakers were invited to Charlotte: Sadhviji Shubhamji, Tarlaben Doshi, and Rajnibhai Shah.

ENTERTAINMENT: We organized three music programs during the year; Mangalam, Ghanshyambhai Joshi, and the "Beat 16" group presented lively devotional and popular music programs.

PICNIC: The picnic in 2004 was full of fun and frolic, but this time it had an added significance, in that a General Body Meeting was held during the event. In 2004 we rekindled the Jinalay building effort which had been dormant for a couple of years.

MAHAVIR JAYANTI: We had a very successful Mahavir Jayanti and Paryushan program. The children performed magnificently during Mahavir Jayanti.

PARYUSHAN: Several tapasyas were performed during Paryushan (many by children), including a Bhavna for 16 upvaas, 3 athaais, and 8 athams and a few chhaths.

Our attendance during the monthly meetings appears to be increasing steadily. The Pathshala program for children is also progressing very well.

Vibhakar Modi was the President for 2004 and to lead 2005 Surendra Patel has graciously accepted the responsibilities again.

CLARKSVILLE, TN.

Samanji Shrutpragyaji visited Jain Society of Middle Tennessee (JSMT) in March. Samanji gave lectures discussing the activities in daily life and its effect.

Mahavir Jayanti is planned to be celebrated at Clarksville on Sunday, April 24, 2005. The agenda includes elections for the executive committee for the year 2005/2006, Snatra Pooja followed by the dinner.

ATLANTA, GEORGIA

There were several significant achievements during the year 2004. The outgoing president Mr. Rajubhai Shah and the committee did an excellent work. The significant achievements are:

Net assets of about \$1.7 Million

Cash balance of \$463,000

Paying off mortgage and making the society is debt free. Planning activities for the temple were initiated. The budget for \$108000 for the year 2005 was unanimously approved by the membership.

The members of the 2005 executive committee are:

| | |
|----------------|-------------------|
| Madhuben Sheth | President |
| Deepak Shah | Vice President |
| Raksha Bhalani | Treasurer |
| Anil Shah | General Secretary |
| Ketan Shah | Youth Director |
| Ravi Ajmera | Executive Member |
| Kaushik Desai | Executive member |

Jain Scholarship awards of \$1001 each were given to Lisa Shah (daughter of Jyotin and Bharati Shah) and Pallak Mahendra Shah. Navinbhai and Dr. Taruben Shah and Rajen and Anuradha Sheth sponsor the scholarship. These two families plan to continue awarding scholarship every year.

Manharbhai Parekh has been conducting weekly swadhyay on Tattavartha Sutra since 2001.

MY VISIT TO PAWAPURI

Dilip V Shah Philadelphia

Of all the Jain Teerths in India, Pawapuri is unique in some ways. There is no debate among Jains as to the sacredness of the land of Bhagwan Mahavir's nirvana. Pawapuri is dear to the heart of every Jain. The most picturesque memory of Pawapuri is the Jal Mandir. Legend has it that for days after the cremation, hundreds of thousands grieving followers came by to pay their respect and took home some earth on which the body of Bhagwan Mahavir was cremated and as a result a huge hole in the ground emerged which is now a lake and in the middle of the lake is the Jal Mandir. You must have seen magnificent pictures of red lotus flowers surrounding the Temple.

The story today is quite different. Years of neglect have left the lake and the Temple only a faded memory of its glorious days. I saw townpeople bathing, washing their laundry and worst yet, fishing in our lake.

The town of Pawapuri can be described as a poster child of poverty in Bihar. There are usual reasons for poverty in Pawapuri – politics, decline of agriculture, lack of education, so on and so on. The cycle of illiteracy feeding on poverty and poverty generating more backward class continues. .

Another significant fact is the lack of Jain population and Jain traditions in Bihar, historically a vibrant Jain state where 20 Teerthankars were viharman, is in a sorry state. Of particular concern to us is that in almost all our Teerthbhoomis in Bihar – Pawapuri, Vaishali, Rajgir or Samet shikharji there is no local Jain population.

Earlier this year, I was in Pawapuri for the fifth time in the last eight years. Every time I was there, I was seriously affected by seeing scores of children begging – in fact pestering pilgrims for food, clothing or just a few coins. You see everywhere reign of helplessness piercing from the eyes of young and old as they pass you by. **I have come to conclude that Bihar is poor because Jains have left Bihar!**

In abandoning Bihar we have ended up with negligence of our Teerths. We have also lost sight of Bhagwan's message that implored us to serve the poor. Is it any wonder that Pilgrims are targeted out of desperation?

What I saw on this visit convinced me that we as a community owe it to this land. We all know that the road out of poverty is EDUCATION. I spent an entire day talking to trustees of the Temples, local elected officials, schoolteachers and the principal of the only Municipal High School in town. The numbers do not draw a pretty picture. The two villages Pawa and Puri that make up Pawapuri has a population of eight thousand and 25% of that (2,000) are

school age children. The Primary school has the capacity of 300 students and the Secondary School has the capacity of 200 students. There is one Government High school for 12 surrounding villages of 30,000 population. The High School has the capacity of 500 students but has 800 students. They accept only 50 students from Pawapuri. There are 3 private High schools that cater to 2000 students. But that still leaves out many students from attending High School.

I visited the one Government High School and saw bright and eager students cramped into small classrooms. Nearly a third of the students told me that what they would like most is textbooks! Other students wanted me to send more teachers as the school did not have teachers for some of the subjects. I visited their science lab. Observing the dust on the floor and the tables, it seemed to me that those doors had not opened in weeks. But what surprised me most was noticing that the school had no electricity!

When I sat down to talk with the Principal, he told me the problems he faced. The Government-built school gets only the salaries of the teachers - no other help. For the past few months the teachers' pay had not arrived. He has vacancy for teachers in Math and Science but the low government salary attracts no qualified teachers.

Our despair and lots of hand wringing will not benefit anyone. We need a plan to alleviate the situation by providing education and employment opportunity.

Fortunately, there is a plan. I visited the site recently purchased by Veerayatan to build a school for a thousand children with a health clinic and a craft shop. It is a very ambitious plan and is modeled after another school Veerayatan and JAINA jointly built in Lachhwad for 400 students. This project will be the beginning of the end of poverty cycle and may itself become a model for our other Teerthdhams. The school will generate employment and may even spur other investments. In ten years there will be hundreds of graduates with Jain ethics. Our Teerth will be better protected and we would have arrested further decline. Acharya Shri Chandanaji wants to make Pawapuri an ADARSH TEERTH and we all have an opportunity to be a part of that effort.

I had gone to Pawapuri with heavy heart but have returned with hope and good feeling. We have the power to bring back the glory days of Pawapuri and there really is an effort under way to make us all proud of our Teerthbhoomi.

If you would like to contribute to this project in any way, please contact Veerayatan or write to me at:

1902 Chestnut Street, Philadelphia PA 19103 or email me at dilipvshah@gmail.com

Identification of Dharma.....

(continued from page 20)

Now we have to evaluate other **Dharmas'** definitions and make analysis of the word "**Religion.**" Does it convey any comfortable and perfect meaning like what I described above? In my opinion the word "**Religion**" does not convey any convincing meaning with reference to definition and characteristics narrated here.

Now let us look for Karma in brief:

Karma too has various definitions like **Dharma**. Normally we hold and maintain older relationships, stronger ties of affinity but the enemy of the soul, **Karma**, does not show any affinity to soul. **Karma** means:

- Ø Duty
- Ø Aim
- Ø Purpose
- Ø Actions
- Ø Performances
- Ø Activities

And so on. An aphorism that is declared in Holy Scriptures for the correct and perfect meaning of **Karma** is: "**Pavanam, Kammanam, Nigdhayanaththai, Chhinai, Ashuam Kamman, etc.**" We shall deal with this formula for **Karma** as it transpires perfect meaning of **Karma**. A tale of Dhanpal and Thanthanpal is very much interesting to assign proper name to any action. It is very significant to define **Karma**. "**Kriya**" (Acting) originates **Karma** (Action etc.) and this is produced by the operation effected by the soul and therefore it is worth to name as **Karma**.

They are neither our friends nor our well-wishers, but they are foes and enemies.

Similarly, the word "**Samyak**" is also misinterpreted as "**RIGHT.**" Right too has various meanings, according to Sanskrit v/s English Dictionary. However "**Samyak**" means superlative degree of **PURE** that is **PUREST**. And therefore we should mention, **Right Knowledge, Right faith and Right Conduct** as **Samyak Gyan, Samyak Shraddha** and **Samyak Charitra** or keep **PUREST** as prefix instead of **RIGHT**. Now why **Purest** and not **Right**? Because **purest** level of **Gyan, Shraddha** or **Darshan** and **Charitra** only can purify our soul at the highest level of **Gyan, Shraddha** or **Darshan** and **Charitra**.

Hence, I conclude that some of the meanings expressed in the Dictionary and their use in our daily practices to describe the meaning, do not convey the Perfect, Purest, Convincing and Effective meaning of our aphorisms declared in our holy books and scriptures.

Chandraprakash Shah,
49, HighField Avenue,
Golders Green, London
NW11 9EU. Tele. No. 020 8632 0544 (R)

FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA APPEAL

I want to help retaining Jain identity and culture by supporting JAINA and I want to be a proud Jain!

Please fill out this form and support JAINA.



Mail this completed form and
your financial contribution to:
JAINA Headquarters
PO Box 700 Getzville, NY 14068

Please send your \$151.00 Jain Digest life membership
dues to Keerti Shah,
842 Lakeside Drive, Bartlett Illinois 60103,
Phone: 630-837-8716 email: <knshah@worldnet.att.net>

- ☐ I want to be a Trustee of JAINA Charitable Trust and will
donate \$500 every year
- ☐ I want to be a JAINA Patron and will donate \$251 every year
- ☐ I want to be a Life Member of JAIN DIGEST and will donate \$151
- ☐ other amount: ☐ \$10 ☐ \$25 ☐ \$50

Name _____
Address _____
Phone () _____
Email _____

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

MIS REGISTRATION FORM - PAGE 1

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

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

Name (please print): _____

LAST FIRST MIDDLE

Address: _____

STREET CITY STATE ZIP

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

Date of Birth: _____ Height: _____ Weight: _____

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

Have you been married before? YES NO

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

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

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

What languages do you read? _____

What languages do you write? _____

Education: _____

DEGREE YEAR RECEIVED MAJOR NAME OF UNIVERSITY/COLLEGE

Work experience: _____

COMPANY'S NAME POSITION DURATION

Father's Name: _____ Occupation: _____

Mother's Name: _____ Occupation: _____

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

NAME(S) AGE(S) EDUCATION OCCUPATION

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

NAME RELATIONSHIP OCCUPATION ADDRESS

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

Candidate's signature: _____ Date: _____

Important Considerations:

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

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.

MIS INFORMATION: THIS IS HOW IT WORKS

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

Placing an Ad and Registration with MIS

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

1. Fill out the attached Registration Form Page 1 and Page 2. The registrant must fill out this form. *Do not leave anything blank.*

. 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.

F836: Gujarati parents invite alliance with bio-data / photo for very beautiful slim fair accomplished vegetarian daughter, born Aug 75, 5'4", 110 lb, Physical Therapist in NY, from well-educated cultured professional boys. Call: 718/347-4242 / 908/222-1038. Email: kbp210@yahoo.com

F920: Parents invite alliance for their beautiful virtuous vegetarian daughter, born Sept 75, 5'6", MBA, from professional cultured boys. Email: ajiyer@aol.com

F952: Gujarati parents invite proposals with bio-data / photo for beautiful charming US born/raised dtr, Nov 72, 5'4", MD / MPH, finishing residency in June 2005, from cultured well-educated vegetarian non-smoking professional boys, preferably US raised. Email: jaykdoshi@yahoo.com

F995: Gujarati parents invite alliance for very beautiful attractive vegetarian successful daughter, born May 77, 5'4", 110 lb, MBA (E-commerce), well positioned with reputed co., from cultured well-educated professional boys. Call: 760/952-3841. Email: poorvi29@yahoo.com

F1046: Alliance invited by parents for their beautiful slim charming virtuous vegetarian daughter, born April 79, 5'6", 3rd Year MD, from professional cultured boys. Email: siyer406@aol.com

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

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

AF389: Parents invite proposals for family-oriented talented slim US born daughter, July 78, 5'1", MD, doing residency in Dermatology. Call: 407/

876-5555 / 407/876-4444.
Email: jainemercicare@aol.com

F1073: Gujarati parents invite proposals with photo / bio-data from cultured professional US raised vegetarian boys, from beautiful slim outgoing US citizen daughter, born July 76, 5'2", 120 lb, DO, going to pursue residency in Anesthesiology in east coast. Call: 517/332-5621. Email: mahavir241@yahoo.com

F1074: Gujarati parents in UK invite responses for very-pretty attractive fair vegetarian accomplished UK citizen dtr, born Jan 73, 5'3", 108 lb, CA, MBA (US accredited), well positioned with reputed co in UK and willing to settle in USA, from professional boys. Call: 44 - 2476597260. Email: kalpana7@lycos.co.uk

F1099: Gujarati uncle invite proposals for beautiful vegetarian talented niece, born Sept 81, 5'4", BPTH from KEM Hospital Bombay, well employed as P.T. in a Hospital in Bombay and willing to settle in USA, from well-educated professional boys. Call: 214/553-5756 Bombay: 25694340. Email: reha_3000@yahoo.com

F1100: Jain family invite alliance for beautiful charming vegetarian daughter, born Oct 79, 5'1", BS (Xavier college), from cultured educated vegetarian boys. She is currently in Bombay & willing to settle in USA. Call: 513/381-0339. Bombay: 23636615.

F1101: Jain parents invite alliance for attractive intelligent US born daughter, June 77, 5'5", CPA / MBA, well positioned in major org., from well educated professional boys. Please respond w/ photo, bio-data to gsmt2005@yahoo.com

F1102: Gujarati parents invite proposals w/ bio-data, photo for their beautiful slim talented vegetarian daughter, born July 80, 5'7", MS, from cultured professional vegetarian boys. Call: 972/964-0375. Email: pjprav80@gmail.com

F1103: Gujarati parents invite alliance for beautiful charming vegetarian daughter, born July 80, 5'2", 100 lb, MD student, from professional vegetarian boys preferably MD. Call: 978/495-0388. Email: vgmed@hotmail.com

F1105: Gujarati family invite responses from suitable match, for pretty vegetarian niece, born Dec 67, 5'0", BA. She is widow and visiting & willing to settle in USA. Call: 281/491-9811. Email: kavita_9@hotmail.com

F1105: Gujarati parents invite proposals w/ bio-data, photo from well-educated vegetarian non-smoking professionals for their charming daughter, Canadian citizen, born Jan 82, 5'7", 135 lb, BS (Fin), well positioned with multinational investment co. Call: 416/497-6478. Email: ktg10@hotmail.com

F1106: Gujarati parents invite alliance w/ photo, bio-data, for pretty talented vegetarian daughter, born March 79, 5'5", 120 lb, MD, 1st yr resident, from MD / JD / MS boys in west-coast. Call: 916/944-2498. Email: krishna151@yahoo.com

F1111: Gujarati parents invite proposals for beautiful fair charming US citizen daughter, Dec 79, 5'5", 108 lb, MBA, Fin consultant, series 7 licensed, pursuing CFA, from highly-educated vegetarian non-smoker Jain professionals ph: 440/846-1403. Email: bharatandusha@yahoo.com

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

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

(continued on next page)

AF418: Jain parents invite proposals for their pretty vegetarian US born physician daughter, born April 80, 5'7", 115 lb, MD, doing residency in dermatology, from US trained physicians. Call: 954/431-2978. Email: Lodha4@cs.com

AF442: Alliance invited for pretty intelligent vegetarian US born Jain girl, March 75, 5'3", 110 lb, BS (finance & psychology), well employed with multinational co., from cultured well-educated vegetarian boys. Call: 574/675-0622. Email: sjain@hotmail.com

AF443: Gujarati parents invite proposals for beautiful slim talented vegetarian US citizen daughter with great sense of humor, born May 79, 5'6", pursuing studies in Respiratory therapy. Call: 847/288-0683. Email: sweeturachu@yahoo.com

AF449: Gujarati parents invite alliance for beautiful charming vegetarian US born daughter, June 80, 5'0", 100 lb, Doctor of Pharmacy (PharmD), from well-educated professional young men. Email: DKoth10011@yahoo.com

AF451: Proposals invited w/ photo, bio-data for attractive slim educated US born Gujarati girl, Dec 70, 5'3", 114 lb, BS, MBA, from well-educated professional non-smoking boys. Email: kismetmere@yahoo.com

F964: Parents invite responses w/ bio-data, photo, for very-beautiful fair slim attractive family-oriented talented US citizen daughter, Nov 78, 5'7", MBA, employed in a fortune 500 co., as a manager, from handsome professional vegetarian boys. Call: 651/735-4775. Email: sepiashore@yahoo.com

F1112: Alliance invited for beautiful fair intelligent vegetarian Gujarati girl, born March 79, 5'2", BBA, well employed as Fin anlyst in NYC, from cultured, educated professional boys. C a l l : 7 1 8 / 4 4 1 - 4 0 6 1 . Email:sweta_d@hotmail.com

AF401: Alliance invited from vegetarian cultured well-educated / settled boys for beautiful slim caring Gujarati (widowed Non-issue) girl, born 76, 5'5", CPA, on Hi visa. Call: 562/947-4551. Email: kothari53@yahoo.com

F1067: Gujarati parents invite alliance w/ photo, biodata for their very-beautiful fair charming slim accomplished daughter, born Jan 79, 5'6", completed Degree course in Pyschology from South Colorado Uni. (US). Email: gujsg@hotmail.com

MATRIMONIALS-MALE

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

M1107: Gujarati parents invite responses for good-looking athletic talented vegetarian US born son, March 77, 6'0", 170 lb, BA, BSN (RN) well-employed with hospital, from cultured educated vegetarian Gujarati girls.ph: 630/372-6329. email: mcshahrci@hotmail.com

M1108: Jain parents invite proposals w/ bio-data, photo for talented US born son, Nov 73, 5'10", MD, doing 4th yr surgical residency, from well-educated cultured girls. Email: gsmt2005@yahoo.com

M1109: Gujarati parents invite alliance for handsome accomplished well-settled vegetarian US raised son, born Oct 75, 5'9", BA (Math), well positioned with Morgan Stanley in NYC, from cultured educated Gujarati vegetarian girls. 570/287-7457. Email: vns6491@yahoo.com

M1110: Gujarati parents invite responses for handsome intelligent vegetarian son, born Jan 75, 5'6", 160 lb, MCom, working in pharmacy, from cultured educated girls. Call: 631/666-1807. shardul_gandhi@yahoo.com

AM431: Gujarati parents invite proposals for handsome talented vegetarian US citizen son, born Aug 76, 5'8", MBA, well employed, from well-educated pretty girls with family values. Call: 708/457-1992. Email: shah92@gmail.com

AM444: Gujarati parents invite proposals for handsome talented vegetarian son, born Nov 73, 5'9", pursuing on automobile Tech. Call: 847/288-0683. Email: mani_k_parekh@yahoo.co.in

AM445: Gujarati parents invite proposals for handsome talented vegetarian US citizen son, born Nov 79, 5'9", MS (final), well employed, from well-educated pretty girls with family values. Call: 708/457-1992. Email: pradipshah@hotmail.com

AM446: Alliance invited for handsome talented vegetarian India raised Gujarati boy, born Aug 80, 6'1", 160 lb, MS (comp sc), well employed, from pretty slim educated vegetarian cultured girls. Call: 973/515-3398. Email: dhairya80@yahoo.com

AM447: Gujarati parents invite responses for honest intellectual vegetarian straightforward US born son, Aug 79, 5'9", 165 lb, MIT graduate, working as software engineer for 4 yrs, from educated cultured girls. ticcac@yahoo.com

AM448: Gujarati parents invite correspondence w/ bio-data, photo for vegetarian US born son, Feb 75, 5'8", MD, 3rd yr residency in Midwest, from professional vegetarian girls. Call: 608/215-4790. Email: njk9397@yahoo.com

AM450: Gujarati parents invite proposals w/ bio-data, photo for their handsome, personable religious son, born May 79, 5'10", 150 lb, just finished last year of Medical School, from well-cultured vegetarian Jain girls. hanfamily1979@yahoo.com

AM451: Gujarati family invite responses w/ bio-data, photo for

(continued on page 29)

TSUNAMI' S MIGHT V/S -WAVE OF HOPE- SPIRIT

On 1st of January at SHIVA-VISNU Temple at New Year's puja, Dr. Jaya Shah announced that A.I.P.N.O. has decided to take a team of willing and caring doctors to India to help the victims of Tsunami. With support of Balu Subramanian and Kamala Raghavan, we did locate a host family- V.V. Sundaram- in Chennai, willing to host, help and make necessary arrangements locally. Sundaram and his brother Chellappa also made working arrangement with SEVA BHARATI.- very resourceful, and willing NGO. – This is the beginning of Medical Mission with Professional and Spiritual Component TOGETHER.

Our TEAM consisted of four physicians: Dr. Vibha Parikh (OB/ GYN), Dr. Neela Adhvaryu (Ped.), Dr. Jaya Shah (Ped.) and Dr. Usha Mehta (Emergency room- Chicago). We did recruit Dr. Rammanan a medical graduate from Ramchandra Hospital, VV Chellappa- Interpreter and liaison, Hasu Vaghani and Daksha Sheth to dispense medicine and to do dressing etc. and Neetha Shetty, a young lady to triage patients and keep daily diary for our work..

We organized 16 separate camps, but NOT in Clinics but in Temples, Community Halls (Temporary Housing), Villages, on Island, even in private homes. Physicians did see 1,390 children, 1,410 women and 1,110 men and provided immediate relief through medicine and medical supplies and also healing through touching, good listening and counseling.

To overcome obstacle of language barrier, we did have bi-lingual interpreters who could speak Tamil and English. Everywhere lines were long and many a times uncontrollable. People told that Government doctors did care and just show up for a short time and consider each patient as a part of statistical number game.

MATRIMONIALS - MALE

(continued from page 28)

handsome talented, US born son, March 80, 5'10", 160 lb, BS, very well employed in a major auditing Co., from pretty slim cultured girls. Call: 626/286-4372. Email: ezlife2@netscape.com

M953: Alliance invited w/ photo, bio-data, for very-handsome accomplished athletic vegetarian US citizen boy, born Oct 76, 5' 9", Ivy League MBA, well positioned as executive manager in intl co., from pretty cultured well-educated girls. Call: 651/735-4775. Email: sepiashore@yahoo.com

We saw lots of cases of open infected wounds, bad impetigo, diarrhea, dehydration, cough, cold, pneumonia, aches and pains of Tsunami and after effects, injuries, and emotional distress. We also discovered a couple of cases of chickenpox and reported to a local collector to prevent epidemic.

We made first house calls in a boat without any life jackets to the island of SATHNA KUPPA. Boat was overloaded with 25-30 people and SEVA BHARATI's volunteers. Every place we visited, most of people had lost somebody from their family and fishing nets and boats, their livelihood and huts or houses. Dr. Vibha Parikh and Dr. Neela Adhvaryu also made a house call on motor bike to deliver a baby. Mother asked AIPNO doctors to name, and they named her Lakshmi, goddess of wealth and happiness.

Nagapattinam, village very hard hit by Tsunami is about 300 km south from Chennai. There we held camp at The Municipal Elementary School. Many students are afraid to come back to school. AIPNO Team has agreed to sponsor this school. Each child will be given a pair of uniform and school bag; the school will be provided with new benches & chairs; new note books and pencils will be provided. Principal V. Kalyani, teachers and students were happy and elated and they sung a lot of happy songs to celebrate.

Ramesh Shah, MAYFIELD VILL., Ohio

jshah6138@aol.com

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Jainism and Environment

Pravin K. Shah, Raleigh, NC

Lord Mahāvīr preached a universal truth for all times to come when he said, **“One who neglects or disregards the existence of earth, air, fire, water and vegetation, disregards his own existence which is entwined with them”**. Not only did he preach on environmental and ecological issues, but his entire life was also an example of how to live in perfect harmony with the environment.

The following ancient Jain aphorism is refreshingly contemporary in its promise and forms the basis of the modern day science of ecology.

“Parasparopagraho Jivānām.”

All life is bound together by mutual support and interdependence

Environment is imbued (saturated) with living beings therefore **if we harm “ONE” we harm “ALL” living beings**. The main tenets of Jainism are:

Ahimsa (Non-violence)

Aparigraha (Non-possessiveness / Self restraints)

Anekāntavāda (Pluralism of view points)

Of which Ahimsa and Aparigraha relate to Environment

NON-VIOLENCE: Jainism believes that the five basic elements (earth, water, fire, air, and vegetation) of the universe make our environment possess life. They have their own physical body. They possess only one sense (touch) while insects, birds, fish, animals and humans possess two to five senses (touch, taste, smell, sight, and hearing). Also human beings alone are blessed with the sixth sense of advanced developed thinking. Therefore, they are responsible for achieving oneness and harmony with all life by being careful, compassionate, loving and nonviolent.

Survival of any life is not possible with absolute non-violence. Every living being needs organic food for its existence. Hence the destruction of one or the other form of life is essential for food. However Jain belief states that a living being with higher number of senses feels more pain. Therefore, the destruction of higher sense living beings (exploiting or killing of animals, birds, and fish) for food is considered more cruel act because it inflicts more pain in them. It also causes a greater destruction to environment. Hence Jainism advocates vegetarianism compared to non-vegetarian food.

Raising animals for food not only involves significant cruelty towards animals but also consume significantly higher natural resources than vegetarian food and it creates significant environmental unbalance. The following information explains the magnitude of cruelty and the impact on the environment.

DAIRY INDUSTRY: Over the past 50 to 70 years, more than 95% milk has been produced by the commercial dairy. The dairy cow now produces 5 times more milk than it did about 70 years ago (Ref - The National Dairy Farm Magazine Dec 2004). To increase the milk yield and to reduce the cost of maintaining less productive cows, the following practices have been used by the dairy industries:

To Increase Milk Yield

- Cows are kept pregnant continually.
- Hormones or drugs are injected to cows.

To Reduce Operating Cost

- The mother cows are slaughtered after four years of their fertile life (life expectancy of cow is 15 to 20 years) because milk yield drops significantly.
- 70% to 80% of baby calves are slaughtered within six months by Veal industry or within two to four years by beef industry because the dairy industry can not absorb 100% growth rate every year (every cow delivers one baby calf every year).

In old times, the dairy cows were raised as a part of the family and the cows were living their natural life. After feeding the baby calf, the excess milk was consumed by humans and the consumption of this milk was considered a gift of nature. Today the magnitude of cruelty in the production of milk is significant throughout a cow's life and is similar to the production of meat. Besides, the killing of these animals, results in polluting our land, air, and water systems.

Slaughter House Waste: According to article published in New York Times dated May 12, 1996 reports that more than 150,000 cows and calves, 350,000 hogs, and 24,000,000 chickens are killed per day in USA. About 30% of the animal body parts are not consumed by humans. The waste released in the environment by the United States meat and dairy industry is about 230,000 pounds per second, polluting our land, air and water systems (Source: USDA 2001). Both dairy and meat industry economically support

Jainism and Environment....

each other. One can not exist without the other.

Greenhouse Effect: World population of 1.3 billion cows that is inflated due to raising them for food, annually produce 100 million tons of methane, which is a powerful greenhouse gas which traps 25 times as much solar heat as CO₂.

Water Consumption: Livestock (cattle, calves, hogs, and pigs) production accounts for more than half of all the water consumed in USA. To produce 1 lb. of meat, an average of 2500 gallons of water is used as compared to 1 lb. of wheat requires 108 gallons of water, 1 lb. of rice needs 229 gallons of water, and 1 lb. of potatoes require just 60 gallons of water.

Land Usage: Considering the consumption of food by live stock, an average 40 lbs of vegetation is used to produce 1 lb of meat. Hence to support meat and dairy industries, half of American croplands grow livestock feed. A third of the land of North America is devoted to grazing. Also 220 million acres of land in the USA have been deforested for livestock production and 25 million acres in Brazil, and half the forests in Central America.

Impact on Health: Vegetarian food does not contain any cholesterol. Cholesterol exists in animal base foods (Milk, Meat etc.) because it is produced by liver. The people who consume high amount of dairy and meat products have high cholesterol level which in turn results in serious health problem such as heart attack. Some of the vegetarians have high cholesterol because their vegetarian diet contains high degree of saturated fat - fried foods and oils. Other health problems such as prostate cancer are also now strongly linked with dairy products.

Non-Possessiveness / Self-restraint: Lord Mahāvīr states “Aparigraha seve attai karanti prananam behanam” which means that we destroy other lives because of our greed and possessiveness. This is the primary cause of all violence as well as imbalance in the environment.

Non-possessiveness / self-restraint is the second most important Jain tenet. Jainism advocates that we should reduce our needs and wants as far as possible. Nature provides enough for our NEED not enough for our GREED. We need to use our resources wisely and reuse / recycle

products. By reusing and recycling products we are not wasting the gifts of nature. Also by minimizing consumption, we provide respect for other's life and environment. The tenet non-possessiveness advocates putting a limit on our possession and using our excess wealth for the welfare of the society at large.

In summary the teaching of Jainism advocate the following practices in daily life:

- Respect the lives of others and the environment we live in.
- Be compassionate and practice non-violence. Minimize harm to all living beings including air, water, earth, fire, and vegetations.
- Be vegetarian and avoid the use of animal based products.
- Practice self-restraint. Reduce needs and wants as far as possible. Use excess for the welfare of the society.
- Eliminate waste, reuse / recycle products, share resources, and do not waste the gifts of nature.

Jainism in Action is an eco-friendly religion which preserves and protects the Earth and Environment, respects the lives of animals, birds, fish, and other beings, and promotes the welfare of the society through the application of its primary tenets of Ahimsa and Non-possessiveness.

*Pravin K. Shah,
Jaina Education Committee
919-859-4994 Raleigh, NC*

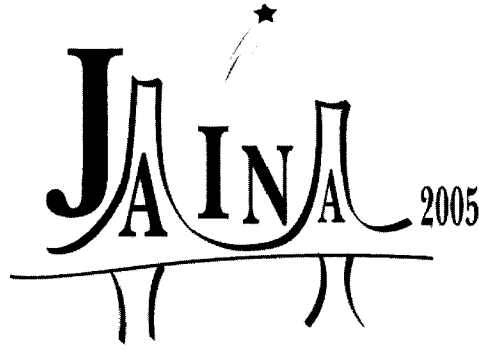
Quote from Shri Arun Gandhi:

“I was walking home from school with my notebook and pencil. It was only a little butt of a pencil and I thought I deserved a better one. I threw it away on the ground thinking of course grandfather (Mahatma Gandhiji) will give me a new one. When I asked him he started asking me loads of questions. How did it get so small? Why did I throw it away? He made me look for it in the dark with a flashlight. I spent three or four hours searching! Then he said to me he wanted me to learn two lessons.

The first lesson was that in making such a simple pencil many important resources had been used; throwing it away was violence against nature.

The second lesson was that we over consume and waste natural resources depriving others of those resources; this was violence against humanity.”

-Arun Gandhi

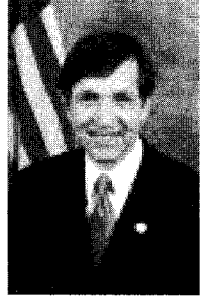


Extending Jain Heritage in Western Environment

Registration for JAINA Convention 2005 is moving at a record pace. Over 2,000 people have already registered, and if you have not yet registered you must do so. The 13th Biennial Jaina Convention is being held in beautiful San Francisco Bay Area. The convention program is uniquely structured to attract people of all ages and of all interests comprising of religious, social, cultural, lifestyle and professional. Please register now at <http://secure.jaina.org>.

The JAINA convention theme is "Extending Jain Heritage in Western Environment". The entire program is structured to facilitate discussions, brainstorming and implementation of ways to preserve and propagate the great Jain values to help Jain community flourish in North America. This will include speeches by prominent Jain scholars and experts, discourses by monks and nuns, workshops and seminars by experts and academicians, symposium by researchers, classes and workshops by teachers, worships ceremonies at the temples, and yoga and meditation classes by experts.

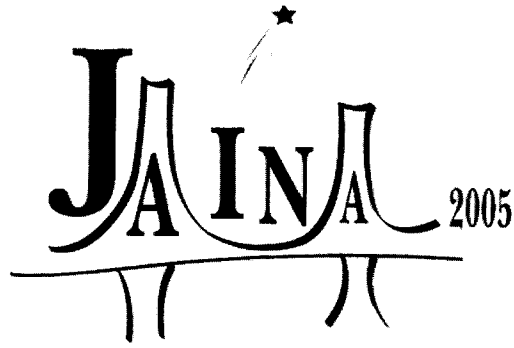
The JAINA Convention 2005 will feature keynote speeches by world-renowned and eminent dignitaries, and major speeches by religious figures such as Gurudev Chitrabhau and Acharya Chandna Ji. In a unique format the Opening Ceremony will feature three keynote speeches on three subjects important to the convention theme, "Extending Jain Heritage to Western Environment", namely, (1) Jainism in contemporary times, (2) Jain values in public life and government, and (3) Jainism and its contributions to Inter-faith harmony with world religions. The three prominent speakers will be:



- Dr. L. M. Singhvi, An eminent Jain Scholar, ex Ambassador of India to UK, Chair of Committee on Indian Diaspora ..
- Congressman Dennis Kucinich of Ohio, perhaps the only vegan in the US congress, and 2004 presidential candidate, (bio at www.kucinich.us)
- Rev. Dr. William Leshner, Chairman of Board of Trustees of Parliament of World Religions.

Experience Jainism through professional conference style parallel track programs, being done for the first time in a JAINA Convention. This will include:

- About 70 hours of discourses on pre-defined subjects and topics in Gujarati, Hindi and English.
- About 10 hours of a Condensed Course on Fundamentals of Jainism
- About 10 hours of lectures and discussions on advanced religious topics
- About 10 hours of lectures and discussions on Tattvartha Sutra
- About 10 hours of lectures and discussions on Atmasidhhi
- About 20 hours of lectures and hands-on workshops on Jain rites and rituals for worshipping and meditation
- About 20 hours of Pujas at Jain Bhawan and at temporary temple being erected on the Convention site
- About 10 parallel sessions every morning on Preksha dhhyana, other forms of meditation, yoga, pratikraman, mantra and stotra chanting and other activities for mind, body and soul.



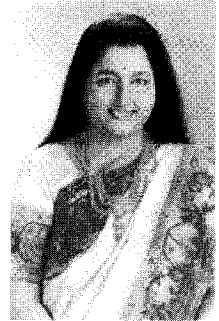
Extending Jain Heritage in Western Environment

• For the first time in JAINA history, there will be two special tracks devoted to discussions and brainstorming to help formulate JAINA's long-term strategy and charter for the next decade. The objective of these sessions is primarily to debate the topics that are important to Jains in North America and the West in general to "Extend Jain Heritage to the Western World". This will comprise of 10 hours of symposium style sessions for lectures and discussions, and 10 hours of workshop style working sessions. The subject matter is designed especially for the next generation of Jain leaders, and is will involve current and new JAINA leaders.

• For the first time, JAINA Convention will feature a a one-day symposium Jain values presented by California State Polytechnic University at Pomona, and sponsored by JAINA. The symposium being organized by eminent Jain researcher, Dr. Tara Sethia will be on the subject "Ahimsa and Aparigraha in Contemporary Contexts", and the participants will include Dr. Saryu Doshi, Hon. Director, National Gallery of Modern Art, Mumbai; Professor Peter Flugel, Chair, Centre of Jaina Studies at Department for the Study of Religions, School of Oriental and African Studies, University of London; Mr. Surendra Bothara, Jain scholar and author; Dr. Anne Vallely, Department of Religion, University of Ottawa; Professor Cromwell Crawaford, Hawaii; Dr. Robert Del Bonta, San Francisco; Professor Jagdish Sheth, Emory University, Atlanta; Dr. Kristi Wiley, UC Berkeley.

• Enjoy a Mela featuring rangoli, art & craft, fashion, Jain compliant cosmetics, massages, and other fun activities.

- Enjoy the evening entertainment
- A musical performance by Anuradha Paudwal & Manhar Udhas
- A Dandiya-Raas night with music by the famous Satellite Group of Bombay
- The Convention will offer a special social track that will include sessions on Women's Forum, Seniors Forum and Children's perspective.



- The Convention will offer multi-pronged program for young Jains of all ages:
- Various sessions to promote Compassion, Charity and Communications for young Jains. This will include multiple service sessions for various groups, Jain Academic Bowl, religious discourses and discussions on subjects such as four passions in Jainism, workshops on rites and rituals in Jainism, and sessions on Preksha Dhhyana and other forms of meditation.



- Special tracks consisting of oratory contests, a track on "Growing up in America", and Bollywood aerobics .
- Enrich your relationships through JAINA Networking Forum sessions, on Cruise, and Musical Night!
- A special trip to Great America for a fun evening
- There will be special sessions and events for children under 13 so that the parents can attend the sessions

We want to make this the most-memorable JAINA Convention in the history! Plan on attending this trendsetting convention and register online at <http://secure.jaina.org> (or you can download the registration form). We look forward to seeing each and every member Experience, Enjoy, Enrich, Escape and Explore JAINA Convention 2005!

Cultural Programs

Day 1: Friday July 1, 2005

Event: Raas-Garba Night

Time: 8:00 PM to Midnight

Please bring your favorite Dandias and enjoy full 4 hours of high intensity Dandia Raas



Day 2: July 2, 2005

Event: Cultural Competition

Time: 7:30 pm to 12.00

DAY 3: Sunday July 3, 2005

Event: Entertainment Program By a Professional Group

Time: 7:30 PM to Midnight

A relaxed evening with well-known artists from India bringing back some of your memories.

Optional Social Activities Open to All (FOR ALL)

- Dance with Toofan Sounds
- Social Mixer

Youth Activity

Youth Sessions/ 4 Tracks: JAINISM and JAIN LIVING

- Charity and Compassion in Action through Service
- Jain Stavans and Songs
- Puja, when, why and how with Panditji at the Jain Bhawan
- Growing up in America- Combining the Best of East and West
- Academic Roundtable
- Oratorial Contest
- College/ Career Track for pre- and post College Jains
- Empowerment through Communication
- Jain Diet, Nutrition and Health- Do's and Don'ts- Workshop
- JAINA Networking Forum (JNF) sessions-
- Meditation/ Yoga
- Bollywood Aerobics

Optional Social Activities (14 to 17)

- Enjoy Thrill Rides & Fireworks at Great America Park
- Ice Cream Social/ Movie Night

Optional Social Activities (18 & older)

- San Francisco Bay Cruise with a twist OR
- Enjoy Thrill Rides & Fireworks at Great America Park
- Ice Cream Social/ Movie Night

JAINA Networking Forum (21 & older)

- Table for Six
- Special Service Event
- Cruise
- Musical Night
- Interest-Based Ice Breaker/ Mixer

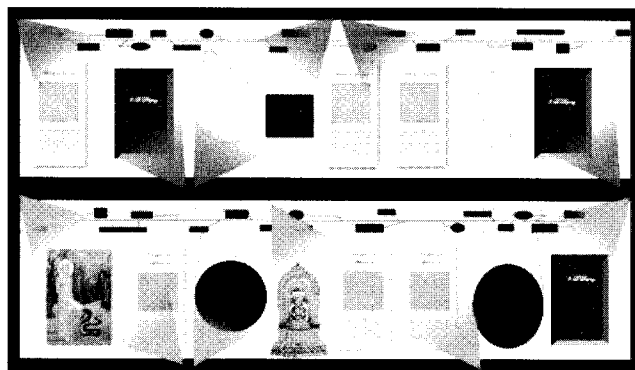
Jain Art Exhibition

Exhibit Highlights

- Displays on Jain History, culture, scholars and scriptures
- Displays on Jain philosophy and its applications
- Displays on Jain art, architecture and temples
- Displays promoting JAINA, its activities and its accomplishments
- Quotations from Jainism
- Replica of some original Jain Art
- Statues, sculptures, diva and other objects and artifacts
- Several Rangoli designs: The committee will solicit Rangoli design from each Jain center and display it as a part of the exhibition. Details for participation will be provided to each Jain center in future

Jain Art to enjoy and take home

- Convention will display Jain Art created by artists for enjoyment and available to take home after a suitable contribution
- Convention and Artist will share the contribution
- The art will include paintings, sculpture, etc.



Sponsorship Opportunities

JAINA Convention 2005 committee invites you to participate in sponsorship opportunities to donate for a worthy event and to promote your business to a large Jain community. All supporters will be given appropriate recognition for their contribution.

Souvenir Advertisement Rate

| | |
|-----------------------------|----------|
| × Back Cover | \$10,000 |
| × Inside Back Cover | \$7,500 |
| × Full page | \$2,000 |
| × Half Page | \$1,100 |
| × Quarter Page | \$575 |
| × Business Card | \$300 |
| × Exhibits Booth (10'x10') | \$1,250 |

Sanghpati Sponsorships

| | |
|-------------------------|----------|
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| × Grand Patrons | \$15,000 |
| × Patrons | \$10,000 |
| × Grand Benefactors | \$5,000 |
| × Benefactors | \$2,500 |
| × Sponsors for Scholars | \$1,000 |
| × Friends | \$500 |

Convention Sponsorships

| | |
|----------------------|----------|
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| × Platinum Sponsor | \$15,000 |
| × Diamond Sponsor | \$10,000 |
| × Gold Sponsor | \$7,500 |
| × Silver Sponsor | \$5,000 |
| × Grand Sponsor | \$2,500 |
| × Sponsor | \$1,000 |
| × Friends | \$500 |

Swamy Vatsalya & Other Contributions

| | |
|---|---------|
| × Breakfast | \$2,500 |
| × Lunch | \$3,500 |
| × Dinner | \$5,000 |
| × Cultural Event Sponsorship | \$5,000 |
| × Temple Opening Ceremony & Aarti | \$5,000 |
| × 24 Deri Aarti & Divo(each) | \$1,000 |
| × Kumarpal Aarti & Procession GheeBoli (each) | \$125 |

For all sponsorship opportunities:

Please make the check payable to JAINA Convention and mail it to P. O. Box # 630, Cupertino, CA 95015-0630, USA, Attention: Kundi Kapadai. For forms and details about sponsorship please check JAINA Convention 2005 section at www.jaina.org.

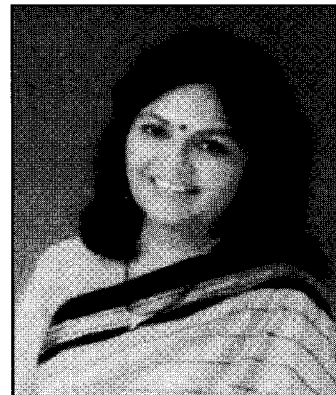
Mind - Body - Soul Activities

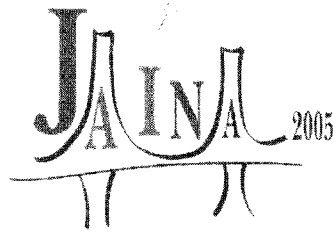
Mind-Body-Soul Refresher Programs on Day-2, to 4

- Preksha Dhyana & other forms of meditation
- Chanting sessions (e.g., Bhaktamar)
- Pratikraman in different traditions
- Yoga
- Physical Exercise sessions
- Outdoors activities



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Religion And Humanity

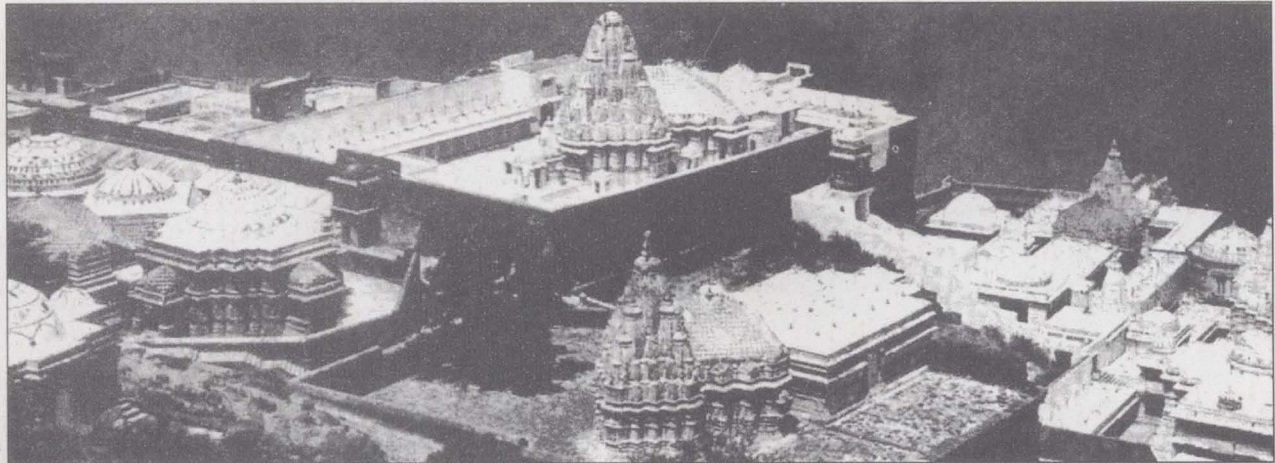
A flawless diamond will show its best when set in real gold. If it is set in brass it will lose much of its luster.

Religion is like a rare diamond. It is seen at its best when it is tempered with humanity. A religious man who is not humane at the same time does not do full justice to his religion.

Chitrabhanu

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