

# JAIN DIGEST

*A Publication by the Federation of Jain Associations in North America*  
Summer 2006

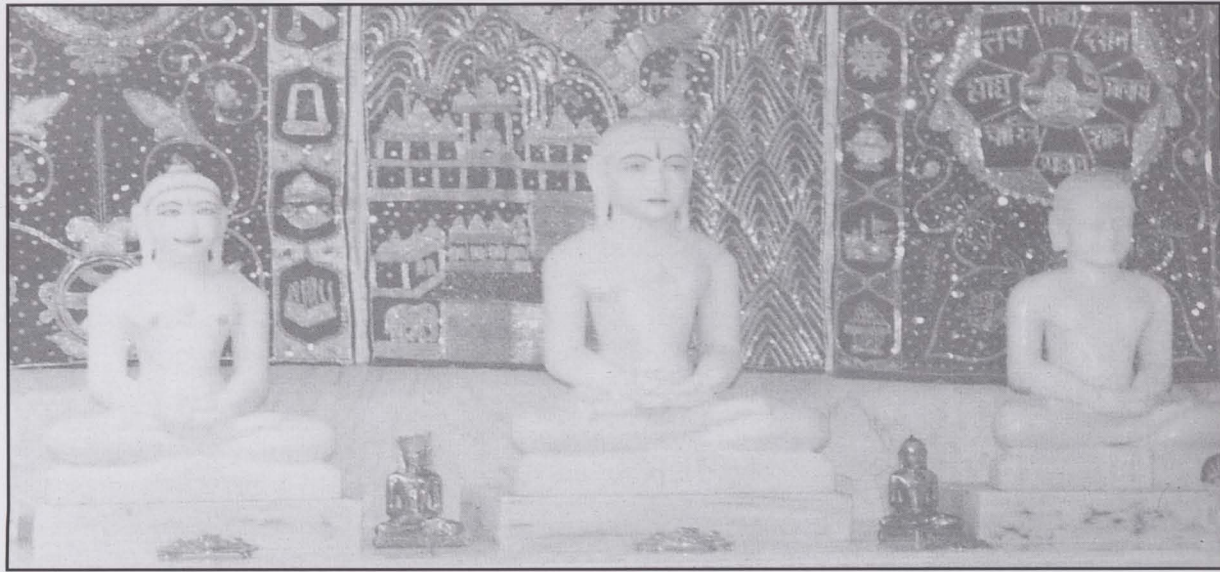
*Volume 25, No. 1*



## JAINA Pilgrims at Mahamastakabhisheka



# JAIN TEMPLE, WASHINGTON, DC



## JAI JINENDRA

*Dialogue Between Master And Student*

कहं चरे कहं चिट्ठे कहमासे कहं सए ।

कहं भुजंतो भासंतो पावं कम्मं न बंधई ॥

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

जयं चरे जयं चिट्ठे जयमासे जयं सए ।

जयं भुजंतो भासंतो पावं कम्मं न बंधई ॥

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

-- Dasavaikalika 429 BC

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

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

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## *From the President.....*



Jai Jinendra

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It is my pleasure to share with you some of JAINA's achievements in the past few months. While we are all indebted to great spiritual leaders who have held the fort of the rich Jain tradition, it may now be time to for us in JAINA to make a positive contribution to the Jain community in India. Many Jains, especially the younger generation in India want to learn form JAINA's success in maintaining Unity while fully accommodating the diversity. I recently visited many places in India and talked about our positive experiences. I have listed some of the highlights of the trip below:

- ♦ Based on the model of YJA , Young Jains of India was established under the guidance of Dr. Manoj K. Jain, member of our Long Range Planning Committee. This group known as YJI had their first convention in Indore, where the theme the was 'Progress through a Jain Way of Life.'

- ♦ I represented JAINA at the 33rd Bidada Medical Camp in Kutch. Vijay Chheda, the trustee of this camp (a member of the Jain Center of Southern California, and Jain Center of Northern California) and his team have done a wonderful service for the needy. Vijaybhai, has agreed to become part of JAINA World Community Service to spread this work to other parts of the world.

- ♦ I visited the successfully completed JAINA's Vardhman Nagar project in Bhuj. They are now constructing a new medical facility. This facility will benefit the residents of Vardhman Nagar and the surrounding area. The JAINA World Community Service will send all of the remaining Earthquake funds (about \$12,000) to help them complete this project.

- ♦ While in Kutch I also visited Veerayatan; a project undertaken with the inspiration and guidance of Acharya Chandanaji. They have now established a fully operational pharmaceutical university. JAINA members and organizations have made extensive contributions for this project.

- ♦ World Jain Confederation(WJC) is working closely with JAINA's V R Gandhi committee in publishing a VR Gandhi stamp. Mr. Pravin Shah and Prakash Mody are also working with the Indian Postal Authority to facilitate the release in August 2006.

- ♦ Dilip Shah and I participated in the first Jain Businessmen's Conference organized by Pujya Maharaj Saheb. We extended JAINA's unity message to them, which was welcomed by all.

- ♦ Finally, I addressed a gathering of Acharyas and Jain Samaj at Mahamastak Abhishek at Shavanbelgola and spread our message of Unity. JAINA has become a role model of Unity and a host of socio religious activities not previously achieved by a single umbrella organization. In an interview with Sanskar and the Aashtha TV channel, I discussed JAINA's various activities and our message of Unity.

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On the home front many more activities are under way, as summarized below:

♦ Dr. Tansukh Salgia, past president of JAINA and Chairman of Government and International Organization Relations is working to get the NGO status for JAINA at the United Nations. With this status JAINA could get funding from the United Nations for international charitable projects. It will also give us a platform to deliver our message on Jain Values at international events.

♦ Mr. Naresh Jain, Co-chair of the JAINA Interfaith Committee has been selected to a committee that will decide the site for 2009 Parliament of World Religion Conference. It is a source of great pride for JAINA that Mr. Jain's active role on the Interfaith Committee has been noticed by other organizations. JAINA is actively working with Jain leaders in India so that they can potentially host the next World Parliament in 2009.

♦ Mr Gunvantbhai Shah and Mr. Mukesh Doshi, working closely with JNF, MIS, YJA and YJP have planned a "Jain Milan" function in the New Jersey area. Jain Milan offers a great opportunity for Jain Youths to network and know each other face-to-face for the purpose of matrimony. (See details in this issue).

♦ JAINA Adhyatmic Committee, under the leadership of Hasmukhbhai Shah will be holding its first shibir of SAMAYSAR at Niagara Falls, Canada during the long weekend of May. Rajendra Kamdar will be one of the main scholars at this function.

♦ Over 50 JAINA and Jain Center leaders attended the first Jain Leadership Conference at Kellogg Business School in Chicago. Dean Dipak Jain and the Long Range Planning Committee invested over 2000 man hours to come up with unique tools and learning materials that can be used for the advancement and management of all local Jain centers.

*We would like all members to get involved in the progress of JAINA and our JAIN heritage. We will soon open a forum where community members can send in their valuable comments.*

With best wishes and regards

Kirit C Daftary, President



## PRESS RELEASE

### NRI'S REQUEST FOR COMMEMORATIVE STAMP

Jains worldwide will be observing "Remembering Virchand Raghavji Gandhi (VRG)" event during August 2006. Celebrations are being organized by various organizations across the globe. JAINA is leading the initiative to request the Indian Post office to issue a stamp in memory of VRG.

JAINA have requested Shri Dayanidhi Maran, Hon. Minister of Communications and Information Technology and India Post to issue a commemorative stamp for Virchand Raghavji Gandhi (VRG) 1864 - 1901 on either August 7<sup>th</sup> or August 25<sup>th</sup>, 2006, his anniversary date or his birthday.

VRG was India's great emissary to the west. VRG educated the west about the rich Indian culture, civilization and traditions. This great cultural ambassador needs to be suitably honored and recognized.

VRG represented Jain faith at the first Parliament of World Religion in 1893 at Chicago. He was awarded a silver medal for this contribution. VRG was also an Asian delegate at the 1899 International Commerce Conference, where he advocated the post-parcel system. VRG, a Barrister-at-law by profession, successfully advanced the causes of animal welfare, vegetarianism and unjust head pool tax levy. Visit [www.jaina.org](http://www.jaina.org) for JAINA's activities and achievements. For more information, contact: Mr. Pravin C. Shah at 516-248-8265; e-mail: [pravincshah2k@yahoo.com](mailto:pravincshah2k@yahoo.com) Mr. Prakash Mody at 416-491-5560; E-mail: [4prakash@gmail.com](mailto:4prakash@gmail.com)

### JAINS MAY GET A MINORITY STATUS

**New Delhi, May 10:** Despite the Supreme Court's direction against any addition to the list of "notified minorities," the Centre is drawing plans to give Jains the status of a religious minority. Minister for Minority Affairs, A R Antulay, who has held talks with "various Jain organisations", told *The Indian Express* there was "consensus in the community" for the minority status under Section 2 (C) of the National Commission for Minorities Act, 1992. "We want to broaden the concept of minorities by including communities like Jains and Kashmiri Pandits," he said. The move flies in the face of a SC judgment delivered last August. A bench headed by then CJI R C Lahoti, while dismissing a plea to direct the Centre to notify Jains as a religious minority, said identification of minorities on the basis of religion would further divide the country.



## JAINA Executive Committee meeting at Ft. Lauderdale, Florida



*Executive Committee members present were as follows: Kirit Daftary, Dilip Shah, Lata Champsee, Pravin Mehta, Gunvant Shah, Bipin Shah, Deepika Dalal, Ila Mehta*

*Directors and Guests: Bindesh Shah, Jasesh Shah, Jeevan Prabha Mehta, (Jain Centre of South Florida) Rajendra Mehta and Shashikant Shah (Jain Society of Orlando), Kamlesh Shah of Orlando*

*Summary of JAINA Executive Committee meeting held at Fort Lauderdale, Florida on March 4th, 2006.*



**President:** Kirit Daftary thanked Jain centre of Southern Florida for hosting the EC meeting. He talked about his recent trip to India. Young Jain of India had organized a youth camp. Dr. Manoj Jain from Tennessee had inspired this camp. "Progress through Jain way of life" was the theme of the camp. Kiritbhai was a guest speaker at the camp along with Prem Jain and N. P. Jain. He also attended the inauguration function of Bidada Medical Camp. He also visited Vardhman nagar near Bhuj. Mr. Pratap Bhogilal of World Jain Confederation had hosted a lunch to meet with JAINA and other leading Jains. Pratapbhai is working with Indian Post for a memorial stamp for V R Gandhi and restoring his home in Mahua, Gujarat. JAINA is working on NGO status with the help of Dr. Tansukh Salgia. Mahendra Mehta of Ratnanidhi Trust will assist Dr. Salgia. This year JAINA took its yatra to South. JAINA has donated a room in a Manglore Dharamshala. The highlight of the yatra was Mahamastak Abhishek. JAINA was able to receive 86 out of 500 passes (to go on the top of mountain) is a credit to JAINA. Singapore has accepted Jainism as one of the religion. Parliament of World Religion will have its next conference in 2009. Naresh Jain is one of the members in site committee. JAINA should help India in getting next Parliament conference. Long Range Planning is holding a leadership conference in Chicago during the March 24<sup>th</sup> Weekend and everyone should try and attend this. We should figure out a way to involve Directors. There was some

discussion on this. Few points were raised during long discussion. There are many committees but there is no committee "Jain centre liaison with JAINA" Individual centers will come forward if there is any give and take. Increase communication and connections with the local community. Directors should take active role at local sangh meetings.

**Treasurer's report:** Pravinbhai presented the report. He was presenting the report as of Dec 30<sup>th</sup>, 2005. On Sept 30<sup>th</sup> the balance was 338,000.00 and today the balance is 351,000.00. We are still awaiting for detailed info from some committees to complete the audit and then on to submit the audited account to US Govt. to continue our "US Aid" registration. Fundamentally we are in good shape. He proposed to hire a paid book-keeper to maintain all financial records. This will help maintain continuity of data and records. We do not have much in JAINA general fund but we should try and hire a paid book-keeper. Everyone agreed with his idea.

**Convention 2005 report:** Kirit Daftary reported that attendance at the convention was 3700 persons. For the first time we raised more funds nationally than locally. This proves that all centers do support Conventions. Our accounting is still being done. Total revenue was \$683,000.00 and total expenses were \$580,000.00. This gives us the surplus of \$103,000.00 of which 50% will go to JAINA, 30% to JCNC and 20% towards 2007 Convention seed money.

**Convention 2007 Report:** Dilipbhai reported that convention 2007 will be at Baltimore Convention Centre. We are working with Baltimore Centre to finalize the contract. There are 2-3 hotels in the walking distance of Convention Centre. He is in constant touch with Mr. Girish Shah of JCNC for his input in various items related to Convention Centre contract. He requested Bipin Shah to negotiate the food contract since he was involved in negotiating 2005 convention food contract. He talked about multi-sangh Convention. He talked about devising a system where a centre would acquire an expertise in a particular area of convention like registration, scholar invitations, programming etc. Since July 4<sup>th</sup> 2007 is falls in weekday. EC discussed options of holding convention either weekend prior or after July 4<sup>th</sup>.

**JAINA Conference in Bombay:** Dilipbhai discussed about holding a mini convention in India during January 6<sup>th</sup> & 7<sup>th</sup> 2007. It will be part of Jain Vyapar Sanstha. It will be 3 to 4 hours of JAINA convention as part of 2007 Vyapar Convention. All arrangements still need to be worked out. This idea was put forward during lunch on meeting with WJC by Dr. L. M. Singhvi. Nothing was finalized.

#### **Report from various committees:**

•**Senior Citizen Committee:** Gunvantbhai gave report on Senior Citizen Committee. A builder was proposing homes between 230 to 250 thousand another builder was proposing homes for 350-400 thousand. This is a multi-million dollar project. This project can only work if an investor is involved. He has received 25 forms back. It was decided to appoint a three member committee to define the role of JAINA in Seniors Housing. Gunvantbhai, Shashikantbhai and Ashok Desai will be the three member committee to come with a report about JAINA's role in Seniors Housing policy.



•**TV Production Committee:** Kiritbhai read the report of Mamta Shaha. She has invited all regional VP's to send nominations, for an individual to provide regional news, from their region. A half hour show once a week will cost \$1000.+



Production cost of \$1000 We will sell 7 ads for one minutes each and we are hoping to raise \$2100 per show. Show will consist of welcome speech, Bhakti Sangeet, Lecture by a Scholar, JAINA update, JAINA activities, youth corner, Meditation yoga etc. Programme will start from April 06.

•**V. R. Gandhi Committee:** Kiritbhai read the report of Pravin C. Shah. The committee has awarded 27 scholarships. Committee has three long term goals.

- We plan to make documentary on V R Gandhi's life

- V R G memorial in Gujarat at a cost of Rs100,000.00

- A commemorative stamp in his memory. There is an expense of \$10,000.00 and V R G committee is hoping to raise necessary funds.

•**Jain Milan:** Gunvantbhai proposed to organize Jain Milan in August. He is expecting an attendance of 200 persons. Registration fee will be \$150.00 per participants. A Souvenir will be published with the bio data of the candidates. This book is not for sale and it only be given to the attending participants. July 15 will be the cut off date for adding their names and personal information in the souvenir. Evenings will be a fun time. Saturday they will receive registration package. All details will be worked out in good time. It was agreed that Jain Milan will be under JNF, MIS committee combined. Gunvantbhai will form a planning committee to plan the event with youth representation on the planning committee.

• **Education committee:** A report was presented by Mahendrabhai. Education committee is in need for funds to print education books. Different possibilities were discussed to finance the needs of education committee. EC agreed to a open cheque limit of \$25,000.00 to Education committee for a short term loan. Their written report is part of this minute.

• **Committee Effectiveness:** Ila Mehta presented a written report on five point program on Committee effectiveness.

- Committee structure
- More committee members, more interest
- Jain's Committee structure diagram
- Finance is always important
- Special interest and communication.

**JAINA yatra:** Dilipbhai talked about recent yatra in south India. 86 members took the Yatra this time. Highlight of the yatra was Mahamastak Abhishek. Our Yatris got very good treatment from the organizers of the Mahamastak Abhishek. We went to Banglore, Manglore and other places. We did run into some problems this time. As chairmain of this committee I must admit that this 7<sup>th</sup> yatra did not meet the expectation of the members. At Shravan Belgoda on the opening day most of members could not participate in the abhishek. Dilipbhai talked about having an office in Bombay for JAINA work. WJC will do JAINA's liaison work from its office in India and JAINA will do WJC's work from its office in US.

**Montreal Conference:** Interfaith committee requested \$7500.00 for booths and JAINA exhibition.

**Jain Digest Life membership:** After a discussion on the topic EC decided that Jain Digest life membership dues should increase from \$151.00 to \$201.00 and 20% on monies collected going forward from Jain Digest life membership should go towards the JAINA general fund.

*Minutes prepared by  
Lata Champsee Secretary, JAINA*

## JAINS IN NEWS



**Dr. Navin Mehta** has been awarded 2006 **The Ellis Island Medal of Honor**. The award was created in 1986 to honor the many ancestral groups who through struggle, sacrifice and success, helped build this great nation. Four Presidents, several Senators and Congressman and Nobel Prize Winners are among the remarkable group of individuals to receive this honor for their outstanding contributions to America. **The Ellis Island Medals of Honor** are sanctioned by the United States Congress and recipients' names are listed in the Congressional Record.

**Dr. Navin Mehta**, born in a small port town of Mandvi, Kutch he came to US in 1974 after completing his medical education in India. He received fellowship in head and neck surgery with New York Medical College affiliated hospitals, after which he started his private practice and affiliation with New York Eye & Ear Infirmary. He is a leading authority in the field of Otorhinolaryngology is, among other things, Surgeon Director of Department of Otorhinolaryngology, the Secretary of Medical Board, Board of Directors, Board of Trustees, and Faculty Member of Temporal Bone Laboratory of New York Eye & Ear Infirmary. He is Clinical Professor of Otorhinolaryngology at New York Medical College and Associate Attending Surgeon at Cabrini Medical Center.

**Dr. Navin Mehta** is very proud of his professional accomplishments but is a person who has not forgotten the true cause of his life, serving humanity with God given talent. In one of the many ways he has tried to share and return some of the fruits of his success is evidenced by the founding of the Matrushree Prankunvar Chunilal Mehta Education and Charitable Trust in Kutch. The Trust organizes and runs several educational organizations and relief camps as well as provides aids to cancer patients. Also in progress are his plans to open a medical center with full facilities to treat cancer patients in Kutch. "Providing relief to an ailing patient gives more satisfaction to the doctor than the money a doctor could earn treating the patient" is something that he says many times.

He conducts his private practice in New York City and currently resides in New Jersey with his wife Dr. Rashmi Mehta and his three children Sneha, Nirav, and Suniti.



**Prof Harish C. Jain** is recipient of the Order of Canada award. He is Commissioner of the Canadian Human Rights Commission, he was a member of the Canadian Human Rights Act Review Panel.

He is a Professor Emeritus of Human Resources & Labor Relations at McMaster University. His research and professional interests include diversity management and employment equity/affirmative action ; human rights in employment; comparative human resource and industrial relations policies of multinationals; and labour relations policy.

He is lead author of several books and monographs. These are: *Employment Equity and Affirmative Action: An International Comparison*, 2003 (M.E. Sharpe, New York); *Employment Equity/Affirmative Action Codes of Best Practices in the USA, Canada and Britain and other Selected Countries*, 1998 (South African Dept. of Labor); *Equal Employment Issues: Race and Sex Discrimination in the United States, Canada and Britain*, 1983 (Praeger, New York) ; he is the author of *Disadvantaged Groups in the Labor Market and Measures to Assist Them*, 1979 (Organization for Economic Cooperation & Development in France, OECD). He has published more than 60 articles in academic and professional journals.

He assisted in the development of employment equity legislation in South Africa and has been a policy advisor and Consultant to the South African Department of Labour; he holds a Donald Gordon Chair at the University of Cape Town (UCT). He was a Consultant to the Organization for Economic Cooperation and Development (OECD) in Paris, France; Canadian federal and provincial government departments and agencies such as Labour Canada; Human Resources and Skills Development Canada (HRSDC) Heritage Canada; Saskatchewan Public Service Commission, Solicitor General Canada; Multiculturalism Canada; Canadian, Quebec, and Nova Scotia Human Rights Commissions. He is former President of the Canadian Industrial Relations Association (CIRA) and formerly a member of the Advisory Committee to the President of the Treasury Board of Canada on the employment of Visible Minorities in the Public Service of Canada .

He has been invited to speak by Business, Human Resources and Industrial Relations Organizations in many countries around the world.





**Dr. Chandrakant Shah** was invested with the "Order of Ontario" by Ontario Lt. Governor James K Bartleman. He is a pioneer in public health education in Canada and in developing innovative healthcare programs, and advocates for Aboriginal peoples, the homeless, the jobless and poor children in Canada.

He played a national leadership role in developing undergraduate and postgraduate medical education in public health and creating national objectives for teaching community health across Canada. His textbook, Public Health and Preventive Medicine in Canada, remains required reading for Canadian health sciences students.

At the University of Toronto, he was the force behind the Annual Visiting Lectureship Program on Native Health and creation of the Endowed Chair in Aboriginal Health and Wellbeing. His work on employment equity has profoundly influenced hiring policies for visible minorities at Canadian universities.

Dr. Shah has received an Honorary Life Membership in the Ontario Medical Association, the Canadian Public Health Association's highest award, Defries Award and the "Eagle Feather" from the First Nations House among other honours.



**BHARAT GAURAV AWARD** was presented at Hyderabad in January by India International Friendship Society to Keshav Chandaria for his contribution for better better world.

**HIND RATNA** was presented in New Delhi by International Congress of NRI for outstanding services achievement & contributions.

**Shreyas and Meena Ajmera** of Toronto, long time members of Jain Society of Toronto donated Five million dollars to Royal Ontario Museum. This great act of philanthropy attracted banner headlines in Canadian national newspapers. Shreyas Ajmera has been a member of the ROM Board of Governors. After arriving in Canada in 1974, he and his brother founded Dough Delight, which became Canada's largest producer of frozen bakery products, flatbreads of the world, croissants, bagels, pizza and bran muffins. After selling the company in 1993, Mr. Ajmera founded Seenergy Foods Ltd., a producer of high fibre, low fat, specialty vegetarian foods that is now a premium supplier of I.Q.F. pulses (beans) in the North American marketplace.



On February 13th 2006 during Gommteshware Bhagawan Bahabali Mahamastabhisheka - 2006, NRI Reception Committee during grand Diksha Maha Mahotsav at Shavanbelgola, Karnataka, **Dr. Tansukh Salgia**, the founding member and past president of JAINA, was honored by the title of "Overseas Jain Samaj Ratan" by Shri NirmaL Kumar Jain Sethi, the President of the All India Digamaber Mahasabha.

Jain Friends Association, Pune has announced it's most prestigious Prerana International awards for Active Jains at International Level honouring most promising active dignities of Jain community throughout world .

**Saurabh Dalal** was awarded Prerana Ahimsa Award for his devotion to promoting Veganism and vegetarianism. He has done his masters in Electrical Engineering and Physics. He is now a devout Jain, a Vegan. He was involved in Washington Jain Center, nationally in YJA and YJP, and internationally in Young Jains International (YJI).

**Mr. Pravin K. Shah** of North Carolina is a long time JAINA Director, has served as a Regional VP in JAINA Executive Committee. He is fully engaged in JAINA Education. He has been instrumental in preparing of uniform pathshala curriculum and publish a CD containing pathshala material and presentation of Jain philosophy with the goal of providing Jain religious education to children, youth and adults through classes, workshops and lecture at various Jain centers in North America.

**Mr. Vijay Chheda**, trustee of Jain Center of Southern California received **Jain Vibhuson** award for his 26 years of humanatarian services. The award was given by the Jain Social Group International Federation during Silver Jubilee Convention at Hyderabad by the hands of the Andhra Pradesh Governor Shinde.

**Jasvant V. Mehta**, a regional VP of JAINA, have been awarded the Alberta Centennial Medal and together with an Official Certificate, as part of Alberta's 2005 Centennial celebrations, for his contributions to the community or to their fellow Albertans.

**Ram Gada**, a long time JAINA director, received Service Excellence award from the India Association of Minnesota for his leadership and many years of service to the community. He has been re-elected on the council of The Minnesota Historical Society.

# Ansana: The Art of Dying Peacefully

*by Samani Madhur Pragya*

## **ANSANA: THE ART OF DYING PEACEFULLY**

The Jain tradition gives great importance to Ansana. Ansana is regarded as an auspicious and spiritual exercise or practice. It is prescribed equally for ascetics as well as lay followers.

The art of living is normally prescribed by almost all religions, but Jainism goes a step further by teaching the art of dying. A Buddhist monk, Bhikshu Kashyap, once said, “I have learnt many things from Buddhism, but I have to learn the art of dying peacefully from Jainism. The same idea was also expressed by the Gandhian thinker, Vinoba Bhave, who actually practiced Ansana.

## **METHOD OF ANSANA**

Ansana means fast until death. In reality, Ansana is an art of ideal death. The question is how to adopt Ansana. It has been described in detail in Jain canons like Bhagavati Aradhana, Uttaradhyayana Sutra, etc.

Before undertaking Ansana, one should observe “Samlekhana.” The word “Samlekhana” consists of two words: “Sam” and “Lekhana”. “Sam” means in the right way and “Lekhana” means to emasculate the physical body as well as the passions. Thus, “Samlekhana” implies deliberate emasculation of the (karmic as well as gross physical) body and passions like anger, pride, deceit, and greed.

## **DURATION OF ANSANA**

The minimum duration of Samlekhana is six months and the maximum is twelve years. The Uttaradhyayana Sutra describes the complete process of Samlekhana as follows:

During the first four years one should exclude “Vikrith”, the delicacies, from the diet, i.e. one should abstain from taking milk, curd, butter and clarified butter, sugar, edible oil, sweets, and fried things. If one cannot do so, he should observe “Ayambil”, which means not to eat more than one item and that too only once during the day time. At night, nothing, not even water, should be taken. During the next

four years, one should perform two-day fasting, three-day fasting, etc. and one may take any kind of diet at the termination of the fast. In the ninth and tenth years, one should observe alternate day fasting and “Ayambil” at the termination of the fast. In the eleventh year, one should observe one-day fasting or two-day fasting during the first six months and Ayambil at the termination of the fast. In the next six months, three- or four-day fasting should be done and one may take complete diet in any quantity at the end of the fast. In the twelfth year, one should do Ayambil on the first day, any other penance on the second day, and again Ayambil on the third day. In this way, Ansana is taken after the full course of Samlekhana.

## **REASONS FOR ANSANA**

Ansana cannot be taken arbitrarily. A healthy ascetic or a lay person who is competent to perform religious or other activities is not allowed to embark on Ansana. Various reasons have been described for undertaking Ansana. The following are the conditions in which Ansana is allowed:

1. In the case of any incurable disease.
2. When someone is forced to break his/her chastity.
3. During famine, when alms are not available.
4. When the eyes, ears, and feet have become feeble.
5. When one is incapable of undertaking tours.
6. When any calamity arises due to gods, human beings, or animals.
7. When there is strong detachment from someone or something.

## **KINDS OF ANSANA**

There are two kinds of Ansana, Itvarika and Yavatkathikam. Itvarika Ansana is short term from one day to six months. Yavatkathikam Ansana is lifelong fasting that is undertaken unto death. The latter is again of three types:

1. Bhakta-pratyakhyana – giving up food until death. In this penance, the practitioner can move in a restricted area in accordance with the rules of Samitis (watchfulness).

2. Inigini-marama-ansana – in this the movement is further restricted to the place he occupies for the purpose of fasting. Here, he can move his limbs, but the movement should be as less as possible.

3. Padopgamana Ansana - in this penance, the person neither takes care of his/her body nor asks others to do so. He is steady like a statue until death. He remains in the same state in which he existed at the time of starting the fast. No movement at all is given to the body.

Ansana is not suicide

Some people regard Ansana as suicide. Suicide is typically done in a fit of strong detachment and aversion as a result of a deluded mind. The person commits suicide with the aid of poison, weapon or any other similar means. The aim of such activity is to end life suddenly. But Ansana is not taken in a fit of attachment or aversion, neither is it a result of delusion.. If someone undertakes Ansana to kill himself immediately due to physical disease or depression as a result of a problem, we cannot call it Ansana. Such an action would not lead him to the highest goal of emancipation. True Ansana is not aimed at ending one's life. But it is done to attain purity of consciousness, which ultimately ends in self-realization. Ansana is, therefore, called as Samadhi-marana, i.e. death attained with complete tranquility and equanimity. Such a person is not eager to meet death, but is willing to face death with grace and equanimity as it comes over the course of time.

Although body is relinquished both in Ansana and suicide, the important thing to consider is the reason for giving up the body. The difficult path of Ansana can be followed only by a spiritual aspirant who has practiced spiritualism thoroughly, who has experienced that the body and the soul are totally different. The aspirant realizes that the body is temporary and lifeless while the soul is permanent and the seat of consciousness and life. In suicide, the person is fully of tensed, while in Ansana the person is fully relaxed. At the time of suicide, the physical posture does not express calmness, but it is overwhelmed with stress. In suicide, death comes suddenly, while in Ansana, death will be a natural phenomenon.

Ansana means removing the attachment from the body by understanding the reality of nature, while in suicide one tries to give up life to escape from worldly troubles. The former is accepted by a virtuous person, while the latter is embraced with pessimism or negativity. There is no bravery in suicide; on the contrary, it is cowardice. Suicide is based on fear and desires. It is full of passions and excessive lust. Ansana on the other end is an exercise to overcome weakness, fear and vices. Thus, although giving up the

body is common to both, Samlekhana (Ansana) and suicide – their aims are quite different.

In conclusion, Ansana means the right type of death in which there is no desire to live or die. It means to give up the body with equanimity. Persons attached to body, worldly pleasures and worldly possession does not like to face death. They try every possible means to stay alive-holding on to the body. But in the end they have to face the laws of nature, because when life is a reality, death is also a reality. Regardless of the enormous efforts put by the doctors and the patients to stay alive, the persons have to eventually face death. On the other hand, in Ansana, the aspirant is fully prepared for death and faces it peacefully and with equanimity. Such a person does not fear death, but accepts it as an experience that soul goes through when it departs the body.

Thus, there is no place for fear or temptation, compulsion or force, attachment or aversion, anger or delusion in Ansana. Ansana is a means to attain the goal with equanimity. Every ascetic and every lay follower should aspire to embrace such death. The Jain canons mention three aspirations for all religious persons, one of which is to embrace death through Samlekhana or Ansana.

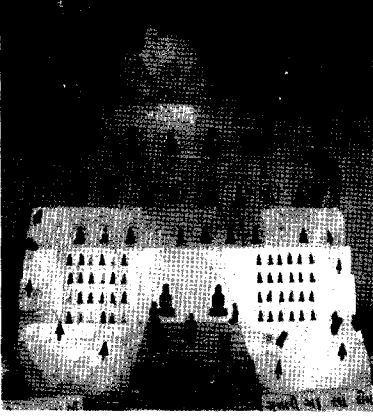
### **ILA MEHTA'S TRIP TO AMRITSAR INDIA IN SEARCH OF WAYS TO BUILD PEACE**

ILA MEHTA, the Mid west Vice President of JAINA attended an interfaith conference titled, "Reconciliation: Creating Partnerships for Building Peace," which was sponsored by the Goldin Institute of the Parliament of the World's Religions. The conference was well attended by dignitaries from various countries and religions across the globe. The conference emphasized that while many international leaders are doing their best to reduce tensions at national and international levels, the real change and a peaceful resolution of conflict will only come from ordinary people's awareness, volunteer's hard work, inputs from grass root activist, and efforts from civic, cultural and religious organizations. Ilaben found it refreshing that the world community has realized that the only way to get lasting peace is by following the principle of Mahavir conveyed in his message "Live and Let Live". The challenges of today and tomorrow for a safer cleaner and healthier environment can be met only through non violence.



# SHRI ASHTAPAD MAHA TIRTH

*Condensed from article  
by Shri Kumarpal Desai*



There are numerous places of Jain pilgrimage but five of them are the most important ones and hence are known as Maha Tirth and one of them is Ashtapad.

The place where 23 Tirthankars attained Nirvana do exist today – Sametshikhar, Girnar, Pavapuri and

Champapuri but the fifth one Ashtapad is still undiscovered. It is believed that Ashtapad is somewhere among the snow-clad Himalayan peaks, about 168 miles north from Badrinath on the way to Mount Kailash. It is about seven miles from Mansarovar.

Thousands of years ago the first Tirthankar Bhagwan Rishabhdev attained Nirvana here. After his Nirvana, his son Bharat Chikravarti constructed a crystal palace in his memory on the Ashtapad Mountain. 24 idols of Jain Tirthankars carved out of gemstones were installed in it. Since there are eight steps to be climbed to reach the palace, it is called as Astapad.

Description of Astapad is found in ancient scripture. The first reference is in Acharang Nirukhti and it is referred as Maha Tirth in a very ancient text Ekadashangadi Agam. In one of his sermon Bhagwan Mahavir said, (Uttraradhyayan sutra) anyone who undertakes pilgrimage to Ashtapad will attain salvation. Shri Gautamswami then undertook pilgrimage to Ashtapad with his special powers. Detailed description of Ashtapad Tirth is given in Trishasthishalaka Purushcharitra by Acharya Hemchandracharya. Twenty Kilometers from Mount Kailash is a snow-clad majestic mountain known as Gurulamandhata. Between Mount Kailash and Gurulamandhata Mountains is a large and beautiful Ravan Taal (lake). References of Ravan and to music and dancing near Ashtapad Mountain by Ravan-Mandodari are found in Jain texts.

Swami Pranavanand stayed on Mt.Kailash for years. In his volume “Kailash and Mansarovar” in English, he has observed that the first Jain Tirthankar attained Nirvana on Mount Kailash and Kailash is known as Ashtapad.

Recent research by MIT scientists predicts that the human civilization must have originated in Tibet. Is it possible that it was the beginning of development of Asi, Masi and Krishi by Rishabhdev?

Jasvantrai Busa’s research corroborates that Mount Kailash is mountain Meru and not Ashtapad. Astapad is believed to be situated between Padmahad (Mansarovar) and Kagnimpo (Kailash) and at its foot is the plain land where staying and performing penance is possible.

Shri Bharat Hansraj Shah of Delhi deserves the compliment for his research on Astapad. He seems to have taken it up as a mission. During his pilgrimage to Kailash in 1993, he took a number of photographs. On enlarged them he discovered that the description in Trishasthishalaka Purushcharitra matches with what was seen in the photographs. The large steps seen in them suggest that must have been carved out by human beings and not by forces of nature.

In New York, the Jain Center of America has constructed new Aradhana Bhavan and on the top floor, gemstone-studded Chovisi of Ashtapad Mountain will be installed. The idols are being made in Jaipur. They were exhibited in Mumbai, Surat, Ahmedabad and Delhi before being sent to the USA for darshan. A large number of Sadus, Sadhvis, Shravaks, Sravikas, Scholars, Researchers and others had Darshan of these idols. A seminar was organized in Ahmedabad in which scholars of scriptures and Himalayan researches participated.

The following facts stand out about Ashtapad. It is 168 miles north of Badrinath and south of Kailash. Located between Mansarovar (Padmahad) and Kailash, Ashtapad is, about five to seven miles from Mansarovar. It is 8 miles tall and covered with white rocks. Hence it is known as Dhavalgiri. From Darechin one can reach there on foot in about four hours by crossing over mountain ranges. As the foot of the mountain is a ground where one can stay and meditate. In morning, one can get glimpses of Kailash and Mansarovar. There are two hot-water springs. It is possible that Tirthankar Rishabhdev stayed here with his disciples and meditated.

A 24 days pilgrimage cum research tour to Ashtapad is planned by end of May 2006. Those who are interested please call Jain Center of America, New York 718 478 9141.

# UPCOMING GLOBAL INTERFAITH EVENTS

## Interfaith Tour to Turkey

June 15-24, 2006

Interfaith Dialog Center (IDC), a non-profit organization in New Jersey, has organized an interfaith trip to Turkey from June 15-24, 2006, to foster dialogue and understanding between faiths, cultures and civilizations. Mr. Naresh Jain ([njain52253@aol.com](mailto:njain52253@aol.com)) will join the tour representing the Jain community.

## World Assembly of Religions for Peace Kyoto, Japan,

Aug. 25-26, 2006

*Religions for Peace* is a rapidly growing global network of affiliated inter-religious councils (IRCs) and groups that harness the power of cooperation among the world's religious communities to transform conflict, build peace, and advance sustainable development. Today, there are 70 national and 4 regional bodies (Africa, Asia, Europe and Latin America) affiliated with *Religions for Peace*. Each is self-led, but also part of the worldwide network. Mr. Arvind Vora, JAINA Interfaith Committee Chair represents the JAINA President on its Council of Presidents. Mr. Pratap Bhogilal, of World Jain Confederation, Mumbai, and Mr. Chintan Shah, Young Jain Association (YJA), JAINA, are scheduled to represent the Jain Community at the VIII World Assembly in Kyoto, Japan.

## WORLD'S RELIGIONS CONFERENCE SEPT 11-15, 2006, MONTREAL, CANADA

A Global Congress, World's Religions after September 11, will be held from Sept. 11-15, 2006, in Montreal, Canada. The program will include lectures, workshops, panels, worship services, discussions, art performances, meditations, symposia, cultural evenings, exhibition and other activities

JAINA will participate in this conference by installing an exhibition booth. Apart from disseminating information about Jain philosophy to the conference participants, this booth will provide a meeting point for all Jain attendees to network together and create a more effective presence. Several Jain scholars and community members would be participating in this event. Mr. Naresh Jain, is

also serving as a consultant to this event. If you would like to support the JAINA exhibition, please contact Mr. Sudhir Shah at (203) 397-5086 or [sudhir@oponline.net](mailto:sudhir@oponline.net).

## WOMEN IN RELIGION IN THE 21ST CENTURY: NEW YORK CITY, OCT. 17-19, 2006

The Interchurch Center, home of major ecumenical organizations such as the National Council of Churches and General Board of Global Ministries of the United Methodist Church has organized an international conference, *Women in Religion in the 21<sup>st</sup> Century*, to be held October 17, 18, and 19, 2006, at 475 Riverside Drive, New York City. The conference will explore historical perspectives on women's religious roles, the breadth of women's religious leadership, and issues and concerns for the future.

Dr. Hema Pokharna of JAINA Interfaith Committee and an expert speaker on nonviolent communications is scheduled to participate in this event. Mr. Arvind Vora, is co-coordinating this event and can be reached by e-mail: [avora@optonline.net](mailto:avora@optonline.net) or telephone (631) 269-1167).

## 2009 PARLIAMENT OF WORLD'S RELIGIONS:

The fifth Parliament of World's Religions has been scheduled to be held during 2009 to enhance the inter-religious movement around the world. The previous parliaments were held in Chicago during 1893 and 100 years later in 1993. The Council for the Parliament (CPWR) has invited proposals from members who have the capacity and willingness to host this event. Currently CPWR has received expressions of interest from many cities. The Parliament has invited Mr. Naresh Jain, to serve with them on the Task Force to select the site for the 2009 Parliament event. Naresh will be working with the Task Force to review the materials sent by the different potential hosts, attending meetings and phone conferences to evaluate the different proposals, and to participate in site visit, as required.

*Submitted by Mr. Naresh Jain, Co-Chair, JAINA Interfaith Committee, For any question, please contact him at (201) 933-8963 or [njain52253@aol.com](mailto:njain52253@aol.com).*

# Legacy of Breakthrough Projects at JAINA Conventions

## by The Jain Center of Greater Boston

The Jain Center of Greater Boston (JCGB) has always been one of the key participants in the JAINA conventions. The JCGB is well known for presenting unique and original items. In general, a majority of the items at the JAINA conventions are presented by the visiting scholars and monks that appeal to the first generation of Jains, whereas the JCGB Pathshala youth has presented thought provoking and very informative presentations, dramas, and skits during the previous JAINA conventions. These items, presented by the youth who were raised in the US, fill the gap and cater to the next generation of the Jain youth attending the conventions. The JCGB Community takes great pride in that in many of the JAINA conventions, these are the only "out of the box" thought provoking events for both youths and adults.

Typically, senior level students and JCGB Pathshala staff start preparing for the conventions at least one year before the next JAINA Convention. On occasions, members of the JCGB also join the efforts. JCGB members and Executive Committee offer financial support as well. The following is a list of major programs presented by the JCGB Pathshala youth for the next generation of the youth.

**Exhibit on Jainism:** Pittsburg Convention, 1993 - This exhibit covered over 4000 square feet and became the center of attraction at the convention and included a walk in temple.

**Tattavartha Sutra:** Toronto Convention 1997 – Several presentations were made during the two days and over 2000 people attended. This was subsequently presented at Harvard Divinity School.

**Rituals, to Do or Not:** Toronto Convention 1997 - The JCGB youth emphasized the significance of Jain rituals and described the practices and benefits of many of the Jain rituals.

**Gunsthans:** Philadelphia JAINA Convention, 1999 – This was a mini-drama presented in a theater-type setting that attracted hundreds of people during the several shows. This skit simplified a very complex topic on Gunsthans.

**Tapestry:** Philadelphia Convention, 1999 – This was a computer based program that highlighted how different topics of Jain philosophy are connected.

**21st Century – A play:** Philadelphia Convention, 1999 - This was a mini-drama, which showed conflict resolution between present day life in the US and the principles of Jainism.

**Comparative Study of World Religions :** Chicago convention, 2001 - In order to instill a stronger faith in our own religion, we should know the basics of other religions. This was a one hour long seminar and crash course in World Religions.

**Spiritual Theme Park - A Conceptual Design:** Chicago Convention 2001 - This program was a high-tech conceptual design of a Spiritual Theme Park. The objective was to influence a person so that after touring through the park, the person would come out spiritual enlightened.

**Reconciling and Strengthening our faith:** Cincinnati Convention, 2003 – Here the attendees reexamined their core faith in Jainism in light of the scientific and social progress.

**Rebranding and Repackaging of Jainism:** Cincinnati Convention, 2003 – To not just survive but thrive, Jainism needs to be simplified and shift in focus to concepts relevant in today's times in North America. This session focused on how Jainism needs to be repositioned. The above two interactive sessions addressed the challenges that Jainism faces in this century and possible solutions.

**Jain Way of Life - A Presentation and on-line interaction:** Santa Clara Convention, 2005 - Most of our scriptures describe the practice of Jainism based on the life style prevailing centuries ago. Just like an speedometer in a car or a map, this program allowed the attendees to see where they are in their progress in living a Jain Way of Life. This program presented ways of practicing Jainism in the present days without compromising the principles.

**Essence of Jainism – Elevator Pitch - Presentation and Training:** Santa Clara Convention, 2005 – After several years of research and testing, the team developed a 45 second pitch on the essence of Jainism. Such a pitch is so compelling and powerful that it can be conveyed in a short elevator ride.

In additions to the above items, the JCGB Pathshala is always present in the Academic Bowls and also during the evening cultural programs. Also, JCGB youths always present novelty and entertaining items at YJA conventions.

We invite other Pathshala youth to join us to prepare more programs in the future JAINA Conventions for the youth.

**The Pathashala Staff**  
**The Jain Center of Greater Boston**



## DETROIT, MI

Jain Society Of Greater Detroit achieved a major milestone and paid off our bank mortgage balance on January 11, 2006 for the temple building. The total cost to build the temple was over \$ 6.1 Million. This achievement was a result of the combined determination and efforts of many committees, volunteers and youth members over several years after the temple was constructed in 1998.

The society celebrated the 13th annual Fundraising Dinner on March 25, 2006 to generate additional funds for meeting the temple's on-going obligations and to create some working capital. The event was attended by 350 members and friends of the society and was successful in raising over \$ 128,000.

We continue to see increased participation and interest in our bi-weekly Jain Study class. The class has an enrollment of 110 students (from KG to high school seniors). We also conduct a parallel group class for parents (young adults and others) with a simplified curriculum based on JAINA's reference books. This is a wonderful opportunity for all family member to increase their knowledge of Jain philosophy. On March 5<sup>th</sup>, 57 students of all ages participated in a program to recite simple Stutis and Sutras like 'Vanditu'. The success of this program with over 180 in audience has encouraged us to plan a similar program in future. JSJD has also recently started a youth mentoring program under the guidance of Bhavnaben Mehta and her team.

Jain Society is offering social services to our needy members. Specifically, medical help is provided through volunteer doctors at no cost. The committee arranges Health-O-Rama, Blood and Bone Marrow Drives. Our Constitution was unanimously amended to

include two major changes. The Executive Committee composition was increased to seven members from the current five and the serving term is increased to two years from the current one year term. Second a declaration of Indivisibility of Society Assets was passed to strengthen the unity and solidarity of the Society.

## CHICAGO, IL

Jain Society of Metropolitan Chicago is much obliged to Swami Shrut Pragyaji and Swami Charukeerti Bhattarakji for their Spiritual guidance and participation in Paryushan and Daslaxna. More than 3000 members attended their discourses. They covered various facets of Jain philosophy from simple non violence "Ahimsa" to complex issues such as multiplicity of views "Annekantwad" and also conducted Bhav Samayik. There were more than 60 athais including 8 youths. On the day of Tapasvi Parna more than 2000 members participated.

JSMC had organized 52 simultaneous Sidhdhachakra Poojan with Swami Shrutpragyaji's blessing after the Paryshan Parve for all Tapasvis with nominal donation of \$201. This was a unique event. Sidhdha Chakra Poojan was conducted by Nirav & Vimal Sanghvi (Grand sons of Late Shri Babubhai Kadiwala) from India.

On Nov 6<sup>th</sup> 2005, special general body meeting was called to extend the present term of BOT and EC for one year in best interest of Jain Society to complete the expansion project. The resolution to extend the term was passed by an overwhelming majority.

Seven million dollars expansion project of the Jain Center has been undertaken since the last fall. Thanks

to the mild weather the construction could be carried out even in winter. The basement part is over and construction of the first floor has been going on. It is expected that the entire project would be completed by August end. Due to ongoing construction the temple hours have been restricted from 10.00 A.M. to 1.00 P.M. Most of other programs at the temple have been suspended for the time being. Pending the completion of the project Pathshala classes are held in East View Middle School, Bartlett.

## CINCINNATI, OH

The Jain Center of Cincinnati-Dayton celebrated Republic day of India on January 19, 2006. The program included the cultural activities presented by young kids, youths and adults. It started with singing of the Indian National Anthem, followed by a speech on the history of the Republic Day. This was followed by a presentation describing the History of Jain temples. Kids were involved in a flag-making activity that everyone enjoyed. The program also included a breathtaking Bharat Natyam performance. The event ended with Ārati and Mangaldevo followed by lunch.

Pathshala classes started on January 15, 2006. The initial topic was Ayurved, the ancient Indian medical system of health and nutrition and its relationship to Jain principals. A Temple retreat was held on February 26, 2006. Several kids and adults attended the day and night retreat. Some of them stayed up till wee hours of the morning. There were games, food, fun and various sorts of other entertainment.

A group of about fifty belonging to other faiths visited the Center as part of the Inter-faith dialogue. They were

told about the basic tenets and philosophy of Jainism including live demonstration and significance of key rituals. At the end they were served with steamy Asian-Indian style lunch, which they all enjoyed.

## DALLAS, TX

This year again we had an early start of our religious activities with a visit of Swami Shrut Prajnaji from February 24 to March 2<sup>nd</sup>. He gave discourses on some basic Jain practices such as Samayik, importance of taking vows, techniques to develop concentration while doing meditation, and on other rituals. We also had a one day visit by Samani Jayant Pragyaji and Samani Sanmati Pragyaji. They explained the 4 Bhavnas (Mitrata, etc.). From June through August we'll have scheduled visits of other dignitaries.

For more information contact JSNT president Pradeep Vaidya at 972-931-9102, email: [pradeep@jsnt.org](mailto:pradeep@jsnt.org). JSNT website is [www.dfwjains.org](http://www.dfwjains.org).

## PHOENIX, AZ

For information about Jain Center of Greater Phoenix, please contact Usha Shah, President & Chair of the Board of Directors of JCGP Email: [ushashah@jcgp.org](mailto:ushashah@jcgp.org) Tel: (480) 813-1200 or Dr Kirit Gosalia BOD member, Email: [DIGJAIN@aol.com](mailto:DIGJAIN@aol.com) Tel: (602) 863-1073.

## TULSA, OK

Tulsa Jain Sangh elected a new board for 2006. After 18 months break, Kanti shah was unanimously elected President. Swami Shrutpragyaji visited Tulsa during March 3 to March 7. He gave discourses on Twenty five

Mithayatv. This being a new topic the attendees enjoyed all the five days of discourses.

We will celebrate Mahavir Jayanti in April and our 2nd Pratishtha anniversary on May 21, 2006.

Please visit our Derashar, It is open for Puja. We have facility for shower. Please call us so we can arrange to open Derashar. Please contact Kantibhai Shah at 918-369-3163 or [kjsprudent@yahoo.com](mailto:kjsprudent@yahoo.com).

## ESSEX, NJ

Jain Center of New Jersey conducts monthly Pooja and Samuh Samayiks at the Derasar.

Pathshala classes are conducted at four different locations so many students can attend. More than 300 students are currently enrolled.

We will be celebrating Aayambil Oli by having Samuh Aayambil at Derasar. "Cha Gau" jatra program was celebrated on March 12, 2006 followed by Navanu Prakari Pooja. Many people took part from morning till afternoon.

The guest speaker for this year's Paryushana Mahaparva will be Pujya Shri Chitrabhanuji.

Franklin Township project to build another Derasar is continuing. We have received approvals from Township for Phase 1 and Phase 2. Derasar is kept open on every Sunday in the afternoon due to the dedicated effort of volunteers. If you are visiting New Jersey / New York City area and would like to visit or attend a program, please call Shri Viren Shah at 732 - 329 - 3236

## TORONTO, CANADA

The 2006 Sri Roop Lal Jain Lecture titled Jain Temples in India:

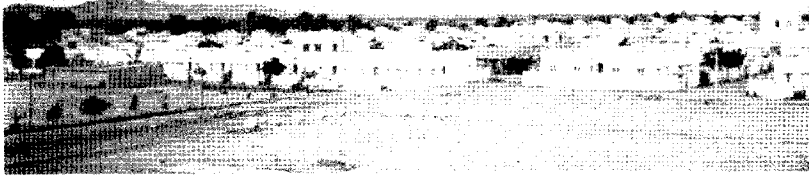
The Development of a Distinct Language in Architecture and Ritual was given by Julia Hegewald of the South Asian Institute, University of Heidelberg, Germany, at Combination Room, Trinity College, University of Toronto, on Saturday, March 18, 2006. The talk generated lot of questions from the audience and Prof. Hegewald's answers were very well received by the audience.

The Pathsala at the Jain Centre is bubbling with activity every fourth Sunday, with the enrollment of over 120 children. Dr. Manoramaben Kapadia has started to conduct the Adult Pathsala. She is a great repository of Jain Shastras knowledge and is a jovial teacher who explains difficult Jain concepts in simple Gujarati and with appropriate anecdotes. A separate Jain Society Adult Study Group led by Mr. Ramesh Varia meets every first Sunday of the month. They are currently studying Chapter VII on NIRJARA from Acharya Kund Kund's Samaysar.

The election for a new Executive Committee was held at Jain Centre on Sunday 2nd April 2006. The new President: is Lata Champsee, Vice President Rupal Doshi, Ashwin Vora Secretary, Hasmukh Batavia, Treasurer. Anil Vora, Upen Shah, Pankaj Mithani, Dr. Dilip Mehta, Manav Jain, Namita Doshi, Meena Mehta, Pankaj Mithani and Tushar Parikh as Committee members.

## TENNESSEE, TN

Jain Society of Middle Tennessee had their Mahavir Jayanti celebration on April 3, 2006. Swami Shrutapragna is visiting the center between May 8 and 17. For more information contact JSMT's President Pravin Mehta at 931-648-9535



Since the founding of World Community Service of JAINA, it has been involved in many humanitarian projects worldwide. One of our highly successful project has been the Gujarat earthquake (January 26, 2001) victims' relief project. Within few days after the disaster JAINA team began the relief operation and started working on the

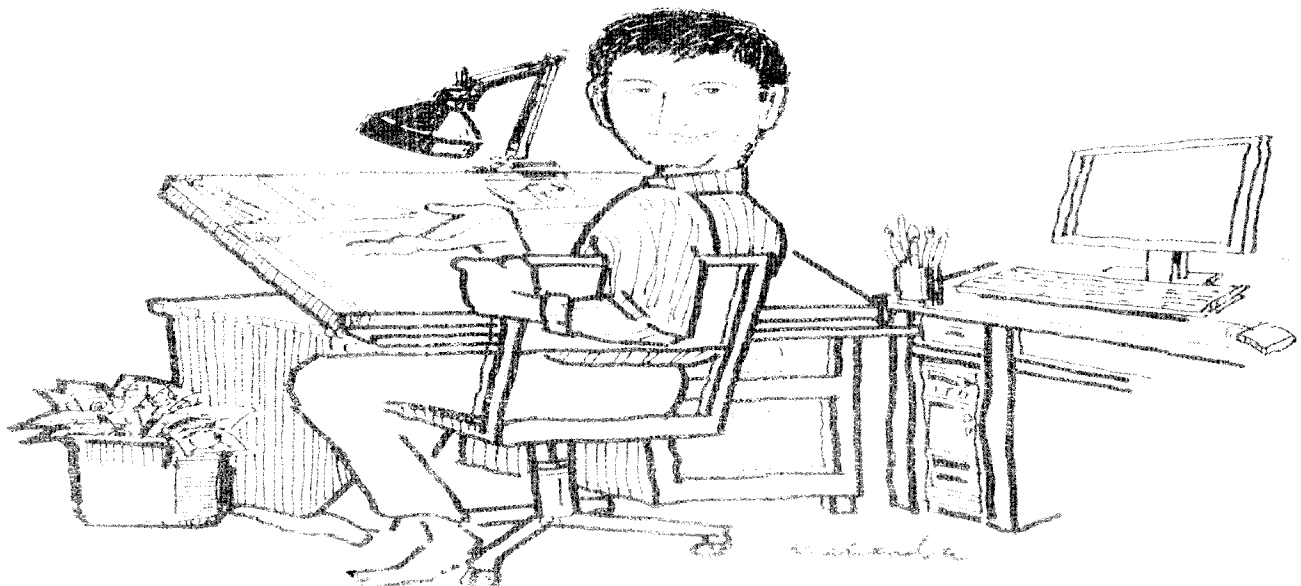
Vardhmannagar project. This work continues even today. Details of this project have been provided in previous issues. In this issue we simply present some of the recent highlights.

With the generous help of our community members: 250 needy families were provided new houses. Primary, middle and high school buildings are ready and hundreds of students are using them with facilities like science center, library, computer center etc. Hospital, dental clinic and community hall are built and being used today. Hospital is also receiving remaining balance of JAINA's earthquake fund (\$12,868.89)

to equip it with necessary equipments like beds, oxygen cylinders, EKG machine, dental chair and other medical supplies. This fund is sent to Vardhmannagar hospital as per promise of JAINA president Kirit Daftary to Vardhmannagar trustees during his visit in January 2006.

Vardhmannagar project is an example of success, materialized due to the dedicated effort of JAINA's generously contributing members and the dedicated team of volunteers who saw the project through its completion.

*For more information contact Dr. Dhiraj shah (Project manager), Babhubhai Ajmera, Chair, WCS, Prakash Mehta, Co-chair, WCS, Bhadresh Dhila, Co-chair, WCS*





## 10<sup>th</sup> Annual Spiritual Camp Jain Vishwa Bharati Orlando, FL

Jain Vishwa Bharati Orlando held the 10<sup>th</sup> Annual Camp on January 13-15, 2006, in the presence of Samani Madhur Pragma, Samani Parimal Pragma, Samani Sanmati Pragma and Samani Jayant Pragma.



The camp was attended by families from all over USA. The attendees were presented with a packed Friday to Sunday schedule that included a wide

range of activities targeting different age groups. The activities included spiritual lectures, Preksha exercises (yoga), Preksha meditation, chanting and singing, performing skits, debating, and quiz competitions.

The Adult Lecture topics included "How to purify your Aura", "Anger Management", "Karma and Purusharth", "Mai Atma Hun", and "Your Health is in your Hands". Youth and Kid's topics were "How to set your Goal", "Personality Development", "Anger Management", "Jain History and Literature", and "Jain Universe".

The debate session induced a lot of interest among the participants. The topics discussed were, "eating out versus home cooking" and "prescription medicine is it good or bad?". The skit performed by the adults and youths was called "Jage Tabhi Savera".

The camp was truly a spiritual event for the more than 200 participants. They went back more knowledgeable, enlightened, and resolute towards self-improvement.

For more information one can contact the JVB office bearers who organized this wonderful camp. They include, Ashok Shah, Tushar Shah, Kamlesh Shah, Devang Chitalia, and Vijay Lunawat.

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## JAINA PILGRIMAGE COMMITTEE

JAINA YATRA 2006 in the beginning of this year was a once in a lifetime opportunity for the 86 Yatris from North America to the pilgrimage of the Temples of South India. The High point of the Yatra was undoubtedly our participation on the 1st day of MAHAMASTAKABHISHIKA of Bhagwan Bahubali at Sravan Belgola held once every 12 years. Bhattarak Charukeertiji and the Mahamastak Abhishek reception committee graciously provided passes for every JAINA Yatri and also allowed all Yatris to do "Phool Varsha" from a platform above Bhagwan Bahubali's head. The Mahamastaka Abhishek Mahotsav was attended by over two million devotees and covered live by national and International media. JAINA Yatris were indeed fortunate to be among the few thousands to witness the first Abhishek in person.

This years JAINA Yatra was planned to coincide with the 1st day of MAHAMASTAKABHISHIKA (Feb 8, 2006). In addition to the participation in the Abhishek, JAINA Yatris visited many other Teerths in Andhra Pradesh, Karnataka and Kerala. Two Scholars from India, Drs. Shekharchand Jain and Tarlaben Doshi joined our yatra as scholars and made our pilgrimage more spiritual.

Our Yatra got a tremendous boost when Gurudev Chitrabhanuji came to the first meeting place (Shree Parswanath Temple at Marine Lines) to bless the pilgrims and spoke of importance and piety of a Yatra. 15 day Yatra took us from Bombay to Hyderabad (Shri Kulpakji Teerth), Mysore, Sravan Belgola (Twice) Halebid, Belur, Manglore, Moodbidri, Calicut, Allepy, Kottayam, Cochin, Bangalore, Devanalli and Tirupati. In Hyderabad, we attended 25th Anniversary celebration of Jain Social group International Federation. In Moodbidri, our Yatris got special viewing of the precious gem collection of ancient idols and manuscripts, visited Maharaja Palace and Vrindavan Gardens in Mysore and at Kottayam, we enjoyed ride through backwaters and stayed at a wonderful resort.

This eighth JAINA Pilgrimage was a first one to the Temples of the south India and as such, it did encounter some transportation and accommodation problems that could have been alleviated with more careful planning. 2007 Yatra is expected to be to Jaisalmer and other Teerthdhams of Rajasthan and Gujarat - including Palitana and Girnar. The Pilgrimage committee will make sure that the lessons learned from the 2006 yatra will be implemented so that 2007 Yatra is as comfortable as could possibly be made.

**Dilip V Shah Chairman,**  
**JAINA Pilgrimage Committee**

JAIN DIGEST • Summer 2006 • 17

## WHY SHOULD YOU BECOME A LIFE MEMBER OF JAIN DIGEST

Jain Digest, a quarterly magazine of the Jain community of North America is a lifeline to Jains living in North America. It reaches to many Jain families (app.10,500) in North America free of charge since 1985. It provides the news about the activities of more than 65 Jain Centers of North America and their members; it educates us by publishing religious articles; it provides the news and activities of our youth; it also brings together Jain Youth of marriage age by publishing a matrimonial column. It also publishes news about Jains living in other parts of world.

The most important task of Jain Digest is to provide identity to Jains and particularly our youth who are born and brought up in North America, who otherwise would have never known the beauty, joy and strength of our culture and religion.

Each issue of Jain Digest is a result of labour of volunteers, the editor in chief is assisted by the publishing editors, members of the Editorial Board, regional editors, and associate editors, regular and guest columnists all living in different parts of continent. They all work by fax, phones and E-mail to put together a snapshot of our community in timely fashion producing the most visible evidence of unity among Jains of North America.

Without pining monetary value on time and efforts of the volunteers, it costs about \$40,000 per year to publish four issues of Jain Digest and send to every family in North America and Jain Sanghs abroad free of charge.

The JAINA has created a endowment fund for this purpose. This fund is collection of Jain Digests life membership fees. The principal of endowment fund is kept as reserve and only the interest income is spent towards yearly expense of Jain Digest. At the moment it amounts to about \$4000 per year. Advertisement brings about another \$6000 per year leaving \$30,000 deficit per year.

JAINA is committed to continue quarterly publication of Jain Digest by raising funds from generous donors. We don't know how long these donors will continue to subsidize Jain Digest. Therefore it is essential for all of us to become life members of Jain Digest, by contributing tax deductible donation of \$201.00. It will assure all of us and our future generations to continue to receive Jain Digest and help us maintain our Jain identity and to be proud Jain

**Keerti Shah**  
**Jain Digest Membership Director**

**This is a list of Jain Digest life members whose dues were received up to December, 2005**

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- 54 Ashok & Harshana Savla , Emple City , CA
- 55 Ashok & Megha Doshi , Lake Forest , IL
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- 219 Harshad & Jyotsna Shah, Morgantown, NC
- 220 Harshad & Niharika Kothari, Habra, CA
- 221 Harshad & Prafula Doshi, Whittier, CA
- 222 Harshad & Ramila Gandhi, Mableton, GA
- 223 Harshad & Taru Matalia, Herndon, VA
- 224 Harshida J. Kothari, Madison, WI
- 225 Hasendra & Beena Shah, Cerritos, CA
- 226 Hasmukh & Bharti Shah, Cleveland OH
- 227 Hasmukh & Chandrika Doshi, Katy, TX
- 228 Hasmukh & Mina Shah, Spring, TX
- 229 Hasmukh & Nalini Shah, N Philadelphia, OH
- 230 Hasmukh & Sarla Bhakta, Lubbock, TX
- 231 Hasmukh C. Harde, Hudson, NY
- 232 Hasu & Subhi Doshi, Shawnee Mission, KS
- 233 Hemang & Darshana Shah, Olney, IL
- 234 Hemant & Hansa Bhayani, Lockport, NY
- 235 Hemant & Purnima Gajrawala, Missouri TX
- 236 Hemant & Tarulata Shah, Canton, MI
- 237 Hemendra & Alka Shah, Schaumburg, IL
- 238 Hemendra & Chandrika Mehta, Naperville, IL
- 239 Hemendra & Daksha Patel, Livingston, NJ
- 240 Hemendra & Kiran Shah, Hyde Park, NY
- 241 Hemendra & Meena Mehta, Elyria, OH
- 242 Hemendra & Shraddha Shah, Sunnyvale, CA
- 243 Himesh & Alpa Shah, Plano, TX
- 244 Hiranya Maru, Syosset, NY
- 245 Hitesh & Rupal Shah, Mt. Prospect, IL
- 246 Hitesh & Usha Shah, Schaumburg, IL
- 247 Indrajit & Alka Shah, Elk Grove, IL
- 248 Indravadan Saroj Bhavsar, Lawrenceville, GA
- 249 Ishwar & Usha Bhuta, Montgomery, AL
- 250 Jagadish & Bhanuben Shah, Novi, MI
- 251 Jagadish & Sheela Shah, Lombard, IL
- 252 Jagadish Shah, Lawrence, MA
- 253 Jagat & Manjula Mehta, Pittsford, NY
- 254 Jagat & Rita Shah, Bloomington, IL
- 255 Jagat & Urmila Jain, Williamsville, NY
- 256 Jagdish & Renuka Mehta, Schamburg, IL
- 257 Jagdish & Urvashi Shah, Bloomington, IL
- 258 Jagjit & Rani Jain, Oak Park, IL
- 259 Jain Center of Minnesota, St. Paul, MN
- 260 Jain Family (Anonymous), Iowa City, IA
- 261 Jain Society of Charitable Fund, NCaldwell, NJ
- 262 Jaisukh Gosalia, Tallahassee, AL
- 263 Janak K. Sheth, Kenner, LA
- 264 Jasvant & Nalini Shah, Richardson, TX
- 265 Jaswant & Kalpana Shah, Darien, IL
- 266 Jaswant & Saroj Shah, N Bergen, NJ
- 267 Jatin & Geeta Shah, Macon, GA
- 268 Jawahar & Renuka Desai, Roseville, CA
- 269 Jay & Suman Mehta, Horseheads, NY
- 270 Jayant & Bhanu Shah, Richardson, TX
- 271 Jayant & Rajul Shah, Pompano Beach, FL
- 272 Jayanti & Heena Shah, Troy, MI
- 273 Jayantilal & Jyotsna Sanghvi, Naples, FL
- 274 Jayendra & Nalini Vora, Granger, IN
- 275 Jayesh & Namita Patel, Chicago, IL
- 276 Jaykumar & Ramila Shah, Monrovia, CA
- 277 Jayashree Shah, South Barrington, IL
- 278 Jaysukhlal & Usha Shah, Holiday, FL
- 279 Jaysukhlal Manilal Shah, Port Richey, FL
- 280 Jeffery & Anita Halditch, New York, NY
- 281 Jigney Shah, Rochester Hills, MI
- 282 Jim & Kundan Sata, Romulus, MI
- 283 Jindas & Manda Shah, La Habra, CA
- 284 Jiten & Chetan Shah, Northbrook, IL
- 285 Jitendra & Priti Tolia, Searingtown, NY
- 286 Jitendra & Aruna Ravani, Plano, TX
- 287 Jitendra & Daksha Ghelani, Richardson, TX
- 288 Jitendra & Indira Mehta, La Verne, CA
- 289 Jitendra & Jyoti Mehta, Lexington, SC
- 290 Jitendra & Manda Turakhia, Liverpool, NY
- 291 Jitendra & Nayana Parikh, Northville, MI
- 292 Jitendra & Panna Shah, Port Jefferson, NY
- 293 Jitendra & Saroj Dholakia, Cerritos, CA
- 294 Jiya & Shubhi Jain, Fort Wayne, IN
- 295 John & Smita D'archangelo, Buffalo, NY
- 296 Joseph Royack, Shamokin, PA
- 297 Jutu & Usha Shah, Cleveland, OH
- 298 Jwala & Aruna Prasad, Cincinnati, OH
- 299 Jyotsna Thakkar, Irvine, CA
- 300 K.M. Shah, Patchogue, NY
- 301 Kal & Malti Mehta, Coral Gable, FL
- 302 Kamal & Jyoti Sanghani, Fairfax, VA
- 303 Kamlesh & Bela Shah, Elk Grove, IL
- 304 Kamlesh & Dipti Shah, E Brunswick, NJ
- 305 Kanaiyalal & Leela Bhalgat, Flint, MI
- 306 Kanti & Debra Shah, Monroe, MI
- 307 Kanti & Palavi Shah, North Bergen, NJ
- 308 Kanti & Pushpa Shah, Ada, OH
- 309 Kanti & Shridevi Doshi, Overland Park, KS
- 310 Kanti & Vina Ravani, Schaumburg, IL
- 311 Kantilal & Meeta Gangar, Silver Spring, MD
- 312 Kantilal & Bhagvati Jain, Canton, OH
- 313 Kanti & Jyotsna Shah, W Bloomfield, MI
- 314 Kantilal & Madhu Shah, Houston, TX
- 315 Kantilal & Nilam Desai, Dallas, TX
- 316 Kanubhai & Bhadra Patel, Piscataway, NJ
- 317 Kasturilal & Kamala Jain, Everett, WA
- 318 Kaushik & Geeta Shah, Orchard Park, NY
- 319 Keerti & Hansa Shah, Bartlett, IL
- 320 Keshrichand & Bhanu Shah, Des Plaines, IL
- 321 Ketan & Nilipa Tolia, Southfield, MI
- 322 Kevin K. Shah, San Ramon, CA
- 323 Kewel & Usha Jain, Williamsville, NY
- 324 Khim & Sheela Vira, Fairhope, AL
- 325 Kiran & Chitra Bhayani, Salt Lake, UT
- 326 Kiran & Dipti Mehta, Franklin Pk, NJ
- 327 Kiran & Hansa Shah, Yorba Linda, CA
- 328 Kiran & Imple Zaveri, Kenner, LA
- 329 Kiran & Mita Kothari, Goshen, NY
- 330 Kiran & Sharmila Mehta, Leonardtown, MD
- 331 Kiran J Shah, Los Angeles, CA
- 332 Kiran K. Shah, Milpitas, CA
- 333 Kiran Shah, Arcadia, CA
- 334 Kirit & Hansa Shah, Charlotte, NC
- 335 Kirit & Jyoti Shah, Flushing, NY
- 336 Kirit & Pramila Daftary, Waco, TX
- 337 Kirit & Sudha Shah, Torrance, CA
- 338 Kirit & Vasanti Shah, Houston, TX
- 339 Kirit & Vasu Tolia, Bloomfield Hills, MI
- 340 Kirit & Vibhuti Gosalia, Phoenix, AZ
- 341 Kirti A. Shah, Charlotte, NC
- 342 Kirti & Barbara Shah, N Manchester, IN
- 343 Kirti & Nayana Shah, La Palma, CA
- 344 Kirti & Urmila Talsania, Woodridge, IL
- 345 Kishor & Aarti Sheth, N Cumberland, PA
- 346 Kishor & Bharti Shah, Munster, IN
- 347 Kishor & Indira Mehta, Barrington, IL
- 348 Kishor & Kokila Parikh, Kendall Park, NJ
- 349 Kishor & Priti Shah, Lansdale, PA
- 350 Kishor & Rashmi Shah, Roselle, IL
- 351 Kishor & Sohini Shah, Humble, TX
- 352 Kishor & Trupti Kuvadia, S Barrington, IL
- 353 Kishor & Varsha Chikani, Niles, IL
- 354 Kishore & Kavita Sanghavi, Corona, CA

- 355 Kumud & Renu G&hi , Boothwayn , PA  
 356 Kushal & Jyoti Baid , Concord , OH  
 357 Kushal & Piyush Bhajji , NRoyalton OH  
 358 Lalit & Abha Jain , Batavia , NY  
 359 Lalit & Niru Shah , Sugarl& , TX  
 360 Lax & Kirtida Shah, PembrokePines . FL  
 361 Lax & Hemlata Gogri, Renton, WA  
 362 M.G. Jhaveri , Long Island , NY  
 363 Madhukar & Divya Shah , Toledo , OH  
 364 Madhukar & Gita Mehta, Durham , NC  
 365 Mahavir & Padma Shah, Paintsville , KY  
 366 Mahen & Revanti Gala , Barrington , NJ  
 367 Mahendra & Hansa Shah, Newtown, PA  
 368 Mahendra & Charu Vora , Pittsford , NY  
 369 Mahendra & Deena Mehta, Ft.Myers. FL  
 370 Mahendra & Indira Doshi, W Bloofield, MI  
 371 Mahendra & Indu Jain , Milpitas , CA  
 372 Mahendra & Jayshree Vora , Edison , NJ  
 373 Mahendra & Jyoti Nanavati, Rochester, NY  
 374 Mahendra Kalpana Parekh, BatonRouge LA  
 375Mahendra & Linda Kapadia W Bloomfield, MI  
 376 Mahendra & Nalini Maru, Owensboro , KY  
 377 Mahendra & Panna Tejani, LaQuintaCA  
 378 Mahendra & Prabha Maru Littleton, CO  
 379 Mahendra & Pushpa Mehta MissionVejjo, CA  
 380 Mahendra & Saroj Porwal, Rochester, MI  
 381 Mahendra & Saroj Shah , Canton , MI  
 382 Mahendra & Usha Gajarwala Pittsburg PA  
 383 Mahendra & Veena Khandar Cypress CA  
 384 Mahendra Doshi , Alpharetta , GA  
 385 Mahendra Shah , Miami , FL  
 386 Mahesh & Ch&rika Shah , Dayton , OH  
 387 Mahesh & Indu Varia , Chapel Hill , NC  
 388 Mahesh & Rohini Kinkabwala NewCity, NY  
 389 Mahesh & Sarla Doshi , Rosemead , CA  
 390 Mahesh & Sudha Shah, Fort Collins, CO  
 391 Mahipal & Meena Shah Diamond Bar, CA  
 392 Mamata Yagalla , New York , NY  
 393 Manhar & Mukta Parekh , Tucker GA  
 394 Manhar & Ramila Shah North Bergen, NJ  
 395Manilal & Pushpa Shah, GermantownTN  
 396 Manilal & Savita Mehta , Cypress , CA  
 397 Manju Rani Jain , Fairfax , VA  
 398 Manoj & Dina Shah , Houston , TX  
 399 Manoj & Jyoti Shah , Edison , NJ  
 400 Manoj & Kanta Dharamsi , Reston , VA  
 401 Manoj & Rupali Shah Hoffman Estate IL  
 402 Manoj & Minaxi Shah, East Lansing, MI  
 403 Mansukh & Indira Shah, Liverpool , NY  
 404Mansukh & Niru Shah, Gaithersburg, MD  
 405 Mansukhlal Timbadia , Hightstown, NJ  
 406 Manu & Ch&ra Shah , Capiague , NY  
 407 Manu & Chinta Shah , Cherry Hill , NJ  
 408 Manu Shah , Colonia , NJ  
 409 Manubhai & Ila Shah , Oak Brook , IL  
 410 Mayank & Smita Shah , Tallahassee , FL  
 411 Mayur & Nina Doshi , Brooklyn , NY  
 412 Mayur & Purnima Kothari , Roslyn , NY  
 413 Mayur & Shashi Sheth, Lynn Wood, WA  
 414 Mohan & Kamala Bafna, MorelandHills, OH  
 415 Mohan & Mohini Jain , Macungie , PA  
 416 Mohan & Sevanti Jain, MorelandHills, OH  
 417 Mukesh & Nimmi Turakhia, SugarLandTX  
 418 Mukesh & Parin Shah, Pittsburgh, PA  
 419 Mukesh & Usha Doshi, Schaumburg IL  
 420 Mukesh & Vibha Shah , Trumbull , CT  
 421 Mukesh Dharod , Lenexa , KS  
 422 Mukul & Gargi Mehta, AgouraHills, CA  
 423 Mukund & Dhira Mehta Stoughton MA  
 424 Mukund & Hansa Shah Parkersburg WV  
 425 Mukund Mehta , Westland , MI  
 426 Mukundray & Nalini Shah , Irvine , CA  
 427 Munish Jain , San Jose , CA  
 428 Munish Jain , San Jose , CA  
 429 Nagin & Shakuntala Shah, Fairport , NY  
 430 Namish & Minal Shah Schaumburg IL  
 431 Nalin & Jyoti Shah , Greenwood , IN  
 432 Nalin & Kamal Tolia , Odessa , TX  
 433 Namrata Lisa Abrams , Ann Arbor , MI  
 434Narendra & Bela Khandwala ElkgroveVillageIL  
 435 Narendra & Hansa Shah , Athens , GA  
 436 Narendra & Ila Mehta , Charlotte , NC  
 437 Narendra & Jyotsna Goda, Herndon, VA  
 438 Narendra & Sonal Shethi, San Diego, CA  
 439 Narendra & Subhadra Jain, Hicksville, NY  
 440 Narendra & Sushila Jain , Fairfax , VA  
 441 Nareesh & Minaxi Shah, Hyde Park, NY  
 442 Nareesh & Sarla Jain , Rutherford , NJ  
 443 Natavar & Devila Sneth , Ashland , OH  
 444 Natin & Anjana Sheth , New City , NY  
 445 Natu & Madhu Shah , Highland , NY  
 446 Natu & Madhu Shah WappingersFallsNY  
 447 Natvar & Usha Shah , Richardson , TX  
 448 Natvarlal & Saroj Shah BaskingRidge NJ  
 449 Natwar & Manjula Shah, WBloomfield MI  
 450 Navin & Divya Gangar , Orange , CA  
 451 Navin & Kokila Shah , Houston , TX  
 452 Navin & Leena Rambhia , Dayton , OH  
 453 Navin S. Dedhia , San Jose , CA  
 454 Navin & Renuka Shah, Elizabethtown KY  
 455 Navnit & Manjula Shah, Stone Mountain GA  
 456 Navnit & Varsha Mithani, PhiladelphiaPA  
 457 Nemich& & Hema Jain , Charlotte , NC  
 458 Nicholas Kokoshis , Rockville , MD  
 459 Nikhil & Hema Bhavsar, N.BrunswickNJ  
 460 Nikhil & Rajul Gandhi , Naperville , IL  
 461 Nikhil & Rupa Doshi , Mansfield , OH  
 462 Nikhil K. Jain , Manalapan , NJ  
 463 Nikhilesh Mehta , Manahawkin , NJ  
 464 Nikin & Ranjan Mehta , Dallas , TX  
 465 Nilesh & Indira Shah , Nitro , WV  
 466 Nilesh & Manna Shah, Burtonsville, MD  
 467 Nimish & Niti Sanghrajka, LowerGwyned PA  
 468 Nimish & Sejai Shah , Lake Zurich , IL  
 469 Niranjan Shah , Schaumburg , IL  
 470 Nirmal & Snehlata Doshi, E Brunswick NJ  
 471 Nitin & Indira Bhiman , Caledonia , MI  
 472 Nitin & Parul Mehta , Mt Laurel , NJ  
 473 Nitin Shah , La Mirada , CA  
 474 P. R. Lakhani , Canfield , OH  
 475 P.A. & Hansa Varia , Richardson , TX  
 476 P.R. & Suman Sheth Chestnut Ridge NY  
 477 Pankaj & Avani Sheth , Edmond , OK  
 478 Pankaj & Nalini Vakharia , Swartz , MI  
 479 Pankaj & Veena Parekh , Gainsville , FL  
 480 Parag & Jayshree Shah Schaumburg IL  
 481 Parag & Saloni Bhansali PointeVerdaBeach FL  
 482 Parash & Rina Shah , Great Falls , VA  
 483 Parimal & Dharmishtha Parekh, Freeport IL  
 484 Parimal Kothari , Miami , FL  
 485 Patricia Takas , Clevel&, OH  
 486 Payal Kothari , Streamwood , IL  
 487 Pinakin & Pallavi Shah, Mt Prospect , IL  
 488 Pinakini Shah , Fresh Meadows , NY  
 489 Piyarelal & Priti Jain , Williamsville , NY  
 490 Piyush Mehta , Newark , NJ  
 491 Prabodh & Lata Vaidya , Burr Ridge , IL  
 492 Prabodh & Sheela Mehta , Houston , TX  
 493 Pradip & Ajita Shah , Bakersfield , CA  
 494 Pradip & Bina Shah , Dallas , TX  
 495 Pradip & Chandrika Shah , Norridge , IL  
 496 Pradip & Darshna Shah Bourbonnais, IL  
 497 Pradip & Hardika Shah, La Mirada , CA  
 498 Pradip & Jyoti Shah , Schaumburg , IL  
 499 Pradip & Rashmi Chhadva, Weston , FL  
 500 Praduman & Dhanlaxmi Zaveri PlanoTX  
 501 Praful & Kirtida Shah , Sugarland, TX  
 502 Praful & Pratima Shah, W BloomfieldMI  
 503 Praful & Vajanti Dunung Des Plaines IL  
 504 Prakash & Binla Jain , Sacramento , CA  
 505 Prakash & Ila Doshi , Walnut , CA  
 506 Prakash & Jyoti Lapsia , Trumbull , CT  
 507 Prakash & Kirtida Mehta , Hendon , VA  
 508 Prakash & Rashmi P&ay , Holbokus , NJ  
 509 Prakash & Sudha Jain, Troy , MI  
 510 Prakash Kapacia , Flushing , NY  
 511 Pramod & Parul Shah , Schaumburg , IL  
 512 Pramod & Ushaben Shah , Skokie , IL  
 513 Pramod & Vina Jhaveri, Cincinnati, OH  
 514 Pranav & Shefali Patel , Aurora , IL  
 515 Prashant & Dharmi Shah, DiamondBarCA  
 516 Pravin & Arti Shah , Raleigh , NC  
 517 Pravin & Bhavin Vakani, WillistonPark NY  
 518Pravin & Chandrika Kothari Poughkeepsie NY  
 519 Pravin & Daxa Katwala , Roselle , IL  
 520 Pravin & Dina Shah , Wyomissing , PA  
 521 Pravin & Harsha Shah , Canton , OH  
 522 Pravin & Jyoti Shah , Troy , MI  
 523Pravin & Jyotsna Gohel RehbothBeach DE  
 524 Pravin & Jyotsna Shah , Palinfield , IL  
 525 Pravin & Kalpana Choksi , Livonia , MI  
 526 Pravin & Kanita Shah, Hyde Park , NY  
 527 Pravin & Kiran Shah, Naperville , IL  
 528 Pravin & Kunjlata Sheth HalesCornersWI  
 529 Pravin & Madhukanta Mehta, Clarksville TN  
 530 Pravin & Malini Mehta , Getzville , NY  
 531Pravin & Pratibha Mehta WillowghbyHills OH

- 532 Pravin & Surbhi Shah , Canton , MI  
 533 Pravin & Tarla Kapadia , S Pasadena, CA  
 534 Pravinchandra & Dina Shah, Jericho, NY  
 535 Prem & Lata Jain , Dayton , OH  
 536 Prem & Bhagawati Gada Lubbock, TX  
 537 Priti B. Shah , Edison , NJ  
 538 Pukhraj & Manju Jain , Springfield , IL  
 539 Rahul K. Shah , New York , NY  
 540 Raj & Daya Doshi , Bakersfield , CA  
 541 Raj & Duru Jain , San Ramon , CA  
 542 Rajeev & Falguni Bhavsar , Dublin , CA  
 543 Rajeev & Nita Daga , Sugarl& , TX  
 544 Rajen & Saroj Mehta, Schaumburgh , IL  
 545 Rajendra & Meera Jain , Manhasset , NY  
 546 Rajendra & Neelu Jain, Columbus , OH  
 547 Rajesh & Ashis Mehta , Houston , TX  
 548 Rajesh & Kaushika Patel, GardenCitypark NY  
 549 Rajesh & Kripa Shah, JefferrsonHills, PA  
 550 Rajesh & Meena Mehta , Exton , PA  
 551 Rajesh & Nita Desai , Sugar Land , TX  
 552 Rajesh & Rashmi Kotadia, Newark , CA  
 553 Rajesh & Swapna Shah , Solon , OH  
 554 Rajiv & Sonal Modi , Demarest , NJ  
 555 Rajni & Sudha Doshi , Park Ridge , IL  
 556 Rajnikant & Chandan Shah Warrenville, IL  
 557 Rajni & Damayanti Doshi, Milford CT  
 558 Rajni & Jyoti Gandhi, Williston Park , NY  
 559 Rajnikant & Neelam Patel OrchardPark, NY  
 560 Rajnikant & Vina Shah, Cincinnati, OH  
 561 Rajshree & Sushilkumar Jain, Akron OH  
 562 Rajula N. Shah , Lynchburg , VA  
 563 Rakesh & Indu Jain , Vero beach , FL  
 564 Ram & Neena Gada , St. Paul , MN  
 565 Ramanbhai & Kailash Patel, Chicago , IL  
 566 Ramanbhai & Vimuben Patel.Fayetteville NC  
 567 Rambhai Bhakta , Odem , TX  
 568 Ramesh & Alka Kothari , Fullerton , CA  
 569 Ramesh & Anupama Desai, Schaumburg, IL  
 570 Ramesh & Bharati Doshi, SanGabriel CA  
 571 Ramesh & Bharti Doshi , Newark , DE  
 572 Ramesh & Indu Shah, Missouri City, TX  
 573 Ramesh & Jaya Shah , Cleveland , OH  
 574 Ramesh & Jyoti Shah, Wilkes Barre , PA  
 575 Ramesh & Kusum Shial, Midlothian, VA  
 576 Ramesh & Lata Shah , Glen Oaks , NY  
 577 Ramesh & Manjula Shah , Dyer , IN  
 578 Ramesh & Minaxi Shah , Beckley , WV  
 579 Ramesh & Naina Shah, DiamondBar,CA  
 580 Ramesh & Nayna Gokaldas, Whittier,CA  
 581 Ramesh & Prafulla Shah , LaHabra , CA  
 582 Ramesh & Ramila Shah, Des Plaines , IL  
 583 Ramesh & Rashmi Shah , Houston , TX  
 584 Ramesh & Rasmika Shah, N Bergen , NJ  
 585 Ramesh & Rekha Gandhi, MortonGrove, IL  
 586 Ramesh & Rekha Shah, E Amherst , NY  
 587 Ramesh & Shukriya Bhandari, Vestal,NY  
 588 Ramesh & Surekha Parekh Orland Park IL  
 589 Ramesh & Virsha Shah , Newark , DE  
 590 Ramnik & Hansa Shah Wilmington, DE  
 591 Ramnik & Ila Vora , Pittsford , NY  
 592 Ramnikant & Rasila Doshi, S Springfield, PA  
 593 Ranjan & Kiran Shah , Edison , NJ  
 594 Ranjit & Renu Jain , Las Vegas , NV  
 595 Rashmi & Kusum Shah, Palos Verdes, CA  
 596 Rashmi & Smita Shah, Schaumburg , IL  
 597 Rashmi & Chandrika Gardi, S.Barrington, IL  
 598 Rashmikant & Tarulata Vora, Oakbrook, IL  
 599 Rasik & Harsha Nagda , Ocala , FL  
 600 Rasik & Leela Shah, ElkGroveVillage, IL  
 601 Rasik & Ranjan Shah , Des Plaines , IL  
 602 Rasil & Manorama Patel, San MarinoCA  
 603 Ratilal & Indira Dodhia , Lincoln , RI  
 604 Ravi & Kamal Jain , Louisville , KY  
 605 Ravi & Pallavi Kobawala , Naperville , IL  
 606 Ravi & Pramod Pahade , Getzville , NY  
 607 Ravindra & Manjula Shah, Oswego , NY  
 608 Ravindra & Usha Jain , Bedford , TX  
 609 Rick & Tracy Khona , Jacksonville , FL  
 610 Rina Shah , Hacienda Hts. , CA  
 611 Rita M Kothari , Des Moines , IA  
 612 Rohak & Swati Vora , San Diego , CA  
 613 Rohit & Harsha Shah , Fontana , CA  
 614 Rohit & Malti Shah , Forest Hill , NY  
 615 Rupal Mepani , Columbus , OH  
 616 S. N. & Lalitha Prakash , Sylvania , OH  
 617 Sailesh & Maya Lakdawala , Aledo , TX  
 618 Sailesh & Sachi Jain , Brea , CA  
 619 Sailesh & Sonal Parikh ReynoldsburgOH  
 620 Samir & Aruna Shah , Skokie , IL  
 621 Samprati & Hansa Shah, Elk Grove , IL  
 622 Sandhya & Amit Mehta, Waynesboro, VA  
 623 Sandeep & Charu Jain, Plantation, FL  
 624 Sanjay & Bela Shah , Troy , MI  
 625 Sanjay & Nina Mody , Closter , NJ  
 626 Sanjay & Purvy Shah , Desplaines , IL  
 627 Sanjay H. Kapasi , Austin , TX  
 628 Santosh & Bhakti Shah , Gretna , LA  
 629 Santosh & Sarala Kothari , Roswell , GA  
 630 Satish & Arati Doshi, Rochester Hills,MI  
 631 Satish & Kinna Shah S. Barrington , IL  
 632 Satish & Smita Doshi , Concord , CA  
 633 Satish & Surya Shah , Plano , TX  
 634 Satyen & Rekha Humad Lake Forest , IL  
 635 Saumil & Damini Shah , Vestal , NY  
 636 Saurabh & Smita Shah , Huntsville , AL  
 637 Saurin & Priti Mehta , New York , NY  
 638 Sean & Shefali Power , Berea , OH  
 639 Sevanti & Hasumati Bavishi Naperville IL  
 640 Sevantilal & Bindu Jain , Mahwah , NJ  
 641 Seventilal & Seresha Shah , Phoenix , AZ  
 642 Shailesh & Harsha Nanavati, Westlake OH  
 643 Shailesh & Mayuri Zaveri , Matton , IL  
 644 Shailesh & Sonia Shah, Little Rock , AR  
 645 Shanti & Chandra Lunia , Latham , NY  
 646 Shanti & Geeta Gala , Katy , TX  
 647 Shanti & Hema Satra , Crete , IL  
 648 Shanti & Sobha Bedmutha Amherst NY  
 649 Shantilal & Indupsi Mehta Fayetteville NC  
 650 Shantilal & Minaxi Shah , Plano , TX  
 651 Shantu D. D& , Bonsall , CA  
 652 Sharad & Bhanu Gosalia Kansascity Mo  
 653 Sharad & Bina G&hi , Voorhees , NJ  
 654 Sharad & Binta Shah , Ramsey , NJ  
 655 Sharad & Jaysree Parekh , Dallas , TX  
 656 Sharad & Ketki Shah , Paramus , NJ  
 657 Sharad & Nalini Shah , Taylor , MI  
 658 Sharad R. Shah , Troy , MI  
 659 Shashi & Renuka Jogani , Glendale , CA  
 660 Shashin & Rekha Shah , Marietta , GA  
 661 Shashin Shah , La Canada , CA  
 662 Shirish & Chhaya Parikh SafetyHarbor FL  
 663 Shirish & Jyoti Shah , Pittsburg , PA  
 664 Shirish & Padma Seth , Anaheim , CA  
 665 Shirish & Ramila Patel , Corona , CA  
 666 Shirish & Sunanada Ghelani St.Louis MO  
 667 Shobhan & Nirmal Lal Fort Salonga, NY  
 668 Shobhan & Nirmal Lal, Fort Salonga NY  
 669 Shobhana Kamdar , Westmont , IL  
 670 Shrenik Jhaveri , Freemont , CA  
 671 Shrikant & Manjari Anagol Glendale CA  
 672 Shrikant & Neena Mehta Bloomfield Hills, MI  
 673 Shrikumar & Mayurika Poddar, Lansing MI  
 674 Siren & Jennifer Chudgar PittsburgPA  
 675 Sobhan & Chandra Sheth Charleston SC  
 676 Subash Shah , Winston Salem , NC  
 677 Subodh & Sadhana Mehta, EHaven, CT  
 678 Subodh & Saroj Jain , Davis , CA  
 679 Sudesh & Rekha Jain , Raleigh , NC  
 680 Sudhir & Bindu Shah, HoffmanEstate IL  
 681 Sudhir & Jayshri Shah , Schaumburg , IL  
 682 Sudhir & Sadhna Mehta , Plano , TX  
 683 Sudhir & Taru Amin , Aurora , IL  
 684 Sujal & Rajul Shah , Harleysville , PA  
 685 Suketu & Sheetal Shah, Forest Hills , NY  
 686 Sukh & Kalyan Mehta , Redlands , CA  
 687 Sulekh & Ravi Jain , Sugarland , TX  
 688 Suman Jain , Scarsdale , AZ  
 689 Sumati C. Shah , Cerritos , CA  
 690 Sunil & Devyani Sheth , Arlington , TX  
 691 Surender & Parvesh Jain , Athens , OH  
 692 Surendra & Bharti Shah Schererville, IN  
 693 Surendra & Hira Sethi , Butler , PA  
 694 Surendra & Jyotsna Salgia , Wheaton , IL  
 695 Surendra & Shila Shah , Desplaines , IL  
 696 Surendra & Sneha Jain , Bluefield , VA  
 697 Surendra & Sushil Singhvi , Dayton , OH  
 698 Surendra & Vasanti Shah, Naperville , IL  
 699 Surendra Manilal Shah , Inverness , FL  
 700 Suresh & Asmita Shah , Streamwood , IL  
 701 Suresh & Dina Shah , W Hartford , CT  
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# Non Violent Approach To Life Through Vegetarianism

By Pramodaben Chitrabhanu

In life sooner or later there is one question we are faced with that is “what is the purpose of our existence”?

I have no doubt that many answers have been given to this question, but the one that I find close to my heart is, “strive to free oneself from pain and misery and to help other living beings achieve the same.”

*I would like to start with a quotation:*

*“Unseen they suffer, unheard they cry.*

*In agony they linger, in silence they die.*

*Is it nothing to you, all ye who pass by?”*

*-Anonymous.*

These are the lines that express the pain and suffering of the animals that are subjected to exploitation and torture for the human greed. It is sad to see that the innocent, dumb and defenseless creatures are being put to cruel pain far from the human eyes. The thought itself makes one's heart bleed with anguish and grief. How can we as human beings sit quietly when our younger brothers and sisters are in terrible state? Is it not our duty to protect and help them? But how difficult it is to predict man for, “Man is an actor. He acts all manner of men, and each one is a lie. Only the animal in him is real,” says William Saroyan. Probably he is right by saying so, for the bestiality in the man has created a violent and destructive world in which we live today.

How long shall we pretend to believe that animals have no souls and so they feel no pain. It is time to wake up from our slumber and ignorance and face the truth. Animals are living beings just like you and me and as we suffer from pain and agony they also do. Let us stop being violent to these dumb and innocent creatures. For violence begets violence and love begets love.

To begin with let us look at animals as living beings and not as things that are made for human beings to use and consume. For they are lives full of emotions and feelings that experience pain and pleasure as we do.

Dr. Albert Schweitzer the Nobel Peace Prize Recipient in 1952 said in his book “A Place for Revelation” that

“wherever you see life- that is you. What is this recognition, this knowledge apprehended by the most learned and most childlike alike? It is ‘Reverence for Life,’ reverence for the impenetrable mystery that meets us in our universe, an existence different from ourselves in external appearance yet inwardly of the same character with us. Terribly similar, awesomely related. This dissimilarity, the strangeness between us and other creatures are here removed. Reverence before the infinity of life means the removal of the strangeness, the restoration of shared experiences, and of compassion and sympathy.”

In this way when we learn to see the animals as ourselves we change our perception of them and become more compassionate towards them. When such an understanding dawns on us, the first change occurs in the food pattern. One starts to observe what one puts into the body where the soul is housed. For we know that, we are what we eat. What we eat reflects in our thinking and our thinking reflects in our action. If we want a healthy body, the body should be provided with healthy and wholesome diet, pure and untainted by bloody food. If we want a healthy mind, the mind should be provided with inspiring and positive thoughts.

One is often not aware of the fact that when one eats meat, one takes in protein along with the chemicals that are injected into the animals to fatten them up and antibiotics to control diseases and viruses. One also forgets that in flesh, the negative vibrations of pain, fear and rejection exist, and they permeate in every cell of the human body creating there the feeling of fear, pain and rejection. Meat contains no essential nutrients that cannot be obtained directly from plant sources. By cycling grain through livestock, we lose 90% of the protein, 96% of the calories, 99% of its carbohydrates and 100% of the fiber.

How does one hope to live with good feelings of health, happiness and sound mind when negative vibrations of pain blended with chemicals are working in the body? These are the main causes that lead to the fatal diseases of the mind and the body. That is the reason why we see so many people suffering from emotional, psychological and physiological diseases. Meat-centered diets are linked to



many kinds of cancer, most notably cancer of the colon, breast, cervix, uterus, ovary, prostate and lung.

Statistically, approximately two million Americans die each year of which 68% are victims of the three major chronic diseases in which diet is major contributory factor: heart disease, cancer and stroke. The foods that have been singled out for special concern in connection with these diseases are eggs, meat, poultry, sea- food, animal fat and many more. If the body is fed with pure, natural and wholesome food, that involves minimum of violence, minimum of environmental damage and minimum of ecological imbalance; it helps create harmony within the body and harmony without.

It is good to know the statistics. It takes 273 litres of water to produce 450 grams of wheat ie. (1228.5 cups of water), 1136.5 litres of water to produce 450 grams of rice and approximately 9092 to 27,276 litres of water to produce 450 grams of meat. A chicken processing plant uses 454 million litres per day – enough to supply the water needs of 25,000 humans. Livestock are responsible for consuming 80% of the world's water supply. A litre is 4 ½ cups of liquid. We are the cause for the scarcity of the natural resources in this world.

Methane from cattle accelerates the global warming and the ozone layer depletion. PETA's (People for the Ethical Treatment of Animal) research shows that 26 billion animals are killed for food in the U.S. alone each year (9 billion land based, 17 billion aquatic). In this way when man lives a life involving gross violence like this he becomes a terrible threat to himself and to the entire planet.

The planet's entire petroleum reserves would be exhausted in 13 years if the whole world were to take on the technological methods used in the U.S. that produce the standard American meat-centered diet.

Trees are being cut down at an alarming rate all around the world for meat production. If people made radical change in their diet only in U.S. alone 200 million acres could be returned to the forest.

If one becomes a vegetarian he saves 2,400 animals in a lifetime thus becoming a blessing to oneself and a blessing to the Mother Earth.

Today we see many people around the world slowly becoming aware of the animal abuse and environmental pollution and are turning vegetarians. Though it may be for religious reasons, for ethical reasons, for ecological reasons or for health or environmental reasons. Whatever the reason may be the awareness is gaining momentum day by day and people are questioning their beliefs and conditioning. If one can try this way of diet for a few months from

today one can find out for themselves the change in the state of mind and the body.

Let us see what vegetarianism means in today's world.

The term Vegetarian is derived from the Latin word *vegetus* meaning "whole, lively, sound, fresh." Thus a vegetarian is one who does not eat any meat, fish, fowl or eggs. There are those who consider themselves to be vegetarians even though they eat eggs. So the vegetarians are divided into three categories:

(1) Lacto -ovo-vegetarians : those that include milk, dairy products and eggs in their diets;

(2) Lacto-vegetarians : those that include milk, dairy products but no eggs in their diets;

(3) Vegans : those that do not include any animal products like milk, cheese, curd (yogurt), butter or eggs in their diets (most even eschew honey).

A vegetarian thus can easily sustain on foods like grains, legumes, beans, nuts, seeds, vegetables and fruits that are good sources of protein, vitamins, minerals and other nutrients.

We just saw the ethical, ecological and the health point of view of vegetarianism.

Now let us address the philosophical aspect of the issue in brief.

Since time immemorial scriptural studies and researches have revealed one thing that is common to all living beings and that is the desire to live and to be happy and not to die and be unhappy. But man in his pursuit of pleasure and happiness forgets this and goes to the extent of exploiting everything and everyone for his greed. To satisfy his yearning he engages in violent acts like hunting, killing, confining, or taking the life of freely roaming innocent creatures and ignores their right to live happily. In this way, not only does he abuse the living creatures, but in turn abuses him self by doing this. He forgets that he too is part of the planet and cannot remove him self from the universal law of vibrations of the living which is, that which you throw out comes about.

To kill someone one has to be callous inwardly and then take a life. When one acts from a state of hard heartedness, one is gradually erasing the goodness in the self and reaching a point of hating everyone including the self. If one does not have reverence for one's own self, how can one have reverence for other living beings? So in this way the act of brutality perpetuates and the vicious circle of hate and violence continues.

One never stops to think that eating meat for taste involves much pain and torture to a life! A life that cannot

be created in the laboratory! A very precious life with a strong will to live! A life that needs time to unfold its own destiny on the earth, for a premature death breaks the cycle of natural expression of that life. The philosopher Plutarch said, "But for the sake of some little mouthful of flesh, we deprive a soul of the life and time it had been born into the world to enjoy."

Very often people ask the question, "Why then, kill vegetables if not animals?" The Jain school of thought answers this question precisely. According to Jain philosophy, all life is divided into five categories: one sense, two sense, three sense, four sense, and five-sense beings having the sense of touch, taste, smell, sight and hearing. Vegetables are one-sense beings having only the sense of touch and animals are five-sense beings having all the five senses. The more the number of senses the more evolved the life is and more the feeling of pain. Life has to go through a laborious and strenuous process to evolve from one sense being to five-sense being. By slaughtering an animal one destroys completely the evolutionary progress of that life, which it has attained through suffering and pain. The vegetable kingdom has not yet reached the blood "consciousness" which the animals and humans have. So the degree of pain is less. Where there is blood, there are more feelings, more emotions and greater possibility of feeling deep pain.

Here I would like to quote the views of Roshi Philip Kapleau on the above subject. He says that, "Flesh eaters often say that if you eat only vegetables you are also taking life. What, then is the difference between taking the life of, say a pig and that of a vegetable? He answers: all the difference in the world. Does a potato cry out when it is taken from the earth the way a calf does when it is taken from its mother? Does a stick of celery scream in pain and terror when it is picked the way a pig does when it is being led to slaughter and is having its throat cut? And how sad, lonely, and frightened can a head of lettuce feel? We don't need a polygraph to demonstrate that plants have consciousness of a sort, but this consciousness is obviously of a rudimentary kind far different from that of mammals that have well developed nervous systems."

Nathaniel Altman said, "a vegetarian actually eats fewer plants than a meat-eater does, because the animals that the meat-eater has for dinner consumed thousands of pounds of plants in order to reach slaughter weight."

It is a fact of life that our present stage of evolution calls for the eating of plants in order to survive. Until we find a way of getting our nutrient from the sun we have to take it from the plant kingdom thus doing the least amount of harm to the sentient beings.

Two thousand and six hundred years ago, Lord Mahavir, the last prophet of Jainism and exponent of non-violence and compassion emphasized that thoughts that govern our actions are the products of the food we eat. The food that feeds the system has a definite influence on the person physically as well as emotionally, psychologically and spiritually. Healthy, whole and harmless foods give rise to healthy whole and harmless thoughts. Once the thoughts are harmless and healthy, the actions also reflect the same qualities. Weakness in character always develops in those who are in poor health, mentally or physically.

Science has discovered in recent years that character and personality are attributes of the inner workings of the body and have a great bearing upon our success in life and in our happiness. The personality reveals and expresses itself through the physical body. The expression of the face, the smile, which is the manifestation of joy, happiness and compassion, reveal the personality within. Without a healthy body, these manifestations are not possible.

Thus a non-violent approach to life through vegetarianism expresses our reverence for all life forms including ourselves- from the minutest micro-beings to the major macro- beings, from the lowest developed consciousness to the highest developed consciousness.

I would like to end this paper with a prayer of Affirmation of Peace.

- ❖ Hidden Life, Vibrant in Every Atom
- ❖ Hidden Light, Shining in every Creature
- ❖ Hidden Love, Embracing All in Oneness,

May each of us who feels as One with Thee

Know that we are therefore One with every other.

Author Unknown

*This lecture was given at "The Second Asian Vegetarian Congress" held in Bangkok, Thailand from March 19<sup>th</sup> - 21<sup>st</sup> 2006.*

**It must dawn upon you that mind  
is not operating, governing or controlling.  
Mind is operated, governed and controlled,  
by whom  
by sentiment energy,  
by atma  
which has the living force of life,  
a deep awareness of inner qualities.**

**Gurudev Chitrabhanu**

# SHRIMAD DEVACANDRAJI KRTA CAUBISI (Hindi-Gujarati)

*Book review by Sahityacarya Girish B. Jani*

Printed on glossy art paper with full colour illustrations With Svopajña Balavabodha With Hindi and Gujarati glossary by Acarya Vijaykalapurnasuri Ed. Premal Kapadia 506 pp, all colour plates + 471 colour ill. + 159 decorative motifs and emblems Deluxe hardcover edition

This work is a pleasing marriage of scholarly commentary with an extraordinarily beautiful coffee table book! It is the product of the life-long dedication of a great scholar accomplished Adhyatma-yogin of high repute Upadhyaya Shrimad Devacandraji Vacaka (1689-1755) A brief biography of the author is beautifully presented in the Introduction. This presentation of the author's life-sketch is enriched with the quotations and references from the important works published (in Gujarati) on Shrimad Devacandraji and his works. Shri Devacandraji's Stavanas, in content and calibre are reminiscent of Anandghanji's chovisi, and perhaps more difficult since they focus on Dravyanuyoga.

This 'chovisi' (as 'Stavana-chovisi') has 25 stavanas.. The 24 stavanas are named after the 24 Tirthankaras and the last stavana is concluding in nature. These 25 stavanas have a total of 214 Gathas - verses composed in 18th Century Old Gujarati. The work 'chovisi' is published along with the author's own commentary - Svopajña Balavabodha and has Pujya Kalapurnasuriji's lucid and elaborate Gujarati glossary and its Hindi rendering by Pt. Basantilal Nalavaya Ratlamwala. Though this is a Chovisi (collection of 24 hymns) in the praise of the Lord, it also cultivates the deep and ultimate devotion towards the Supreme Enlightened Souls - the Lords. But this devotion is not merely an outcome of sheer emotional outburst. It is not the state of either fascination or helplessness. It is, rather, a means to help oneself to understand, recognize and know his own Self through dedication

The questions like-how can the devotion lead to the knowledge of the Self, what is the secret of the real evolution of the Self, how far the means, as prescribed in the scriptures, how far the knowledge of reasoning, logic and philosophical complexities become helpful in the attainment of Moksha-the final release-all such questions find appropriate convincing answers in the journey of the Gathas in this Prayer-book.

The topics like the importance of meditation in the final realization of one's own self (sva-rupa), the attainment of one's real state of pure Atman by removing all impurities of Karmas, greatness of the tradition of chanting the holy names of the Lord, role of the knowledge of the science of logic in acquiring the true perception of the real nature of the self. The spontaneous flow of the most effective and charming words pregnant with the aesthetic excellence and philosophical spark arrests the mind of the readers. The philosophical topics are treated in an off-beat manner which elucidates the message of the author.

After every stavana, the essence of the stavana is given, which helps the reader to quickly grasp the central topic under discussion in particular stavana, and of course it also serves the purpose of brief revision. The present work is embellished with very beautiful and pleasing illustrations, miniature paintings, decorative items and photographs (630 in all). This really documents the precious record of the very rich contribution from the Jain culture and tradition, to the fields of Painting in particular and arts in general. The picturesque calligraphic presentation of the text of the Gathas has really enhanced the beauty and value of this excellent publication.

The beautiful illustrations include rare pattas, old miniatures and paintings representing some of the finest examples of Jain art heritage sourced painstakingly from Jain Jñana Bhandaras, museums, temples and private collections. The illustrations relevant to each stavan are appropriately exhibited providing exceptional charm to the whole work, which is unique in concept. The appendix contains the explanation of the specific philosophical terms, the list of the captions of the pictures and the acknowledgements regarding the sources of the illustrations etc.

The editor and the publishers surely deserve our hearty congratulations for publishing such an important work, which is perhaps more relevant today, for its scientific treatment of a subject like devotion for the attainment of the Truth in its unique way. It is hoped that this work will be warmly welcomed by the students and scholars of philosophy as well as literature on devotion, and also the artists and the connoisseurs of the art heritage of India.

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Tarpon Springs, FL 34688-7711 Phone: 727-934-6141 / 3255**

hasmukhshah@yahoo.com

Name (please print): \_\_\_\_\_

LAST FIRST MIDDLE

Address: \_\_\_\_\_

STREET CITY STATE ZIP

Phone: ( ) \_\_\_\_\_ Fax: ( ) \_\_\_\_\_ Email: \_\_\_\_\_

Date of Birth: \_\_\_\_\_ Height: \_\_\_\_\_ Weight: \_\_\_\_\_

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

Have you been married before? YES NO

If yes, indicate the name of your divorced spouse. \_\_\_\_\_

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

What languages do you speak? \_\_\_\_\_ What is your religion? \_\_\_\_\_

What languages do you read? \_\_\_\_\_

What languages do you write? \_\_\_\_\_

Education: \_\_\_\_\_

DEGREE YEAR RECEIVED MAJOR NAME OF UNIVERSITY/COLLEGE

Work experience: \_\_\_\_\_

COMPANY'S NAME POSITION DURATION

Father's Name: \_\_\_\_\_ Occupation: \_\_\_\_\_

Mother's Name: \_\_\_\_\_ Occupation: \_\_\_\_\_

Brother(s) and/or Sister(s) \_\_\_\_\_

NAME(S) AGE(S) EDUCATION OCCUPATION

Do you have other relatives living in the North America? \_\_\_\_\_

NAME RELATIONSHIP OCCUPATION ADDRESS

Other relevant information (use additional paper if necessary): \_\_\_\_\_

Candidate's signature: \_\_\_\_\_ Date: \_\_\_\_\_

## Important Considerations:

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



## MIS REGISTRATION FORM - PAGE 2

**I. 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: 200, Male: 190 (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.

**F581:** Gujarati parents invite responses for beautiful professional US citizen daughter, born Dec 73, 5'1", BS (molecular biology) and BS (comp sc), working as biotech / software professional in silicon valley, CA, from well-educated, professional never married, vegetarian gentleman. Cast no bar. Call: 408/272-6833. Email: [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

[pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**F952:** Gujarati parents invite proposals w/ photo & bio-data for never married beautiful charming virtuous vegetarian family-oriented US born daughter, Nov 72, 5'4", MD / MPH, from cultured vegetarian non-smoking US raised well educated professional boys. Email: [pykadosh@comcast.net](mailto:pykadosh@comcast.net)

**F995:** Gujarati parents invite proposals w/ bio-data & photo for beautiful charming slim vegetarian US citizen daughter, May 77, 5'4", 110 lb, MBA, pursuing 2<sup>nd</sup> Masters in CIS, well positioned in a multinational co., from professional cultured handsome boys. 760/952-384 or [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**F1049:** Gujarati parents invite proposals for attractive academically brilliant Musically gifted pianist US born daughter, April 77, 5'3", 105 lb, MS (chem.eng) well employed, from well educated vegetarian US raised professionally settled boys. Ph: 781/413-1188 or [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**F1073:** Gujarati parents invite proposals w/ bio-data photo from cultured professional US raised vegetarian boys, for beautiful slim outgoing US citizen daughter, July 76, 5'2", 115 lb, Medical Doctor, pursuing anesthesiology residency in Boston, 517/332-5621 [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**F1080:** Jain parents invite proposals from professional boys for charming well cultured Physician daughter, born March 74, 5'1", currently in second year residency. Email: [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net) Ph: 347/365-6216.

**F1093:** Gujarati parents invite proposals for beautiful charming vegetarian teetotaler US born daughter, Aug 78, 5'7", BS (cs), Sr software engineer in Motorola from well educated professionally settled handsome boys. Ph: 630/961-1689. Email: [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**F1145:** Gujarati parents invite alliance for beautiful charming vegetarian US citizen daughter, Dec 80, 5'4", BA, well employed, from cultured educated Gujarati boys. Ph: 732/566-5429. Email: [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**F1146:** Alliance invited for pretty vegetarian Gujarati girl H-1, born May 79, 5'0", Architect, from educated Jain grooms. Ph: 912/596-6165. Email: [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**F1147:** Gujarati uncle in Maryland invite proposals for very-beautiful fair slim vegetarian niece, born Jan 84, 5'5", 112 lb, BS, from cultured educated vegetarian Gujarati boys. Currently she is in India and willing to settle in USA. Ph: 301/977-5384. (India Ph: 731-2532171).

**F1152:** Gujarati parents invite proposals w/ photo bio-data from cultured nonsmoking professional boys, for beautiful slim accomplished US born daughter, Dec 81, 5'3", 110 lb, BS (gen. engg), pursuing MS, well employed as engineer. Call: 847/259-0975. [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**F1153:** Alliance invited for pretty charming talented vegetarian US born Gujarati girl, Dec 77, 5'2", BS (PT), well employed as physical therapist from professional boys mix with east-west culture. Ph: 847/985-6858. email [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**F1154:** Alliance invited for beautiful outgoing vegetarian talented niece with Gujarati Jain value, April 78, 5'3", BE (cs), computer engineer, well employed, from well-educated vegetarian professionals. Ph: 740/274-9845 Email: [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**F1157:** Alliance invited for beautiful slim talented vegetarian Gujarati girl, born June 80, 5'3", 110 lb, MS (EE), professionally employed, from cultured well-educated professional boys. 732/272-8700. [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**F1158:** Proposals invited w/ photo bio-data for charming very attractive US born daughter, Dec 81, 5'3", 110 lb, BSE (oper. eng), health care management professional, from MD or professional boys. Email: [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**AF307:** Seeking suitable match for attractive fair accomplished vegetarian girl, born 76, 5'5", MBA, working in a senior position in Fortune 500 Co., She is great blend of west and Indian values. Call: 610/317-8027. Email: [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**AF367:** Gujarati parents invite proposals w/ bio-data photo for beautiful affectionate vegetarian US born daughter, Oct 77, 5'4", PharmD, Pharmacist from well educated professional US born boys. Call: 312/802-0067. [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**AF483:** Gujarati parents invite responses for cultured professional vegetarian US citizen daughter, Nov 79, 4'11", 105 lb, PharmD, employed as Pharmacist, from cultured well-educated boys. Ph: 847/401-6168. Email: [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**AF485:** Gujarati parents invite responses for pretty talented vegetarian US citizen daughter, born Oct 80, 5'4", BS, well employed with reputed bank, from well educated cultured boys 410/884-3456. [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**AF486:** Parents invite proposals w/ bio-data photo for beautiful cultured vegetarian US born daughter, Aug 80, 5'7", pursuing law degree, from cultured well educated professional boys. Email: [pranish-mahesh-jayaram@comcast.net](mailto:pranish-mahesh-jayaram@comcast.net)

**AF487:** Alliance invited from cultured vegetarian educated boys for pretty virtuous vegetarian Gujarati girl, born

March 74, 5'1", 106 lb, BS (edu), BS (science), well employed as teacher in India and willing to settle in USA. 919/806-2743. [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**AF488:** Inviting correspondence from educated decent US citizen boys, for charming US citizen daughter born Sept 74 (in England), 5'1", 112 lb, MPH. 562/402-1535. [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**AF489:** Jain uncle invite alliance from well educated professional boys for beautiful vegetarian niece, born Jan 80, 5'4", BS, MS (business management), well employed in multinational co in Bombay and willing to settle in USA. Ph: 317/585-0779. [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

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

**F1160:** Gujarati parents invite proposals for beautiful charming vegetarian US born daughter, Nov 81, 5'4", 105 lb, PharmD, well employed, from cultured well-educated professional boys. Ph: 505/323-6725. Email: [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**F1142:** Alliance invited for attractive intelligent cultured vegetarian US born daughter, Oct 75, 5'5", BA, MBA, well positioned as director, from well educated cultured vegetarian non-smoker boys. Ph: 718/454-4069. [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**AF473:** Gujarati parents invite responses for pretty daughter, born June 75, MCOM, MCA (comp), software engineer in India, from suitable well qualified vegetarian nonsmoker nondrinker Jain boys. Ph: 631/234-0353 / 011-91-265-2489870 [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**AF492:** Gujarati parents invite proposals w/ photo bio-data for pretty accomplished vegetarian Us born daughter, July 77, 5'5", 110 lb, DDS, Dentist, from boys preferably in medicine or dentist profession. Email: [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**F1105:** Gujarati parents invite proposals w/bio-data photo from well educated Vegetarian non-smoking professionals, for their charming beautiful slim Canadian citizen daughter, Jan 82, 5'7", BS (Fin), well positioned with multinational co. Ph: 416/497-6478. [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**F1122:** Gujarati parents invite proposals w/photo bio-data for Canadian daughter very-fair pretty slim friendly, born Oct 74, 5'3", 105 lb, MIS, well employed, issueless brief marriage, from vegetarian educated professionals. Ph: 905/799-3416. [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**AF493:** Jain parents invite responses w/photo bio-data for very pretty slim talented vegetarian US born daughter, March 78, 5'6", 110 lb, MD (May 06), from professional US born boys preferably MD. [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com). Ph: 845/352-4010.

## MALE

**M864:** Gujarati parents invite alliance for very handsome fair brilliant successful vegetarian US born son, Oct 76, 5'11", 140 lb, BS (civil eng), well positioned as project manager in a reputed co., from cultured educated pretty girls. Ph: 334/283-5340. [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**M1010:** MBA well-employed handsome vegetarian US citizen son, Aug 76, 5'7", 160 lb. Gujarati parents welcome proposals from families of educated vegetarian family-oriented India born, US / UK raised pretty girls. 708/457-1992. [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**M1061:** Parents invite alliance for US based India born / handsome vegetarian well-educated son, born Dec 76, 5'8", MBA, from educated vegetarian Gujarati girls preferably on H-1 or F-1 status. Email: [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com) Ph: 978/726-5323.

**M1095:** Gujarati parents invite proposals w / photo / bio-data for handsome talented vegetarian US citizen son, born Sept 76, 5'7", 130 lb, MS (EE & CS), from well-educated pretty cultured girls. Email: [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com) Ph: 408/272-6833.

**M1148:** Gujarati parents invite responses from educated vegetarian cultured girls, for handsome outgoing US born son, Aug 77, 5'11", DO (Doctor of Osteopathy) doing internal residency.: [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com) Ph: 281/804-7104.

**M1149:** Alliance invited for handsome cultured vegetarian Gujarati boy, born Sept 79, 5'10", 150 lb, MS (Health Admn), from cultured educated vegetarian preferably Gujarati girls. Ph: 856/522-9761. Email: [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**M1150:** Alliance invited w/ photo & bio-data for handsome accomplished brilliant vegetarian Gujarati boy, born Oct 78, 6'1", 180 lb, PhD (material sc & eng), well positioned in multinational co, from cultured educated vegetarian Gujarati girls. 813/787-6820. [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**M1151:** Gujarati parents invite proposals w/ bio-data photo for their good-looking successful vegetarian US citizen son, Oct 78, 5'11", 150 lb, MD, second Yr resident, from well-educated cultured vegetarian girls. Ph: 970/225-0632. [pratikbhatnagar@yahoo.com](mailto:pratikbhatnagar@yahoo.com) or [pratikbhatnagar@rediffmail.com](mailto:pratikbhatnagar@rediffmail.com)

**M1155:** Alliance invited from cultured educated vegetarian girls, for handsome talented vegetarian Gujarati boy, April 78, 5'9", 165 lb, BS (comm.) MSCE / networking professional, own business in India and willing to settle in USA. Ph: 630/540-2310. Shaadi.com ID: mrkinjalshah

**M1156:** Gujarati parents invite proposals w/ bio-data photo for handsome accomplished US born son, Nov 76, 5'7", 140 lb, MD, completed internal medicine residency. Currently doing Gastroenterology fellowship, from cultured educated vegetarian girls. Email: [rahahhos@yahoo.com](mailto:rahahhos@yahoo.com)

**M1159:** Gujarati parents invite proposals from educated vegetarian cultured girls for handsome outgoing US born son, Nov 74, 5'10", MBA, well-employed. Call: 952/941-6215. Email: [desaid@comlink.net](mailto:desaid@comlink.net)

**AM415:** Alliance invited for brilliant accomplished handsome vegetarian Gujarati boy, born April 81, 5'9", 145 lb, MD, will start residency, from cultured pretty educated vegetarian girls. [dijibhotaryashon.com](http://dijibhotaryashon.com) Ph: 815/793-3136.

**AM450:** Gujarati parents invite proposals w/ bio-data & photo from well cultured educated pretty vegetarian girls, for their handsome brilliant amiable son, born May 79, 5'10", DO, 1<sup>st</sup> year Radiology Resident. [www/1234567890.com](http://www/1234567890.com)

**AM484:** Gujarati parents invite proposals for accomplished vegetarian US born son, June 79, 5'11", BS (comp engineering), well positioned in a reputed co, from professional girls. 734/462-2902. [www/1234567890.com](http://www/1234567890.com)

**AM490:** Gujarati parents invite responses for talented handsome US raised son, Oct 79, 5'8", 155 lb, graduated from top 10 universities, successfully working in finance industry, from caring well educated girls. Ph: 908/561-4897. Email: [chan/908@yahoo.com](mailto:chan/908@yahoo.com)

**AM491:** Gujarati parents invite responses for vegetarian easy-going intelligent well cultured US born son, Dec 75, 6'0", MS, Project Manager, from pretty cultured educated girls. Email: [shashu123@yahoo.com](mailto:shashu123@yahoo.com)

**M1040:** Parents invite proposals from educated vegetarian cultured girls for handsome brilliant son, born Sept 75, 5'7", BS (Cornell), MBA (Uni of Chicago), working as Planning / Forecasting Manager in Los Angles. Email: [spinevaidya.com](mailto:spinevaidya.com)

**AM495:** Jain parents invite proposals for handsome accomplished vegetarian US born son, May 77, 5'5", 125 lb, well employed, from cultured educated pretty vegetarian girls. Ph: 405/447-4362. [www/1234567890.com](http://www/1234567890.com)

**AM468:** Parents invite responses w/ bio-data photo for very handsome fair athletic US born son, Dec 74, 5'10", 145 lb, Ivy League JD / MBA, investment Banker at top firm, from pretty fair professional girls. Email: [shashu123@yahoo.com](mailto:shashu123@yahoo.com)

**M1161:** Gujarati parents invite responses for vegetarian intelligent US citizen son, April 78, 5'3", 125 lb, DO (doctor of osteopathy medicine), from educated cultured girls. Ph: 516/938-1924. Email: [arborcity@yahoo.com](mailto:arborcity@yahoo.com)

**M472:** Gujarati parents invite alliance for handsome talented vegetarian US citizen issueless divorcee son, born Sept 71, 5'7", MS (ME), well employed / settled, from open minded educated girls with good sense of humor. 516/334-8196. [prish44@yahoo.com](mailto:prish44@yahoo.com)

**AM494:** Alliance invited for fair talented handsome vegetarian divorcee US Citizen, Gujarati male, born Feb 68, 5'11", 180 lb, BE, well settled, from educated vegetarian girls with family values. [www/1234567890.com](http://www/1234567890.com)

**\$30 ONE  
TIME FEE**

## Jain Network Forum – JNF

### Jain Meets Jain Online

JNF, a JAINA undertaking provides perfect opportunity to Jain young adults to network online.

- ✓ v Private Online Database - accessed by registered candidates only.
- ✓ v Over 500 profiles from US and other countries.
- ✓ v Search JNF online database by various criteria.
- ✓ v View candidates profile and picture.
- ✓ v New Marketing initiatives and website enhancement in progress to better serve Jain community.

For more information, please visit [www.jainlibrary.org/jnf/index.html](http://www.jainlibrary.org/jnf/index.html) or contact Sunil Jain at [jnf\\_mis@hotmail.com](mailto:jnf_mis@hotmail.com)

# Jain Contributions to South Asia at the Royal Ontario Museum Toronto, Canada

*Elizabeth Anne Knox*

Four important pieces of Jain sculpture are in the holdings of the Royal Ontario Museum. There their contribution makes a significant impact on the presentation of the artistic heritage of the subcontinent.

Jainism came into existence by the 6th century BCE when Vardhamana Mahavira taught his ascetic doctrine. It may even have been in existence as a religious system from the time of Parsvanatha, flourishing several centuries earlier. As philosophically oriented, praxis based teachings, both Jainism and Buddhism offered a religious alternative to the brahmanically oriented, sacrificial worship structure of the Hinduism of their day.

From the eastern regions where the first teachings of Mahavira were promulgated, the Jain community moved towards central India and settled in the area around Mathura. Mathura, as a seminal religious centre, was the site where early stone built monuments of the Jains were produced. By the beginning of this era, stupas or memorial mounds consecrated to the memory of great teachers, such as Mahavira, had been constructed around Mathura.

The pillar from a stupa railing, ca. 1st century CE, (959.119 Ex Heeramanek Collection) shows the construction of the vedika railing around such a stupa. Upright pillars such as this were placed in the ground at regular intervals. Into the hollowed lunate shapes on the sides, stone crossbeams would have been fitted. At the rear of the railing, a lotus indicated the religious purity of the site, while on the front of the railing, a lovely yakshi adjusted her ornaments and the arrangement of her hair as she gazed into a mirror held in her left hand. Her hairstyle, with that bouffant puff at her forehead, is characteristic of the style of the early years of this era.

Over her head, a railing forming a balcony, based on the forms of current wooden architecture, suggests the actual appearance of the vedika railing for which this pillar forms an upright. The railing enclosed the sacred space around the memorial stupa thereby demarcating a pathway where the devotee could walk as he offered homage to the Jina commemorated there.

Circumambulation of the memorial mound dedicated to a Tirthankara was the act of piety undertaken by the laity of the Jain religion. The appearance of this yakshi, adorned by her gems and so obviously taking her ease, symbolizes the prosperous life well lived and regulated by right knowledge, right faith, and proper conduct. Almost as a token of fortune

herself, this yakshi promises to the devotee all the accoutrements of a happy and successful life. Thus for the Jain layman and his family of the Kushan era, the benevolence of these gentle female figures was a welcome inducement for their continuing acts of piety and devotion.

For the collection of the Royal Ontario Museum, this stupa railing pillar gives evidence to the importance of the central Indian site of Mathura and to the multiplicity of cults finding their iconographic origins there amidst figures drawn from a very active folk devotion. The yakshi cult is oriented as a folk worship form during the Kushan period, with clear linkages to the pan-Indic cult of the God of Wealth, the yaksha Kubera. The yakshi herself, however, clearly takes on a more central role in later Jainism. She arguably also underpins the importance of the feminine principle as it later appears both in Hinduism and in Mahayana as well as Vajrayana Buddhism.

Mathura was also a central site where architectural forms as well as iconographic forms are articulated. The Mathuran stupa site provides essential insight into the development of later architectural forms. Though not a complete stupa, this component of the stupa complex is instructive with regards to the early religious architecture both of Jainism and of Buddhism and of the worship modes appropriate to the time. That several mandala forms under worship later in the history of religious activities in the subcontinent are closely related to early stupa groundplans can only be demonstrated through the introduction of stupa configuration in the period of the Kushans.

Thus this Jain stupa railing from 1st century Mathura is a key piece shedding light on many aspects of religious iconography in South Asia during the ancient period.

One of the significant aspects within the concept of the feminine in South Asian religious practice is that of the Mother. Nowhere is the image of the Mother more beautifully represented than in the portrayal of the Jain yakshi Ambika. The 8th century post-Gupta representation of Ambika from central India (988.97.1 Gift of Carol and James George) is one of the treasures of the ROM collection. Ambika, having abandoned her home with her children, fears thirst and starvation when miraculously a mango tree, ripe with fruit, appears overhead. She plucks the fruit and nurtures her children and herself. Because her iconography supplies her with the lion as a vehicle, sometimes Ambika is confused with Parvati. But one glance at the amiable expression of this lion mount belies any possible confusion.



Carved in a reddish sandstone, the elegance of the form of this depiction is captivating. In the few centuries following the height of Gupta style, the fresh and appealing forms of the Gupta canon are graced with a slightly leaner, more taut line giving them an envious elegance without rendering them mannered. This carving embodies the pinnacle of such a form. Ambika's elaborate coiffure and ornaments add grace and delicacy to the successful composition of the whole as the mango sprays overhead form a gently arching canopy and the sculpted plinth under the lion polishes and completes the panel.

The rendering of Ambika's scarf behind her shoulders indicates the advance in sculptural technique over the Kushan period's tendency to present the scarf as an ambiguous and almost clumsy canopy-like carving over the head of the figure. Also during the Kushan period, the image of the mother in the Buddhist context is represented by that of the demoness Hariti holding her child at her breast or in the scenes of the birth of Siddhartha Gautama from the side of Queen Maya. Yet, in terms of capturing the tenderness of maternal expression, the concept of the mother is brought to its finest form in this figure of Ambika, nurturing and yet alone and self-sufficient. The fructifying character of the feminine ideal for the beholder is personified in the yakshi figures of Jainism where none better represents the type than Ambika.

Considered to be one of the masterpieces of metal sculpture from South Asia, the 9th century yakshi (939.17.20) from Deccan India illustrates one central aspect of the nature of the yakshi, her association with vegetation. In this case, the depiction of the lotus rhizome to which her torso forms a rhythmic counterpoint and the remains of a lotus bud in her left may associate her particularly with the concept of purity as well. The lotus flower with its radiant petals, though born from the mud, symbolizes purity in South Asian art. Without any further cognizance, however, it is impossible to identify her concretely.

The charming head of a Tirthankara, ca. 10th century, (980.138.16 Gift of Louise Hawley Stone) carved in pale sandstone in the Candella school comes from central India. Unfortunately, without any further portion of the original figure, it is impossible to determine the identity of the image. Nonetheless, certain features of his iconography serve to render him characteristic of his typology. The serene expression of his softly smiling countenance indicates the character of a liberated soul. Other characteristics, such as the lengthened earlobes, the protuberance at the crown of his head, and the cluster of curls formed by his hair, are shared with images of the Buddha in the same period, for these elements are the signs of the superhuman being according to the shared cultural ideals of the subcontinent. Were we to have a more complete figure, we might find an intricately carved rhombus on his chest, the shrivatsa, and three parallel umbrellas shading him overhead. He would either be standing

in the body-abandonment posture, indicating the severity of the austerities performed to remove the last bit of impurity from his soul, or else seated in meditation with his hands open-palmed in his lap. Whatever the context, however, the vision of the gentle smile and demure expression on his face brings an ample measure of peace and joy to the beholder. Above all the images representing the religious complexities born of an expanding pantheon of deities and a conflicting assortment of doctrines and ritual practices of the ancient period of South Asian art, this serene expression teaches us the tranquility and patience with which to approach the next task falling to our lot.

The South Asian collection at the Royal Ontario Museum has considerable breadth with which to represent the many regions, periods, dynasties, schools and religions in the ancient period of the artistic production in the subcontinent. Certainly it is important to have a firm grounding in mankind's historical underpinnings: in our cultural, social, and religious distinctions. We can only appreciate the worth of a tradition different from our own if we try to understand its rationale, its function, and its living vitalism. That is to say, we can only appreciate the worth of another tradition by coming to an understanding of its historical context. For that reason, the value of a collection such as that of the South Asian holdings at the ROM exists only in its ability to make a comprehensive statement about itself to its own public and to reveal to a new public the culture and society it represents.

But it is also possible in our complex and compartmentalized society today to assign a heightened value to the differences separating various parts of our experience of humanity from others. It is possible to permit this heightened value of difference to separate us further from integration into the stream of the human record viewed as a more comprehensive whole. To remedy this error, we must be able to find universal statements in our diverse and complex record, universal statements of our humanity which lower the barriers of distinction and make an easier ford permitting us to cross the streams of experience which separate us.

Here we begin to appreciate the real value of the Jain component in the holdings from the ancient period of South Asia art at the Royal Ontario Museum. In nearly each instance, the Jain artefact has been able to reach, by comparison and contrast, beyond its own particular statement to reveal or unlock the greater articulated statements of cultural synthesis and societal expression of artistic form from the subcontinent for the benefit of the visitor.

*Elizabeth Anne Knox is a scholar in the field of South Asian Art. She was a Curatorial Assistant for South Asian and Tibet at the Royal Ontario Museum. She was trained in Sanskrit and dramaturgy and art history.*



# Jain Milan 2006



As the next generation of Jain Americans begins to assimilate into Western culture, it becomes increasingly challenging to meet those that hold similar beliefs and religious values. Though websites and e-mail communication help to a certain extent, nothing comes close to meeting potential suitors in person. Jain Milan is organized to encourage our Jain youth to meet other Jains for the purpose of matrimony and to facilitate a face-to-face meeting. We have witnessed many other Indian organizations holding similar successful events and we felt it was time to create a forum for the Jain youth. With events like Jain Milan, we hope to achieve our goal to preserve Jain traditions and values in our next generation and strengthen our community.

## ***What is Jain Milan?***

Jain Milan is an opportunity for Jain youth (age 21 and older) throughout North America and around the world to meet in person, to make friends, to engage in networking, to develop business contacts and to possibly find a life partner. Jain Milan believes in Jain family values and will work hard to preserve these values.

## ***What is planned for 3-day weekend? \****

Following activities are under consideration:

- Opening Ceremony. Ras-Garba evening. Speed dating. Icebreakers. Games.
- Speaker(s). Group Sessions. Outdoor Activities in Park (Weather permitting).
- Mingling with Light Music background. Free Time. Vegetarian Food.
- Honoring Financial Supporters. One-on-one meetings with consent of each other.
- Souvenir with Partial Bio-data and Photo of the Participants.
- Formal/Semi Formal Dress Code except for outdoor activities.

## **Moral and Financial Support and Volunteers:**

- **JAIN MILAN counts on you to place Ad in the souvenir.**
- **Full Page \$500, Half page \$300, Quarter Page \$175, One Line \$50.**
- **JAIN MILAN counts on financial support from the businesses.**
- **JAIN MILAN counts on your Jain Center for volunteer's support.**
- **JAIN MILAN counts on you for Fundraising.**

**Contact:** Gunvant Shah  **Phone:** 732-246-4030.

**Web:**  (available soon).



\* These details are subject to cha



# Jain Milan 2006



## For more information

# 1<sup>st</sup> Annual Jain Youth Matrimonial Convention

**(A unique opportunity to meet and find a life partner... *in person!*)**

## Friday August 4, 2006, 8 pm to midnight

## Saturday August 5, 2006, 9 am to midnight

**Sunday August 6, 2006, 9 am to 2 pm**

Location: Middlesex County, New Jersey.

**Last Date for Registration: Wednesday July 5, 2006.**

- Admission by advance registration\* only. Participant must be Jain, age 21 or older.
- Registration Fees: US \$180 by 7-5-06 per participant. Early Date: US \$160 by 5-31-06.
- Hotel list will be available for you to book room at discount prices.
- Register before deadline of July 5, 06 to be included in the Souvenir.
- Registration after 7-5-06, add US \$50 per person (will not be included in the Souvenir).
- Souvenir with partial Bio-data and pictures will be distributed at the event.
- Souvenir is for participants ONLY and will not be available for sale.
- Write check or US money order to "JAINA - JAIN MILAN 2006". **NO REFUNDS.**
- **Mail to: Jain Milan, 12 Ascot Place, North Brunswick, NJ 08902, USA**
- **Registration by mail (include two 2"x 2"color photos)**
- **Contact Person: Gunvant Shah, phone: 732-246-4030; E-mail: profgaryshah@yahoo.com**

**Name:** \_\_\_\_\_ **DOB:** \_\_\_\_/\_\_\_\_/19\_\_\_\_

First MI Last day mo Year

**Address:** \_\_\_\_\_

**Phone: H:** \_\_\_\_\_ **WORK:** \_\_\_\_\_ **Cell:** \_\_\_\_\_

**E-mail:** \_\_\_\_\_ **Gender:** M \_\_\_\_\_ F \_\_\_\_\_

**Age:** \_\_\_\_\_ **Height:** \_\_\_\_\_ ft \_\_\_\_\_ in **Weight:** \_\_\_\_\_ lbs

Marital status: Single                      Divorced                      Widowed \_\_\_\_\_

U.S. Status: ☒ US Citizen      ☐ Green Card      ☐ Other: \_\_\_\_\_

**Vegetarian:** Yes      No      **Smoker:** Yes      No      **Drink:** Yes      No

Occupation: \_\_\_\_\_ Highest degree: \_\_\_\_\_ Major: \_\_\_\_\_

Father's name: \_\_\_\_\_ Mother's name: \_\_\_\_\_

Or Guardian's name: \_\_\_\_\_ Relation: \_\_\_\_\_

Applicant signature: \_\_\_\_\_ Date: \_\_\_\_\_

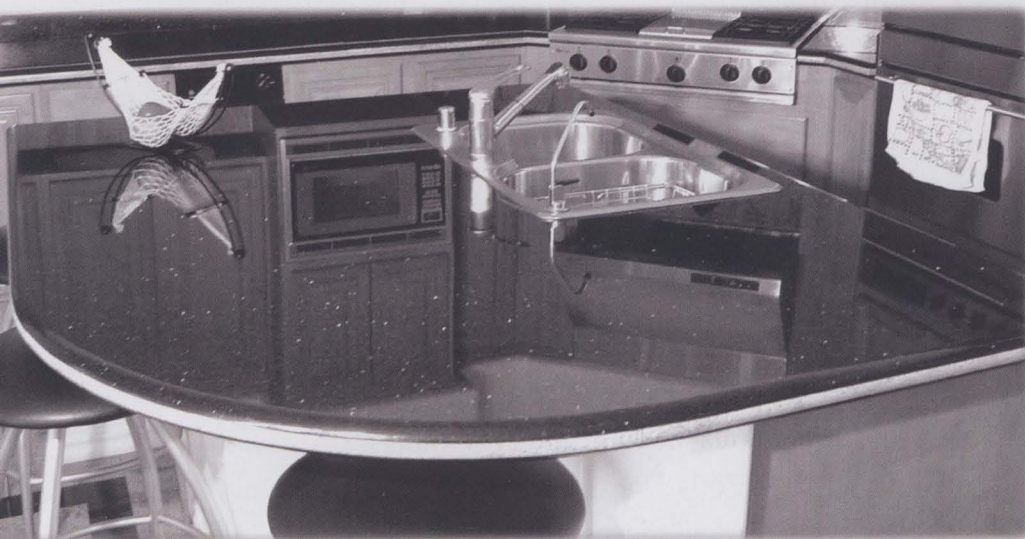
\*JAINA and Jain Milan reserve the right to ask for documents to verify above information.



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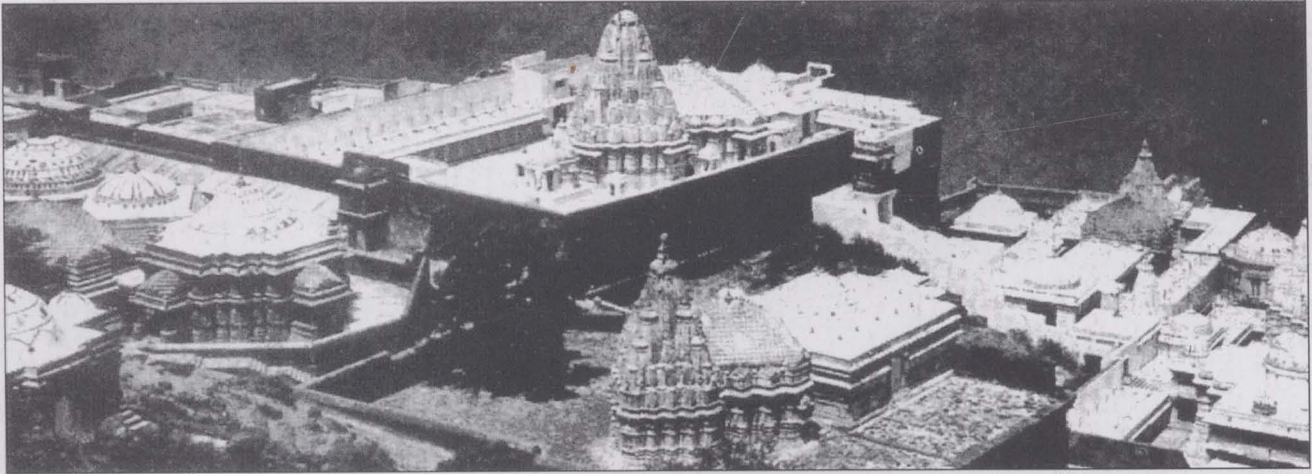
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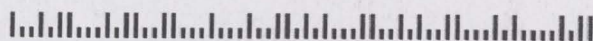
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