

JAIN DIGEST

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JAINA Calendar
2006

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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Jai Jinendra

I want to take this opportunity to thank hundreds of volunteers who unselfishly promotes Jainism and Jain way of life in western world. As you know this is one of JAINA's principal objectives. Due to your efforts a lot has been accomplished while other objectives are in progress.

First, I am happy to report that JAINA Convention 2005 resulted in savings of nearly \$100,000. Thanks to all the dedicated volunteers of JAINA, Jain Center of Northern California (JCNC) and numerous generous donors who made it possible. Majority of these funds will be dedicated towards operating expenses, provide seed money for 2007 convention and have some revenue in reserve for future unforeseen expenses. The JCNC will receive portions of savings per contractual agreement. This was also the first time ever that JAINA Convention was video taped. Full set of 15 DVD's were produced and marketed by JAINA. We have received many complements for this joint effort.



While we are talking about expenses, let me point out about our regular income and expenses. Our major expenses of about \$75,000/year are from the Jain Digest and JAINA office administration expenses. Income sources are very few, membership dues, advertising revenues from Jain Digest and committee surcharges. We have shortfall of revenue from our operations. It is puzzling to recognize that the richest community in US does not have funds for its own religious organization! Thanks to our Patron Committee lead by Mr. Uday Jain who collects funds for the administrative expenses, etc. Please support them generously by signing up for the various Patron Programs.

We are fortunate to have dedicated people like Mrs. Lata Champseei, who does the major work for bringing out these issues at no charge to JAINA. We are happy that Mr. Chetan Sanghvi has agreed to join Jain Digest Editorial Board. Together they will explore new ideas to reduce publication cost, generate revenues and give a more appealing look to attract more readership and advertising revenues. If we want JAINA to benchmark with other religious organizations having political power, then we will have to support it with resources. Many religious organizations have paid political lobby groups to monitor their interest, we are fortunate to have our very own Dr. Sushil Jain, insider of DC politics, who is going to bring us good news soon. We can accomplish a lot more in a shorter time, if we had reserve funds to go around by creating positive and result-oriented programs. I would request all of you to donate to JAINA so JAINA can bring you more positive programs.

JAINA has created Media Productions Committee under the leadership of past JAINA director, Dr. Mamta Shaha. She is working very closely with TV Asia to bring you JAINA program on weekly basis. We have lined up sponsors for next six months. Our goal is to have enough sponsors to last us for a year on weekly basis. We believe that these programs will bring awareness of Jain Values such as, Ahimsa, Anekantvad and non-attachment and Jain way of life to mainstream Americans. This will also give chance for

(continued on the next page)

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Jain centers to show case their progress or tell their unique achievements to the world. We are also working with the other national media in other countries to repeat the same content for the wide spread message of JAINA.

I am also happy to report that, for the first time ever, JAINA is taking pilgrimage to south India to participate in Mahamastka Abhishek of Bahubali in Sharvan Belgola. We expect this to be a well-attended yatra under the leadership of Mr. Dilip Shah, the first Vice President and Chairman of the Pilgrimage Committee.

On our website, you will notice that we now have over 40 committees. To make these committees more productive JAINA President and EC should have an ongoing dialogue on a regular basis. Mr. Bipin Shah, Mrs. Ila Mehta and Mr. Yogendra Jain came up with the idea of grouping these committees in six functional groups. All six regional vice presidents have been assigned this functional group of committee for them to liaison with. Committees have given us their short and long term goals of what they like to accomplish. All of this information has been put up on the web for everyone to see. With this information in the public domain, I am hoping to see more JAINA directors getting actively involved with each committee.

I am proud to announce that Executive Committee has appointed seven new directors at large for 2005-2007. They are: Mrs. Pramodaben Chitrabhanu; Dr. Dilip Bobra, Tempe, AZ; Dr. Parveen Jain, Milpitas, CA; Mr. Arvin Shah, Detroit, MI; Mr. Kamlesh Shah, Orlando, FL; Mr. Shan Jain, Canada, and Mr. Keerti Shah, Chicago, IL.

With best wishes,

Kirit C Daftary
President, JAINA

International Interfaith conference with presence of President Dr. A. P. J. Abdul Kalam

“ The Inner Voice of Peace” – an International Interfaith conference was organized by Bramha Kumaris at New Delhi and Mount Abu during October 10 -16. Forty-nine participants from four continents and sixteen countries attended the conference. Arvind Vora, Chair person of JAINA Interfaith Committee was the Jain delegate invited to the conference.

On the first day of the Conference Dr. L. M. Singhavi, the invited guest speaker spoke eloquently emphasizing the need for a dialogue between different faiths. As a part of the conference a ninety minute meeting was organized at the Rashtrapati Bhavan with the President of India, Dr. A.P.J. Abdul Kalam. Arvind Vora was the first speaker and he spoke of the core values of Jainism – Non violence in thoughts, action and deeds. The President in his speech spoke of the steps necessary to promote Peace and non violence. Paying homage to his mentor Dr. Vikram Sarabhai, Dr. Kalam accentuated the need for better understanding between science and spirituality. He narrated a story of how Dr. Sarabhai acquired 300 acres of land in Thumba, Kerala through the Bishop of Thiruvananthapuram. Rev Father Peter Bernard Pereira had invited Dr. Sarabhai to a Sunday mass, where the priest told the congregation that both science and spirituality seek truth that prospers human life. The President said thanks to Dr. Sarabhai’s presentation and priest’s cooperation, scientific progress was made in spite of the indifferent attitude of the bureaucracy.

The next three days of the conference was held at Mt. Abu. The delegates had the chance to visit the famous Delwara Temples. The conference was concluded by a Jain prayer recited by Arvind Vora.

PRATISHTHA MAHOTSAV AT JAIN CENTER OF AMERICA-NY

The Jain Center Of America, New York celebrated its Pratishtha Mahotsav (Consecration Ceremony) in June 2005. The event stretched over a ten day period starting with Bhakti Bhavana on the evening of June 10th and ending on June 19th with the formal - Post Pratishtha - Dwar opening (Inauguration) of the Temple. Thousands of people participated in the events and thousands more watched the functions and Pratishthas on the worldwide web created specially for this event.

The Jain Center of America, New York was the first Jain center organized and registered in America in 1976. The center bought its first temple building in 1981. Today, a state of the art temple complex has replaced the old temple building at 43-11 Ithaca Street Elmhurst, Queens NY. The unique design of the temple is a shining example of unity within the Jain Community of New York.

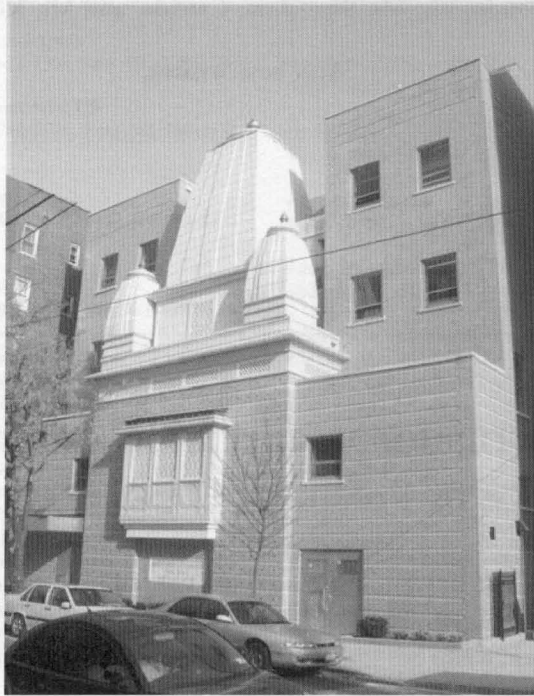
This temple building has won the prestigious "BEST RELIGIOUS BUILDING" award of 2005 in Queens, New York. An anonymous member with the support and unconditional help from his community, and members of the Jain Center of America, accomplished the construction of this magnificent 16,623 Sq. feet facility in a record time, at a cost of six million dollars. The building meets all local and state legal standards and requirements. The keys to the Temple were ceremoniously handed over by the members of the Jain Community to the Chairman of JCA, Dr. Dilip Mukhtyar on November of 2004. Soon after, preparations for Pratishtha Mahotsav began with enormous joy and vigor.

The origins of Jain Center of America dates back to 1965 when a few Jains started meeting at homes of different families for Bhakti Bhavana under the leadership of Dr. Narendra Shethi. At this point the center was known as Jain Center of New York. It was renamed Jain Center of

America in 1976. Gurudev Shri Chitrabhanuji envisioned the Temple not only as a place of worship, but also a center of communication with other faiths. With that inspiration in 1974, families of Mr. Dinesh Chheda and Mr. Bhavanji Lodaya brought the Pratimaji of Shri Mahavir Swami from Palitana and installed the murti at the Jain Meditation Center.

In 1981, visionaries like Dr. Mahendra Pandya, Mr.

Anand Nahar and Mr. Kamal Surana purchased a building on Ithaca Street in the Elmhurst section of Queens. The Pratimaji of Mahavir Swami was installed in the spring of 1982. The center started conducting regular events such as, weekly bhavnas, poojans, Paryushan Parva, Das Laxana Parva, Samvatsari Pratikaman etc. The center has been blessed by the visits of spiritual scholars like Gurudev Chitrabhanuji, Acharya Shri Sushil Kumarji, Shri Triputibandhu, Acharya Shri Chandanaji, Shri Roopchandji, Shri Manakmuniji, Shri Jinchandra Suri, Shri



Atmanandji, Padmashri Dr. Kumarpal Desai, Shri Bhattarakji, Pandit Shri Dhirajbhai Mehta, Shri Kiranbhai Parekh, Smt. Sunandaben Vora, and Shri Chandrakant Mehta. In 1975 the Center hosted the International Jain Conference and the second "JAINA Convention", where JAINA adopted its constitution.

The New Temple Complex has Shri Mahavir Swami temple in Svetāmbar tradition and a large Upashraya/Sthanak Hall on the second floor. Shri Adinathji Temple in Digamber Tradition, Shrimad Hall (Dhyan Mandir) and Library (Gyan Mandir) are located on the third floor. Gurudev Jin Kushal Suri Ji Dadawadi, Shri Ashtapadji and Bhojanshala (Dining Hall) are on the fourth floor. The cellar has an "Art Gallery" showcasing Jain art. Shri Bhomiyaji's murti blesses a tem-

ple visitor at the entrance of the Temple on the first floor.

There are a total of thirty-four Pran Pratishtha murtis in the Temple. The Svetāmbar tradition temple has Shri Mahavir Swami as its Mul-Nayak with Shri Neminathji and Shri Sambhavnathji on either side. The Bhamati Parikrama is graced by an 81” Jaisalmer light brown Shri Adinathji Choumukhi. The rear of the temple also has a 31” Panch Dhatu Pratimaji of Shri Shantinathji, and a 31” black

marble
Pratimaji
of Shri
Parshwanathji.
Shri
Simandhar
Swami,
Shri
Gautam



Swami and eight other idols of ‘Dev and Devi’, also adorn the temple on the second floor. Pratimajis had Anjanshalaka (Pran Pratishtha) performed in Surat-India by Acharya Shri Rajyash Suriswarji. The Vidhikar for the Pratishtha of the Temple idols was Shri Narendra Bhai Nandu.

The Digambar tradition temple on the third floor has Shri Adinathji in the center with Shri Chandra Prabhu Swamiji and Shri Padma Prabhu Swamiji on the either side. The two magnificent standing murtis of Shri Parasnathji and Shri Bahubali, on either side of the Gambara embellish the Adinathji Temple. The Pratimajis had Panch Kalyanak (Pran Pratishtha) performed in Agra by Shri Gyan Sagarji, with Pandit Jaykumar Upadhyay as the vidhikar.

The third floor also has a Dhyan Mandir of Shrimad Rajchandra with a Chitrapat, Aum, idol of Shri Mahavir Swami on the top, and a Charan Paduka, all under a beautifully carved marble arch.

The Dadawadi on fourth floor is the first of its kind in Americas. A 15” Pratimaji of Shri Jin Kushal Suri Ji and a 7” Charan are installed in a white marble shrine open on all four sides. Shri Ashtapadji will also be located on the fourth floor in 2007. The Anjan of Shri Jin Kushal Suri Ji was performed in New York by Shri Pujya Acharya Jin Chandra Ji Maharaj of Bikaner. The vidhikar for the Dadawadi was Sashan Ratan Manoj Ji Haran.

The intricately carved marble columns, Ghabharas, Gokhla and Arches were specially made in Ahmedabad by Trivedi Crafts. The marble and granite floors of the temple areas have engraved designs and are heated to allow bare feet worshipping. The building also houses an office space, an

apartment for the care taker and a room for visiting scholar. The first floor will also accommodate a Senior Citizen Center.

Celebration began with the Nagar Pravesh Yatra starting from the temporary temple and culminating at the new temple on Ithaca Street on May 15, 2005. All Idols were brought to the new temple. The yatra procession itself was a sight to behold with over a thousand people participating and marching from the old to the new temple. It

was complete with City Officials and dignitaries from all over the world, with several decorated floats, a complete police escort and unparalleled enthusiasm of the partici-



pants.

June 10 to June 19, 2005, were the glorious ten days of Pratishtha Mahotsav for the Jains of the New York area. It brought together Sadhus, Sadhvis and scholars of all traditions to install an abode of peace and tranquility. The program of Pratishtha Mahotsav was packed. There were events like Bhakti Sangeet, Indra Mahotsav and Nritya Natika, Ballets – 14 Swapnas by Narendrabhai Nandu and group from Bombay. Every day various poojans and vidhis took place on all three floors, these included: Manek Stambh Ropan, Kumbh Sthapan and Jawara Ropan followed by Das Dighal Poojan, Navgrah Poojan, Gautamswami poojan, Saraswati Aradhna, and Bruhat Shanti Sanatra Poojan in Svetamber tradition; Kalash Sthapan and Indra Pratistha – Saklikaran, Shanti Jaap and Nitya Niyam Pooja in Digamber tradition; Dwar Pooja, Manek Stambh ropan, Akhand Deep Sthapan and Jawara Ropan in Dadawadi tradition.

Digamber Pratistha events were on June 15th & 16th. Bhattarakji performed the Bedi Shuddhi, Yaagh Mandal



Vidhan, Kalasharohan and Dhawjarohan on Bedi, Bhandal and Chhatra Adoration on Murtis, Abhishek and Shantidhara of all Pratistith murtis on June 15th. Upadhyay Jaykumarji performed the Vishwa Shanti Maha Yagna and Shantipath the same afternoon. On June 16th there was a Jal Yatra in the morning followed by Upashraya/Sthanak Pat Sthapan vidhi, in presence of Acharya Chandnaji, Shri Atmanandji, Samaniji Charitya Pragnaji, Samaniji Shukul Pragnaji, Shri Nalinbhai Kothari, Shri Roopchandji and other scholars.

Swetāmbar Pratistha days were June 17th & 18th. On the afternoon of June 17th, Abhisheks of all murtis was performed. On Saturday the 18th Pratistha of all the murtis was carried out by Shri Narendrabhai Nandu and Naresh S. Shah with the blessings of Gurudev Chitrabhanuji, Muni Jin Chandraji (Triputi Bandhu), Shri Amrendra Muniji, Pandit Dhirajbhai Mehta, Shri Rajendra Dalal, Padma Shri Kumarpal Desai, and many other distinguished guests. JAINA President Anop Vora and Vice President Kirit Daftary were also present. The Dwar Udghatan of the Swetāmbar Temple followed by the Sattar Bhedi Poojan was performed on Sunday the 19th.

Earlier on June 17th, at the Dadawadi, Adhar Abhishek celebration of Shri Jin Kushal Suri Maharaj and Shri Gurudev Charan was performed by Acharya Shri Jinchandra Suriji (Bikaner). Pratistha was celebrated on June 18th, with Shri Manoj Haran. In the Dhyan Mandir on June 17th, Shri Atmanandji presided over sthapna of Shri Mahavirswami Pratima and Chitrapat of Shrimad Rajchandra, in the presence of Gurudev Rakeshbhai Zaveri, Shri Shantibhai Kothari, Shri Nalinbhai Kothari and other scholars. Smt. Pikola and Shri Nimish Shah recited Atmasiddhi Shastra and Vachanamrut.

All the ceremonies were carried out very dutifully and in a timely fashion, with hundreds of devotees present at each event. Many events were broadcasted live on internet and relayed to a remote site on a large screen. Shahadharmik

vatsalya with sumptuous meals were served twice everyday. More than 250 volunteers ensured the smooth and timely execution of the events. Visitors from many parts of the country had come to participate and shared the enthusiasm of this once-in-a-life-time event. Every evening there were scholarly discourses, cultural programs and Bhakti Sangeet programs. A colorful and very informative Souvenir was published on this occasion with congratulatory messages from the President Bush, Mayor Bloomberg, Governor Pataki, Senators Charles Schumer and Hillary Clinton, Chief Minister of Gujarat: Narendra Modi, Congressman Gary Ackerman and many Jain Scholars.

The management backed by a committed team of volunteers effectively managed the challenges of June 18th. The Temple was completely filled by the ghee boli families, various office holders, leaders of all the Traditions and dignitaries. Another thousand people were accommodated at the St. John's University where the Mahotsav events were displayed through a live web-cast. Throughout the Mahotsav, ample parking and transportation between the Temple and the University was provided.

The success of the event was possible because of many months of meticulous planning, where the details were articulated, and tasks delegated to volunteers. The team had done detailed planning for guest accommodation, transportation, security, food, and medical assistance. The dedicated volunteers worked around the clock to ensure smooth flow of events. The management had planned the events respecting the different traditions and the sensitivities of the members. The evening cultural programs and the dinners were held at St. John's University. The local talent put a tremendous display of cultural programs to entertain the audience; clearly the countless hours of practice had paid off.

The Jain Center of America New York is very proud to have not only build a unique temple, but a House that inspires the messages of Jins, supporting the various Jain traditions. There is true unity in diversity at the New York Jain Center. This temple is truly a "A Teerth", yes, a "Teerth" outside India fulfilling the religious needs of all Jains. If you are ever in New York City, JCA – Jain Center of America, cordially invites you to visit this Temple. Please visit our web site: www.nyjaincenter.org

Jain Center of America, New York.

FROM THE EDITOR

Jai Jinendra

The cover of this issue recognizes the ardent efforts made by JAINA Calendar Committee under the leadership of Rajiv Pandya.

Lately I see that there are lots of Jains in North America who have been getting public recognition for their achievements in different fields. They are recognized by local and national authorities, media and community organizations. Jain Digest is creating a section “**PEOPLE IN NEWS**” to recognize those Jains or the ones who follow Jain values. Please submit the names along with small write up and a digital photo on the person and about the award to the Regional Editors or to me.

It takes a great deal of time and money to produce and distribute JAIN DIGEST to over 10,000 families. You can help by becoming JAINA Patron and or Jain Digest Life member. Please inform us about any change of address at jainahq@jaina.org

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

I take this opportunity to wish everyone a very **Happy, Healthy and Peaceful New Year.**

Lata Champsee

LETTER TO THE EDITOR

To:
Editor In Chief of Jain Digest

Jai Jinendra.

I am writing this note to express my sincere appreciations and congratulations for the excellent volunteer work you are performing as an Editor In Chief of Jain Digest. I am always looking forward to receive Jain Digest because it gives lots of useful information.

JAINA itself has lots of committees and lots of programs and events. Also, JAINA is involved with so many Jain Centers throughout USA. For leaders of each committee or program or Jain Center, that particular leader has to focus only on their designated issue while you as an Editor In Chief is dealing with ALL the committees, programs, events and Jain Centers, etc. Not only you are collecting information, but also you are putting that all information in a brief and precise manner, and in a timely fashion in the Jain Digest.

In short, you are doing appreciable excellent volunteer work. Keep up the good work.

Sincerely,
Sevantilal Shah
13816 North 28th Place
Phoenix, AZ 85032

CORRECTIONS

In the souvenir of Convention 2005 the names of Dr. and Mrs. Mahendra and Jyoti Nanavati were inadvertently missed. We regret the omission. Our sincere appreciation for their generous donation of \$2,500

In the fall 2005 issue of Jain Digest, the Executive Committee members the names of Pravin Mehta and Jashvant Mehta were listed as Pravin Shah and Jashvant Shah respectively. Jain Digest regrets the error and apologizes to both of them.

log on www.jaina.org

for information on

- 1 **JAINA Executive members**
- 2 **President of Jain Centers**
- 3 **Directors of Jain Centers**
- 4 **JAINA Committees**
- 5 **Upcoming Convention**
- 6 **Link to YJA & YJP sites**
- 7 **JAINA Spectrum**

JAINA Senior Housing Committee

JAINA has recognized the growing need for a retirement facility for our community and as a result has formed a Senior Housing Committee to facilitate this important transition. Our task began by asking our fellow Jain retirees what they desired in their ideal retirement community.

Before sharing results of our survey, I'd like to preface by letting you know that unfortunately, due to a virus that hit the JAINA HQ computer, all E-mail survey responses were lost. We were, however, able to salvage and incorporate all responses received via traditional mail. We have decided to re-survey with lot more choices in the Survey Form.

We are requesting you to fill out the new Survey Form and mail it to the address shown.

Our next step was to begin finding an ideal location for this new community. Given the overwhelming preference from respondents for housing within Florida, our search began by contacting developers between Tampa and Orlando. As you all know real estate prices are soaring to all time highs across the country, and the areas we are exploring are no exceptions. This situation has made our task somewhat harder. As a result, we are also considering prefabricated single family homes and duplexes which may be more reasonably priced. Other options include working jointly with other Indian religious communities (such as Hindus and Swaminarayans), and/or identifying investors or donors within our community to help fund this undertaking.

One of the potential **donor** willing to donate close to \$100,000 has also suggested that he may come in and lend us \$500,000 to buy the land provided there is equal matching of this fund with \$500,000 from potential residents through JAINA. This would create a private partnership backed by land. This partnership would buy about 10+ acres of land and develop to provide about 40 duplex lots, including room for Kitchen, dining Hall, Derasar, Swadhyay Hall and JAINA Head Quarter. The partnership would have extra land, which could be sold off or kept for further expansion. The extra profit from this sale would be paid off to all investors. (Total investment will be of \$900,000 and \$100,000 would be given as donation to support the facility)

At this point, all options are being explored and evaluated. As we continue to move forward this very important project, we would also welcome your ideas, suggestions and comments. In addition, **if you would like to invest/donate, please contact Guntant Shah at 732-246-4030 or via email at profgaryshah@yahoo.com**

*Guntant Shah, Chairman
JAINA Senior Housing Committee*

V. R. GANDHI SCHOLARSHIP AWARD FOR 2005-06

Eleven non-refundable Scholarships were awarded for 2005-06 to the following students for their advance studies (Ph.D., Post Graduate, M.A., M.Phil.etc.) in Jainism in India.

NAME	STUDY	SUBJECT	Amount of Rs
Shreyansh Jain	PhD	Sahityame Acharya Kundkundka Yogdan	5,000.00
Rashmikumar J Zaveri	PhD	Value added Meditation Jain Perspective of Anupreksha	5,000.00
Ajaykumar Jain Bohra	MA	Jainology & Prakrit	4,000.00
Ajeet Pratap Singh	MA	Archaeology	10,000.00
Deepika Jain	PhD	Jainism	5,000.00
Aarthi Singhvi	MA	Research in Jain Darshan	4,000.00
Monika Jain Lodha	MA	Study of Old Manuscripts	4,000.00
Sarla Hinger	MA	Jainology & Prakrit	4,000.00
Sushma Malini Pandit	MA	Jainology & Prakrit	4,000.00
Nalini Shah	PhD	Jainology & Prakrit	10,000.00
Appanna Narasadda Hanje	PhD	Archaeology Jain Relics	10,000.00

For further information about VRG Scholarships, please visit JAINA website www.jaina.org click VRG Committee. You can also contact any of the Committee members. Your suggestions are welcome. Ph. 516-248-8265 Email: ravincshah2k@yahoo.com

Pravin C.Shah ,Chair person

JAINA Senior Citizen Housing Survey Form 2006

Senior Housing Survey 2006

Last name _____ First name _____

Spouse's last name _____ spouse's first name _____

Address _____ City _____ St _____ Zip _____

Phone (H) _____ Cell _____ Work _____

E-mail (1) _____ (2) _____

Circle or write in your answer for the following questions:

1. When would you like to move in a retirement community?

No. Of years: 1 2 3 4 5 6 7 8 9 10 11-15 or _____ years

2. Which state would you like to retire in select:

AL AZ CA FL GA IL NV NJ NY NC PA SC TX VA WV _____

Choices: 1st _____ 2nd _____ 3rd _____

3. What kind of dwelling you would prefer (Please Circle One)?

Condo _____ Single Family Home _____ Duplex _____ Prefab/Modular Home _____

4. Number of Bedrooms you would prefer: Studio 1BR 2BR 3BR

5. Sq. Ft. living space would you desire: 1000 1200 1500 1800 2000

6. Amount you would be willing to invest (thousands): \$125 \$150 \$175 \$200 \$250

7. How would you be paying for this? Cash _____ Get Mortgage _____

8. Would you be willing to pay Monthly Maintenance Fee of: \$150 \$200 \$250 \$300

9. Community Hall: Yes No. Community Kitchen: Yes No. Health/Sport Club: Yes No

10. Number of meals you would be willing to pay and receive per day to support the kitchen facilities? 1 2 3

11. Your preference from Hospital/Shopping: in miles: 5 10 15 20 25 30 35

12. Importance of having 24-Hour Nurse on premise: Very _____ Somewhat _____ Not important _____

13. Share community with Hindu/Swaminarayan to make price affordable Yes No

14. On premise: Jain temple _____ Share Hindu/Jain temple _____ Or miles _____ from Jain temple

15. What is your level of interest? Highly interested _____ Somewhat interested _____ None _____

16. Would you be willing to pre-book unit with a deposit of 20% of the price? Yes No

17. May we share these demographics with builders, developers or potential investors? Yes No

18. Other needs _____

19. Comments: _____

Mail to: Gunvant (Gary) Shah

Chairman, Senior Housing Committee, JAINA

12 Ascot Place, North Brunswick NJ 08902

Phone: 732-246-4030. profgaryshah@yahoo.com

PAUSHADH

Practicing The Life Of Monk

Manubhai Doshi, Chicago, IL

*Chatushparvyā Chaturthādi Kuvyāpāranishedhanam
Brahmacharyakriyāsnānādi Tyāgah Poshadham*

--- *Yogshāstra*

(Observance of fast and celibacy, avoidance of undesirable activities, and bath etc.

on eighth and fourteenth or fifteenth day of the fortnight constitute the restraint of Paushadh.)

So far we have covered ten restraints. We have now to consider two more. The eleventh restraint and the third discipline is known as Paushadh. The term is derived from the Sanskrit verb 'Push' meaning nourish or support. What nourishes the spiritual life is therefore Paushadh, and that is popularly known as Posah. It is observed by refraining from the activities that are not conducive to spiritual pursuit. Observance of this restraint is also supposed to be accompanied by staying close to the true nature of the soul. Staying as such is 'Upvās' in the real sense of the term. This restraint is therefore also known as Paushadhopvās, which is a compound word made of Paushadh and Upvās. For the present discussion, however, we shall use the term Paushadh

Depending upon the emphasis on activity to be restrained, there are following four types of Paushadh.

- 1) The first is Āhār Paushadh, which means observing fast.
- 2) The second is Sharir Satkār Paushadh that stipulates avoidance of bath, oiling, dyeing etc. which are resorted to for rendering the body more attractive.
- 3) The third is Brahmacharya Paushadh that stipulates avoidance of sensuous pleasure.
- 4) The fourth is Avyāpār Paushadh that requires refraining from the routine worldly activities.

This four fold classification is hardly taken note of by the observers. In fact, most of the people are not even aware of these four categories, though they are specified in Posah Sutra, which is invariably recited by the observers of this restraint. The people are also not aware that the said Sutra also provides for the option of observing this restraint partly or in entirety as may be suitable to the observers. In actual practice, however, the people observing this restraint, abide by all the four aspects simultaneously. Those, who cannot fast for the whole day, avail of the option of taking one meal; while the others stay without food altogether. The remaining three aspects are practiced in entirety. In what follows, we are therefore going to dis-

cuss this restraint the way it is generally observed at present.

During Paushadh much emphasis is laid on the ritual known as Pratilekhan. let us therefore first explain it. This ritual calls for carefully examining the clothes and other articles that are used during Paushadh. The purpose is to remove the insects and other bugs that might have crept in and to put them in a safe place. This has to be done without causing any violence and in a way that does not hurt even the minute insects. That is popularly known as Padilehan, which is the Prakrut term of Pratilekhan. The observer of Paushadh is supposed to perform that ritual three times.

Paushadh is a discipline for practicing the monastic life for a specific period. The intention is to get training so as to adopt that life when possible. Mostly, the males observe the Paushadh in the presence of monks and the females in the presence of nuns in their respective Upāshrayas. They usually observe it from morning to evening on the eighth and fourteenth or fifteenth day of a lunar fortnight, while some of them observe it for the day as well as the night. During Paryusana some people observe it for all the eight days consecutively. Eight days consist of 64 (Chosath) Prahars of 3 hours each. It is therefore known as Chosath Prahari Posah.

The formalities for undertaking Paushadh are laid in great details. We shall, however, deal here with the major aspects only. The person desiring to observe this restraint first decides to make use of only the bare minimum articles required during Paushadh. Such requirements are usually restricted to two pieces of clothes, a woolen seat known as Katāsan, a folded white kerchief to be held against the mouth, which is known as Muhapatti, a whisk of woolen threads known as Charavalā, which is used to lightly remove the insects etc. and a cotton waist bend known as Kandorā.

For undertaking Paushadh, the aspirant first performs the Rai Pratikraman during the early morning. Then he carries out Pratilekhan of the articles that he intends to make use of. Then he undertakes the formalities similar to those

for undertaking Sāmāyik. While taking the oath, however, he utters the word 'Paushadh' instead of 'Sāmāyik'. After completing that prerequisite, he starts the morning prayer to the omniscient Lords. That is known as Devvandan. Thereafter he undertakes the study of Self that is known as Sajzāy. That is usually done by reciting the Sajzāy known as 'Mannah Jinānamānam' which states, 'Let me observe the following 36 commandments of the omniscient Lords'.

- 1 -2: Give up wrong faith and adopt right perception.
- 3-8: Diligently perform six essentials every day.
- 9: Observe Paushadh on holidays.
- 10-13: Adopt charity, good conduct, austerities and good volition.
- 14-17: Undertake study of the Self, recite Navkār-Mantra, be benevolent and have utmost care for avoiding all violence.
- 18 -19: Pray and adore the omniscient Lords.
- 20 - 21: Adore the preceptors and love the co-religionists.
- 22-24: Maintain honesty and integrity in routine life, participate in religious ceremonies and processions and resort to pilgrimages.
- 25-32: Calm down the defilement, maintain discernment, prevent influx of Karma, regulate the utterances, have compassion for six categories of living beings, stay in contact with religious people, restrain the sense organs and contemplate about renouncing the worldly life.
- 33-36: Respect the leaders of faith, undertake publication of religious books, spread the influence of religious order and keep faith in preceptor's words.

About two and a half hours (actually six Ghadies of 24 minutes each) after the sunrise, the observer should offer obeisance to the preceptor. That is known as Guruvandan. Then he would go to the temple for worshipping Lord Tirthankars.

By that time it would be noon. If the person does not want to observe fast, that would be the time to take food. For that purpose, he has the option to go home or have it at the place of Paushadh. But he should take only one meal during the whole day, observe silence while eating and avoid sweets and fatty foods.

The rest of the afternoon he should devote in meditating and concentrating on the nature of soul on the lines of Kāmdev. He was a devotee of Lord Mahāvīr. Upāsakdashāng Sutra describes how he maintained perfect concentration during Paushadh in spite of acute adversities caused by a heavenly being in order to test his firmness. His name occurs in the Sutra for terminating Paushadh.

Before evening he should again undertake Guruvandan as well as Devvandan and then perform the evening Pratikraman. After that he can either terminate the Paushadh or continue the same for the night.

Some time back many people used to observe this restraint. Nowadays it seems to have fallen in disrepute, because its emphasis is mostly on mechanically following the lifeless rituals of the monastic life. This restraint as well as the renounced life are actually more purposeful. Their purpose is to ponder over and concentrate about the true nature of soul so that one can gain Self realization. In a way, this restraint is Sāmāyik of a higher level. Its importance can therefore be hardly exaggerated.

Like other restraints, the tradition has stipulated five transgressions of this restraint too. These five happen to be described slightly differently. Shri Hemchandrāchārya has mentioned them as under in Yogshāstra.

- 1) Anavekshitapramārjit Utsarga: Resorting to the disposal activity without appropriately inspecting and cleaning the area,
- 2) Anavekshitapramārjit Ādān: Taking anything without appropriately inspecting and cleaning the same,
- 3) Anavekshitapramārjit Sanstār: Spreading the bed without appropriately inspecting and cleaning the site and bedding,
- 4) Anādar: Disrespectfully undertaking Paushadh, and
- 5) Smṛityānusthāpan: Oversight and absence of concentration.

Every person undertaking Paushadh should scrupulously avoid such transgressions and if he happens to get involved in any of them, he should quickly atone for the same.

(continued from page 13)

unintentionally covers the articles of food to be offered with some live things. In either of these cases, the monk would not accept the alms.

3) Par Vyapadesh or Disowning the material: This arises, if the giver deliberately disowns what really belongs to him with the intention of not giving the same.

4) Matsarītā or Jealousy in giving: This arises, if the giver is actuated with the motive of jealousy by noticing that a monk gets what he needs without making any effort. This may also arise, if the giver notices some other person giving generously and cannot appreciate that generosity.

5) Kālātikram or Transgressing the time factor: This may arise, when a person deliberately remains out of sight, when the monk arrives or if he makes the offer at a time when the monk cannot accept it.

Observance of all the restraints or disciplines has to be done without any fault or transgression. If, however, the observer happens to get involved in any transgression, he should atone for the same as early as possible.

ATITHISAMVIBHÄG VRAT

The Discipline Of Share And Care

Manubhai Doshi, Chicago, IL

*Annānam Suddhānam Kappanijjānam Desakāljuttam
Dānam Jainamuvchiyam Gihinam Sikkhāvaytam Bhaniyam*

--- Samansuttam

(Offering acceptable pure foods etc. to the monks at the appropriate time and place
is called the disciplinary restraint for the laymen.)

Atithisamvibhäg Vrat is the last of the 12 restraints and also of four disciplines. Though it is the last, it is not the least. Normally, this restraint is taken as giving alms to monks and others, who have renounced worldly life. But its real connotation is wider. Atithi normally means guest. The Sanskrit definition of the term states that Na Vidyate Tithihi Yasya Sah Atithi. It means that one, whose arrival is not fixed, is called Atithi. Samvibhäg means sharing. As such, Atithi Samvibhäg literally means sharing with someone who does not have prior appointment. Thus, guests arriving as per planned schedule do not strictly fall within the purview of this discipline. But the monks and nuns, who arrive for alms without prior intimation, are real Atithi. Similarly, the poor, destitute and other afflicted persons, who come for help at any time without appointment, are covered within the purview of this discipline.

We are getting increasingly used to undertake our activities according to planned schedule. The arrival of a monk without appointment may therefore appear rather strange at first sight, and we may wonder why that practice stands sanctified. It should, however, be remembered that the purpose of advance intimation of the arrival is to enable us to make proper arrangements for food and other requirements of the guests. That is exactly what is forbidden to the monks. If they accept anything specially made for them, they become subject to the violation of vows taken at the time of renunciation. The scriptures therefore specifically restrain them from doing that. The chapter 26 of Uttarādhyayan Sutra states that monks have to go for alms during the third quarter of the day, when the house-holders might have finished their meals. It is so laid because the monks were supposed to get food out of what remained after laymen's lunch.

At present, house-holders normally bring the monks home for offering alms before taking their own meals. This is appropriate on the part of the house-holders. The monks have renounced everything for the sake of spiritual pursuit. But they do need food, shelter and bare minimum clothing for their survival. In absence of such minimum facilities,

they would not be in a position to pursue the spiritual objective, which ultimately happens to be beneficial to the society as well. It is therefore incumbent upon the house-holders to welcome the monks, when they arrive for alms and offer them food etc. Since books are also necessary for spiritual study, the house-holders should arrange for offering the same.

In our tradition, the concept of Vaiyāvṛtya, also known as Veyavachcha, is closely associated with this discipline. By Vaiyāvṛtya we generally mean rendering service to the monks and nuns. Such servicing is usually extended also to the persons observing austerities. The concept of Vaiyāvṛtya is, however, not confined to such cases. It extends to caring for everyone who needs to be taken care of. Such care should be compassionate and be extended, irrespective of the age, sex, caste, color or creed. This discipline can therefore be more accurately translated as sharing with and caring for all, who are in need of help.

Sharing involves giving what one has. If what one offers does not belong to him, it is not sharing. So sharing amounts to parting away something of our own. Such parting or giving away is charity or donation and is known as Dān. All the religions extol the virtue of Dān, but Jainism lays special emphasis on that by giving it the first place among the four foremost attributes of the house-holders. It is also considered highly rewarding in the present and the subsequent life. There are various types of Dān. For instance, giving food is Āhārdān, giving clothes is Vastradān, giving books is Jnāndān, giving eyes for replanting is Chakshudān and extending fearlessness is Abhaydān. All of them can be broadly classified in following four categories.

1) Āhārdān: Literally it means offering of food. But by implications it includes offering of drinks, clothes etc. which are vital for survival. There are numerous examples in religious books showing that by offering food to monks with the sense of sincerity, ordinary people gained immense happiness in the subsequent lives. Most of the scholars cover the offer of shelter also in this category, while some others consider it a part of the fourth category.

2) Aushadhdän: Literally it means offer of medication. But by implications it covers giving anything that helps an afflicted person in mitigating his disease or is otherwise conducive to health. Since religious pursuit becomes difficult when the person is afflicted with disease, offering what is helpful in maintaining health is considered very vital.

3) Jnändän: Literally it means providing knowledge. Actual teaching, giving books, financial aid or anything else that directly or indirectly helps a person in gaining knowledge is covered in this category. But knowledge, for spiritual purposes, is internal enlightenment. Therefore anything that helps a person in realizing the soul is true Jnändän and that is considered the highest type of Dän.

4) Abhaydän: Literally it means extending fearlessness. Getting adequate protection helps in gaining the sense of fearlessness. Shelter being protective, some authors treat the offer of shelter as Abhaydän. The basic concept is the removal of any fear that may emanate from our activities or behavior. As such, Abhaydän is a constituent of non-violence.

Jainism views every concept from the stand points of a) Dravya meaning the substance, b) Kshetra meaning place, c) Käl meaning time and d) Bhäv meaning the internal attitude. For purposes of Dän, these aspects cover the thing to be given, the place where it is given, the time when it is given and the mood in which it is given. The first three factors are common for the purposes of giving as well as for taking. But the mood of the person giving may be different from that of the recipient. That factor thus involves the perspectives of the giver as well as of the receiver. Therefore there happen to be five different aspects for evaluating Dän. Let us deal with them in the order of their importance.

1) The giver is the foremost aspect. Who is he? What is his mood? Is he entitled to give? What is his purpose in giving? These are the major factors to be considered. If he is pure at heart and is sincere in offering; if he rightfully owns what he intends to give; and if he has no ulterior motive in giving; he can be considered the most appropriate person to give. If, however, he is vicious and is not sincere in giving; or if he does not own the thing that he wants to give or wants to gain something in return; he is not the right giver. The sense of sacrifice, the reverence for deserving recipient etc. are other vital factors for determining the quality of a giver.

2) The receiver is the second most important aspect. Monks and nuns, who have renounced all their possessions and lead life solely for the sake of spiritual pursuit, are the most deserving persons to get. The religious persons, who lead virtuous life, who understand the importance of spiritual pursuit but are somehow handicapped in pursuing the same, constitute the second best category of the recipients. The persons, who are unable to lead the religious life on account of unfavorable circumstances, constitute the third category of the recipients. Those, who

despise virtues and cherish the vicious life, are not worthy of getting Dän. They are, however, placed in the fourth category, because people can offer them out of sheer compassion.

3) The thing to be given is the third important aspect. Suppose there is an appropriate person to offer food and there is a monk who is the most deserving recipient. But if the giver offers the food that the monk cannot accept, the offer would be useless. For instance, during the first year of the renounced life Lord Rushabhdev used to go for alms and there were persons willing to offer, but they did not know what to offer. Their willingness to give was thus useless.

4) The time of giving is the fourth important aspect. It is possible that there may be appropriate person to give something, which is acceptable to a deserving recipient; but if the act does not take place when required, the offer would lose its purpose. Suppose, a deserving person, who gets ill, urgently needs some medical aid and there is a person who usually offers help in such circumstances. But if somehow the giver waits too long and the poor patient dies before he gets the medical aid, the offer would be of no avail. Thus giving at the right time is of vital importance.

5) The place of offering is the fifth important aspect. For instance, if a giver goes to Upāshray for giving food to a monk, that would not be acceptable to the monk. Similarly, a recipient would not accept the food etc. if the offer does not conform to his stipulations. For instance, Lord Mahāvīr used to go for alms in Kaushāmbi after stipulating very rigorous terms for acceptance. One of the terms was relating to the place of receiving the food. Almost every one in the city was willing to offer him food. But the offers could not materialize, because they did not fulfill his stipulations.

The offering, where all these five aspects are appropriate, is termed as the perfect Dän. That type of Dän results in very wholesome Karma that gives the best fruits in due course. Giving food to the monk by Lord Mahāvīr's soul in the life of Naysār, Shrenik's soul giving Dän in the life of the aborigine and Shalibhadra's giving in his earlier life are examples of perfect Dän.

Our tradition gives utmost importance to the offer of food to monks and nuns. As such, it lays the following five factors as the main transgressions of this discipline.

1) Sachitta Nikshep or Depositing the articles of alms on sentient things: This arises, if the giver puts such articles over something live with the intention of withholding Dän or he may do it through oversight. In either of the cases, irrespective of the giver's intention, the monk would not accept it.

2) Sachitta Pidhän or Covering the articles of alms with sentient things: This occurs when the giver intentionally or

(continued on page 11)

GANDHIAN CONFERENCE ON NONVIOLENCE

MEMPHIS, Tenn. – The second annual Gandhian Nonviolence Conference, sponsored by the M.K. Gandhi Institute, the National Civil Rights Museum and the National Conference for Community and Justice, and hosted by Christian Brothers University and Rhodes College was held in Memphis, Oct. 14-15, 2005

The conference brought together hundreds of academicians, activists and the general public to participate in wide-ranging discussions about applying the principles of Gandhi's nonviolence to contemporary issues. This year's conference theme, "Gandhian Nonviolence: Personal Transformation, Political Revolution and Social Justice," explored how Gandhi's methods can bring about personal, political and social change.

"This conference provided an opportunity to learn more about the principles of nonviolence and how these principles can be applied in people's everyday lives," said Dr. Manoj Jain, conference chairman. "Last year's conference drew almost 300 people and this year we had over 400 people who discussed issues on how to use a nonviolent approach when faced with a violent situation."

The conference featured talks, workshops, academic papers and presentations from notable speakers based on Gandhi's principles, ideas and practices, including Mahatma Gandhi's grandson, Arun Gandhi.

Arun Gandhi, founder of the M.K. Gandhi Institute for Nonviolence, kicked off the conference on Friday, Oct. 14, at 1:30 p.m. Gandhi – an author and public speaker, regularly travels around the world teaching his grandfather's philosophy of nonviolence.

Other guest speakers included Dr. Luther Ivory, a professor in the religion department at Rhodes University and noted author on the theological legacy of Dr. Martin Luther King; Mark Juergensmeyer, director of Global and International Studies at the University of California, Santa Barbara, and an expert on religious violence and conflict resolution; and Dr. Ken Butigan, a long-time activist for social justice and developer of the *From Violence to Wholeness* process, a program that invites individuals, groups, and organizations to explore, experiment with, and practice nonviolence in their daily lives. Dr. Butigan is also the development director for Pace e Bene, an international organization that offers training and resources in spirituality and the practice of active nonviolence.

Keynote speaker Kathy Kelly wrapped up the conference on Saturday, Oct. 15, at the evening banquet. Kelly, peace activist and three-time nominee for the Nobel Peace prize, has helped organize nonviolent direct action teams in Haiti, Bosnia and Iraq. She currently is helping coordinate the Voices in the Wilderness campaign, which is seeking an end the United Nations/United States sanctions against Iraq.

"The National Civil Rights Museum is proud to be a co-sponsor of the conference here in Memphis," said Bev Robertson, Executive Director at the National Civil Rights Museum. "This city has a rich history with the civil rights movement and the influence of Dr. King. He was a practitioner of Gandhian nonviolence, and so it only seems appropriate for the National Civil Rights Museum to help with this conference"

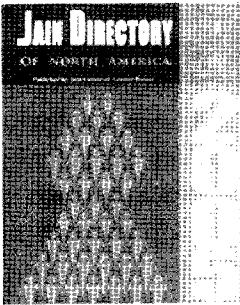
Detail program of the conference available on the website www.gandhiinstitute.org on "conference details".

The M.K. Gandhi Institute for Nonviolence was founded in 1991 in Memphis by the grandson of Mahatma Gandhi, Arun Gandhi, and his wife, Sunanda, to promote and teach the philosophy and practice of nonviolence. The institute offers year-round programs in conflict resolution and nonviolence studies. Founder Gandhi regularly travels around the world to promote his grandfather's nonviolent methods and to promote the work of the Gandhi Institute for Nonviolence. In 2004, the Gandhi Institute joined forces with the National Civil Rights Museum, the National Conference for Community and Justice and the Assisi Foundation to present the first Gandhian Nonviolence Conference in Memphis. Conference participants are drawn from around the globe to discuss Gandhian nonviolence and how Gandhi's teaching can be applied to solutions for

conflicts at the personal, local and global levels. For more information on the Gandhi Institute, visit www.gandhiinstitute.org.

Contact: Manoj Jain MD
M.K. Gandhi Institute for Nonviolence
(901) 240-2602

Jain Directory of North America A Publication of The Jain Center of Greater Boston



The Jain Center of Greater Boston (JCGB), is pleased to publish 5th edition of the Directory containing brief profiles of Jain families living in N. America & Canada. The directory also includes separate sections of Jain Youth, Jain organizations and a cross referencing by names and by city of Indian origin. The directory has

been mailed to all members listed in this directory at no cost.

The success of this monumental project is attributed to the sincere and dedicated work of volunteers of our Jain Center, who have spent over 5000 man-hours on this project. The team started work in Dec 04. We consolidated our existing database after merging JAINA and membership data from 62 Jain Centers. We mailed over 14,000 letters and 10,000 post cards as reminders. We requested members to register on our user friendly and secure website. The directory site remained open for 70 days and received approximately 8,000 registrations including youth.

As the Jain community is very small, percentage-wise, in India as well as in America, it is crucial to remain organized and unified. We hope that this directory will serve that objective and will be useful in many ways:

- Locating friends and fellow Jains
- Locating Jain organizations in the USA & Abroad
- Promoting unity & networking among fellow Jains
- Matrimonial purposes

We have shipped a number of additional directories to all Jain Centers. If you did not have a chance to register in this Directory and/or did not receive the Directory in the mail, please contact the responsible person at your Jain Center to request a copy. The Directory distribution is planned for one per each family. If you have any questions or comments, please send an e-mail to jcgb_directory_2005@yahoo.com. We have received very positive response and encouragement from businesses and community members. As a result, we were able to collect many advertisements and donations which largely funded this ambitious project.

Jitendra Vora
Secretary, Jain Center of Greater Boston
Chair, Directory Committee

SOUTH EAST

Pravin K Shah, Regional Editor

ATLANTA, GA

Jain Society of Greater Atlanta celebrated Paryushan parva in presence of Dr. Vinodbhai, Sudhaben Kapashi (London, UK) and Mr. Pravinbhai Dagli with record breaking attendance of more than 500 people on Mahavir Jayanti. Our fundraising committee led by Deepak Shah and Anil Shah did an excellent job and collected more than \$350,000. The program was highlighted by Bhavna and Raas Garba on Jain Stavan. More than 20 members did attai.

On October 16, 2005 the society held first ever health fair for our community and was a great success. More than 15 doctors supported this event by providing their services.

We celebrated Diwali program on October 29. The center was beautifully decorated inside and outside. The colorful rangoli and traditional diva brought the festive mood in the crowd. The highlights of the Diwali program were: Sangh of more than 50 members from Raleigh, NC visited our society for Chaitra Paripati, Mahavir Nirvan Pooja, Panchkalyanak Pooja, Entertainment program, Samooh aarti and Chaityavandan. The JSGA scholarship awards were also given to three outstanding students Payal Kenia, Vijay Palavia and Vinita Palavia.

The election for the 2006 JSGA Executive Committee was held on December 11, 2005. The elected members of the new committee for the year 2006 are:

Madhu Sheth, President, Deepak Shah, Vice President
Manish Shah, Treasurer, Anil Shah, General Secretary
Siddharth Shah, Youth Co-Coordinator
Niranjana Shah, EC Member Rajan Shah, EC Member

Temple Update

All background work i.e. architectural, structural, mechanical, electrical, plumbing drawings etc. are completed. As soon as the building permit is obtained we will proceed with the bidding and construction process. The highlights of the temple are:

- Floor Space Approximately 4200 Sq. feet on each level
- Three main Pratimas surrounded by 24 Tirthankaras to be placed in semi circle
- Sitting capacity of more than 200 persons
- Ghabhara 15 ft X 12 ft and Rangmandap 30 ft X 30 ft
- Main Sikhar to be made of marble. Access to Sikhar from the main floor
- Outside wall – to be made of marble and granite
- Entrances from the front as well as from the center
- Sprinkler system and handicap access

TAMPA, FL

Jain Center of Tampa Bay is very proud to inform one and all that even though we are very small Jain Community in Tampa Bay Area, our unity in diversity is finally showing good results. A seed, that was planted in the year 1988 and we shall enjoy its fruits in 2006. .

We started this organization with five to six Jain families, getting together once a month for Swadhyay, Satsang, and Prayers. Gradually the community grew and so did our activities. We are now community of about 100 plus families. We have Samanji's religious lectures every month. Besides this, we have Bhavnas, Picnic, Yoga and meditation camps, shibir, celebration of Mahavir Jayanti, Paryusan celebration, inviting different scholars for spiritual lecture series etc.,

We will be completing our very important goal in year 2006, when we will finally have our own "Shikhabandhi" Jain Temple in Tampa, a dream that our community had seen will be a reality. For this we are grateful to Munishree Jinchandraji (Triputi-Bandhu) for valuable guidance. We have already received all 36 pratimajis and are able to do Dev Darshan everyday. We have Parshwanath as our Mool-Nayak, and Mahavir Swami and Aadinath all together on the main pedestal, and 24 Tirthankars, Navkar Mantra, 2 devs, 3 devis on all sides.

With good-wishes, blessings, support from all our entire Temple project should be accomplished by summer of 2006, when we shall have Pratistha. We invite all in advance to participate in this auspicious event and help us make it a big success. When coming closer to the event, we will announce the dates of celebration.

- *President and Executive Committee of Jain Society of Tampa Bay.*

MIAMI, FL

THE JAIN CENTER reached an important milestone this year. Jain Center of South Florida has closed on the property at 1960 N. Commerce Parkway, Weston, FL 33326. This property is ideal for South Florida locale. We whole heartedly thank our Jain Community, who rose up to the occasion in supporting this historic purchase for the Jain Center of South Florida

Paryushana: JCSF celebrated Payurshana in Aug 2005. Shamanijis were invited to grace the Paryushana Purva. There were daily activities like Jaap, Prayer, lecture in the morning and Pratikaman-lectures in the evenings. We were lucky to secure few days of activities at our new Jain center.

JCSF had Pooja, Swapan Dahrshan and Vatsalya Bhojan celebration on Sept 11 in the presence of Shree Dhirajbhai Pandit.

Scholars: JCSF received many Jain Scholars during 2005, Pdt. Hukamchandra Bharill, Abhaykumar Shashtri, Narottam Vakil, Dhirajbhai Pandit, Shamanijis, Ujjawalaben & Dinesh Shah.

Diwali: During hurricane Wilma depression, Dhanateras and Diwali was celebrated with puja and a lecture on why we celebrate Diwali.?

Pathshala: 15-25 children attended English pratikraman during paryushan.

Other small centers in Florida like Ponte vedra , Frt. Myers, Panamacity performed pratikraman during paryushan.

ORLANDO, FL

On the eve of the first anniversary of the Temple/Upashray, Jain Society of Central Florida celebrated the event by performing 108 Parshvanath Bhagvan Poojan. The poojan was conducted by the renowned Mr. Narendrabhai Nandu and Company from Bombay, India on August 6th, 2005. About 54 families took part in the poojan and about 175 attended the event.

Also JSCF observed Paryushan Parva, Das Laxna in its Temple/Upashray in September. Mr. Chandrakantbhai Mehta, a well known scholar from N.J. attended the Parva. Every morning we conducted Asthaprakari Puja and mini Siddhchakra Poojan. Every evening the pratikraman was done and a lecture by Mr. Mehta. On September 4th, Mahavir Jayanti was observed. 14 Supan Ceremony was held and the lectures by Mr. Mehta and Samnijis were held. More than 220 people from all over Florida participated in it.

Mrs. Darshana Shah of Tallahassee did 30 upvas and 16 upvas were done by our youngest member Bhavya Sheth, age 11, from South Daytona Beach. This is the first time Bhavya did 16 upvas. Last year he did 8 upvas. To encourage him, his mother Mrs. Urvy Sheth also did 16 upvas. This is the first youngster in Florida who has done 16 Upvas. Also there were two – 9 upvas, seven or more – 8 upvas, one four upvas and one Varshitap by Mrs. Sharmilaben Mehta from Daytona Beach and other. Parnas were held in on Sept. 9th at South Daytona Beach. 30 Upvas Parna was held at the JSOCF temple property on Sept. 18th. About 150 members attended the event. Dr. Tarlaben Doshi recited 30 upvas alochana to Mrs. Darshana Shah.

During the year we had scholars like Shri Dhirajbhai Pandit, Dr. Hukamchand Bharill, and Dr. Tarlaben Doshi.

NORTH EAST

Dinesh Chheda, Regional Editor

CHERRY HILL, NJ

Under the umbrella of the Cherry Hill Jain Sangh Pathshala, seventy children learn about Jainism with the guidance of fourteen teachers. Pathshala classes run twice a month. Different



aspects of Jainism are taught as well as Sutra and Gujarati language. Teachers use various techniques or methods of teaching such as story

telling, arts and crafts, and games to encourage children to participate with a hands-on approach and to provide a better understanding of Jain Philosophy. Every year we organize an annual function, giving an opportunity to all children to perform on stage (skit/dance/play musical instruments/sing prarthanas) and make arts and crafts projects. In the past children have enjoyed making 24 Tirthankar Bhagwans' Aangi on poster boards, 3-D models of 14 Dreams of Trishala Mata, Panch Parmeshthi, and descriptions of Jain temples.

This year Cherry Hill Jain Sangh Pathshala had organized a Logo competition for children ages 8 and up. The competition entailed preparation of Logo designs at home within four weeks and participants were instructed to submit their designs on the day of Diwali Celebration.

Specific guidelines were given to the participants such as:

A) Size of the Logo design must be smaller than 2 x 3 inches and not exceed 4 x 5 inches.

B) Color(s) used in the design must be limited to three colors only.

C) "Cherry Hill Jain Sangh Pathshala" must be incorporated in the design.

D) Design concept must relate to Jainism.

On the day of Diwali Celebration, they were given a surprise element, which was to answer the following question: "Please explain your Logo with relation to the message you want to give us and why should we select it?" Judges selected the winner's design based on the size, color(s), Jain concept, incorporation of Sangh's name, and Logo explanation. The winning design will be printed on T-shirts for all Pathshala children. All the participants worked very hard to prepare the Logo designs as per guidelines given to them. They all deserved to be called winners.

CALDWELL, NJ

Pathshala classes have started after the Summer break. Students of Pathshala were awarded certificates for completing / graduating a year. More than 300 students at three different locations attend Pathshala classes on a regular basis. Graduating class of 2005 celebrated their graduation by having Puja at Dehrasar.

Pujya Shri Rajendrabhai Dalal from Hyderabad performed Vasupujya swami Bhumi Siddhikarni Pujan at Franklin Township site. Also Narendrabhai Nandu and his group performed Padmavatidevi Pujan. Both Pujans were well received by the members who participated.

Center's members were fortunate to hear swadhayay conducted by Dhirajlal Pandit, Smt. Tarlaben Doshi.

Paryushana parva was celebrated with enthusiasm under the auspicious presence of Shri Narendrabhai Nandu and his group. Narendrabhai gave lectures on various topics relating to Jain philosophy that showed the great-

ness of our Jain religion. Jain Center had another great Paryushana because there were more than 58 Tapasvis who did 8 or more Upvas. Tapasvis were felicitated at the Dehrasar. Snatra Pooja was performed everyday during Paryushana. More than 50 young members participated and joined for Chaitya Paripati trip to Washington D. C. and Baltimore.

Diwali and New Year were celebrated at Dehrasar. 12 hour Navkar Jaap were held at Dehrasar from Wednesday evening to Thursday morning followed by Manglik and Snatra Puja on Thursday. More than 500 people participated in the celebration. Gyan Panchmi was also celebrated. Pathshala Students were explained the importance of Gyan Panchami and the benefits of going to Pathshala.

Monthly Pooja and Samuh Samayiks have continued through the year. Dedicated members keep Dehrasar open every Sunday afternoon. This year the Dehrasar was also kept open for darshan on Saturday afternoons starting from April till end of October with the help of very supportive members.

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

CANADA

Mahendra Mehta, Regional Editor

TORONTO, ON

The Paryushan Parva was celebrated in beginning of September. The number of members is steadily increasing every year with influx of new immigrants and this has increased the variety and intensity of various programs at the Jain Centre.

This year, Hiteshbhai Shah and Kokilaben Shah from Baroda were invited by our Society to help us celebrate Paryushan Parva. The discourses were well attended and their efforts gave a new dimension to our celebrations. There were many Tapasvis fasting from one to eleven days. There were eight tapasvis who fasted for eight days, of which three young members included Shreya P.Shah(13), Palak N.Shah(13) and Vaishakhi Doshi(16). Pushpaba H. Patel fasted eleven days.

The 21st Chaitya Pariparti or Dadawadi Tirth Yatra took place on Sunday Oct.2nd,2005.

The October month Aymbel Ori was commenced by about 45 members participated in 'Samuh Aymbel Bhojan'.

Barbel Yak Reichman of Coldwater, ON sponsored Akhand Namokar Mantra Jap at our Centre for 24 hours on 15-16 October. Many members participated and a continuous Mantra Jap was achieved for more than 24 hours.

Madhu Sampat(a traditional Reiki Master) of Mumbai presented an introduction to Reiki on Sunday Oct.16th at Shri Jain Mandir.

There was a momentous day in Toronto when the Mayor David Miller proclaimed "NOW THEREFORE, I, Mayor David Miller, on behalf of Toronto City Council, do hereby proclaim October 21, 2005 as "UMOVE Day of Non-Violence" (United Mothers Opposing Violence Everywhere) in the City of Toronto and encourage everyone to establish a day of non-violence in our homes and our communities." It was a practical affirmation of 'Ahimsa' and all Torontonians are proud to be on the leading edge of our evolving civilization.

The Atmasiddhishashtra Rachnadivas and Krupaludev's Janmajayanti was celebrated at the Jain Centre on October 22nd with Bhakti followed by Alpaahar.

Shadhnaben Sheth, our ladies rep-

resentative on the EC organized a Jain Thai Cooking session at the Centre on Sun.Oct.30th. Over 30 ladies and their spouses took part in this food extravaganza.

The annual Jain Society Diwali Dinner on Sunday 13th Nov. was well attended. The evening was begun with a Cultural Show, followed by an address by a Member of Parliament Hon. Jean Augustine. Dr. Harish Jain and Dr.Chandrakant Shah, recipients of Orders of Canada and Ontario were recognized and honored by the Society. The evening was concluded with sumptuous meal and music by Ranbir Chauhan and Raina Sen.

EDMONTON, AL

Savantsari Pratikraman was observed both in Edmonton and Calgary.

Following the end of Paryushan, Swamivatsalva was celebrated at Jinendra Shah's residence where the family has a Ghar Derasar.

Mahavir Nirvana was celebrated at the main temple on November 06, 2005.

SOUTHWEST

Jadavji Kenia, Regional Editor

DALLAS, TX

This year we were honored to have Pandit Dhirajbhai Mehta for Paryushan Parva. Daily activities included Puja, Kalpa Sutra Vanchan and Pratikraman in the evening, followed by a discourse by Dhirajbhai. On Saturday several people participated in a 12-hour Paushadh with the help from Dhirajbhai. Group Ekasanas were also done daily at the Jain Center. Das Laxan Parva was celebrated with Puja in the morning and a Swadhyay in the evening. There were several Atthais

locally 2 in India by JSNT members Kiritbhai (current JAINA president) & Pramila Daftary. Arpit Shah did 9 Upwas and Viral Vora did 11 continuous Upwas. Over 350 people participated in the Swapana ceremony and Pratikraman. Annual Samvatsari Pratikraman in English was also conducted.

Among the dignitaries since Mahavir Jayanti we had Subhamji, Dr. H. Bharill, Tarlaben Doshi, Vimal and Nirav Sanghvi (grandsons of late Shri Babubhai Kadiwala) for our Pratishtha anniversary on July 9-10. We had SidhaChakra Maha Puja on Saturday followed by 18 Abhisek Puja on Sunday. After the Das Laxan, Pandit Dineshbhai and Dr. Ujjwalaben Shah visited for a week.

JSNT celebrated Diwali with Mahavir Nirvan Pooja at the Jain Center followed by children's program in the theater and lunch in the school cafeteria. Program began with a few Stavans than by the youngest group recited Namokaar Mantra and the next groups presented the Jain alphabets, Divo dance, Wheel of Jainism game. Followed by a wonderful drama about Shripal / Maina Sundari. Smaran Pada. On an Diwali day there was Bhavna at the Jain Center. Next evening a few people did a Jaap of Mahavir Swami and a Jaap of Ganadhar Gautam Swami until early next morning, staying overnight at the Jain Center.

Non-stop Namokaar Mantra Jaap had been planned for the day of Thanksgiving hoping to spread some peaceful vibrations to offset the major violence of the day. JSNT contact is our current president Ashok Daftary at 972-596-5555, email: acdaftary@yahoo.com. JSNT website is www.dfwjains.org.

**Log on to www.jaina.org
to know about JAINA**

PHOENIX, AZ

The Jain Center of Greater Phoenix (JCGP) has been very busy for the past few months. The Jain community in the Greater Phoenix area has a lot to celebrate this year. A parcel of 4.0 acre of land parcel was purchased and will be donated to JCGP by a group of Investors. The land is fully paid for (it's free and clear). The JCGP has formed a Deraser Committee and this committee has established a project plan to build Deraser with an estimated **Pratishtha** date of November 2007. Bhumi Pujan on this future Deraser land was conducted on July 9, 2005 by Shree Rakeshbhai Zaveri from India. Nearly 400 people including guests from India and around the country participated in this celebration. There is approx. 2200 sq. ft. house on the property, which is currently being used as temporary Deraser and Pathshala. We have one of the longest running Pathshalas in the country as we have been meeting once a week for more than 22 years. We conduct classes for children as well as adults. We now have Yoga classes every Sunday and are planning to start language classes soon.

The Jains of Greater Phoenix area are very excited as it is a step closer to realizing our dream of having our own Deraser. Deraser committee has already bench marked other Derasers in the country and has tried to capture lessons learned by others to make this project successful. We will soon be submitting a proposed plan to the city of Phoenix for approval.

During the month of September 2005 we celebrated Paryushan Parva for 18 days. Everyday during Paryushan various lectures, Pooja and Pratikraman were conducted. Pandit Dineshbhai and Dr. Ujjawalaben Shah visited Phoenix during Paryushan. We celebrated Mahavir Jayanti with traditional Swapna Vidhi, Pooja and Stavans at

our Derasar for the first time. We had several Tapasvis this year from the ages of 5 to 88 years. Swami Vatsalya was held for Tapasvi's Bahuman and young Tapasvis were specially recognized. Over 150 people attended this event. This is the first year we celebrated Diwali with Snatra Pooja, Mahavir Nirvan Pooja and a great lunch. On the evening of Diwali all Jains in the valley did a Jaap of Namokar Mantra; nearly 60,000 Jaap created positive vibrations in the Derasar. On the fifth day after Diwali, Gnan Pancham was celebrated with Vakshep Pooja of scriptures. All the pathshala children participated in this event.

In addition Shram Yagna was held on Nov. 5th where several Jains got together at the Derasar property for cleanup. Guru Jayanti was celebrated on November 20, 2005. For further details, please contact Usha Shah, President & Chair of the Board of Directors of JCGP Email: ushashah@qwest.net Tel: (480) 813-1200 or Dr Kirit Gosalia BOD member, DIGJAIN@aol.com Tel: (602) 863-1073.

TULSA, OK

For information about The Tulsa Jain Sangh, please contact Sangh President Chandrakant Shah at (918) 258-4400 or email chandrakantshahtjs@hotmail.com.

MIDWEST

Manubhai Doshi, Regional Editor

CHICAGO, IL

Dr Rakesh Zaveri of Dharampur Rajchandra Āshram visited Chicago from 15th to 17th July and gave talks on various subjects. Many people enthusiastically assembled to listen to him.

Mahavir Senior Center organized a tour to Toronto and Niagara, Canada from 5th to 7th August and a picnic at Morton Alboratum on August 20. 48 people participated in the former and 30 in the latter.

Paryushan Parva was celebrated in September. Shrutprajnaji, who was invited on that occasion, gave talks on different subjects during those days. Lords' bathing ceremony, Pooja, Ārati and Mangal Divo were also conducted during those days.

On September 3 Manubhai Doshi was felicitated for getting Jaina Ratna award at the Jaina biennial convention held in California.

More than 1500 people participated in Swapan Darshan ceremony. There was a Gheeboli of \$ 52000 on that occasion. It was followed by Swāmivātsalya and Bhāvanā.

One merit scholarship of \$ 1000 and four need-based scholarships of \$ 500 each were given from JSMC Heritage Fund on that day.

Samvatsari Pratikraman was performed in English and Gujarati. About 2000 people took advantage.

58 persons observed eight days' or longer fasts during the Parva. A procession was organized at Jain Center on September 11 in order to felicitate these tapasvis. It was followed by lunch and talk by Bhattarak Chārukeertiji.

Dashlaxanā Parva was celebrated in the presence of Bhattarak Shri Chārukeerti of Moodbidri Gurupeeth.

DETROIT, MI

The Jain Society of Greater Detroit observed *Paryushana Parva*, concluding with the *Parna* event attended by over 600 community members. We had 28 adults and 6 youth members who completed *Athai*, 10 adult tapasvis who completed 9 fasts or more, including two who completed 16 fasts, one person performed *Varshitapa*, and one who observed

both, *Athai* and 22 days of *Maunvrata* (introspective silence) Smt. Deeptiben Shah, who provided twice daily lectures and detailed explanations of the scriptures. Inspirational lectures were also delivered daily by Smt. Tarlaben Doshi during August. Two of the Society's founding members, Arvindbhai Shah and Ashokbhai Choksi, were felicitated on the *Swapna Darshan* Day (attended by nearly 1000 persons) for Adult Recognition Awards at the 2005 JAINA Convention – both have provided strong, dedicated leadership, intellectual guidance and support ever since our Society was founded thirty years ago.

The *Paryushana* week was especially beneficial to the campaign to end our Society's Temple construction debt, and has resulted in new pledges of over \$60,000, raised from Gheebolis and sponsorships. With this latest progress, our Society's bank loan is reduced to \$119,000.

The new academic year for the Jain Study Class (for 125 children ages 3 thru' adults) began in early September. The classes are held twice a month in 9 age-appropriate sections, supervised by our beloved Mahendrabhai (Guruji) J. Shah. Six new teachers have volunteered in conducting the classes. Another milestone was recently reached, with the 50th Lifetime Sponsor of the Class – Lifetime sponsors have each contributed \$1000 to support the Class.

WEST

Chandra Parekh, Regional Editor

LOS ANGELES, CA

Jain Center of Southern California (JCSC) celebrated Paryushan Parva with the guidance of Shri Lalitbhai Dhami and Shri Yogeshbhai Shah. Das Lakshan Parva was celebrated under the guidance of Sadhvi Shilapiji from

Veerayatan. Daily activities included lectures in English for the youths. With the inspiration of the visiting spiritual leaders, a record number of 40 young and adult tapasvis observed 8 or more upvas including one mas khaman.

A musical charity event organized at the Jain Center on Sept 23 raised over \$30,000 for the victims of Katrina hurricane and flooding in Mumbai. Diwali was celebrated on Nov 1 and the New Year on Nov 2 with manglik and puja. Election of new members for the Executive Committee and the Board of Directors was concluded during the Kartiki Poonam program on Nov 19.

Following the inauguration of Phase I of the new Jain Bhavan in March, JCSC is now focusing its efforts on the design of Phase II – a religious complex with the Derasar and an Aradhana Hall. Construction is scheduled to begin in early 2006. A chalitsthapan vidhi directed by Vidhikar Narendrabhai Nandu was performed on July 8-9 to relocate the existing idols to the new building until the construction of the new Derasar is completed.

Information about the forthcoming programs and regular activities are posted at www.jaincenter.net or contact Ramesh Doshi, President, at 714/995-8914 or redoshi@yahoo.com.

SAN FRANCISCO, CA

Jain Center of Northern California (JCNC) celebrated Paryushan Parva with the guidance of Shri Shantibhai Kothari from Indore, and the main theme of his Swadhyay was nichayanirnaya. Das Lakshan Mahaparva was celebrated with the guidance of Dr. Sudeepji Jain who explained the essence of rituals including puja, Dev Darshan, Ashta Dravya, and others. Shwetambar Tradition Paryushan parva was celebrated Sept 1-8 with the guidance of Panditji Jayeshbhai Khona and Sadhviji Shubhamji.

Over 400 members enjoyed the mela organized at Lake Elizabeth Park

on a warm August weekend. Mahavir Nirvana celebrations on Nov 5 also included a first health fair. Over 125 patients took advantage of various services offered at the fair. A new online eVoting system was successfully introduced to conduct the election of new members for the Executive Committee and the Board of Directors. In support of JCNC's outreach program, Chetan Sanghvi gave a presentation on Jainism at Foothill High School, Pleasanton and Panditji Jayesh Khona addressed the students of Religious Studies at University of California, Santa Cruz. Students from Santa Clara University visited the Jain Bhawan. In support of the tsunami relief efforts, JCNC will fund three construction projects – a library in Sri Lanka, two schools in Tamil Nadu, and 10 homes in Sri Lanka.

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

ALLENTOWN, PA

The Jain group of Allentown Pa celebrated Paryushan parva in the divine presence of Lord Parshvnath temple. The major highlight of the program was very scientific and enlightening lectures on each day by Dr. Pravinbhai L. Shah (from Reading) who provided interactive discourses on the fourteen stages of spiritual development in correlation with the eight Yoga-Drashti of Yasovijayji Upadhyay. A great deal of detailed discussion was presented on how to break away from the self ignorance and to attain the right perception (Samyak-Darshan) using the well developed Adhyatma-Yog system of Acharya Haribhadra and Yasovijayji. The group Sanvatsari Pratikraman attended by more than seventy people. There were two athais and several others did the fasting of more than one and two days.

Historical Perspective of Samvatsari Day and Jain Calendar

Pravin K. Shah, Raleigh, NC

INTRODUCTION:

The discussion on the Samvatsari Day and Jain Calendar is always a very sensitive issue. It requires careful research and interpretation. The article presented here is not to hurt any Jain sect or its practices but to explore the subject objectively.

As we celebrated Paryushan and Samvatsari this year (2005), there was confusion and disagreements on what day to observe Samvatsari day and annual forgiveness Pratikraman among Shvetāmbar Murtipujaks. The Murtipujak Jain community was divided into two groups and celebrated Samvatsari on two separate days in India, USA, and other places. The past 110 years of history indicates that about 12 times the Shvetāmbar Murtipujak Jain community was divided on the authenticity of the Samvatsari Tithi. This has created confusion and concern among the youth in North America who are very sensitive to the issue of open mindedness and of Jain Unity.

In order to understand the issue better, many years ago we started looking up into the history of the Jain calendar and how the Tithis or Days are defined in the Jain calendar. We have discussed this topic with many Jain scholars and ascetics and researched various articles on this subject over this time period.

As we learned more about the creations of the various Jain calendars and the differences that exist among themselves, we realized that this research should be documented to help North American Jain community understand the limitations that exist in and among various Jain calendars and hence in calculation of religious pious days.

The article summarizes our research of the history of Jain calendars, various pious days (Parva Tithis), Samvatsari, Deevāli, and New Year day as defined in the present Jain calendar

JAIN CALENDAR:

The Jain calendar (Panchāṅg) is a “Lunisolar” calendar. It is based on the position of the Moon with respect to the Earth and it is adjusted by adding an extra month every two to three years, to coincide with the SUN or the season. Its day or date known as Tithi, indicates the moon phase

and the month indicates the approximate season of the solar year.

The lunisolar calendar has the following arrangement:

- An year has 12 months, a leap year has 13 months.
- An year has 353, 354, or 355 days; a leap year has 383, 384, or 385 days.

The average number of days in a month is 30 but the average number of days in a lunisolar ordinary year is 354 and not 360 (12 months in a year) because it takes the Moon about 29.5 days (not 30 days) to complete the circle around the Earth. Hence one Tithi is eliminated in about two month's duration.

The Jewish (Hebrew), Hindu lunar, Buddhist, and Tibetan calendars are all lunisolar, and so were the Japanese calendar until 1873 and the Chinese calendar until 1912.

The Islamic calendar is a pure Lunar Calendar because its date (Tithi) indicates the moon phase but not the time of the solar year or the season. It does not adjust its calendar to coincide with the SUN or the season. Hence no extra month is added every two to three years.

The Gregorian calendar (English CE) is a pure Solar Calendar and its date indicates the time of the solar season but not the moon phase.

TITHI (DAY OR DATE)

In a Lunisolar calendar the day or date is recognized as Tithi. The angular distance (measured anticlockwise) between the Sun and Moon as measured from the Earth can vary between 0° and 360°. This is divided into 30 parts (normally 30 days in a month). Each part ends at 12°, 24° and so on. The circle ends at 360°. The time spent by the Moon in each of these parts (i.e. the time taken for the angular distance to change by 12°) is called one Tithi (This is a very simple explanation. In reality the calculation is very complex because the Earth and the Sun have moved their position during this time).

Each month has two Paksha-s or fortnights (15 Tithis or days in a fortnight). The first 15 Tithi-s constitute the bright fortnight or Shukla or **Sud** Paksha and the next 15 Tithi-s constitute the dark fortnight or Krishna or **Vad** Paksha. The Tithi-s are indicated by their Paksha and ordinal number within the Paksha. The days are not labeled

separately from number one to thirty as in the solar calendar, but the Tithi is their only label and each Tithi has a unique name. The 15th Tithi of the bright fortnight or Sud (**Full Moon**) is called Purnimā and the 15th Tithi of the dark fortnight or Vad (**Dark Moon** or **New Moon**) is called Amāvasyā.

The duration of a day (between the two consecutive Sunrise) is about 24 hours. However the duration of each Tithi varies between 22 hours and 26 hours because the Moon rotates around the Earth in a slightly tilted position and hence the angular velocity is not constant with respect to the particular location of the Earth.

STRUCTURE OF JAIN CALENDAR AS PER ĀGAM LITERATURE:

The Jain Āgam literature (ref - Chandra Prajnapti and Surya Prajnapti) defines a five year cycle of a Jain calendar. In the Jain Āgamic calendar one “Tithi” is eliminated after every 61 days and a month is added after every 30 months. During a five year cycle, the month of Posha (3rd month of the current Jain calendar) is added after 30 months and the month of Ashādh (9th month) is added after 60 months. This description indicates that the current Jain calendar published by various Jain sects is not an Āgamic calendar. Also there is a strong indication in the Āgamic calendar, that the year ended on Ashadha Sud 15 and the New Year begins on Shravan Vad 1 as per Rajasthani calendar naming convention or Ashadha Vad 1 as per Gujarati calendar naming convention (see-note below).

DIFFERENCES IN RAJASTHANI AND GUJARATI CALENDAR

In Rajasthani calendar, the duration of the Month is the time between two Full Moon. When a Full Moon occurs before sunrise, then the day that begins at Sunrise is said to be the first day of the lunisolar month. Hence the month starts with Vad “Tithi” – declining moon phase - and ends with Sud “Tithi” – Rising Moon phase. This convention is followed in major part of India.

In Gujarati calendar, the duration of Month is the time between two New Moon or Dark Moon. When a New Moon occurs before sunrise, then the day that begins at Sunrise is said to be the first day of the lunisolar month in Gujarati calendar. Hence the month starts with Sud “Tithi” – Rising Moon phase – and ends with Vad “Tithi” – declining moon phase. During the Sud Tithi period the names of Rajasthani and Gujarati calendar months are the same but during Vad Tithi period the names of the Rajasthani months are one month ahead of the Gujarati month.

Example – During Ashadha Sud period both calendars will have the same name of the month, in this case Ashadha month. But during Vad period, Gujarati calendar will indicate

Ashādh Vad 1; the same day in Rajasthani calendar is called as Shravan Vad 1 and so on. Hence Sud months are the same in both calendars but during Vad months, the Rajasthani calendar names the month one month ahead.

EXTINCTION OF JAIN ĀGAMIC CALENDAR

The description of the Āgamic Jain calendar exists only in the Jain Āgam literature and Jains may have used it orally probably during the first five hundred to 1000 years after Tirthankar Mahāvīr’s Nirvana. Jain Āgams were written 1000 years after Lord Mahāvīr’s nirvana and since then there is no record available that some one had used or printed Jain Āgamic calendar.

The following may be the probable causes of extinction of Jain Āgamic Calendar:

- The Āgamic Jain calendar was not in line with Hindu (Laukik or popular) calendar because Diwālī and New Year days in Jain calendar were different than in the Hindu calendar.
- The social activities like birth, marriage, and death ceremonies of Jain community were performed by Hindu priests and the Jain business community needed to perform business operations as per the local Hindu calendar
- The usage of Jain Āgamic calendar was very limited to religious activities like Samvatsari (Paryushan) and so on.
- Jain lay people may have lost the knowledge of the calculation of Tithis using Moon and Sun position as described in Jain Āgams (many famines occurred during this time).

ADOPTION OF A HINDU CALENDAR AS A JAIN CALENDAR

Every religion needs its own calendar for its operation and celebration of its pious days as well as the celebration of social events. In the absence of an authentic Jain calendar, the Jain Āchāryas adopted a Hindu Lunisolar calendar as a basis to create a new Jain calendar.

The Hindu Lunisolar calendar is based on the **position of the Moon (Moon phase) at the time of Sunrise**. The cities on different latitudes will have different Sunrise time and hence different Moon phases. So the Hindus do not have one unique lunisolar calendar among all Hindus through out India or through out the world but different cities have different Hindu Lunisolar calendar. This was not practical for Jains to have different Jain calendars for different cities of India. Hence, probably around 1500 years ago, the Jain Āchāryas decided to use the Hindu calendar of the city of Jodhapur (Candasucand calendar), Rajasthan (India), as a basis to create a new Jain calendar.

To convert the Hindu calendar into a Jain calendar, certain changes were made to the Jodhapur Hindu calendar to accommodate Jain religious days and was printed as a Jain calendar. Presently it is done the same way. Those changes are defined later in this article.

STRUCTURE OF HINDU CALENDAR

Definition of Tithi (Day) in Hindu Calendar

In the Hindu calendar, the day starts with the local sunrise and the **position of the Moon (Moon phase) at that time decides the Tithi** (known as Udaya Tithi). This Tithi is applied for the entire day even if the Moon phase may change to the next Tithi a few minutes after Sunrise. This concept of Tithi is different from the Jain Āgamic calendar. The Tithi is not connected with Sunrise (Udaya Tithi) in the Āgamic calendar.

Kshaya (loss) and Vriddhi (double or extra) Tithi

In the Hindu calendar the day begins at Sunrise. Several times in a year a condition occurs that the same Tithi (Moon phase did not change more than 12 degree) may exist between two consecutive Sunrises. This is called Vriddhi (double or extra) Tithi. Similarly a situation occurs that one Tithi does not touch any Sunrise at all. This is known as Kshaya (loss) Tithi. This happens because the duration of each Tithi varies between 22 hours and 26 hours and the duration between the two consecutive Sunrises is about 24 hours. Please note that only Kshaya Tithi occurred in the Āgamic Jain calendar but the Hindu calendar has both Kshaya (loss) and Vriddhi (extra) Tithi.

LEAP YEAR (13 MONTHS)

Even though both Hindu and Āgamic Jain calendars are Lunisolar calendars, they used different leap year calculation method. In Hindu calendar, any of the 12 months can be a leap month while the Āgamic Jain calendar defines five year time cycle (Yuga) in which Posha (middle of the year month) and Ashadha (year ending month) are only two leap months.

Changes made to the Hindu Calendar:

Parva Tithis (Pious Days)

Jain Āchāryas have defined Tithis; 2, 5, 8, 11, 14, and 15 as pious or Parva Tithis (days) in both Sud and Vad part of the Moon cycles of every month. People take special vows and perform various penances (Ārādhana) on these days. To fulfill their Ārādhana without any interruptions of Kshaya or Vriddhi Tithi, the ancient Jain literature has indicated some special rules to apply to the Hindu calendar defined in the following Gāthā or Sutra:

“Kshaye Purva Tithi Karya, Vridhhau Karya Tathottara;

If a Kshaya or Vriddhi Tithi occurs on a Parva Tithi (pious day) in the Hindu calendar, follow the rules below for Ārādhana:

- In case of Kshaya (loss) Tithi, previous Tithi should be considered as Parva Tithi
- In case of Vriddhi (double) Tithi, the 2nd Tithi should be considered as Parva Tithi
- Do not change Veer Nirvan Day (Deevali day). Keep it same as indicated in the Hindu Panchāṅg. Also this rule directed that do not change the leap month of the Hindu calendar.

To practically implement the above rules into the Jain calendar, the tradition indicates that in the old times the Jodhapur Hindu calendar was changed as follows and was called the Jain calendar or Jain Panchāṅg and all Jain sects have accepted it.

In case of Kshaya (loss) of Parva Tithi; 2, 5, 8, 11, 14, and 15, make Kshaya of Tithi; 1, 4, 7, 10, 13, and also 13 respectively.

In case of Vriddhi (double) of Parva Tithi; 2, 5, 8, 11, 14, and 15; make Vriddhi (double) of Tithi; 1, 4, 7, 10, 13, and also 13 respectively.

One can see that in case of Parva Kshaya or Vriddhi Tithi, the Jain calendar has simply changed the previous Tithi as a Kshaya or Vriddhi Tithi. Also when Tithi 15 was either Kshaya or Vriddhi, the rule defined in the Gāthā was applied twice and made 13 as a Kshaya or Vriddhi Tithi. This way the printed Jain calendar will not have any Kshaya or Vriddhi Parva (pious) Tithis. The common people will not have any confusion about Parva Tithis to carry out their Ārādhana of religious vows and penances.

Also in the adjusted Jain calendar, the last day of the year is Āso Vad 15 as per Gujarati naming convention or Kārtik Vad 15 as per Rajasthani naming convention (Mahāvīrswami's nirvana day) remained same as per Hindu calendar. This way the Jain community can celebrate their social and religious Parva days (which are compromised), using only this new Jain calendar.

Paryushan Parva and Samvatsari Day

According to Jain Āgam literature, the history of Paryushan Parva is more than 2000 years old. However there is no clear indication of the actual number of Paryushan Parva days and the exact Tithi of Samvatsari day. According to Kalpa sutra only a day of Samvatsari is called Paryushan.

The Jain tradition indicates that monks can not stay at one place for more than 30 days. However during four months of rainy season, from Ashadha Sud 15 to Kārtik Sud 15, they must stay at one place to minimize violence that would occur in traveling during rainy season.

The monks are required to find a suitable place to stay at one place for the rainy season by Ashādh Sud 15 (which is the last day of the Jain Āgamic calendar year and also before the beginning of the rainy season), perform annual Samvatsari Pratikraman (ref - Nishitha Bhāsyā Sutra) and start the New Year on the next day which is Shrāvan Vad 1 as per Rajasthan naming convention or Ashādh Vad 1 as per Gujarati naming convention.

If the monks can not find the suitable place by Ashādh Sud 15 then they may continue to travel to find the suitable place for and up to 50 days (grace period). They must find a place and settle during this time period and then do Samvatsari Pratikraman. Even if they do not find the suitable place during these 50 days, then also they must do Samvatsari Pratikraman even under the tree on the 50th day but not to violate the 50 day limit for Samvatsari Pratikraman (ref – Jain Āgams - Samavāyāṅga and Nishitha Sutras). The 50th day from Ashādh Sud 15 falls on Bhadarva Sud 5.

Since Bhādarvā Sud 5 was the last day for Samvatsari Pratikraman, it seems that to keep Jain community united and properly organized, probably around the 7th to 10th century time period Jain Āchāryas may have decided to do Samvatsari Pratikraman only on Bhadarva Sud 5. Before that one may conclude from the ancient literature that monks may be doing Samvatsari Pratikraman any time between Ashādh Sud 15 and Bhadarva Sud 5 and common people joined with the monks for the Samvatsari Pratikraman.

Change of Samvatsari Day fr Bhadarva Sud 5 to 4:

Ancient Jain literature (ref - Nishitha Bhāsyā Churni and Kalpa Sutra Tikā) indicates the following story as the primary reason for changing the Samvatsari day from Bhadarva Sud 5 to 4 by Shvetāmbar Jain Murtipujak Tapa-gachchha sect.

As the king of Ujjayini was against Jain religion, Jain Āchārya Kālak had to migrate immediately from the town of Ujjayin after his arrival to stay for rainy season. The Āchārya left the town and traveled during the rainy season which is after Ashādh Shud 15. He may have arrived at the town of Pratisthanpur near the end of 50 days which is close to Bhadarva Shud 5.

After reaching Pratisthanpur, he decided to do Samvatsari Pratikraman on Bhadarva Sud 5. The king Satavahan of Pratisthanpur, who was a Jain king, informed the Āchārya that the whole town will be celebrating Indra-Mahotsav (a major social event) on Bhadarva Sud 5 and he can not join for Samvatsari Pratikraman. He requested the Āchārya to do Samvatsari Pratikraman on the next day which was Bhadarva Sud 6. The Āchārya indicated that the monks must do annual Pratikraman by Bhadarva Sud 5. So to accommodate the king's request he changed the

Samvatsari Pratikraman Tithi to Bhadarva Sud 4 (one day earlier) for that year and the King agreed.

We do not have any knowledge of what happened in the following year, whether Āchārya Kālak continued to do Samvatsari on 4 or earlier or on 5. But we do know that later on the Shvetāmbar Murtipujak Jain community (mostly Tapa-gachchha sect) started doing Samvatsari Pratikraman on Bhadarva Sud 4 (one reason – since we have done Pratikraman one day earlier, we need to continue that way and can not go back because Samvatsari Pratikraman must be done within a year but not one year + one day).

New Problem Surfaced due to the Change of Samvatsari Day

The original Samvatsari Tithi of Bhadarva Sud 5 is a Parva Tithi (pious day). Now the new Tithi – Bhadarva Sud 4 – which was not a Parva Tithi before became an additional Parva Tithi only for the month of Bhādarvā. For all other months, 4 remain ordinary Tithi. Hence the following situations have a potential to occur in some future Jain calendar.

- If in a particular year, Bhadarva Sud 5 becomes a Vriddhi (double) Tithi in the Jodhapur Hindu calendar, then in the Jain calendar Bhadarva Sud 4 can not become a Vriddhi Tithi because it is now a Parva Tithi (Samvatsari day). We need to make Bhadarva Sud 3 as a Vriddhi Tithi (the rule defined in above Gāthā is applied twice as is done in case of 15). By doing this we have delayed the Samvatsari day by one day.
- If in a particular year, Bhadarva Sud 5 becomes Kshaya (loss) Tithi, then again Bhadarva Sud 4 can not be a Kshaya Tithi but we need to make Bhadarva Sud 3 as a Kshaya Tithi. This will bring the actual Samvatsari day one day earlier.

In both the situations, we disturb the Samvatsari day - Bhadarva Sud 4 - which was not disturbed by Kshaya or Vriddhi Tithi of Bhādarvā Sud 5, originally in the Hindu calendar. The clear solution is not defined in the Jain literature. Also this type of the problems were not visible in old times because people at various towns may be doing Samvatsari Pratikraman anytime between Ashādh Sud 15 and Bhadarva Sud 4 or 5 (when monks decides to stay during rainy season).

However the first time the problem surfaced was in the year 1896 (Hindu year 1952). A Kshaya Tithi of Bhadarva Sud 5 occurred in Jodhapur Hindu calendar. Some Āchāryas suggested that we should not disturb Bhadarva Sud 4 and solve the problem by accepting another Hindu calendar in which Kshaya of Bhadarva Sud 6 found. Other Āchāryas did not agree with the change of Jodhapur Hindu calendar base. They insisted that we continue to use the same calendar with Bhadarva Shud 3 as a Kshaya Tithi.

Hence, Shvetāmbar Murtipujak Jain community observed Samvatsari on two separate days.

For past 110 years, since 1896 (Hindu year 1952) to 2005 (Hindu year 2061), twelve times Bhadarva Sud 5 was either Kshaya Tithi or Vriddhi Tithi in the Hindu calendar.

In all twelve instances Shvetāmbar Jain Murtipujak community was divided in India.. To resolve this problem, Jain Āchāryas, other learned monks and/or laypeople had about 9 major conferences from 1920 to 1988 (Hindu year 1976 to 2044).

In the year 1958 (Hindu 2014), the Hindu calendar had Bhadarva Sud 5 Kshaya. Shvetāmbar Murtipujak Tapa-gachchha Jain Sangh had left Jodhapur Hindu calendar and adopted Janma-Bhumi calendar of Mumbai as a base because it had Bhadarva Sud 6 Kshaya Tithi. Since then they use Janma-Bhumi calendar as their base. The other Jain sects continually use Jodhapur Hindu calendar as their base.

In last conference (year 1986) majority of the Jain Shvetāmbar Murtipujak Āchāryas agreed to do Samvatsari as follows:

- If Bhādarvā Sud 5 is a Kshaya Tithi then make Bhādarvā Sud 6 as a Kshaya Tithi.
- If Bhādarvā Sud 5 is a Vriddhi Tithi then make Bhādarvā Sud 3 as a Vriddhi Tithi.

The above agreement compromises the differences that existed among the Jain Āchāryas. In case of Bhādarvā Sud 5 as a Kshaya Tithi, making Bhādarvā Sud 6 as a Kshaya Tithi, the original Samvatsari day is not disturbed (Āchārya Shri Ramchandra-suri's view) but the rule defined in the Gāthā is in violation. In case of Bhādarvā Sud 5 as a Vriddhi Tithi, making Bhādarvā Sud 3 as a Vriddhi Tithi, it followed the rule defined in the Gāthā as per ancient tradition (Āchārya Shri Sagarānandji's view) but the original Samvatsari day is delayed by one day.

In the year (2005), the Janma-Bhumi (Mumbai) Hindu calendar had Bhādarvā Sud 5 as a Vriddhi (double) Tithi. About 80% or more Shvetāmbar Murtipujak Jains followed the Jain calendar as per the last agreement as defined above while the remaining Jains did Pratikraman one day earlier (on Wednesday instead of Thursday)

SAMVATSARI DAY IN STHĀNAKAVĀSI AND TERĀPANTHI JAIN SECTS:

The Sthānakavāsi Jain sect was established around 14th century and the Terāpanthi sect was separated from Sthānakavāsi sect around 16th century. Both the sects probably follow the same process for their Jain calendar as used by Shvetāmbar Murtipujak. They have continued to use Jodhapur Hindu calendar as their base. However with regards to Paryushan and Samvatsari day celebration, they follow the following rules. Hence they print their calendar as follows:

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1.They decided to do Samvatsari on the 50th day from Ashadha Sud 15 as defined in the Jain Āgam literature. Hence in normal year (no Vriddhi months of Shrāvan or Bhādarvā) they celebrate Samvatsari on Bhādarvā Sud 5 which is one day later than Murtipujak sect and hence start Paryushan one day later.

2.If a particular leap year has either Shrāvan or Bhādarvā month as a Vriddhi month then Samvatsari is celebrated one month earlier because they decided not to violate the 50 day limit from Ashād Sud 15 as defined in the scriptures.

3.If Bhādarvā Sud 5 is a Vriddhi Tithi then they will celebrate Samvatsari on the first Sud 5 day because it meets 50th day limit. In the year – 2005 - they did Samvatsari on the same day with the majority of Murtipujak sect - Bhādarvā Sud 4 to meet the 50th day limit.

KSHAMĀVĀNI (FORGIVENESS) DAY IN DIGAMBAR JAIN SECT:

Digambar Jains celebrate Paryushan / Das Laxan Parva for 10 days starting from Bhadarva Sud 5. They celebrate one virtue on each day. The first day is dedicated to forgiveness (Kshamāvāni) and it is the most important day of their religious ceremony.

SUMMARY

One can conclude from Jain literature survey that in the ancient time - Bhadarva Sud 5, the last day for Samvatsari Pratikraman was the most pious day for both Shvetāmbar as well as Digambar sects. The Jains of all sects were celebrating as a Kshamāvāni (forgiveness) day and was dedicated as a day of Ahimsa (Nonviolence). Later the Shvetāmbar Murtipujak (Tapa-gachchha) sect changed this day after Āchārya Kālak time.

The various Jain sects publish their own Jain calendar converting the Jodhapur, Mumbai, or other equivalent Hindu calendar. They use the above or other equivalent guideline to convert the Hindu calendar and call it Jain calendar of their sect.

All Jain calendar Tithis are calculated using Hindu Lunisolar way (Sunrise time of a particular location) as opposed to Jain Lunisolar method indicated in the Jain Āgam literature. The place where we live may have a different Moon phase and hence the actual Tithi will be different (error rate could be up to two days).

Hence we can safely conclude that the Tithis defined in all Jain calendars are meant for uniform religious activities (Ārādhana) and to create social harmony among Jains of each Jain sect located in the various cities of India and of the world.

MIS REGISTRATION FORM - PAGE 1

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

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

Name (please print): _____

LAST FIRST MIDDLE

Address: _____

STREET CITY STATE ZIP

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

Date of Birth: _____ Height: _____ Weight: _____

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

Have you been married before? YES NO

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

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

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

What languages do you read? _____

What languages do you write? _____

Education: _____

DEGREE YEAR RECEIVED MAJOR NAME OF UNIVERSITY/COLLEGE

Work experience: _____

COMPANY'S NAME POSITION DURATION

Father's Name: _____ Occupation: _____

Mother's Name: _____ Occupation: _____

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

NAME(S) AGE(S) EDUCATION OCCUPATION

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

NAME RELATIONSHIP OCCUPATION ADDRESS

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

Candidate's signature: _____ Date: _____

Important Considerations:

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

MIS REGISTRATION FORM - PAGE 2

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

A.

Name: _____

Address: _____

Phone: _____

Member of: _____

ORGANIZATION'S NAME

B. Name: _____

Address: _____

Phone: _____

Member of: _____

ORGANIZATION'S NAME

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

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

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

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

Education: ☐ Bachelor ☐ Masters Degree ☐ Other
Major: _____

Vegetarian: YES NO **Work experience:** YES NO

Residence: (state) _____

Visa Status: _____

Length of time in North America: _____ years.

Language. English: YES NO

Other (specify): _____

Congratulations! _____

Female: 175, Male: 160 (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.

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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.

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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 page 1 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 page 1, 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.

F1067: Gujarati parents invite alliance w/ photo, bio-data for very beautiful fair charming slim accomplished vegetarian daughter, born 1979, 5'6", completed degree course in Psychology from South Colorado Uni. (USA).Email: gujsg@hotmail.com

F1082: Gujarati parents invite responses for beautiful slim vegetarian daughter, born June 79, 5'0", 99 lb, BE, MS, (eng management) pursuing PhD, from well educated professional cultured vegetarian boys. Call: 734/262-9853. arunbshah@yahoo.com

F1094: Gujarati parents invite correspondence for their beautiful very-fair charming talented vegetarian US born daughter, April 78, 5'0", BS (MIS), from cultured well-educated professional boys. Call: 304/255-0045. Email: ilashah1223@yahoo.com

F1105: Gujarati parents invite proposals w/bio-data, photo from well-educated vegetarian non-smoking professionals for their charming beautiful Canadian citizen daughter, Jan 82, 5'7", BS (Fin), well positioned with multinational co., Call: 416/497-6478. Email: ktgl0@hotmail.com

F1111: Gujarati parents invite proposals for beautiful charming US citizen daughter, Dec 79, 5'5", 108 lb, MBA, Financial advisor, NASD series 7 licensed, from highly educated vegetarian Jain professionals. Ph: 440/846-1403 bharatandusha@yahoo.com

F1139: Alliance invited for beautiful fair attractive slim vegetarian Gujarati girl, born Oct 77, 5'10", 119 lb, BS, well employed with IT industry. Innocently divorced (brief marriage), from cultured, educated suitable match. Ph: 201/936-6066. Email: sweta1077@yahoo.com

F1140: Alliance invited by Gujarati parents for pretty accomplished professional vegetarian US born daughter, Aug 79, 5'5", well positioned as financial analyst in a multinational co., from well-educated US raised boys call:847/340-0725 jaingirl@hotmail.com

F1138: Gujarati industrialist family at Bombay invite proposals from well-educated cultured vegetarian boys, for beautiful charming accomplished daughter, born June 77, 5'4", 120 lb, MCom (B'bay) MBA (USA), well positioned with reputed Fin. Management co in Bombay and willing to settle in USA. Call: 813/319-5889. Email: rksfamily@rediffmail.com

F1141: Proposals invited for Gujarati pretty cultured vegetarian girl, born Oct 77, 5'3", 110 lb, BS, well employed with reputed co., from cultured educated boys.Call: 416/289-3670. Email: pragati89@yahoo.com

F1142: Alliance invited for attractive intelligent cultured vegetarian US born daughter, Oct 75, 5'5", BA, MBA, well employed as director, from well educated cultured vegetarian non-smoker boys. Call: 718/454-4069. Email: priyajain@yahoo.com

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: drgandhi@verizon.net

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

AF423: Gujarati parents invite alliance for beautiful family oriented cultured vegetarian daughter, born Sept 76, 5'4", 120 lb, BE (ME – India), MBA (Fin / MIS – USA), well positioned as Project Manager, from professional well-educated boys. Call: 410/321-6245. parekh_vaibhav@comcast.net

AF435: Gujarati parents invite proposals w/ bio-data, photo from well educated professionals for their pretty vegetarian US born daughter, June 79, 5'5", MD, resident. Call: 516/302-7431. Email: MS1698@yahoo.com

AF440: Gujarati parents invite alliance for beautiful fair slim vegetarian US born daughter, Aug 78, 5'6", Doctor of Pharmacy, employed as clinical pharmacist, from cultured educated preferably MD / Dentist / MBA / Engineer Jain vegetarian boys. Email: jain01234@hotmail.com

AF449: Gujarati parents invite alliance for beautiful charming vegetarian US born daughter, June 80, 5'0", 105 lb, Doctor of Pharmacy (PharmD), from well educated professional boys. Email: Dkoth10011@yahoo.com

AF454: Gujarati parents invite proposals for slim talented successful vegetarian US citizen daughter, Aug 77, 5'5", 112 lb, MS (finance) well positioned with reputed bank as Fin Manager, from cultured educated vegetarian boys. Call: 973/257-0031. Email: kirit108@optonline.net

AF475: Jain parents invite responses w/ bio-data, photo from well educated cultured vegetarian Jain boys born & raised in USA, for their beautiful charming vegetarian US born daughter, 79, 5'6", 110 lb, DDS, working with well-known dental office. Call: 972/867-6535 or Email: insty@verizon.net

AF476: Inviting suitable US born well-educated well-read and athletic match for attractive US born Jain girl, 1976, 5'6", pursuing MS in NY City. Email: sapsnasparikh@yahoo.com

AF477: Gujarati parents invite proposals w/ bio-data, photo from well-educated professionals for their pretty vegetarian US born daughter, May 1981, 5'9", Email: ss0581@gmail.com or Call: 516/302-7429.

AF478: Proposals invited w/ photo, bio-data for attractive talented US citizen daughter, June 76, 5'3", pursuing MBA, from handsome professional vegetarian boys. Call: 734/421-3005. mehtamj@hotmail.com

AF482: Jain parents invite proposals for their attractive intelligent vegetarian dtr, born June 82, 5'5", completing last year of honors in BA with political science, from cultured professional boys. Call: 609/505-3229. ssheth_74@yahoo.com

F1144: Gujarati parents invite responses w/ bio-data, photo from US raised professionals, for beautiful accomplished outgoing US raised daughter, March 78, 5' 5", MD, 4th year radiology resident. Email: shs2810@yahoo.com

MALE

M1118: Gujarati parents invite proposals from educated vegetarian cultured girls, for handsome outgoing US born son, Aug 79, 5'11", Fourth Yr MD / MBA. Call: 606/571-2145. Email: shah7580@yahoo.com

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. Call: 334/283-5340 gosaliajay@hotmail.com

M1037: Gujarati parents invite proposals from educated vegetarian cultured girls, for handsome outgoing accomplished US born son, June 78, 6'4", 165 lb, MD, 3rd yr resident. Call: 602/697-9132. ajitshah@qwest.net

M1052: Gujarati parents invite proposals w/ photo, bio-data for handsome vegetarian US citizen son, Oct 75, 5'8", MA, MBA, MD (4th Year), from cultured well-educated vegetarian girls. Call: 603/598-6576.

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

M1143: Jain family of Bombay invite proposals for USA based vegetarian handsome teetotaler son, born Nov 78, 5'11", 170 lb, MBA, well employed, from cultured educated vegetarian girls. Call: 732/371-6530. Email: pbaldota@gmail.com

AM438: Jain parents invite proposals for their vegetarian Canada born son, Jan 80, 5'10", Cornell & Stanford graduate engineer, in international family-owned consulting business, from Jain professional family-oriented girls. 905/278-9658. cjain@jainassoc.com

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

AM479: Gujarati parents invite proposals for handsome vegetarian son, born Aug 79, 5'8", 150 lb, BS (IE) well employed in IL from educated vegetarian girls. Email: kdesai829@yahoo.com

AM480: Jain parents invite proposals for vegetarian talented US citizen son, born June 79, 5'5", 140 lb, BS, BA, well employed, from cultured educated girls. Call: 574/675-0622. Email: shalinj@gmail.com

AM481: Alliance invited for a vegetarian Jain hardworking handsome boy, born July 79, 5'4", 130 lb, Bcom (B'bay), employed in a NY based wholesale diamond jewelry co., from India born educated vegetarian girls. Email: KS62WEST@YAHOO.COM

M1123: Alliance invited by Gujarati parents for handsome talented vegetarian US born -son, Dec 78, 5'9", MA (public policy), professionally employed in DC, from US born / raised educated girls. Call: 856/983-9612. Email: kashmirag@hotmail.com

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jainadhyatma@gmail.com or call Atul Khara at 972-424-4902 or Mahendra Shah at 305-595-3833.

Time of Liberation

Mukesh Chhajjer, Raleigh, NC

In Jain literature, it is stated that a soul can attain liberation only during the 3rd and 4th *ara* of any half time cycle. In other four *aras*, a soul can prepare but cannot attain liberation. It is implicitly assumed here that the concept of a single time be applied to all souls in a linear, universal and absolute fashion. Jains also assert that there is no Supreme God. A soul attains the liberation purely by its self-efforts by working out its *karma* and there is no external agency that can prevent it. This raises a serious question: if a soul has exhausted/worked out all its karmas, let's say in the 5th *ara* in the *Bharat-kshetra*, then why is it not allowed to attain *Moksha* and, more importantly, who prevents it? This seems to put at odds the concepts of self-effort (*purushartha*) and a single absolute time. Both of them cannot be true simultaneously. One way to resolve this apparent contradiction is by understanding time from a slightly different point of view.

Time denotes change or movement either on a physical or mental level. If the world were to freeze at this very moment in its every aspect, time would lose its meaning. For a liberated soul (*siddha*), there is no time because there is no change in its state. While we are experiencing the passage of time in terms of flow of thoughts or motion of objects, the *siddhas* do not experience the passage of time since they are in a state that experiences no change, i.e., a *siddha* soul is a perfect soul. Therefore, the time that we experience is different then the time a liberated soul experiences even at this very moment. That means there is more than one kind of time.

At the beginning of 20th century, in the western culture, time was considered a single, absolute and linear quantity. However, we have already come to accept that the flow of time is not absolute but relative, as described by Einstein's theory of relativity. This, of course, relates to the external time that applies to everyone uniformly and can be measured by external means such as motion of stars and planets. The external time can be made to change differently for different persons if they can travel with different speeds that are close to the speed of light. However, at this point, we do not have the technology to do that. On the other hand, in Indian thoughts, time has always been considered as relative and nonlinear (e.g., see *Yoga Vasistha*). A very good example to explain this aspect of time is the dream state. In a dream lasting a few minutes, a person can have a lifetime of experiences. How much time has really passed

for him? From the point of view of physical aging, he is only a few minutes older but from the point of view of change in his understanding, he has gained the experience of a lifetime. Furthermore, if we have a particularly painful or joyous experience, we tend to relive it over-and-over. The number of repetitions and their intensities depends upon the intensity of the original experience. Even though the incident that caused the experience physically occurred only once, mentally we revisit it many times before it completely vanishes from our consciousness; we are reliving the same time again-and-again. If the time can be equated to a straight thread in the western thought then in the Indian thought it is like a thread with curves and loops. For each *jiva* we can define two different time: at the physical level an external/universal time and at the mental level an internal/personal time. The internal time relates to the state of mind of the *jiva* and we may say that fluctuation in the state of mind of a *jiva* is its internal time. The more a mind is agitated and restless, the slower the *jiva* is evolving towards liberation. So, if the mind can be made to evolve at a rate that is different than the passage of external time, then one can evolve at a rate slower or faster than the external time. In this context, the external time can be defined as the collective fluctuations in the minds of all *jivas* in the universe. As long as there is even one *jiva* experiencing these fluctuations, the external time will exist.

In general, the 3rd and 4th *aras* may correspond to an external time when a critical mass of people, conditions and/or ideas come together to make liberation more probable. Even on the material level, this is true. Industrial revolution of 19th century in Europe and the recent electronics revolution are just two examples of such events. However, the following example may be more illustrative of our dilemma. Traditionally, mangos have been available only during the months of May-June. If a thousand years ago someone in India said that mango trees give fruits only during the months of May-June, then before coming to any broader conclusions we have to keep in mind that it was said within certain context. First, we need to remember that it was said in the context of India where May and June are the months of summer that is harvesting season for mangoes. If we go to Australia, that is the time of winter there and we will not get a harvest of mangoes there. Second, it must have proper soil. Mango trees do not grow in every type of soil. If the soil contains a lot of sand then mango cannot grow there either even if it is summer months of May-June. Third, it

takes a few years after planting the seeds and giving proper care to the plant that one can obtain the fruits. That means trees that are only a year or two old will not bear fruits. Similarly, one can list all other requirements. However, with the advent of technology, now-a-days mangos are available throughout the year. In future, we may be able to grow mango throughout the year and even in cold climates if, e.g., we can build big enough greenhouses. We may, probably, be able to build only a few greenhouses big enough to grow mangoes in cold climates but it would then at least be possible to do so. We already get mangoes that are grown in Mexico and other South American countries. It means with proper resources and efforts it is possible to create appropriate conditions to grow mangoes even where those conditions did not exist previously.

Therefore, to attain liberation one needs the right kind of conditions, efforts and resources. For this purpose, all the necessary resources exist within one-self; however, efforts are needed to prepare the conditions and use them in a proper fashion. It is not necessary for a person to wait to bring about a revolution in his life until the society as a whole has evolved to a similar level. A person may hasten his own evolution by various means such as prayer, worship, charity, fasting, meditation etc. In that case, he can progress faster than the universal time, i.e., the rest of the world, and arrive at his own liberation at anytime. Whether he is born in the 1st *ara* or 6th *ara* of the external time, by his own effort, he can be in his personal 3rd or 4th *ara* and thus attain liberation. It does not depend so much what the universal time is but the qualities that are characteristic of these *aras* that make it possible for people to attain liberation. It's not easy in any period to attain *Moksha*. The amount of effort needed will depend upon the current state of the jiva. The necessary qualities by themselves are always present but a person has to uncover and expand them. For example, the capacity for affection is ever present in all jiva but how and where one allows it to be manifested depends on the individual. Even a very cruel person is filled with affection for his own child though he may fail to extend that same feeling to another child. On the other hand, a saint extends his sense of affection to all equally. No quality that is needed for liberation can be destroyed or created. Perfection and Purity are intrinsic qualities of a soul. These qualities are only temporarily hidden until a jiva is ready to uncover them either by the process of natural evolution or by its concerted efforts. Even in 3rd and 4th *ara* not everyone attained liberation because even though the conditions were right, not all of them put the necessary efforts or had the opportunity to do so due to being at various stages in their eternal journey.

In this respect, even the names of various *aras* are also very instructive. The first two *aras*, *sukham-sukham* and *sukham*, are period of only pleasure and happiness. When a jiva is enjoying life, the thoughts of *Moksha* are

usually far from the mind. Such unalloyed and long lasting joy can generally be had only in haven. Therefore, these two time periods may also correspond to a jiva's stay in various havens. Similarly, during the last two *aras* of *dukham* and *dukham-dukham*, a jiva is full of sorrow and hardship and mostly dealing with immediate needs. Such extreme conditions of prolonged suffering generally exist only in various hells. At that time again, the thoughts of *Moksha* are far from the mind. When the jiva is going through a life where happiness and sorrow come like a wave (the middle two *aras* of *sukham-dukham* and *dukham-sukham*, a general state of jiva in human and *tiriyanch* life forms), the jiva is beset by conflicting thoughts. He is perplexed by the constantly changing circumstances of life and unable to find a reason in its immediate environment and actions, starts wondering about the purpose of life. We explore these issues when we are unable to explain the circumstances of our life by simplistic arguments and immediate events. At this point, we are forced to distance ourselves a little bit from our circumstance and that is when the questions about life and death, and reason for such events arise. During a human life, almost every individual goes through these periods of happiness and sorrow; however, each person goes through these periods at different times. Even if two persons have exactly the same material conditions, their mental attitude towards it may be quite different. For example, two persons win a lottery and share the prize equally. First person is happy that he has won a good sum of money. However, the other person is unhappy that he did not win the whole prize and had to share the prize with another person. The same external condition did not produce the same effect on two different persons, i.e., they are at different personal time even though being at the same external time. Therefore, while the universal time cycle, in general, is applicable to the entire universe as a whole, a similar individual cycle applies to each jiva. Again, the individual cycle may or may not match with the universal cycle.

Another question that needs answer is, if liberation were to be attained only in the 3rd and 4th *ara* of the universal time then who sits at the gates of *Moksha* to prevent the entry of a perfect and completely purified soul in the *siddhaloka*? If the passage of time were to be so absolute and if the *Moksha* can be attained only during the 3rd and 4th *ara*, then there has to be some entity which keeps track of the passage of time and allows a soul to enter *Moksha* during that period only and keeps the gates closed at all other times even if a qualified soul reaches its gates. If it is by design that one can attain *Moksha* only during a certain period of universal time, then there has to be a designer who works beyond the confines of self-effort, a concept that certainly is anathematic to the very principles of Jainism. In Jainism, we believe that liberation is attained purely by self-effort; there is no Supreme Lord and his grace to hasten the entry

of a soul in the *Moksha* or his displeasure to prevent it. We may assign this role to universal time itself, but it is an ajiva and, therefore, cannot initiate an action without the help of a jiva. Even if it could, then external time itself will become the external controlling authority that can influence the process of liberation of a jiva and, thus, undermine the supremacy of the self-effort. It is like going from here to New York. One can reach there by plane, car, train, foot or any other means. Each journey will take different amount of time but when you reach New York, it is there and there is no one to stop you from entering the city. All one needs to get there is the will and the necessary resources and effort. One may, of course, decide not to take a direct route but follow a more scenic but convoluted path. In that case, he may arrive in New York at still another time yet enter the city at will. The only way a person would not be able to enter the city is if some *external authority* decides to forbid the person's entry into the city.

Therefore, the concept of absolute and single time for everyone with the availability of the *Moksha* only during a certain period, and the idea that liberation is attained purely by self-efforts (*purushartha*) are contradictory to each other. One way to reconcile this apparent contradiction, as outlined here, is to accept that time is not absolute and single but relative and plural. Each individual is subjected to two different times, one is external and the other is internal. He can follow his own time and progress at his own pace with his own time or he can follow the universal time and progress with the rest of the world. For liberation, we need certain qualities that one may uncover at any time irrespective of universal time. And when those qualities are fully uncovered in a person, that is the right time for him to try to attain liberation, he has reached his personal 3rd or 4th *ara* and can proceed with utmost efforts to succeed. The external/universal time governs our day-to-day life in our interaction with the rest of the world. We do not have any control over the passage of external time and it is the same for all. The internal/personal time can move faster, slower or at pace with the external time with one fundamental difference that we have the ability to control its passage if we can learn how to do it and put in the necessary efforts. Attaining *Moksha* is not an easy task by any means at any time; however, it is not forbidden either at any time.



She always goes for JAIN food. He eats any thing. That way they get best of both! Whatever he likes, he grabs from her plate and whatever she wants, takes from his!

2007 JAINA CONVENTION PLANS

Before sweet memories of 2005 JAINA Convention fade into history, JAINA has begun planning for 2007 Convention. The next convention will most likely be held on the east coast.

In the years past, all the conventions were sponsored by a single host Jain Center. At the Board of Directors meeting in July 1999, a resolution was passed that the future conventions should be conducted by JAINA. JAINA has been moving towards that goal. The 2001, 2003 and 2005 conventions were managed by a JAINA Convention Board formed specifically to organize and manage a particular convention. These Convention Boards had representatives both from JAINA and the host center. The First Vice President of JAINA was appointed as the Convener of the Convention and a representative of the host center was nominated to be the co-convener.

Now JAINA has decided that the 2007 Convention and possibly all the other future conventions to follow, will be organized by JAINA with help of many member centers. Jointly with JAINA these centers will work towards the successful implementation of the convention. Each center would be asked to take responsibility of one or two of the management committees such as scholar invitation, souvenir publication, registration, and publicity, etc.

By moving from a single Jain center sponsoring the convention to multi center format, JAINA believes that the active participation of more centers will produce better results. The strain on any one center will also reduce as the management functions are distributed among different centers and this set-up will attract larger number of volunteers. The direct involvement of the different centers in the 2007 convention will energize them to commit for the 2009 convention and beyond. The new arrangement allows us to reuse the talent pool available at the different JAINA member centers.

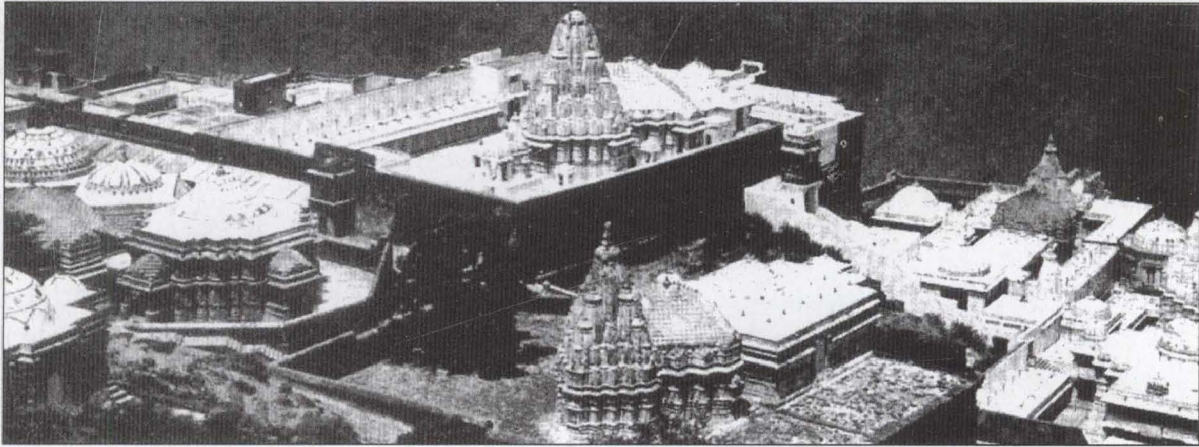
The glorious experience of the past 25 years, JAINA conventions are also getting larger, making the task of organizing such big events overwhelming. If such conventions have to be managed primarily by a single center, only centers with fairly large membership can handle such events, leaving little room for participation of the small and medium size centers. The new JAINA format will make the involvement of centers with just a few members possible. With the available networking technology it is now possible for multiple remotely located groups to cohesively communicate and effectively plan and organize the convention. The JAINA Convention Board will continue to Co-ordinate works of all the centers and the committees to create a seamless structure capable of producing a JAINA Convention that we can all be proud of.

This year JAINA will introduce a group registration concept. Centers will be requested to coordinate registration efforts for their members as a group. By involving multiple centers and also proposing group registration at centers, we will be creating an environment where centers take the ownership of the convention. By partnering with multiple centers, we will be making them all a part of an integral JAINA convention management team.

In the months of March and April, JAINA Convention Board members will get in touch with you to discuss how we in JAINA can work with your center jointly with other centers to plan the 2007 Convention. In the meanwhile if you have any constructive suggestion or if your center would like to participate please write to Convener; 2007 JAINA convention at dilipvshah@gmail.com

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