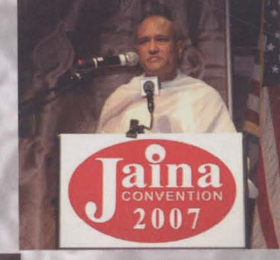
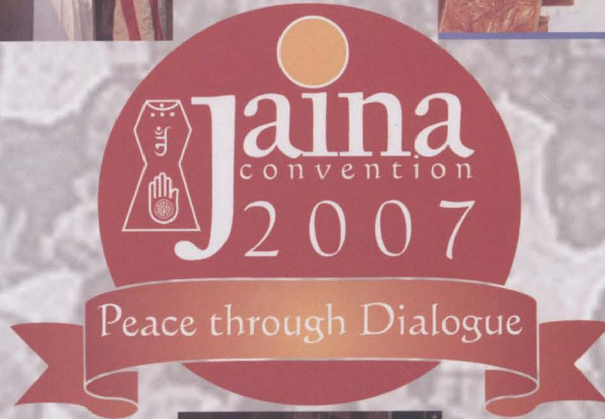
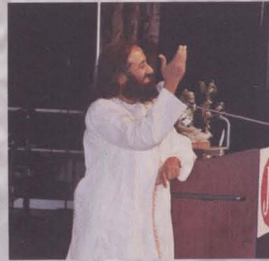
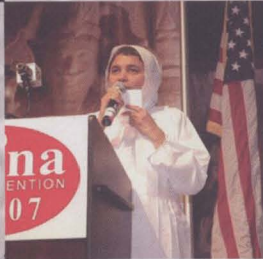


JAIN DIGEST

Summer 2007

Volume 25. No 4.



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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.

SHAH ASSOCIATES, M.D., L.L.C.

Shanti Medical Center, P.O. Box 664, Leonardtown, MD 20650

Phone: 301-475-5579 Metro 301-870-2049 Fax 301-884-7419

Cardiology
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A. A. Patil, MD, FACC
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Hollywood Office
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P O Box 664
26840 Point Lookout Road, Suite 101
Leonardtown, MD 20650
301-475-5577 301-475-5524
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301-475-5021 301-475-5023
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301-863-7041 301-863-9000
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23263 By the Mill Road
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301-863-5835
Charlotte Hall Office
Charlotte Hall Medical Centre
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29795 Three Notch Road
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301-884-7322 301-884-7330
Mechanicsville Office
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Washington Area
831 University Blvd., #32
Silver Spring, MD 20903
301-445-4430



From the Board Room...

Jai Jinendra:

I am glad to introduce this issues' new Guest Editorial Team headed by Sudhir M. Shah who also chairs JAINA Exhibition Committee. Many of you have seen JAINA's Jain Way of Life exhibit at the convention. It has traveled to many Jain Centers including Singapore. Jain Center of America in New York has a permanent exhibit at their center. Sudhirbhai is aided by Bindi shah, Vinit Doshi and Shayna Parekh. I want to talk to you about some of the past glorious achievements and the future promises. It ranges from support of Rehab center in India, directorship at JITO, long term leadership workshops, JAINA delegation to Buckingham Palace, JAINA's publication in Spanish Language and JAINA constitution amendments.

- The World Community Service contributed about \$50,000 to build Jain Rehabilitation Center at Tsunami affected Guntur area in Andhra Pradesh. This will be officially inauguration in June 2007.
- JAINA President has been given a seat on the Board of Directors of JITO, Jain International Trade Organization. This is the first time JAINA has been given an honor and voice in other organizations.
- The Third Kellogg Conference held in May dealt with the execution of JAINA 2020 vision. 40+ Leaders from various Jain Centers attended the conference. They shared the projects under consideration since last three regional conference and created new projects bring 2020 vision to reality. The vision also got updated with the four goals that we share. They are; Evolve our practices, Expand our numbers Educate our members and Energize our organization and members. You will find more information on this by Long Range Planning Committee.
- For the first time, JAINA will be publishing the Spanish version of widely acclaimed "Essence of World Religion" which is in demands from various schools and interfaith associations. This book will be distributed during JAINA's participation at the Interfaith Conference in Monterrey, Mexico. We expect participation from many Latin countries.
- "The Essence of World Religion" book is now being placed in selected motels in Texas and other states side by side to Bible, which you must have seen it during your stay at Hotels. This publication published by JAINA Education Committee describes Eastern and Western Religion including Jainism. This is one way we will let the world know more about Jainism, one of the goals of JAINA 2020 vision. You can download the book by visiting Education Committee under www.jaina.org.
- JAINA took delegation to Buckingham Palace in London for launching of the Cataloguing of the Digitization of the Jain Manuscripts at British Library. Institute of Jainology had invited over 300 Jains from UK, USA, Africa and other parts of the world to witness this historical event. This opens up avenues to Jains of UK for grants from British Government. It is also possible that with the co-operation of Institute of Jainology, JAINA can take up such project as there are several libraries that have original Jain manuscripts. Someday it will be possible for JAINA to host such events at the White house. Such events will bring more exposure to Jain Way of Life. I was joined by Jain Director at Large, Arvin Shah, Prakash Mody from VRG Committee and others. Duke of Edinburgh was quite impressed with JAINA and Jain Way of Life. JAINA library at Jain Center of Southern California has a set of volume of this catalogue. Please check out this catalogue to get the insight in Jain Manuscripts. You will find more information about this event under JAINA delegation report.
- Executive Committee reviewed JAINA Constitution amendments sought by Constitution Review Committee in approving and recommending changes to make JAINA stronger and ready to take bigger role beyond North America. The amended constitution could become a model to follow for Jains and non Jains everywhere. It deals with giving more directors to larger centers, involving youths at the executive Committee level, creating additional regional vice presidents, Chairman of the Board, classification of the committees and others, your directors should be getting these proposed amendments by next month. Please get involved with your directors and discuss with them about proposed amendments to this important documents. Give us your inputs if you have any other ideas about it or like the amendments. After hearing from your directors Constitution Review Committee would send the final proposed amendments for voting.

I would like to thank MIS Committee Chair, Mr. Hasmukh Shah for providing guidance to parents and candidates for matrimonial services for over a decade. MIS Committee has merged with JNF, Jain Networking Forum. This will provide greater exposure to the candidates for networking through large database.

With best wishes and regards,

Kirit C. Daftary, Ourgoing President, JAINA





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Federation of Jain Associations in North America (JAINA)

JAINA HEADQUARTERS
PO Box 700, Getzville, NY 14068-0700
Phone/Fax: 716/636-5342
jainahq@jaina.org
www.jaina.org

GUEST EDITORIAL TEAM

Sudhir M. Shah
Bindi Mehta
Shayna Parekh
Vinit Doshi
Email: sudhir@ahimsainc.com
Phone: 203-397-5086

The Guest Editorial team is fully responsible for the contents of this issue, including the Cover Page Design, unless an author's name is specifically mentioned in the article.

EDITOR IN CHIEF

Lata Champsee
Phone: 416/441-2200
email: latachampsee@usa.net

OTHER EDITORS AND DESIGNERS OF THE JAIN DIGEST

Dhruvil Purohit
email: dhruvil@dharmaboost.com
Dr. Mahendra Mehta
email: mhmehta@sympatico.ca
Manubhai Doshi
email: mansukhdoshi@yahoo.com
Dineshbhai Chheda
email: dchheda@pica.army.mil
Pravin K. Shah
education@jaina.org
Jadavji Kenia
email: jkenia@netzero.com
Chandrakant Parekh
email: cparekh1@yahoo.com

ASSOCIATE EDITORS

Hanul Bhandari
hanul.bhandari@ya.org
Chirag K. Shah
chirag.shah@ya.org

MATRIMONIALS

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

MANAGING BOARD

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The Guest Editorial Team working with the Managing Board will endeavor to publish all material submitted but reserves the right to edit and/or reformat for clarity and space restrictions. The views expressed in the articles are those of the authors and do not necessarily represent the views of the Managing Editorial Board of JAIN DIGEST.

JAINA EXECUTIVE COMMITTEE

President
Dilip V. Shah dilipvshah@gmail.com
Phone: 215-561-0581, Fax: 215-567-3146

First Vice President
Lata Champsee latachampsee@gmail.com
Phone: 416/441-2200, Fax: 416/441-2211

Secretary
Sushil Jain skjain99@gmail.com
Phone: 301-670-0519, Fax: 703-534-5718

Treasurer
Pravin Mehta p1meha@hotmail.com
Phone: 931-648-9535, Fax: 931-648-9539

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Phone: 254-776-4209 lvora@sympatico.ca

Dilip B. Punatar, Midwest US
Phone: 937-848-3228 punatar@hotmail.com
Nitin Talasania, Northeast, US
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Deepika Dalal, Southeast US
Phone: 954-431-5957 kdeepika@aol.com

Nitin Shah, West US
Phone: 562-902-0277 sheelanitin@gmail.com

Udai Jain, Southwest US
Phone: 281-980-0741 udaijn@yahoo.com

Immediate Past President
Kirit C. Daffary netrat@att.net
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SPECIAL OFFICE BEARER

Executive Director of JAINA
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Membership
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North American Jains History
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Rajiv Jain 703-207-2323

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JAIN DIGEST CIRCULATION
Federation of JAINA
P. O. Box 700
Getzville, NY 14068-0700

Jai Jinendra

I am honored and pleased to assume the duties as President of JAINA. I am humbled as I think of all the past presidents who have put together a world class organization – a beacon of Jain Unity. I will strive to further their endeavor and make JAINA even stronger.

I would like to thank the entire Convention Committee for working tirelessly to bring you the first convention organized by JAINA with the help of multiple Jain Centers. A report on the convention appears in the inside pages and here I wish to take this opportunity to thank all the scholars, volunteers and participants for presenting Enlightened Entertainment, fabulous foods and thought provoking lectures.

The convention memories will linger but we have lot to do. In my convention souvenir article – “JAINA next Twenty Five years” I have outlined my vision for JAINA and it is also available on the JAINA website. I want to hear from you if you can all agree or like to add your thoughts to this vision. Please write to me your thoughts on the future course for JAINA. We can **MAKE A DIFFERENCE**, individually and collectively to the success of our beloved organization.

One of the most important new initiative that emerged from our convention was first ever forum on “JAIN DIASPORA”. The national boundaries are no longer limiting factors for important movements such as Jain Unity. JAINA will be hosting future forums on this subject and anyone interested in working on this forum is encouraged to write to me.

I wish all members of JAINA and Jain communities the best in the upcoming year and commit myself to serving the North American Jains to the best of my abilities.

Dilip V Shah
President, JAINA

Theme for the next issue of Jain Digest is “Unity”.

Please submit your articles, suggestions and comments to sudhir@ahimsainc.com





Jai Jinendra,

Dear fellow Jain aspirants.

In last two issues Chetanbhai and his guest editing team has implemented many positive changes to this magazine. As your next guest editorial team it is upon us to continue their effort and make Jain Digest a modern spiritual resource, to *communicate, educate, unite, involve and inspire* Jains throughout North America.

Objectives

- Be a central *Communication* media between JAINA and Jain families in North America
- As an *educational* media, balancing informed debate on topical issues as well as raising non-news issues that are nevertheless important and relevant to the better understanding of Jain philosophy, culture and values.
- Celebrating diversity within various Jain traditions, promote *cooperation and unity* among all Jains through inclusive approach.
- *Involve* special groups including senior citizens, youths, pathshala students, and women by respecting and addressing issues specific to these groups.
- *Inspire* the readership to understand, practice and promote the Jain Way of life.

Together we can make Jain Digest a calm meeting place for a wide range of ideas and points of views mixed with spiritual, religious and cultural themes.

Jain Digest can be distinguished by keeping a broad and questioning mind on all issues, free of censorship, aware of the changing times in which we live and though non-polemical, contributions to current debate on matters of faith, philosophy and practice.

We couldn't think of a more appropriate theme than the one chosen. "**Managing CHANGE and Continuity**"

First of all we hope that you can see many possiitive changes in the structure, design, layout and content of this magazine in line with the stated objectives above.

Secondly, we would like to encourage all our readers to actively participate. Tell us what you like and don't like. Tell us what else you would like to see in your magazine. Submit articles, news events, poems, quotes, art work, cartoons etc...

Lastly support JAINA and and the outstanding work done by it's various committees in keeping alive this great philosophy and culture.

With sincere thanks

Your editorial Team.

Editorial

by Sudhir M. Shah

Last summer, during one of my presentations, titled "The Future of Religion Demands Change" at The Congress of The World's Religions in Montreal Canada, an interesting conversation took place. At the end of my presentation, Rev. Johnson got up and said, that he liked the idea of constant review and change within all religions; however in his religious tradition, where the word of God is written in stone, there is no climate for any change. He further continued that the world needs change and yet it will not come from the mono-theistic religions. He challenged us Jains who are philosophically open to change to lead the charge and fascilitate this dire need of the world.

Are we ready to take that responsibility? Are we even ready to bring about necessary changes in our own tradition?

Mahavirswami said, "Vattana Lakkhano kalo" meaning the characteristics of time is change. Jainism accepts change as inevitable and yet in practice, there is a tremendous amount of resistance to change in Jain societies around the world. "Change is difficult because people overvalue their traditional practices and undervalue what they may gain by letting go".

Now, you will find many, who will argue that Jainism has been around for thousands of years and will continue to survive forever without any change. This is the kind of thinking that has led to continued decline of Jains, from over 100 million at one time, to now less than 10 million. Even according to the findings of JAINA long range planning committee, we are 'loosing' young Jains in large numbers at an alarming rate. We just cannot deny these facts and remain complacent. We not only need to attract Jain youth but also listen to them and empower them to take leadership in their future. For this to happen, we need to re-evaluate our practices as well as the paradigm these practices are based on. Changes and reforms are an inevitable result of such critical but constructive analysis.

There are well meaning individuals who get upset at any critical analysis. They say "Don't talk about negative - keep things positive". A young boy came home and told his mother that he was going to flunk the math test. Mother said "don't be negative son, be positive". The young boy said "I am POSITIVE - I am going to flunk that test"!

When there are weeds in the garden we have two choices.

1. We can be positive thinkers and say "There are no weeds in the garden....there are no weeds in the garden....there are no weeds in the garden" and let the weeds take over the entire garden.
2. Alternatively, we accept the fact that there ARE weeds in the garden, pull these weeds out, take preventive measures and move on to have a beautiful garden.



The first choice is just a positive rhetoric, the second one is positive action. I too believe in being positive, and would take the second choice every time.

Some of our traditional practices and rigid thinking are like these weeds, they are destroying the inherent beauty of Jain way of life and contribute to the disharmony and fragmentations in our community. We all know this, we have seen it time and again. As long as we remain in denial, even with noble intention of not disturbing societal norms, the recovery is not possible. The challenge now is to accept the facts and do something about it before it defaces the entire garden. Young Jains, must be vigilant and forward thinking. They must analyze our strengths, our weaknesses, our opportunities and our threats and be willing to deal with them. We all know that the basic principles of Jainism are scientific and the 'truths' presented in the scriptures are universal, however, their interpretation and thus the application have to be made in the context of time and space, which we find ourselves in. Jainism does not teach us to follow things blindly and dogmatically in the name of God or so called "Jinvani".

Mahavir said "Accept not what I say as truth because it is backed by tradition, or because it is the law of the land, or because it sounds good, or because it comes from your teacher. Accept as truth only that which is sagaciously acceptable to reason as well as sentiment". In his last sermon (Uttaradhyayan Sutra) he also said "Appanna Sachame Suche" meaning – find truth for your self.

"That which is old has become so only with the passage of time. That which is new is also going to become old. Old does not mean stable or irrefutable" – Acharya Siddhasen

"I do not favor Mahavir nor I am prejudiced against Kapil, I would accept anyone's statement provided I find it true on the scale of logic" – Acharya Haribhadrasuri

"Would the systems established by our ancestors hold true upon examination? In case it does not, I am not here to justify it for the sake of saving the traditional grace of the dead, irrespective of the wrath I may have to face" – Acharya Siddhasen (Dwatrishinka)

Need I give more examples?

We need logic and evidence to govern our decision making and not blind faith or emotions. The latter may win you popularity but only former will ensure long-term health and growth of the community.

Being involved in Jain education, I constantly evaluate many Jain practices and the philosophical, spiritual, health or social justification behind them. The challenge of incorporating changes while continuing basic principles is enormous and requires tremendous amount of patience and commitment. Despite of these challenges, I believe that it is a necessary step in achieving our desired objectives.

Today, let us all commit to becoming change agents.

***"Jain religion is not blind faith.
Nor it is emotional worship
inspired by fear or wonder.
It is the intuition of the
inherent purity of consciousness,
will and bliss of the self"
-Dr. Nathmal Tatia***



I am God... and the Devil too

By Professor Vastupal Parikh, Ph.D.

FEATURE

Human beings consider ourselves to be a very intelligent species. Our ingenuity has conceived and built several systems constituting family, social, religious, political, economic and industrial networks. Our success in these endeavors has brought us tremendous material success. Humans have built homes and palaces to live in, towns and cities for shelter; and roads, cars, trains, ships, and airplanes for transportation. But along the way, development in the name of survival has changed to development as a way to "have" more -- to fulfill a seemingly insatiable need.

Humans have exploited the oceans and streams for fish, land for nature's mineral resources, and forests for vast quantities of timber. The slaughter of fish and wildlife has become entertainment. No other species kills other living beings just for fun or the pleasure of the palate, and none soils its own nest. Our machines and factories have created still more wealth. So successful has been human inventive genius that soon we even invented an omnipotent God and started fantasizing himself to be in our image.

Such fantasy might have been acceptable but for the terrible record of human species. No other species has developed weapons of mass murder and accepted genocide, religious and ideological wars, empire building, colonization, and subjugation. Yet, here too, human genius is at work! We invented even a devil to absolve ourselves of all our evil acts and to whom we can assign blame. Man is an intelligent genius indeed!

Little do we understand that no one but our self is responsible for our acts....that the devil and the God are both within us! Our soul, if pure, is godly but we also harbor the devil in the form of our passions. We are so egotistic and self-righteous that we have no respect for other living beings. Our self-righteousness makes us believe that our race, our religion, our nation, and our political systems are so superior that we have the right to impose our authority and will on others, or kill other living beings for profit, food, pleasure, or fun. Our ego and cruelty has made us insensitive to the pain we inflict on animals. We wage wars, and build war academies to turn young minds in to killing machines. We have amassed enough nuclear weapons to blow up our planet with the flick of a switch. Aren't these devilish acts? Yet, amazingly, we see ourselves as the most intelligent species!

Our desires have no limits. We designed animal farms for the mass production of animals for slaughter, and trawlers to catch millions of fish in one sweep. Make no mistake -- these "farms" are not the idyllic settings of Charlotte's

Web, they are factory-like farms where thousands of cows, pigs, chickens, etc. are stuffed in small cages for all their short lives, fattened prematurely, pumped with drugs, and slaughtered for humans. Our Dairy industry is also a part of this setup, since 30 percent of all beef sold in North America is supplied from 'spent' dairy cows, and all of the veal comes from male cows born to dairy cows. A 2006 United Nations report concludes that animal farming and animal consumption have the most devastating effect on our environment. The world is currently raising over 50 billion farmed animals for slaughter each year. This contributes significantly to the destruction of forests, extinction of plant and animal species, soil erosion, pollution of ground water, and depletion of fresh water and arable land. Animal farming contributes significantly to the greenhouse gases -- carbon dioxide, methane, and nitrous oxide (9%, 37%, and 65% of world totals, respectively) -- of which methane and nitrous oxide are 23 and 296 times more detrimental to global warming than carbon dioxide.

What are Greenhouse Gases?

Ever noticed that the clear, sunny days in winter months are little colder than the cloudy days? This is due to Greenhouse Effect.

When the sun's rays reach the earth, some are absorbed and heat our atmosphere. During clear days and nights some of this heat escapes back into space, but if the escape is blocked the trapped heat raises earth's temperature (as in a greenhouse).

Water vapour is a natural trapping agent because the clouds form a blanket over the earth and stop the heat from escaping in to space. However, man-made polluting gases such as carbon dioxide, methane and nitrous oxide are even more effective heat-trapping agents causing rapid global warming.

To make the matters worse, we are rapidly stripping our rain forests to acquire more land for providing animal feed for these animal farms. Forests not only provide habitat for several species of birds, animals and insects, but also act as a carbon dioxide sink, converting greenhouse gases into needed oxygen. With the forests depleted, global warming accelerates. Additional greenhouse gases come from our cars, factories, oil and coal burning, and energy consumption. Between 1970 and 2004 the greenhouse gases rose by 70 per cent from 28.7 to 49 billion tons per year. Global temperatures have risen by 0.74C in less than a year and have hastened melting of the polar icecaps. Scientists predict that a two-degree increase in global temperature will raise sea levels enough in few short years to submerge many coastal areas and cities. The devil in us must be working overtime!





Signs of inevitable disaster are everywhere, but can we do anything about it? Can we stop the devil in its tracks? Politicians and scientists are now scrambling to prevent greenhouse gas emissions by asking car drivers, energy producers, and factories to cut down their emissions, yet any suggestion to curb animal farming and meat production meets with deafening silence. Nevertheless, such measures, though beneficial, are really only temporary. Ultimately the solution lies in dealing with our internal devil and its insatiable greed.

As many as 2600 hundred years ago, Mahavir, the 24th Jain Tirthankara issued a warning. He asked us to respect the environment. In keeping with his message of non-violence, he preached that air, water and soil are all living systems, and man will abuse them only at his own peril. Jains may have received this message with lukewarm enthusiasm (devil pervades every soul), but try to live by Mahavir's message. The rest of the world, however, has so far given it the cold-shoulder.

The Tirthankaras actually identified this devil and even have a name for it. They call it "Kashayas". Passions such as ego, greed, lust, anger, self-righteousness, power hunger, jealousy, etc. are the kashayas. The Tirthankaras preached that every pure soul is divine but the kashaya-devil has imprisoned our soul and has somehow managed to overpower our conscience - the God within us. They developed a philosophy and a practical, workable technique not only to control this devil but also to get rid of it. They tell us that if we eliminate our kashayas and liberate our mindset from this devil, our soul will be free and godliness is ours! It is our mindset that keeps the soul imprisoned, and we need a fundamental change in our mindset to be able to free ourselves and our planet from the devil.

The Tirthankaras preached a set of beliefs to prepare us to follow a path to gradually eliminate the kashayas. In this sense, Jainism is more of a psychological system to overcome human weaknesses, than a religion. Its theoretical construct is founded on liberating the human mind from its dependence on an external imaginary God and devil, and empowering it to shape its own destiny. Its basic message is "All living beings are, in essence, impure souls trapped in a continuous cycle of rebirth and death due to their own doing (karma), and have the potential to liberate themselves. Humans in particular have the ability to liberate their soul by their own actions if they so choose. We are the masters of our destiny and can expel the devil within us to achieve the divine state of omniscience, omnipresence and

omnipotence." Jainism has developed three main doctrines to prepare the right mindset for the journey on the path to achieve moksha – the state of divinity.

These are:

Three 'A's	OR Three 'R's
<i>Ahimsa</i>	Reverence for ALL living beings
<i>Anekantawad</i>	Respect and examine the validity of differing viewpoints
<i>Aparigraha</i>	Reduce your needs and possessions

It is not too hard to imagine how these doctrines, if applied globally, can alleviate most of the problems facing our planet such as violence, wars, fundamentalism, terrorism, and environmental decay. The Jain scriptures emphasize that even the intention of violence (bhava himsa) is a serious act of violence. Such emphasis, and their unique doctrine of Anekantavada has had a great impact on the psyche of the Jain community. This impact has resulted in the formation of a peaceful community, which has adhered to these three doctrines for thousands of years. The Jain doctrine of ahimsa has even influenced a large number of Hindus (particularly "upper caste" Hindus) to abandon their practice of animal sacrifices and become vegetarians.

Apart from the issues such as 'cruelty to the animals' and 'effect of carnivorous habits on human health', vegetarianism has gained crucial importance in the 21st century. **The most inconvenient truth** is that a global shift away from meat and other animal products (understand Ahimsa), so also from self-righteousness (understand Anekantawad), and from a lifestyle of increasing needs and possessions (understand Aparigraha) is urgently needed to save the planet from rapidly growing greenhouse gases. Without such a massive shift in human mindset, the kashaya-devil will have free hand with its 'intelligent ingenuity'.

The history of Jain community suggests that their three 'A's have been effective in bringing about massive change in the human mindset to create a peaceful community. Jains have inherited these three 'A's and have used them for centuries. They must now bring their long-standing know-how in these techniques to the attention of the world. Not doing so will only strengthen the hands of the devil. I implore Jains to be proactive not only to help world breathe easy, but also to restore the lost glory of Jainism.

Did you Know?

Petroleum based foam plates and plastic-ware takes thousands of years to decompose in nature! Better choice: Biodegradable plates, cups and cutlery made from corn, sugarcane and potato are available (compostable in 45-60 days). sources: www.biodegradablestore.com, ecoproducts.com





Top TEN things Jains can do collectively and individually for the Environment

1. Follow vegetarian or if possible, vegan lifestyle, and inspire colleagues and neighbors to do so.
2. Avoid using animal products, e.g. leather furniture, car-seats, shoes, belts, wallets, etc. Some brands of toothpastes, soaps, cheese, cakes and cookies, also contain animal products.
3. Start a national campaign (in co-operation with such organizations as PETA, SPCA, and Hindus) for a legislation requiring all manufacturers of foods, drugs, and cosmetics to clearly declare on the packaging that, "The product is 100% safe for vegetarians."
4. Cut down on personal use of automobile. Walk, bicycle, carpool or use public transport. Organize a 'walking bus' to take children to the neighborhood school.
5. Cut down on the use of electricity – make your house energy-efficient through R-2000 insulation, use of compact fluorescent or LED bulbs, lowering thermostat at night and ditching air-conditioners.
6. Jain centers could organize an "Environment Awareness Exhibition" annually to raise public awareness for the environment as well as to publicize Tirthankara Mahavir's 2600 year-old message on environment, animal cruelty, and war and peace.
7. Undertake detailed study and practice of the three Jain doctrines – Ahimsa, Anekantavada, Aparigraha (Triple 'A's). These are very useful tools for taking environmental leadership through non-violent, non-aggressive, dialogue to win-over people to your cause.
8. Inspire students in your family to organize environment related projects, studies, and research.
9. Avoid using milk for washing idols, real silk clothing for puja, and varkha for decorating.
10. Aspire to make Jain Dharma synonymous with peace, environment, and tranquil, healthy life.

This article is based on Dr. Parikh's book, Jainism and the New Spirituality, 2nd Edition, Peace Publications, Toronto, Canada, WWW/Peacepublications.com



Let me tell you, these religion channels changed my whole life! Now, I am a completely religious person..., not only that, you don't even have to spend a dime to watch! One person in the complex subscribes and everyone else pulls the cables from him!

One evening an old Cherokee told his grandson about a battle that was going on inside him.

He said, "My son, it is between 2 wolves."

"One is evil: anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority and ego..."

The other is good: Joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith..."

The grandson thought about it for a minute and then asked his grandfather, "Which wolf wins?"

The old Cherokee simply replied, "The one I feed."





How Silk is Produced

Most of us use silk material and silk products because they look very elegant and draw attention from others. But while enjoying the different kinds of silk we may not realize or we may be ignoring what goes on behind the scene to obtain this material. We Jains, the believers of Ahimsa, should be more careful and should learn how silk is obtained. The purpose of this chapter is to show us whether this luxury is really worth it. It will show us what we are putting the silk worms or silk moths through. What is done in the past is done but we can control the future.

The life cycle and life history of the silk worm is a very important part of this formula. It starts with the silk moth laying eggs. Each moth lays somewhere between 300 to 600 eggs. Once the eggs are laid the silk worm usually dies.

The eggs are held in cold storage for some time. In the early parts of each spring these eggs are put into incubators. An incubator is a hot chamber, maintained at a certain temperature, suitable for the growth and subsequent hatching of the eggs.

After 20 days of incubation these eggs hatch and tiny silkworms emerge. They are about ½" in the beginning. These worms are kept in totally clean trays.

These silkworms have appetites like pigs. They eat all the time. They are fed fresh mulberry leaves and these tiny worms grow into fat worms about 3" long and 1" thick.



If the pupas are allowed to have their natural life they would grow to a silk moth in about 3 weeks inside the cocoon. But usually they are not allowed to reach this stage. Do you know why? When the worms break the cocoon these silk threads are broken into small fragments and these fragmented threads cannot be used to make silk yarns.

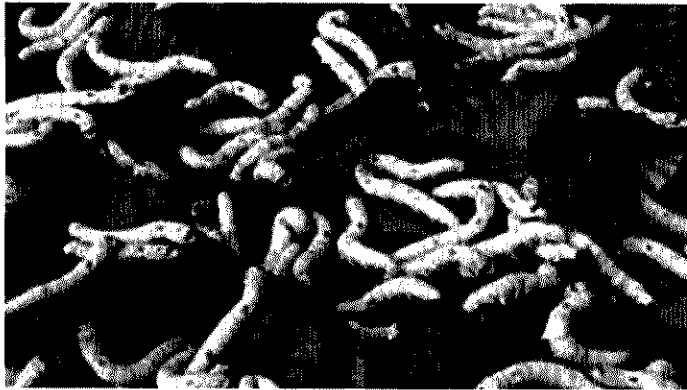
To produce a 100 grams of elegant silk yarn you have to kill about 1,500 pupas.

So you can calculate how many pupas would have to be killed to obtain different silk products for our pleasure. Maybe 1,000; 2,000; 5,000; 10,000; or more.

I am sure you have figured out the fate of the pupa inside the cocoon by now. Let us see how merciful they are in collecting silk. Some people gather large number of cocoons in wooden baskets and put them in boiling water for a period of time. Can you guess what it feels like to be put in hot boiling water?

Other people put the large baskets in heat chambers for sometime. And then there are some people who just boil them in simple pots. Poor pupas!

They have to die so we can wear silk.



To get these mulberry leaves for the worms the farmers grow them for this specific purpose. These worms look very adorable. These worms are put in baskets filled with mulberry leaves. As said earlier they eat continuously and grow fat until they stop growing.

Now they are transferred to different wooden baskets with spiral compartments filled with stems of straws and twigs. Here, the worms have very little space to move around. To attach themselves to these twigs the worms spin a web. While moving around the worms secrete a gum-like fluid which hardens these threads together. After spinning for about 3 days a cocoon formation is completed around the worm. Now the worms change into a pupa which lives inside the cocoon and matures till a mature moth can emerge out of the cocoon.

**The killing, which
is done through the
careless activity of
thought, speech and
body, is violence.**

- Tattvārth Sutra





Trotting atop a horse called change

– Bindi Mehta

JAIN WOMAN

A new day, a new challenge, a new achievement! This seems to be the mantra printed on most minds as young women step out of their homes to play multiple roles and meet expectations aplenty. In the fast-paced world that we live in, where change is the order of the day, if a woman doesn't adapt and learn, life will not treat her well.

Everything in our world seems to be changing – the traditional roles laid out for women, the way relationships are defined and maintained, the way companies and individuals are conducting trade and business and, crucially, the way technology is impacting our lives. These aspects have largely redefined the way we perceive and live life.

Among all this, if Jain women reflected upon the philosophy of the Tirthankars, the path that can lead every soul to nirvana, they would find innumerable aspects, which they can incorporate into their lives and emerge as winners on all fronts, personal and professional. Let us briefly look at some gunas (merits), which can help women stay rooted in today's turbulent times.

AUCHITYA:

Doing what is appropriate (uchit) as per the situation and time

We are often confused about how to divide our time between conflicting priorities. 'Am I not being loyal to my various roles?' is the question that could pop up in the minds of a lot of women while simultaneously trying to manage manifold responsibilities. Auchitya is a tool which can provide a way out of this predicament. It simply says 'weigh the situation and act accordingly, do what is appropriate at that point of time'.

When a woman is in office, completing company work should be her top priority. However, if there is an elderly person in her family, who needs immediate care and attention, leaving work unfinished on that particular day, is also justified. Similarly, going out with friends is fun but not at the cost of disappointing parents and family who need you to be there. Thus, auchitya can help every woman create her own space while also being loyal to her duties.

VIVEKDRASHTI:

- Knowing the difference between right and wrong
- Knowing what is worth leaving (heya), worth knowing (gneya) and worth achieving (upadeya)

Vivek is that inner insight which helps people draw a line. It helps build boundaries within which women can act assuredly, behave in a dignified manner, keep their character and reputation intact and gain respect in everyone's eyes.

Suppose if a young woman wishes to go out with her friends into the late evening, her vivek would help her decide which activities she can engage in, what she should eat and what not, what would be an appropriate hour for her to stay out till etc. Vivek is thus, a much-needed inner scale to help young women weigh important decisions while setting foot into a rapidly progressing world.

SATTVA:

- Conviction and courage to stand up for what is right
- Defend the truth without getting carried away by popular opinion

In a world driven by materialism and success, it requires courage to stand up and defend a lifestyle characterized by voluntary tyaag or giving up. Tyaag is the base of Jain philosophy; it is a path propagated and implemented by all our Tirthankars. 'Can there be any joy in giving up?' – the world may be baffled by this thought. However, Jainism has shown with conviction that happiness lies not in fulfillment of desires, but in overcoming desires themselves.

Satisfaction, helping others, being kind towards all living beings, be it a life in the form of a water particle or be it the CEO of an A-listed company, inculcating values like forgiveness, humility, straightforwardness and content in a world that nurtures cut-throat competition and a 'go-getter' attitude, earning money by sticking to ethical means and in the process supporting those with lesser opportunities, these are lifestyle choices driven by deep conviction and faith. Sattva will thus, help the new age-woman stand up for what is right.

Jain history has given us many women like Salsa, Chandanbala, Maynasundri, Anjanasundri, Sita etc. whom we can hold as ideals. The gunas described above will help women grow with a changing world while still being true to themselves.

Inquiring Jayanti

Shravika Jayanti, from the time of Tirthankar Mahavir, is an illustrious feminine figure. By asking meaningful questions, she satisfied her inquisitiveness and learned a great deal on soul and matter from Mahavirswami himself.



Change is Life : Life is Change

By Acharya Chandanaji

Nothing remains static in the whole of creation. What appears so unchanging, or what we call 'still', is not really stillness at all. Everything is prone to change. In fact change is nature and nature is change. All living and non-living things are changing all the time. Neither man nor nature remains static. Though the dust under our feet appears inert and lifeless, were we to study it closely under a microscope, we would find a great deal of activity in each tiny speck. Even the Himalayas, which appear so immutable, are actually growing, changing and moving every second of the day. In the last 15 million years the Himalayas have grown by 3,000 meters. Geologist John Holden claims that 200 million years ago Japan was near the North Pole and India near the South Pole. Earth itself, the mountains and the oceans, the sun and the moon, are all changing. Change and evolution come through movement and flow. Scientists tell us that the moon moves around the earth, and earth moves around the sun. The sun is moving too. Our sun and its solar family moves around in a galaxy, which itself also moves spirally ad infinitum.

A dry plain at Haridwar marks the spot where seven sacred streams of the Ganges once flowed. The sand dunes of Rajasthan were once submerged under a mighty ocean. Orissa's Konark Sun temple, once built on the seashore, has now moved inland. Such changes are the law of nature, a law that brooks no exception.

Man himself is an intrinsic part of this change and he, in turn, is evolving. Philosophers have called man a 'death-inhabited being.' Every moment we are moving towards death. The human body is perishable and its existence is momentary. On the surface it seems so unchanging. Look inside and what do you find? Every moment the body changes as hundreds of thousands of old cells die and are replaced. At every moment our bodies are engaged in the process of life and death. They are nothing but a mighty crematorium and a massive birthing place where millions of cells die and are born every day.

Does the blood that flows through our veins stop even for a second? Unclean blood returns to be refreshed, ready to be used again. The heart pumps continuously. Imagine what would happen if it stopped even for a moment. Physicians say that all the organs of the body have to be active all the time. The old wears out and the new is born. In this ceaseless

round of creation and destruction, however, something remains immutable; that 'something' can change its form, but does not change within itself. We can see the forms of the substance, and these forms mean change. To reject this concept of constant change is to reject nature itself.

Change and flux are unavoidable aspects of creation. Body and mind, the inner and the outer worlds, nothing is untouched by this principle. The new-born baby changes daily before our eyes. Soon his youth will turn to old age and death will finally claim him.

In the same way that the condition of the body changes, so too does that of the mind. The mind is as playful as a breeze, as active as a monkey, as swift as a horse. The reason for all these analogies is that our inner world undergoes a continuous change as well. Our feelings change, cultures change, beliefs and observances change. We ourselves are changing. Society is changing. The world is changing. So why is there such a yearning for eternity? Why is there this excessive zeal and futile struggle towards permanency? It is true that man has been searching for immortality since time immemorial, and this has led to the discovery of much that is useful. The very existence of death has created the search for the means of its conquest. Immortality is a sweet dream that attracts man with her seductive beauty and that's why he keeps on searching for her. However, the great sages who, conquering all of life's passions, achieved immortality of the soul, have themselves testified that they could not have done so without first entering the realm of change.

Change pervades everything. Even in the attainment of spiritual perfection, infinitesimal changes take place. It is an inner process in which both progression and retrogression occur. One goes up and down the 'spiritual ladder'. Moment by moment, the stream of consciousness changes in its course. Why then is man clinging so obstinately to his old beliefs and observances? In reality our beliefs and observances are changing and are changing imperceptibly. Unaware as we are of the motion of the earth rotating on its axis, so we are unaware of the changes occurring in our own beliefs. But we hold on to certain beliefs in the same way that a female monkey continues to cradle her dead baby long after every last vestige of life has been extinguished from its body.

Man too sometimes clings to the 'corpse' of his beliefs. By doing so, he goes against creation's principle of change and development. He interferes with the very function of



the universe. Traditions laid down hundreds of years ago were right at that time, but much water has flown under the bridge since then. Circumstances have changed now; can it be right to cling to these old systems and make a fuss about it?

The cells of the skin die and are replaced. The tree's bark renews itself from time to time. The old peels off to reveal the new. Snakes shed their skin; trees and shrubs shed their leaves and sprout tender new ones. How then can man be the exception and hold out against change and renewal? To deny change, to oppose evolution, is futile. The reactionary endangers his own being. If a river ceased to flow, if trees stopped changing their leaves, if the body refused to cleanse the old blood in its veins, could they still exist? True wisdom comes from man coordinating the old and the new. It lies in sacrificing the urge to preserve the status quo, and in embracing the path of change and evolution. The truth is not in inertia; it is in motion. Real discernment is in waking up to the reality of things as they are. The meaning of life is movement, integration. We find death where there is inactivity, inertia and resistance to change. A poet has said:

**He who is alive can bend
He who will not bend is like a corpse.**

A living body is never stiff and unmoving. It is supple. A living mind is never prejudiced; it is not closed up in itself or absorbed in outmoded struggles. It is ever open to new ideas and thoughts.

The truly learned and wise are not bound by any particular way of thinking. They continue tranquilly on life's journey, by bridging the gap between the old and the new. Millions of years of human history have shown us that by nature man is evolving and progressing. For example, in the Yugaliya-yuga (the era of enjoyment), customs and rites were different because circumstances were different, but when men learned how to work in karma-bhumi-yuga (the action-era), the customs changed. The first emperor of this new action era, Rishabhdev, was instrumental in changing hundreds of old rituals. In that era brothers and sisters of the same family could marry, but he changed it and introduced a new system of marriage. As time goes by, countless new rites and observances come into being and the old ones fall into disuse. Change is necessary. It is a perfectly natural evolution and we should accept it.

In every age man adjusts and lives according to what nature

dictates. Old customs are changed and new ones created. Old ways become obsolete, and new choices come to the fore. There is nothing wrong in this, it is not unnatural. Ideas, principles, and observances that have become outdated have to be replaced with new ideas, principles, and observances that meet present-day requirements. Tirthankar Parshvanath's disciples wore orange robes. They observed only four vows of renunciation, whereas Tirthankar Mahavir, mindful of the spirit of the age, changed this by stipulating white as the proper colour for the 'renouncer' and introduced the fifth vow - one of celibacy. Why did he make these changes? They were necessary at that time. Attachment to old customs is like some people's attachment to their tattered old clothes. Every new order grows up out of the old one. It is possible that even Tirthankar Mahavir's reforms were opposed at the time because it is a well-known fact that man finds it hard to accept new ways.

We like to cling to the old and familiar. This is because we fear change. The mind remains suspicious of anything new. We don't have confidence in new ideas and systems at first; we are not sure whether they will prove successful or even convenient, but gradually they prove their usefulness. Only then do we give up clinging to the old beliefs. Similarly, just as new skin is formed underneath the flaking scales of the old, once a new idea or observance establishes itself, the old can be peeled away without any difficulty.

History shows that whenever great Acharyas of the past have felt the need to change the observances of the times, they have done so without any hesitation. In this manner, new principles, beliefs, and types of behaviour have been promulgated in accordance with the needs of the age. Those attached to the old ways may have aired their suspicions or accused the Acharyas of laxity in their conduct, but the new ideas, proving their worth, silenced their opposition.

Like the movement of time, change too is inevitable. Nobody can stop it. It is unavoidable. To resist it is to resist the most fundamental principle of creation. If you study the principle of the development of human evolution, you will find not a trace remains of those who would not change with the times, whereas those who go with the flow survive and prosper.

About two hundred years after Tirthankar Mahavir's nirvana, circumstances in society changed and with that





people's customs and practices also changed. One of the things that was affected was the timing of bhiksha (the giving of food to ascetics). The ascetics asked their Acharya, "What should we do? If we ask for alms in the old way, we are unable to get food at the right time. If we don't follow the rules, we will be accused of

defying tradition!" Shrutadhar Acharya Shaiyambhav, an ascetic of great wisdom, replied, 'khittam kalam ca vinnaya, tahappanam niumjae - 'O ascetics, along with the injunction to follow certain rituals and customs, the Tirthankars have also told you to try to understand the needs of the times.' The correct behaviour for the ascetic is to perform his religious observances and other actions in accordance with the requirements of the times. He needs to look carefully at the situation and decide how he should act. This is the proper code of conduct for a shraman. If you get stuck in your old ways and can't perceive the truth of the situation, then people will not admire you; you will bring dishonour to your sangh or bring your entire community into disrepute.

The great dialectician, Acharya Samantbhadra writes, 'The Tirthankars propound the teachings of religion according to the needs of the time.' 56 It is written in the Acharang Sutra, 'The striver who is perceptive and wise knows how to walk the different paths of life. He uses his discrimination in trying to understand the situation as a whole and behaves accordingly.' 57

Do you find any opposition to change in all of these teachings? Does it seem that there is an excessive attachment to the status quo? No. There is wisdom and intelligence here. Where wisdom and intelligence exist, so too do awareness and awakening, and then only can one find the truth.

We often equate ancient customs with propriety. But mere antiquity cannot suffice to sanctify a particular practice or observance. It is the appropriateness of the practice alone that matters. Simply because a tradition has been followed for a long time does not necessarily mean that it is always appropriate. The ability to properly discriminate is necessary at all times. Whether a particular observance is ancient or modern is utterly unimportant. What counts is whether it is appropriate or not. As Acharya Siddhasen, one of the great scholars of the Jain logic, said: 'Acharyas through the ages have laid down certain customs and beliefs, but do they stand the test of time? Are they appropriate or fit to be used in present day circumstances? If a particular observance passes the test, then we can accept and respect it. We must not, however, subscribe to something simply

because it is old and established. It is said that we should maintain the honour and prestige of our dead heroes, but I was not born simply to be a 'yes-man' - to keep up the good name of those long gone. Even if anyone became offended by what I have said or opposed to my views in any way, I would still not be swayed from my path.' 58

The Jain religion has a multidimensional view of everything. It does not just look at things from one point of view. The expression of truth is relative to time, place, and circumstance. There are some truths which are eternal, and some observances and principles that are relevant only to a particular time. The eternal truths are: practice ahimsa, don't be possessive, and speak the truth. However, even in the practice of eternal truths, one should refer to the needs of the times. Sometimes circumstances are such that one would not just follow the eternal truths without thinking first. One has to tap into one's inner wisdom and rely on one's power of discrimination to decide what is appropriate at a particular moment in time.

Keep what is good and useful in the society's tradition, in religion and its orders. No-one objects to that. Their eternal truth endows them with beauty and their beauty makes them live. They never lose their beauty or usefulness. It is up to us to discriminate between what is outmoded and what is useful. In this way we must evaluate religion and tradition on the basis of rationality and intelligence.

Today we need vision; we shouldn't become obsessed with tradition or fearful of change. We should accept change as the basis of all creation. Change has taken place, change is taking place, and change will take place; change is essential. To welcome change with discernment shows intelligence. To pawn your intelligence by following ancient traditions without question is as bad as indiscriminately welcoming all change, be it good or bad. Sometimes we become so infatuated with these changes that we don't know how to choose between right and wrong. We should accept that change is an inevitable process of nature. Only then can we do it justice.

Source : "The Jains Through Time"

An English Translation of 'Samay Ki Parto Mein' published to celebrate the Twenty-sixth Centenary of the birth of Tirthankara Mahavira, English Translation by Sadhvi Shilapiji





NRI RETIREES AND SENIORS:

AN OVERALL VIEW AND A PERSPECTIVE.

By Fakirchand . J. Dalal, Lanham, MD

WHERE ARE WE NOW?

The First Generation of NRIs gradually arrived in U.S.A in large numbers after the Change in U.S. Immigration Law in 1965. This Group is now AGING after a Successful Career largely through Honesty and Hard work as they brought along with them Professional Education and Strong Family Values. They are now very Well Settled. All the Necessary Components of Establishing in a Foreign Land have been firmly set in stone through their Religious, Linguistic, Cultural, and Professional Organizations. Their Insecurity and Fears have largely Disappeared. Further, their fast coming up Second Generation is doing much better as well. NRIs largely Fulfilled their Purpose for Migrating as the Third Largest Group of Migrants around the world, after Chinese and Jews.

However, a Few SHORTEFALLS continue to Hamper the Community. They are: Living in the PAST GLORY of their Motherland; Lack of ASSIMILATION with Others in this Great 'Nation of Nations'; Accumulation of Wealth as An END and Not as A MEANS (PARIGRAHA); and ATTACHMENTS have not been Overcome in spite of Knowledge, Technological and Scientific Advancement of the World, Now, a Small Global Village. NRIs can LEAD the World with their Great Oriental Philosophy of NON-VIOLENCE, THEORY OF KARMA & REINCARNATION, and Maintaining the Design of the World ENVIRONMENT as it was Originally Conceived. The great Concept of 'Varnashram Dharma': the Organization of Society and its Individuals for Socio-Economic 'Way of Life' remains to be Dynamically Adapted to the Ever Changing Universe. Hindus, Jains, and Other Similar Groups CAN JOIN HANDS. These are the DOABLE FACETS if they Understand and Practice the Fundamentals in the Present TORTURED WORLD.

WHAT IS RETIREMENT?

When some one gives up his/her work for Livelihood and Choose to do Some Other Activity of one's Interest which one could not Pursue during Active Working Life. One who has made Provision for his/her Needs of Living Expenses. There are generally TWO KINDS OF SENIORS: One is DEPENDENT on Child/ren or Others, and the Other has WORKED in U.S.A. and made Provision through Retirement Savings/Benefits. The Dependent Parents who are in U.S.A. generally live with their Children, Look After their Grand Children, do other Household Work, and get SSI Benefits from Government. They have some Difficulty in Communication, Transportation, and Health Care. This is a Group with SILENT Sufferings of DEPENDENCE.

Those who are Long Time Residents and Retired from their Profession/Avocation are INDEPENDENT and are Able to Take Care of Many of their day-to-day Needs. They have their own Retirement Benefits, Savings, Health Care Provision, Residence, and Transportation. They are Suffering In The Absence of COMMUNITY LIVING.

Every One is Growing and/or Going to be OLD some day and HEALTH is going to Deteriorate. Therefore, Retirement is NOT going to be Easy and one NEEDS to PLAN Ahead of time as a Prudent Person. Here comes a REAL CRUCIAL Issue. Many Erroneously Think that MONEY will take care of Disabilities, and Other Issues of ISOLATION, BOREDOM, ANXIETIES & MAINTENANCE of the Household. Many, Single or Couple Live in 'EMPTY NESTS'. Their Children, Working Couples, are Busy taking Care of Their Work, Children, and Household. In Emergency, they may be of Help and Take you to the Doctor/Hospital, if they are Living in Town. Other Times, it will be all Impersonal, Phone, E-mail, or the Snail Mail if they are Living Elsewhere. The Sweet Dream of JOINT FAMILY has almost Vanished Everywhere. Whether we like it or not, The UNITARY FAMILY is the Order of the Day.

'When Money is Lost, Nothing is Lost; When Health is Lost, Something is Lost; and When Character is Lost, Everything is Lost.' In a Materialistic Society/World at its Zenith, Most of the People have Lost Everything. 'Me and Mine' Prevails. Some Wise People who came before us to This New Land have Evolved Some SOLUTIONS. We Some Times Wrongly Consider Ourselves The Wisest. What did They Do What We are NOT Doing?

HOW DO WE TAKE CARE OF THE 'CONCERNS' OF NRI SENIOR/RETIREE/S?

CHRISTIANS AND JEWS Have Fine Tuned Their Dogmas & Philosophy in the SERVICE OF THE COMMUNITY. HOW? They took upon themselves the Responsibilities for the WELFARE OF THE FAITHFULS. They decided to provide Day Care Centers, Schools, Colleges, Hospitals, Retirement Communities, and Counseling all around the World as their MISSION. Christianity has Reached 2 Billion People and Growing around the World. The MESSAGE is LOUD and CLEAR.

We Can Make A BEGINNING. A Small Step will Take us to A Long Mile. We Start USING Our REAL ESTATE of TEMPLES/CENTERS for Starting DAY CARE CENTERS for Children and Seniors during Week Days. Many NRI Communities have Started Senior Groups in Temples and Community Halls. New York/New Jersey Area has LED by Forming Associations and their Federation. They meet Periodically and try to Help, Guide, and Counsel. Some have





their own Community Centers. We are RESOURCEFUL Enough to Build in Metropolitan Washington Area if we JOIN Hands with Others. The Humble Beginning has been made to form Groups at Sri Siva Vishnu Temple and Mangal Mandir which Meet Twice a Month for 3 to 4 hours each. JAIN Temple/Society Can't remain Behind.

THEIR ACTIVITIES are also Growing. Lectures by Experts in the Field of Health, Finance, Philosophy, etc.; Sponsored or Pot Luck SNACK/LUNCHESES; Music, Dances, and Entertainment Programs; Celebrations; Games; Yoga Classes; Tours; etc. are being organized. All the Groups can combine into a Bigger Organization. Eventually, A COMMUNITY CULTURAL CENTER Can Be Built PROVIDING for MULTI-PURPOSE ACTIVITIES with An URGENTLY NEEDED LARGE AUDITORIUM with A SIZEABLE KITCHEN AND DINING HALL FACILITY.

FINALLY, A GATED NRI VEGATARIAN RETIREMENT COMMUNITY CAN BE BUILT AROUND THE CULTURAL CENTER, Providing for Medical Center, Store, Bank, Pharmacy, Post Office, Beauty Salon, Cafeteria, Swimming Pool, Health Spa, Transportation, etc. We have Tens of Functioning Retirement Communities built by Various OTHER Religious & Non-Profit Groups, and Commercial Ventures Like Marriott, Hilton, Hyatt, Erickson, etc. Providing for Current and Ensuing Large Influx of Baby Boomer Retirees. SENIOR Businesses will be a Boom for Entrepreneurs.

JAIN DIGEST NEW LIFE MEMBERS

Manish and Varsha Mehta	Ann Arbor	MI
Banshi and Sushila Mehta	Gloversville	NY
Bhupesh and Shikha Jain	Eden Prairie	MN
Paras and Shivani Mehta	Naperville	IL

Politicians will be The Ambulance Chasers for This Interest Group, of Solid VOTING Blocks. An Ideal MODEL will be an Inspiration for its Development All Around North America and Elsewhere. We Need to Grow Up and Act Single Mindedly Like a Shrewd Business COMMUNITY and Pull All The Available Resources together without Wasting any more Time and Frittering Away our Energy in SUNDRY Activities. We Have Many Thriving Individuals among Us. Now, We Need to SHOW Up as a Unique Organized Community. It is High TIME for the NRI Community LEADERSHIP to LEAD and ACT IN UNISON. Time And Tide won't Wait for Any one. Let US BELL The CAT. Shall WE SEIZE the MOMENT! WE CAN.

Battle with yourself!
Of what use is fighting others? He who conquers himself attains bliss

FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA APPEAL

I want to help maintain and enhance my Jain heritage and culture by supporting JAINA

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Please make your tax deductible donation check payable to JAINA. Please advise if you wish to remain anonymous.





Arrogance

Anop R. Vora

GRAND LIFE

Arrogance is a destructive human emotion like anger, deception, jealousy, and greed. Jainism places a heavy emphasis on the elimination of these complex and intertwined negative emotions from one's character. In fact, it regards the complete destruction of these emotions a prerequisite to achieving one's highest potential leading to the liberation of soul known as Moksha.

Let us start with the definition of the word 'arrogance'. Encarta dictionary defines it as contemptuous pride- a strong feeling of self-importance that is expressed by treating others with contempt or disregard. Other equivalent words for arrogance are: Conceit, Egotism, Superiority, Self-righteousness, False Pride, Overconfidence, and Self-importance. The world's major religions such as Christianity, Islam, Hinduism, Judaism and Taoism condemn arrogance and describe it as a sin.

History of mankind is replete with stories of people who were ruined by arrogance. These stories support the wisdom that arrogant people usually become 'blind' and stubborn, live in a dream world, and cannot see what others see. Often, they walk around with a large ego, surround themselves with like-minded selfish friends and tend to perceive - with jaundiced eyes - arrogance in others, but not in themselves!

It is very difficult to get rid of arrogance as the person who has this vice is usually close-minded, tends to be vindictive and possesses a large dose of anger as well. Furthermore, very few people would be willing to bring this problem to his or her attention because of the danger of an unpredictable response and a hostile reaction to any honest feedback. So in the absence of genuine feedback and guidance, it becomes a lonely journey; making it very difficult to take any corrective actions.

Jain masters, going all the way back to Lord Adinath's era, have identified this vice, among others, offered spiritual corrective actions, and have structured many religious practices to correct this problem. They are designed not only to soften one's arrogance but also to soften other vices such as anger, deception and greed starting from early childhood. Some of these practices are:

- Salutations to liberated/enlightened souls through daily recitation of Navkar Mantra - By bowing to the purest of the pure, one seeks their qualities, and realizes that there are many souls above him/her.
- Humility shown to monks, nuns and teachers (Vandan)

- when one shows humility and bows to others, it reduces one's ego.

- Respect shown to parents and elders as 'Vinay' - regarded as the birthplace of knowledge - as a practice followed from early childhood. It moulds one's attitude towards showing respect to those who are elder and wiser.

- Samayik (48 minute meditation to improve self-awareness) - Meditation and dhyana calm the mind and one's inner self. This improves clarity of thought and helps gain equanimity.

- Pratikraman (Introspection and asking for forgiveness for one's mistakes) - this is an extremely powerful tool because it provides an opportunity to acknowledge one's faults, seek forgiveness and accept the fact that one is not perfect, so there is no reason to be arrogant.

- Daily reminder of 12 Bhavanas (Reflections) - This serves as a reminder of the "truth", the way things really are. It removes false beliefs and helps eliminate negative emotions of greed, anger, arrogance, deceit, etc.

The above practices, if carried out consciously and regularly, have the power to make one humble and ego-free. Each one of these practices has a purpose and an additive value; the sum total of which could have a profound impact on us.

Parents can play a crucial role during a child's formative years by inculcating the importance of humility through practice as well precept. This is an excellent way to nip arrogance in the bud. However, now-a-days with increasing focus on individualism, the trend is to move away from modesty and humility. The modern society, more so in the western world, as it boosts confidence in self, ends up boosting ego and false pride, leading to arrogance.

How do we change ourselves? Is there any way to transform our arrogance into humility? A spiritual guide known as a sadguru can steer us in the right direction. However, ultimately it is all upon us. We have to follow the guru's guidance and put it into practice. No one can do this job for us. Our desire for corrective action must spring from within.

The following practical steps can help us in recognizing our problem and rectifying our behavior:

- Acknowledge the problem - The first step is recognition and acceptance of the problem. Unless one accepts that there is a problem and is willing to do something about it, nothing can happen.
- Do a reality check - One way we can deflate our ego is to see that there is always someone who is better than us



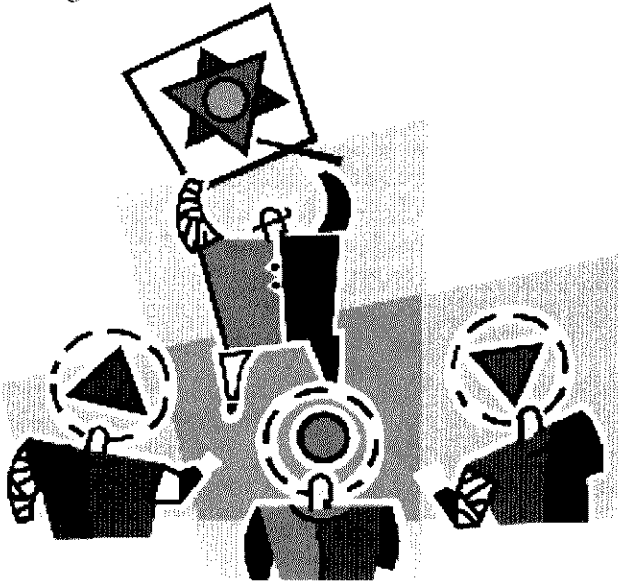


no matter how inflated we feel about our wealth, power, knowledge, talent, appearance etc.

- Keep a tab on karmas – The karma (Cause & effect) theory teaches us that the objects of our arrogance and good fortune are the fruits of our karmas from the past. These could all disappear some day when the punya ends.

- Know that this too shall pass - Every time we go through an ego boosting situation, we should try and remember this important scriptural message: All material things in life are temporary and come with an expiration date, which is out of our control. (Anitya Bhavana). On his death bed, even Alexander the Great was helpless, although he had conquered the whole world.

- Remind ourselves that truth has many angles and perceptions are relative – Like the blind men describing the elephant, we must remind ourselves that ours is not the only correct viewpoint. To find the right approach, we need to be receptive enough to listen to the ideas and view points of other people with different cultures and backgrounds. Listening with a spirit of reconciliation cannot co-exist with arrogance!



- Recognize the equality of souls - We need to respect all life forms and all human beings. Jainism clearly says: "All souls are equal." This means that any temporary perception of superiority should not blind us and make us arrogant.

On a concluding note, we need to understand that humility generates respect, co-operation and pleasant vibrations while dealing with our fellow human beings. Arrogance on the other hand invites contempt, dislike and hate. Our choice should be obvious. Let us recognize our inner enemies and resolve today to overcome them. We will never know what miracles humility can produce until we try!

The question is raised as to why after knowing all this and understanding the methodology laid out clearly in Jain philosophy, display of arrogance and ego is rampant in Jain societies around the globe? May be the practice of chanting mantras, Samayik, Pratikraman etc. have become just the external rituals without being internalized. According to Acharya Mahapragya, change is not possible merely through sermons, discourses and rituals, A thought that reaches the domain of our conscious mind only, may not last long. Its impact on our mental attitude will be transitory till it is able to make its way into the unconscious mind. In order to transmit thoughts into the unconscious mind, we have to undergo rigorous practice. It is not possible without it. Let us therefore, think of practice and training.

Knowing the human urge for recognition, our scriptures clearly laid down the guideline, that all austerity(Tap) and charity(Dan) must be kept anonymous(Gupta). And yet, in the name of encouragement to the other, we have cooked up many rituals and ceremonies that have lead to arrogance, competition, exhibitionism and worst!

"Some people claim that no institution or individual tells the donors to have greed or ego or any kind of desires. However, in actual practice, the names of donors and the amounts of donations are publicly announced and publicized in newspapers and magazines. They are prominently displayed on walls of temples and buildings" writes Hukamchand Bharilji. "These customs amount to enticing the unsuspecting masses to engage in such practices that violate the spirit of Jainism. Fund-raisers who are interested in satisfying their ulterior motives and donors who indulge in charity to satisfy their ego have vitiated the virtue of charity." He further writes.

"Imagine - if all the time, money and energy spent on celebrating atthai, varshitap, and diksha were spent on humanitarian causes" said a Jain youth, "the world would be a better place and also there would be more Jains" he concluded.

As a spiritual aspirants, let each of us decide not to give into societal pressures and refrain from such ego boosting and soul corrupting practices. As Mahapragyaji said, "I believe that without training and practice mere discourses will degenerate into the futility of verbal exercise. It will fail to bring about any change in society. If we want to transform society, we will have to change our lifestyle and our way of working".

"A person performing penance with a desire of fame or worship does not achieve a genuine penance; so penance should be observed without pomp and show and one should not flaunt or praise it" - *Saman Suttam*





Unification of Parsvanath and Mahavir Followers – Rajiv Jain (E. Brunswick, NJ)

In the Uttaradhyana Sutra, a very interesting account is given about how the followers of Parsvanath unified with the followers of Mahavir through a legendary meeting between Kesi, a follower of Thirthankar Parshva and Gautam Indrabhutti, the great sage and direct disciple of Mahavir. Given that there was a 250 year gap between Parshva and Mahavir, Kesi was not a direct disciple in the literal sense but was a prominent disciple of Parsva tradition.

Based on the answers provided to Kesi's questions, we can easily observe why Gautam was considered one of the most wise and greatest sages of that era. His metaphorical answers serve to help us understand the importance of Rational perception, rational knowledge and rational conduct. As a result of the meeting, according to Jain tradition, the followers of Parsva united with followers of Mahavir. It is interesting to note that although Gautam addresses the issue of who is right in regard to monks wearing clothes or not, and Kesi accepted Gautam's answer leading to unification, the issue erupts again 200 years later -- resulting in the division of Jainism into Svetambar and Digambar sects.

This particular account (Meeting between Kesi and Gautam) below is found in Chapter 23 of Jaina Sutras, Vol. II. The Uttaradhyayana Sutra; The Sutrakritanga Sutra/translated from Prakrit by Hermann Jacobi in 1884.

Kesi and Gautama

There was a Jina, Parshva by name, a Arhat, worshipped by the people, who was thoroughly enlightened and omniscient, a prophet of the Law, and Jina. And there was a famous disciple of this Light of the World, the young Shraman, Kesi, who had completely mastered the sciences and right conduct. He possessed the light of Sruti and Avadhi Knowledge, and was surrounded by a crowd of disciples; wandering from village to village he arrived in the town of Sravasti. In the district of that town there is a park, called Tinduka; there he took up his abode in a pure place to live and sleep in.

Now, at that time, there lived a Prophet of the Law, the Jina, who in the whole world is known as the venerable Vardhaman. And, there was a famous disciple of this Light of the World, the venerable Gautam by name, who had completely mastered the sciences and right conduct. He knew the twelve Angas, was enlightened, and was surrounded by a crowd of disciples; wandering from village to village, he too arrived in Sravasti. In the district of that town, there was a park Koshthaka, he took up his abode in a pure place to live and sleep in.

The young Sramana Kesi and the famous Gautam both lived there, protecting themselves (by the Guptis) and being careful. The pupils of both, who controlled themselves, who practiced austerities, who possessed virtues and who protected their Self,

made the following reflection:

"Is our Law the right one or is the other Law the right one? Are our conduct and doctrines right or the other? The Law as taught by the great sage Parsva, which recognizes but four vows, or the Law taught by Vardhaman, which enjoins five vows. The Law which forbids clothes (for monks), or that which (allows) an under and upper garment? Both pursuing the same end, what has caused their difference?"

Knowing the thoughts of their pupils, both Kesi and Gautam made up their minds to meet each other. Gautam, knowing what is proper and what is due to the older section (of the church), went to the Tinduka park, accompanied by the crowd, his pupils. When Kesi, the young monk, saw Gautam approach, he received him with all becoming attention. He at once offered Gautam the four pure kinds of straw and hay to sit upon. Kesi, the young Shraman, and the famous Gautam, sitting together, shone forth with a luster like that of sun and moon. There assembled many heretics out of curiosity, and many thousands of laymen. Gods, Danavas, Gandharvas, Yakshas, Rakshasas, and Kinnaras (assembled there), and there came together invisible ghosts too.

Kesi said to Gautam, "I want to ask you something, holy man". Then, to these words of Kesi, Gautam made the following reply: "Sir, ask whatever you like." Then, with his permission, Kesi spoke to Gautam: "The Law taught by the great sage Parsva, recognizes but four vows, whilst that of Vardhaman enjoins five. Both Laws pursuing the same end, what has caused this difference? Have you no misgivings about this twofold Law, O Wise man?"

Then, to these words of Kesi, Gautam made the following reply: "Wisdom recognizes the truth of the Law and the ascertainment of true things. The first saints were simple but slow of understanding, the last saints prevaricating and slow of understanding, those between the simple and wise; hence there are two forms of Law. The first could but with difficulty understand the precepts of Law, and the last could only with difficulty observe them, but those between them easily understood and observed them". "Well, Gautam, you possess wisdom, you have destroyed my doubt; but I have another doubt which you must explain to me, Gautam. The Law taught by Vardhaman forbids clothes, but that of the great sage Parshva allows an under and upper garment. Both laws pursuing the same end, what has caused this difference? Have you no misgivings about this twofold Law, O Wise man?" To these words of Kesi, Gautam made the following reply: "Deciding the matter by their superior knowledge, (the Thirthankars) have fixed what is necessary to carry out the Law. The various outward marks (of religious men) have been introduced in order that people might recognize them as such; the reason for the characteristic marks is their usefulness for religious life and their distinguishing character. Now, the opinion (of the Thirthankars) is that knowledge, faith and right conduct are the true causes of final liberation, (and not the outward marks)".





Gautam, you stand in the midst of many thousand (foes) who make an attack on you; how have you vanquished them?

"By vanquishing one, five are vanquished; by vanquishing five, ten are vanquished; by this tenfold victory, I vanquish all foes". Kesi said to Gautam: "Whom do you call a foe?" To these words of Kesi, Gautam made the following reply: "Self is the one invincible foe, (together with the four) cardinal passions (anger, pride, deceit, and greed), and five senses make ten. These (foes), O Great sage, I have regularly vanquished. "Well, Gautam, you possess wisdom, you have destroyed my doubt; but I have another doubt which you must explain to me. "We see many beings in this world who are bound by fetters; how have you gotten rid of your fetters and are set free, O sage?" "Having cut off all fetters, and having destroyed them by the right means, I have got rid of my fetters am set free, I sage". Kesi said to Gautam: "What do you call fetters?" To these words Kesi, Gautam made the following reply: "Love, hatred, etc are heavy fetters, attachment is a dangerous one; having regularly destroyed them, I live up to the rules of conduct.

O, Gautam, in the innermost heart there grows a plant which brings forth poisonous fruit; how have you torn it out?" "I have thoroughly clipped that plant, and torn it out altogether with its roots; thus I have got rid of the poisonous fruit. Kesi said to Gautam, "What do you call that plant?" To these words of Kesi, Gautam made the following reply: "Love of existence is that dreadful plant which brings forth dreadful fruit; having regularly torn it out, I live pleasantly."

Gautam, there is a blazing up a frightful fire which burns the embodied beings; how have you put it out?" "Taking water, excellent water, from (the river) produced by the great cloud, I always pour it over my body; this sprinkled the fire does not burn me". Kesi said to Gautam, "What do you call the fire?" To these words of Kesi, Gautam made the following reply: "The passions are the fire; knowledge, a virtuous life, and penances are the water; sprinkled with the drops of knowledge the fire of the passions is extinguished and does not burn me. "Well, Gautam, you possess wisdom, you have destroyed my doubt; but I have another doubt which you must explain to me. "The unruly, dreadful, bad horse on which you sit, runs about, Gautam! How comes it to pass that it does not run off with you?" "I govern it well in its course by the bridle of knowledge; it does not go astray with me, it keeps to the right path". Kesi said to Gautam, "What do you call this horse?" To these words of Kesi, Gautam made the following reply: "The mind is that unruly, dreadful, bad horse; I govern it by the discipline of the Law (so that it becomes a well-) trained Kamboga-steed".

"There are many bad roads in this world, which lead men astray; how do you avoid, Gautam, going astray as you are on the road?" "They all are known to me, those are in the right path and those who have chosen a wrong path; therefore I do not go astray, I sage!" Kesi said to Gautam, "What do you call the path?" To these words of Kesi, Gautam made the following

reply: "The heterodox and the heretics have all chosen a wrong path; the right path is that taught by the Jinas; it is the most excellent path".

Is there shelter, a refuge, a firm ground for the beings carried away by the great flood of water? Do you know the island, O Gautam?" "There is a large, great island in the midst of water, which is not inundated by the great flood of water". Kesi said to Gautam, "What do you call this island? To these words of Kesi, Gautam made the following reply: "The flood is old age and death, which carry away living beings; Law is the island, the firm ground, the refuge, the most excellent shelter".

"On the ocean with its many currents there drifts a boat; how will you, Gautam, on board of it reach the opposite shore?" "A boat that leaks will not reach the opposite shore; but a boat that does not leak, will reach it". Kesi said to Gautam, "What do you call this boat?" To these words of Kesi, Gautam made the following reply: "The body is the boat, life is the sailor, and the Circle of Births is the ocean which is crossed by the great sages".

"In this dreadfully dark gloom there live many beings; who will bring light into the whole world of living beings?" "The spotless sun has risen which illuminates the whole world; he will bring light into the whole world of living beings". Kesi said to Gautam, "What do you call this sun? these words of Kesi, Gautam made the following reply: "Risen has he who put an end to the Circle of Births, the omniscient Jina, the luminary, who brings light into the world of living beings".

Do you, I sage, know a safe, happy, and quiet place for living beings which suffer from pains of body and mind?" "There is a safe place in view of all, but difficult of approach, where there is no old age nor death, no pain nor disease.". Kesi said to Gautam, "What is this place called? To these words of Kesi, Gautam made the following reply: It is what is called Nirvana, or freedom from pain, or perfection, which is in view of all; it is the safe, happy, and quiet place which the great sages reach. That is the eternal place, in view of all, but difficult to approach. Those sages who reach it are free from sorrows, they have put an end to the stream of existence"

"Well, Gautam, you possess wisdom, you have destroyed my doubt; obeisance to you, who are not troubled by doubts, who are the ocean, as it were, of all Sutras"

After his doubt had been solved, Kesi, of enormous sanctity, bowed his head to the famous Gautam. And, in the pleasant Tinduka park he sincerely adopted the Law of the five vows, which was proclaimed by the first Thirthankar, according to the teaching of the last Thirthankar. In that meeting of Kesi and Gautam, knowledge and virtuous conduct were ever brought to eminence, and subjects of the greatest importance were settled. The whole assembly was greatly pleased and fixed their thoughts on the right way. They praised Kesi and Gautama: "May the venerable ones show us favor! Thus I say.





Jain Education in Action

Ahimsa Inc., where ethics and indulgence co-exist.

Nirav Shah is a teen of many passions. Fine art is one, music is another and creating a cutting edge restaurant is yet another. "Most kids start out with a lemonade stand but Nirav Shah a New Haven teenager is cooking up a creative way to bring gourmet 'green' cuisine to the masses" reports Mark Robbins of ABC Channel 8 prime time news. Not many teens become restaurateurs. Nirav though, is not your typical teenager. And he is certainly not the traditional restaurant owner.

Born and raised in southern Connecticut, 18 year old Nirav is a high school senior. He not only envisioned the idea, but also did demographic studies, prepared a business plan, designed the space, test marketed the concept and launched this pure vegetarian (vegan) restaurant that he named Ahimsa.

Ahimsa is not just a fancy word for Nirav who has been an active member of the Connecticut Jain Pathshala. "It is time we go beyond the rhetoric and actively practice and promote this universal concept," he says. "We need to be compassionate not only to our own body and to other living beings, but also to our environment". Even the packaging material, takeout containers and cutlery he uses are all 100% biodegradable and compostable. "Yes, it costs more, but think of the damage we cause to the environment when we use petroleum based plastic or foam plates" he concludes.

Ahimsa is not mere non-injury. It is positive - universal love. It is the development of a mental attitude in which hatred is replaced by love. Ahimsa is compassion. Ahimsa is forgiveness. Ahimsa is Shakti (power). Ahimsa is true strength as demonstrated by Mahatma Gandhi. Ahimsa restaurant's grand opening celebration was kicked off with a dinner lecture by Prof. RajMohan Gandhi (grandson of Mahatma Gandhi).

"All food on earth is a derivative of the capturing of sunlight through photosynthesis," Nirav says. "Instead of settling for second-hand energy and nutrients processed through animals, via meat and dairy, we simply go for the direct source. Pure vegetarian and raw foods at Ahimsa facilitates this."

Avid cooks and active travelers, Nirav and his younger brother Nikhil have diligently searched the globe

for foods with highly flavorful as well as nutritional qualities, and developed a unique culinary style for their restaurant.

Inventive food preparation techniques are used at Ahimsa to obtain the maximum flavor and retain the beautifying nutrients of foods which are often destroyed through conventional cooking.

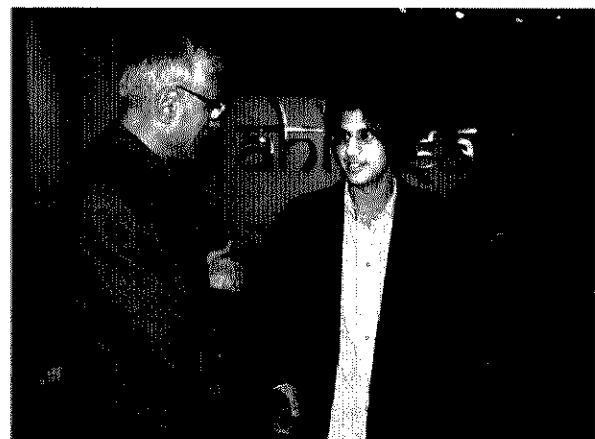
While Ahimsa's culinary style also offers patrons a totally new dining experience, Nirav believes he is providing more than a breakthrough cuisine with this restaurant venture.

"This is a lifestyle choice that helps you feel and look healthier, be more vibrant and be more exuberant," Nirav says. "It's all about making a lasting decision to embrace an ethical and sustainable future."

Nirav has served YJA (Young Jains of America) board as a regional coordinator for the Mid-Atlantic region and helped organize 2006 YJA convention in Connecticut - themed "Making Our Life Our Message". In summer of 2004 he also represented JAINA at the Parliament of the World's Religions in Barcelona, and at the leadership summit in Montserrat, Spain.

Set near the Yale campus, his hip, eclectic hotspot caters to a diverse range of palates, including those of vegans and vegetarians, raw foodists, trend setting youngsters and everyday diners looking for alternatives to harmful foods.

Web-site: www.ahimsainc.com



Prof. RajMohan Gandhi with Nirav Shah

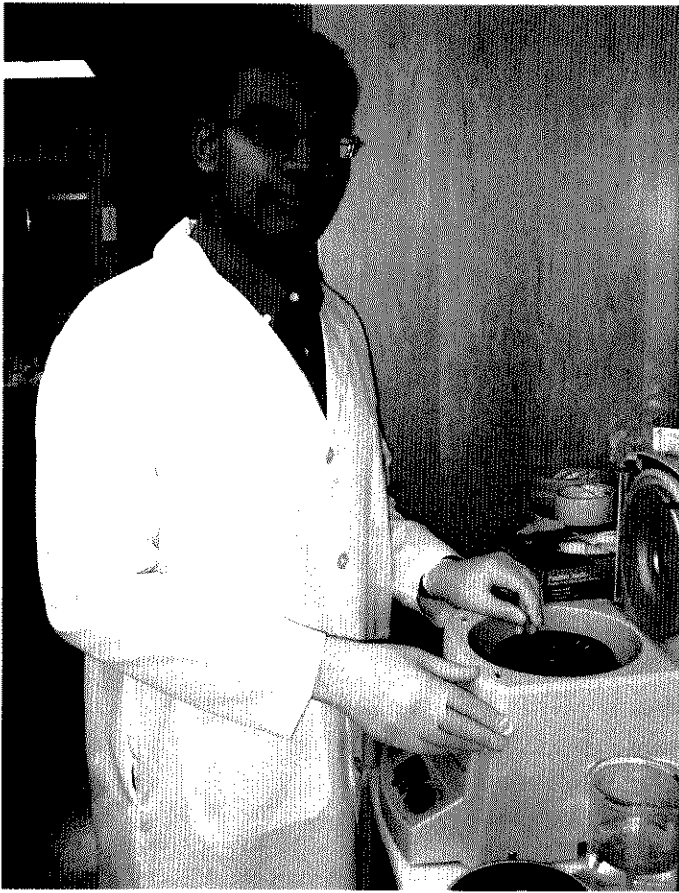
"I didn't miss dairy in the Indian-spiced soymilk rice pudding or wonderful warm, chocolate-filled, deep-fried won ton raviolis. Ahimsa is a nice example of this new breed of vegan restaurant. It is a family place that is the brainchild of 18-year-old Nirav Shah, who designed and opened the restaurant as a way of putting his passion for vegan philosophy into practice."

- The New York Times





Jain Rhodes Scholar



After an early childhood experience observing a kidney tumor, Michigan native Shaan-Chirag Gandhi has been committed to understanding the complexities of cancer. A 2006 Goldwater Scholar, Shaan has pursued cancer research in-depth, studying mechanisms of tumor formation and metastasis at the National Institutes of Health as a Cancer Research Award Recipient, the Memorial Sloan-Kettering Cancer Center as a Gerstner Scholar, the Mayo Clinic as a Newman Fellow, and at Case as a Phi Beta Kappa Research Fellow. Already a published researcher, he is writing his honors thesis on transcription factors implicated in prostate cancer. Beyond research, Shaan has been active in public service pursuits, leading the Global Medical Initiative, an organization dedicated to distributing medical supplies to clinics in developing countries, traveling personally to Guyana and India to oversee the organization's efforts. Closer to home, he was a Student Aide at the Veterans' Affairs Medical Center and a volunteer Emergency Medical Technician. In addition, he has actively participated in religious activities at the Jain Society of Greater Detroit. At Case, he has held many elected leadership positions, serving as President of the Model United Nations Society, President of the

Mortar Board National Honor Society and Speaker of the Assembly of the Undergraduate Student Government. For his years of service to his local, regional and global community, Shaan has received the Coca-Cola Scholarship, the Tylenol Medical Scholarship, the United States Presidential Freedom Award, the Joseph Skigin Prize, and the Harriett Pullman Award (the highest award given by his university to sophomore undergraduates). When he finds spare time, he competes as a nationally-ranked academic Quiz Bowl player. At Oxford, he hopes to continue his interests in badminton and swimming as

YES, I CAN

If you think you are beaten, you are,
If you think you dare not, you don't.
If you'd like to win, but you think you can't,
It's almost a cinch you won't!

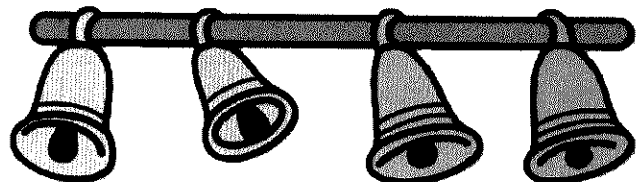
If you think you'll lose, you've lost,
For out in the world you find
Success begins with the will,
It's all in the state of mind.

If you think you're outclassed, you are,
You've got to think high to rise;
You've got to think of yourself before
You can ever win the prize!

For many a race is lost
Before ever a step is run;
And many a coward fails,
Before his work's begun.

Think big and your deeds will grow,
Think small and you'll fall behind,
Think that you can and you will,
It's all in the state of mind!

Life's battles don't always go
To the stronger or faster man;
But sooner or later the man who wins
Is the one who thinks he can!



*Reflections on Life through Death*

Vinit M. Doshi

INSPIRATION

My beloved grandmother passed away this month in India after a long and gradually debilitating deterioration of her body, compounded by the advancement of Alzheimer's disease. Growing up, I remember her living years vividly as a happy, loving and compassionate motherly figure. We called her Bhabhu. Like many Indian mothers, she expressed her love through food with frequent and indulgent meals. From her kitchen in the center of the house, she commanded a view to the world, feeding generations of extended family not only with authentic nourishment but with motherly advice, encouragement and perspective throughout, sometimes topped with enticing gossip or jokes for dessert. Although she was minimally educated and married away early into a busy domestic family life, she understood the world very well through her life experiences and perceptive observations about others. She showed a driven curiosity about things that many elders wouldn't understand or care about. She participated eagerly in all activities and conversations, often speaking with humor and passion, whether in praising or in scolding, and especially when she wanted her way, like when bargaining over vegetable prices, arguing with my grandfather or defending her religious faith. There was fire in her.

I had come to know Bhabhu mostly during my youth through our occasional visits during family vacations and her one visit to America. As anyone who knew her would attest to, the one unmistakable aspect of her character was the intensity of her religious beliefs. Bhabhu was outwardly unwavering, unshakable and confident in her Jain faith. Once, when asked if she knew Sanskrit, she replied sharply, "Namo Arihantanam! Everything worth knowing is captured in that. What use is Sanskrit?" There was much wisdom in her statement, although I didn't appreciate it fully at the time. My brother said she had recited the mantra over a million times in her life, but I didn't believe it. Through the perspective of my Western upbringing, she practiced her religion with such unquestioned faith and apparent rigidity that it seemed unreasoned and dogmatic to me. She devoted extraordinary effort into rituals that I didn't understand and often gave explanations through stories that made a reasonable moral point, but always left me with some nagging doubt when the allegories failed to extend logically to other situations. She seemed not to be genuinely interested in questions of how and why, at least not in the rigid way that I was accustomed to thinking. Over time, we had come to tacitly 'agree to disagree' in our understanding of religion – me wandering half-heartedly

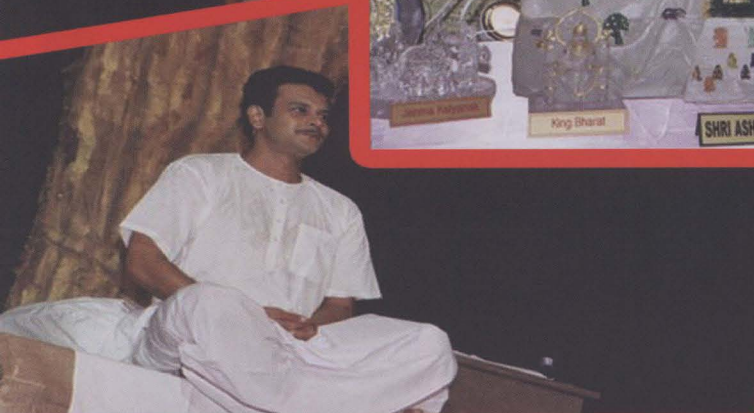
on a religious path as prodded, my Bhabhu determinedly marching confidently towards something only she seemed to understand.

After graduating from high school, I saw Bhabhu even less frequently as I immersed myself into the commotion of modern life, complete with professional job and family of my own. Over the next twenty years I observed from a distance how her health gradually and insidiously deteriorated. In recent years, she lost the ability to eat or go to the bathroom by herself, she couldn't walk, her joints and limbs swelled and she became completely dependent on around-the-clock care – a stark contrast from her years as the grand matriarch. It was difficult for family to witness the evident suffering, particularly because she could no longer remember, recognize or communicate a word to anyone. She was in a state of permanent solitude. What was going on in her mind? No one, not even my devoted uncle who cared for her could really know or experience what she was going through. The only clue was in her eyes that often showed a meditative and peaceful gaze, reminiscent of when she would recite Navkars or talk fondly of Mahavir Bhagwan. It was the one thing she undoubtedly found comfort in – the thing she carried closest to herself at all times – the deeply ingrained mantra that provided inspiration throughout her life. She was 84 when she passed away.

In observing the totality of her life and sufferings, I was able to reflect better on my own understandings. In the days following her death, I once envisioned humankind as a long line of people waiting from the day of birth, inching forward day after day, entertaining each other with cultural distractions to pass the time until eventual death and separation from attachments. It seemed a depressing thought, but it was in meditating on this bhavana that I realized how considerably and profoundly my own perspective had evolved since my youth. No longer did I see Bhabhu an old woman of another generation whose perspective I could never share or need to appreciate. On the contrary, I started to feel that we were more or less similar and our perspectives reconcilable.

The change started in my interpretations of behaviors and attributing of motivations. By extending my own fears and limitations to others, I had misunderstood Bhabhu's Navkar mantra as a superficial practice, an excuse to avoid delving into difficult questions, rather than as the very conduit to go deeper into the self. I could no longer view her practice as blind or meaningless recitations, having validated the effectiveness of prayer and mediation myself. I accepted that the practice would help me focus my mind even when the body fails me.

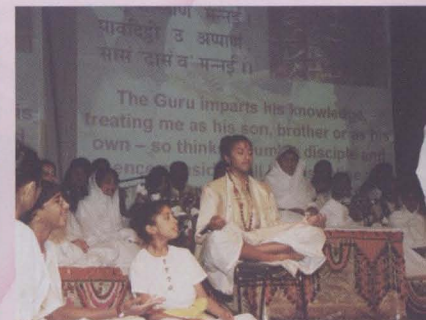
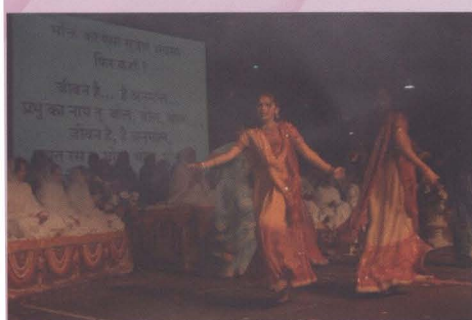
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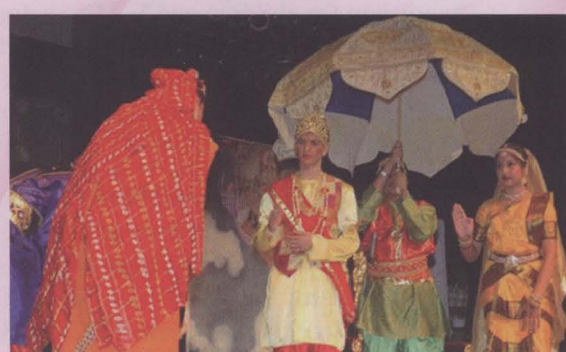
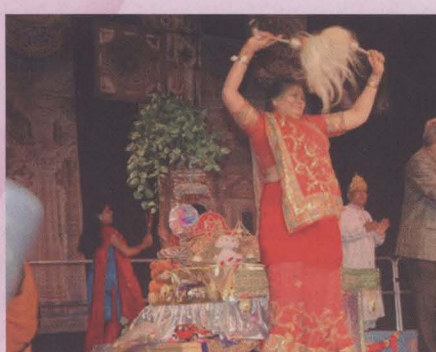
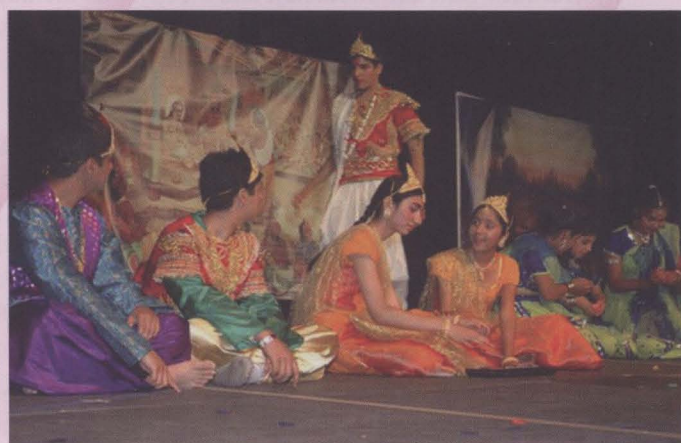
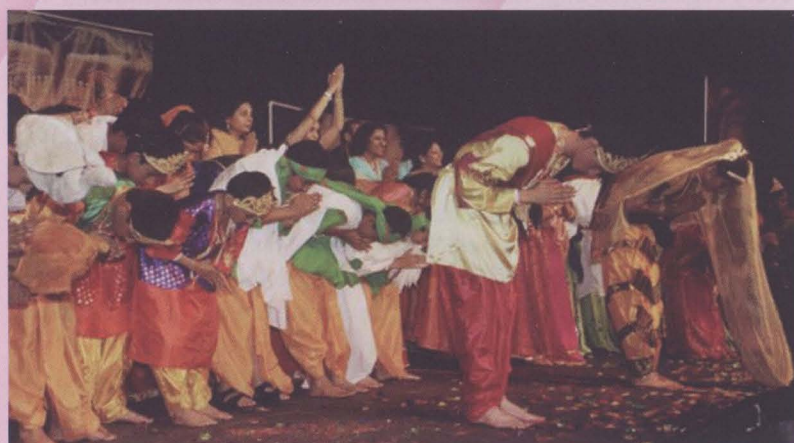


Enlightened Entertainment



Samosaran play





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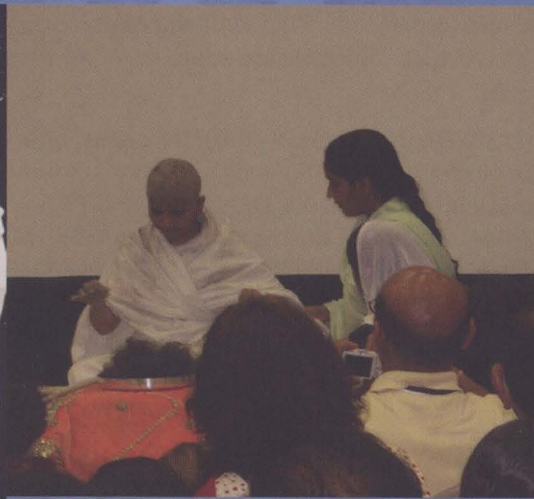
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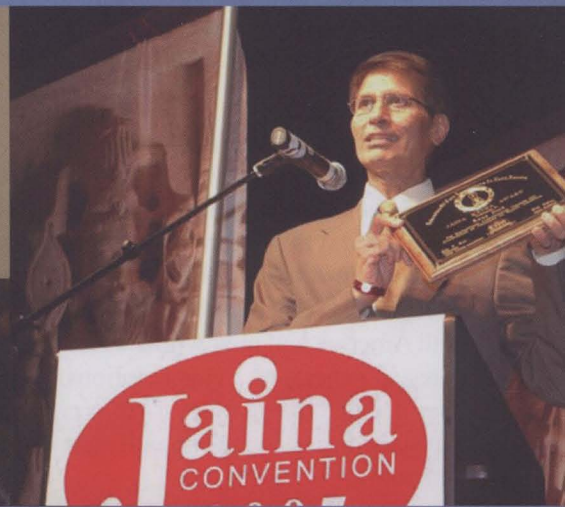
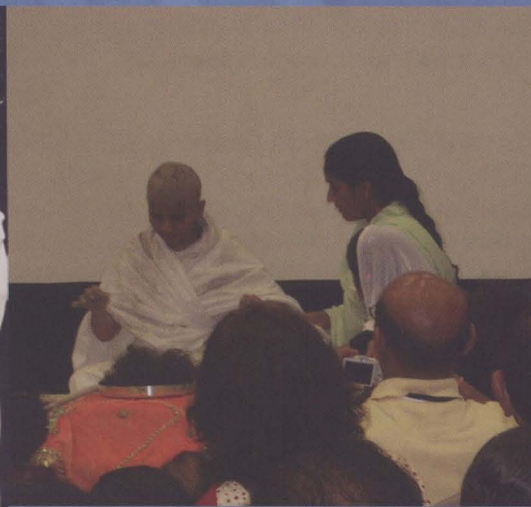
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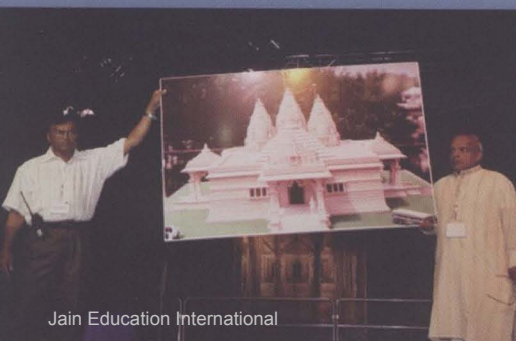
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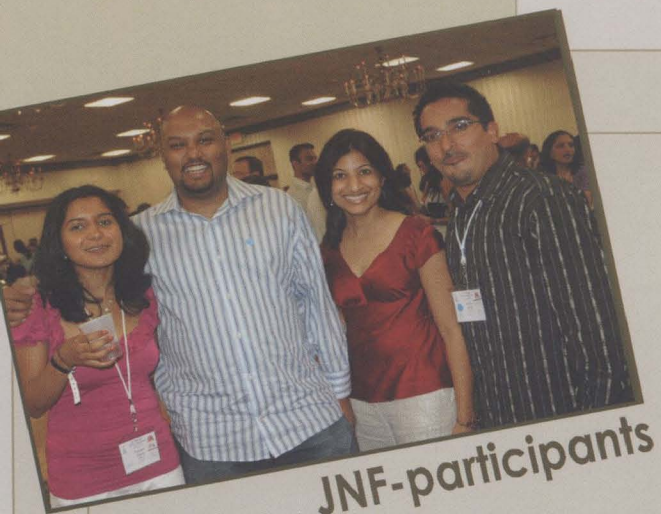
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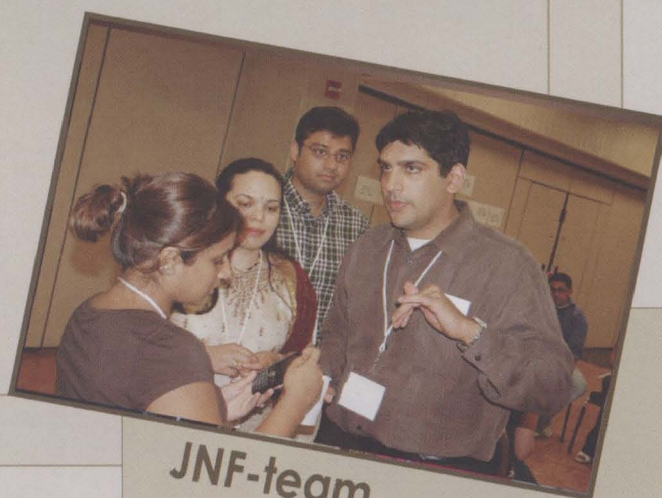
White-ball



Garba



Peace-jam



JNF-team



(continued from pg 22)

I also started to appreciate that the rigidity with which Bhabhu practiced religion also served as a necessary discipline by which the light of Jain spirituality was preserved over innumerable generations since the time of Mahavir Bhagwan. In the chaos of modern life with all its demands, choices and distractions, I asked how I would carry the torch of Jainism forward and what responsibility I carried. I found myself seeking to adopt similar discipline into my life in order to filter in only what was critical.

Another change in perspective related to my search for explanations. I found that the answers I used to expect of Bhabhu and others, answers to questions of how and why, not surprisingly, could not be answered completely in proofs and persuasive words. More importantly, I no longer felt the need to find such answers in the same way. Life itself was answering the questions sufficiently well through experiences, circumstantial observations and careful introspection that the questions were becoming irrelevant. As I discovered viable explanations of life's struggles through karma theory, the answers ultimately manifested in the realized benefits of practicing life in accordance with that understanding. The experience itself was the answer. It was as simple as that – to live through experience, to have the courage to confront and engage in life's struggles with the beliefs one is armed with, tirelessly and with confidence. This is how I recall Bhabhu at her best – practicing her compassionate diplomacy and finding her peace day by day in the midst of sometimes difficult family circumstances.

Reflecting on my grandmother's life, I am reminded of how important life events and incidents often mark a change in thinking and attitudes. I am grateful for these opportunities, because it is these experiences that have served as a catalyst for my growth. If the ability to change were a characteristic of youth, it seems most fitting that even in death, my Bhabhu could initiate a small spiritual awakening in me.



Story of an angry Boy

There once was a little boy who had a bad temper. His father gave him a bag of nails and told him that every time he lost his temper, he must hammer a nail into the back of the fence. The first day the boy had driven 37 nails into the fence!



Over the next few weeks, as he learned to control his anger, the number of nails hammered daily gradually dwindled down. He discovered it was easier to hold his temper than to drive those nails into the fence.

Finally the day came when the boy didn't lose his temper at all. He told his father about it and the father suggested that the boy now pull out one nail for each day that he was able to hold his temper. The days passed and the young boy was finally able to tell his father that all the nails were gone.

The father took his son by the hand and led him to the fence. He said, "You have done well, my son, but look at the holes in the fence. The fence will never be the same. When you say things in anger, they leave a scar just like this one. You can put a knife in a man and draw it out. It won't matter how many times you say I'm sorry, the wound is still there." A verbal wound is as bad as a physical one. Friends and family are a very rare jewel indeed. We should never hurt them.





2007 East Coast Winter Retreat By Ashil Gosalia

Young Jains of America is proud to announce that the 2007 YJA East Coast Winter Retreat, which occurred from February 17th-19th in the Poconos in Pennsylvania, was a total social and spiritual success! Over 50 youth, varying from high school to post-college ages and traveling from Boston to Ohio attended the event. The conference took place at the Sterling Inn, and provided an excellent environment for spiritual growth, meditation, and most of all, fun!

The conference provided youth with a forum to learn about Jain Dharma in a relevant manner, and network with other youths from all over the country. The sessions were meant to incorporate the main theme of Mind, Body, and Soul. Rather than lecturing to the youth, the speakers created a space for discussion to take place. Speakers Vikasanada, Parth Savla and Dhruvil Purohit led session topics ranging from Personal Conditioning to Creating Inner Peace.

Most importantly, this conference created camaraderie between all the youths, regardless of age. The conference, however, was not simply a venue for broad talks of Jainism. Being in the Poconos, we couldn't pass up the opportunity to hit the slopes! On the first night, all attendees were taken to the local ski slopes, and went snow tubing. The next day, all attendees were taken back to the slopes and were allowed to either ski or snowboard. The attendees varied in their ability to ski or snowboard, and it's safe to say that over half of the attendees fell at least once. Even though it was tough at times, the attendees overwhelmingly enjoyed the time spent at the slopes.

Overall, the YJA East Coast Retreat was a resounding success. The youth were encouraged to discuss ideas on Jain Dharma, learn more about themselves and other Jain youths, and finally, were encouraged to have as much fun as possible! Special thanks to the YJA Co-Chairs Rajiv Jain and Dhruvil Purohit, the Northeast Regional Coordinator Ashil Gosalia, the Director of Events Parag Parekh, Chintan Shah, Chirag Shah, and Vinit Talsania for organizing the conference and ensuring its success. We hope that the next East Coast Regional Conference will be as successful as this years!

Young Jains of America is initiating an effort to promote youth projects being undertaken across the country that will create awareness and add value to our Jain community across the globe. This effort, known as YJA Outreach, is an opportunity for youth of all ages to get involved, contribute ideas, learn from youth across the country, and make a difference in our Jain community. Currently, the projects topics include local/national conferences, making Jain education relevant to today's youth, promoting Jain living, a youth web team, and a youth mentorship program.

For more details visit our website at <http://www.yja.org/projects> or contact us at chairs@yja.org

Upcoming YJA Events

YJA Midwest Conference

"Take the path least traveled" and attend the 2007 Midwest Conference, which will be held at the end of summer in the suburbs of Detroit, Michigan. YJA hopes to inspire youth attending this conference with motivating speakers, leadership seminars, and sessions that are relevant to common issues faced by all Jain youth in this country. We also hope to provide an environment that will foster friendships that will serve to strengthen the local communities. This weekend long conference will be open to all youth between the ages of 14-29.

If you have any questions or would like to get involved, contact Ajay Dagli, YJA Midwest Regional Coordinator at ajay.dagli@yja.org.

For more details about all YJA events including the Midwest conference, please visit our website <http://www.yja.org/events>.



Making a difference by getting involved with YJA



Reaching Out

by Reverend JoAnn Barrett



It is not customary to invite people of other faith traditions to another house of worship; however, Gathering of Light Multifaith Spiritual Fellowship (GOL) is breaking this trend. Our recent celebration of Jainism and Bhagwan Mahavira on Sunday, March 25th, 2007 in Huntington Station, New York was a monumental success. Not only did it break the barriers that divide us it also allowed true friendships to be formed.

Jains rightfully are proud of anekantvad, which means "multiplicity of viewpoints," "multiple realities of truth," or "open-mindedness". GOL, which is a nonprofit corporation in existence in Huntington, Long Island, New York since 1996 welcomes the wisdom in this concept. Our philosophy incorporated in our by-laws reflects the elements of anekantvad. GOL is a fellowship where individual spirituality is recognized and honored through an offering of diverse faith philosophies and provides opportunities to be of service to the needy in the local community. We gather light, meaning all the perspectives. With very limited knowledge of Jainism, GOL was formulated inspired by its core principles. Our idea was based on the validity and necessity of all faiths for the ultimate appreciation and understanding of the Divine. Our vision is to see more and more people of different faiths (including nontraditional faiths) come together in an atmosphere of celebration that they may focus on the experiential component of the faiths rather than the dogma. Simply put, a world that prays (chants, meditates etc.) together stays together.

Throughout my experiences in the Multifaith work on Long Island, I have been continually impressed by the Jains I have met. Their compassion was of a genuine quality with no apparent personal agenda. The teachings of Bhagwan Mahavira, ancient yet so pertinent today were lessons necessary to be shared. Celebration plans commenced. The first phone call was placed to Mr. Arvind Vora. The

enthusiasm of Mr. Vora spread like a wild fire. Emails and calls came to the GOL office from Jains wishing to share their faith to our community. Little did we know at the time that this was an historic event. Jainism has never been celebrated at another faith group's house of worship. Although our foundation rests on the inclusion of all, most of our members are from Judean-Christian backgrounds. The integration of the traditions was going to be equal. There were songs planned both in English and Gujarati/ Hindi.

The actual day turned out to be truly inspiring; starting from the opening Song – "Come and Fill This Temple" preformed by GOL chorus to the closing song "One World One Love". Included in the afternoon was recognition of the six directions (Jain style although GOL calls in five directions each week). With an invocation, "We call on the powers of Om, Hreem, Shreem, Arihant, Siddha, Acharya, Upadhyaya, Sadhu, Right Knowledge, Faith and Conduct. We call on them for protection, peace, knowledge, health, worldly attainments, total bliss and liberation!" Jain children recited the Namokar mantra, then after spending time with GOL children, they preformed a skit called, "Lord Mahavira, our Idol". There was an adaptation of Samani Charitra Pragyaji's Preksha meditation. Then words of wisdom were presented on Anekantrada, the life of Mahavira, Ahimsa – Non-violence, Jivadaya – Compassion, Ecology with Jain Teachings and Jain Code of Conduct. A Religious Poem – Stavan was preformed. There was even a performance of Gandhi Song – Suno Suno Ye Duniya Wale Gandhi Ki Hai Amar Kahani and The Immortal Song. We concluded with a candle lighting ceremony and intention for peace.

In Pravin K. Shah's booklet on Jainism he writes, "Lord Mahavir's teachings reflect the internal beauty and harmony of the soul. He made religion simple and natural, free from elaborate rituals. However, in recent times some elaborate rituals are introduced which has lost the simplicity of the ritual aspect of the religion." This event focused on coming together as a community and in that simple intent, much knowledge was gained and the internal beauty and harmony of soul was demonstrated. It was exciting to see those who were open to a new way of celebrating Bhagwan Mahavira. Many at Gathering of Light gravitated towards the principles of Jainism and saw their relevance for our time. Through the actions of the Jains, it was clear to see how a Jain way of life is ethical, respectful and honors others, the Earth and the environment. Ultimately we are one human family, searching for contentment, inner happiness and joy. Spiritual development is the way to uncover these goals. Creating friendship will ensure the success of this venture. This past Jainism Mahavira Celebration is the start of a beautiful friendship. Jai Jinendra!





Kellogg Leadership Conference III

JAINA Long Range Planning Committee

Bringing Jainism to a New Level

May 11-13, 2007, Evanston, Illinois

Introduction

After two previous successful Kellogg Leadership Conferences, the third in the series took place from May 11th to May 13th on the campus of Northwestern University at the Kellogg Management School. Dean Dipak Jain again led the conference with his guidance and marketing foresight.

The first Kellogg conference in March 2005 provided a platform to share the Jain Vision 2020 as a roadmap to the future of the community in North America. A key development by JAINA's Long Range Planning Committee, the Jain Vision 2020 (To Live and Promote a Jain Way of Life) developed a plan with milestones for the next 15 years. The Jain community would reach new heights if each Jain embraced this Vision within their local Jain Centers, their community, their family, and within themselves.

The second conference in March 2006 allowed leaders in the community from Jain Centers across the US and Canada to share successes and learn important tools that can enable additional productivity and efficiency in carrying out projects at local Jain Center levels as well as projects highlighted in Vision 2020. Specifically, an emphasis was placed on new proven fundraising techniques and team collaboration tools. Since the second conference, three very successful regional conferences have been held in New Jersey, Washington D.C., and Northern California.

The third Kellogg conference, held May 11th to 13th, 2007 took the next step forward and emphasized execution. In order to achieve the metrics that the Jain Vision 2020 identified, targeted initiatives and projects must be organized and managed. Leaders from across North America attended the conference and proactively shared existing and new project ideas. With support from management guru Dipak Jain, and successful executives Prem Jain and Parveen Jain, each project champion listened to insight from these leaders on how to best develop their initiatives and improve upon innovative ideas.

Overview

During the two and a half day conference, we heard from Dean Dipak Jain on the importance of simplifying the message, knowledge creation and dissemination. He

gave examples of the Dalai Lama, Parthasanthry, Shri Shri Ravishankar, and Swami Rishikesh in their abilities to package, present, and inspire people with a simple message. He offered insight on understanding an organization and its structure. He emphasized the ideas that in business as in non-profit work, the characteristics of caring and sharing, respect for life, and an inclusiveness culture are vital. In our favor, all three of these concepts are important in Jainism and make up the foundation of our philosophy. As leaders promoting these concepts, we must learn that to be successful, the way to influence others is by values and a positive message rather than by authority and power. Life is about making an impact and we have the opportunity to do just that as leaders in the Jain community. Each one of us can make a difference by giving our time and resources. Dr. Jain's simple rule in life is, "If you give X, you will get 4X back."



Conference Overview

Friday evening May 11th began with an interactive dinner enabling the attendees to meet one another, socialize, and most importantly gain an understanding for the purpose of the conference. Kirit Daftary started the conference by introducing JAINA and its current activities. Dr. Manoj Jain provided a brief history of the inception of the first leadership conference and the guiding motivation that "we must bring together and train our leaders such that they can serve not only their local community but the Jain and non-Jain community throughout North America." Then over 15 of the 45 participants each gave a 3 minute presentation on their current or planned projects. These presentations allowed everyone to appreciate the diverse range of projects underway by Jain leaders across the US and Canada and offered an opportunity to see possible areas of collaboration and resource sharing. The evening ended with strong, positive remarks from the Leadership committee and excitement for the next day.

Yogendra Jain, Prem Jain, and Chintan Shah set the stage of the conference on Saturday morning by presenting the Vision





2020. Our new, updated vision emphasizes the four goals that we share (four E's) embedded in Jain Way of Life practice of Non-Violence (Ahimsa), Non-Absolutism (Anekantvad), and Aparigraha (Non-Possessiveness): Evolve our practices, Expand our numbers, Educate our members and create awareness, and Energize our organizations and members. From this beginning, the conference began, ensuring that the important ideals of Jainism remain close in mind.

Jainism Vision 2020 **Live and Promote a Jain Way of Life**

EVOLVE (our practices)	EXPAND (our numbers)
EDUCATE (create awareness)	ENERGIZE (our organization)

As part of the Leadership committee, Prem Jain and Parveen Jain delivered a presentation on successful systems management, project planning and team management. With their decades of experience as senior vice presidents at Cisco and McAfee respectively, they provided insight on developing initiatives with a strong organizational infrastructure. Using the construction and planning process of the Jain Center of Northern California as case study, Prem bhai and Parveen bhai described the team structure and development plan for creating a successful temple amid numerous challenges. This case study provided a basis for understanding how each attendee would create a business plan for his own project and share it within a breakout group.

On Saturday afternoon, Sunit Jain presented the Jain Elevator speech noting that most Jains "fumble" when asked, "What is Jainism." To set the stage for project plan development, Prahar Shah gave an overview of Jain Demographics. This data offered insight into the growth of Jain population over time accounting for loss of youth, influx of new Jains from India and mix-marriage complexities. Also, it showed to the project leaders that the Jain community has ample income and assets and volunteer time. The missing ingredient is that the leaders are not approaching these educated, talented, and ready to server volunteers with a viable plan. All the participants were divided into one of four groups that described the general focus of their projects: Education, Communication, Infrastructure, and Universalization.

Dean Jain noted that the participation of emerging leaders, young and old, orthodox and modern practitioners, is vital to the success of the leadership group. Young leaders bring forth enthusiasm and innovation that are necessary for progress. Of the 45 participants at this year's conference, 10 were between the ages of 22 and 30. These strong demographics provided new insights and fresh ideas to the discussions and to the

group dynamics.

Later in the afternoon, the teams emerged and each member gave a short overview of his project (a 2 minute pitch) and the rest of the attendees rated the plan based on the urgency and resources. Yogendra bhai emphasized the importance of keeping cost, scope, and schedule in mind when defining successful projects.

Scope

Project Plan

Cost

Schedule

After a break and relaxation time, the team gathered for dinner where Manish Kasliwal and Mitesh Bohra from Young Jains of India shared their wonderful progress over the past two years. After dinner many of the team members (Nirav Shah, Soha Shah, and Alok Lal) worked late into the night to collect attendee feedback on the project presentation and to place the projects on-line (www.jaina.pbwiki.com).

Conclusion

Dean Dipak Jain closed the conference on Sunday morning by outlining the challenges we currently face and our processes by which to overcome them. He noted that we have successfully created an organization around Jain Leadership and now demand momentum to drive its success. Momentum from the community at large and specifically leaders within the community is a must. Progress must be seen by our community and reported with tangible results. We are committed to increasing awareness about Jainism through the values that we live. Our leadership is a shared vision and a shared goal that JAINA, Jain Centers and each individual must embrace. Most importantly, we must keep our feet on the ground and remain in touch with reality.

For more information

Visit www.jainleadership.org for content and presentation materials.

Visit www.jaina.pbwiki.com for information on the various projects in execution.





Award of Excellence

Dr. Sulekh Jain has received the 2007 "Award of Excellence" from International Jain Sangh (IJS) of New Jersey at the Mahavir Jayanti celebration program on April 1, 2007. Each year IJS honors an exceptionally worthy person, who has visibly and verifiably demonstrated a great service to further the teachings of Lord Mahavir including peace, nonviolence, Jain education, and compassion either by practice or by influencing public policies, media coverage or through interfaith programs. Instituted in 2001, the former recipients of this prestigious award were Mr. Bawa Jain, Dr. Dhiraj H. Shah, Mr. Arvind Vora, Dr. Tansukh Salgia and Mr. Pravin K. Shah.

In his acceptance speech, Dr. Jain shared his experiences about promoting nonviolence outside Jain community and accepted the award in the name of the International Summer School for Jain Studies. Mr. Naresh Jain, IJS Vice-President, JAINA Interfaith Co-Chair, and a member of the Board of Trustees of the Parliament of World's Religions, Chicago; introduced Dr. Jain to the several hundred people and dignitaries gathered in this 2606th anniversary celebration. Dr. Jain is a former President of JAINA, and Founder / Co-Founder of several organizations including Jain Center of Greater Boston, Jain society of Houston, Jain Digest Magazine, JAINA Library, Young Jains of America, Jain Center of Central Ohio at Columbus, Jain Academic Foundation of North America, Mahavir World Vision Inc., World Council of Jain Academies, JVB Preksha Meditation Center in Houston and International Summer School for Jain Studies (ISSJS).

The Jayanti celebration started with Mahavir Swami Puja followed by a Pledge for Mutual Respect and Nonviolence by all attendees; and religious sermons and prayers by

Munishree Lokprakash Lokesh and Samani Mudrit Pragya and Swami Paripurnananda Saraswati. After this a grand cultural program depicting the life and teachings of Lord Mahavir was presented by 50 local youth and children hosted by a well known community member Juhi Jain and choreographed by an accomplished Bharat Natyam Artist Divya Jain who has several performances in interfaith programs to her credit.

Shri V.R. GANDHI SCHOLARSHIP 2006-07 DISBURSEMENT CEREMONY HELD

A small ceremony, presided over by Shri Dipchand Gardi, arranged by our VRG India Subcommittee in collaboration with Jain Association of India, was held in Mumbai for disbursement of 2006-07 VRG Scholarships. VRG India subcommittee Administrator Mrs. Rakshaben J. Shah and Committee co-chair Shri Chandrakant M. Shah, who was visiting India, were present and they both addressed a large gathering.

One of the scholarship recipients, Shri Kantibhai R. Shah, Jain Academy, M.S. University, Vadodara later had sent us the following comments.

"Shri Pravinbhai, I am very grateful to you for awarding me a scholarship of Rs.10, 000/- from V.R.G.Trust. You will be glad to know that Shri kalidas Sakalchand Doshi, Maharaja Sayajirao University, Vadodara has started the certificate course in jainology from January 2007. I had delivered two lectures for the above course on "Navtatva" and "Karma" on dt.12th January and 13th January 2007. I had given them the syllabus for certificate and diploma course in Jainology.





NEWS FROM CANADA

Our first major function after the cold winter was Mahavir Jayanti celebrations on 31st March 2007. Due to phenomenal growth in number of Jains in Greater Toronto in last few years, we have to hire huge halls to accommodate over 1000 people.

The venue this time was Swaminarayan Mandir Meeting Hall. The program started with puja at 2 o'clock. We had a special guest, Dilipbhai Shah from Philadelphia and First Vice President of JAINA.

This year's program was organized by our youths and was extremely successful and well received by young and old. The main feature was a play on 3 of 27 past lives of Bhagwan Mahavir.

In Act One, Bhagwan Mahavir born as Naysar helps group of Sadhus lost in jungle with food and directions. Bhagwan's soul achieved Samyak Darshan (Right Faith) in this life of Naysar.

In Act Two, Bhagwan's sixteenth birth, as Vishwabhuti, the young actors show how years of sadhna and diksha prayay were lost in a feat of anger when Bhagwan threw the cow up in air.

In Act Three, 23rd Bhav, Bhagwan born, as Priyamitra becomes a Chakravarti, then takes Diksha and practises intense sadhna and eventually acquires Tirthankar Nam-Karma that leads him into 27th Bhav when he becomes Tirthankar Mahavir.

This was very laudable effort by children of Pathshala of our Sangh and all the young actors, directors, producers and other helpers are to be congratulated for a job well done.

The evening was concluded with speeches from our President and Dilipbhai Shah followed by swamivatsalya Bhojan.

On same evening, there was a fund raising dinner organized by IMJM. Jain Society's late Trustee, who died suddenly last month, was remembered.

A third function organized by members of Jain Society took place that same evening. Over \$16,000 was raised for Child Haven, a charity that runs seven ashrams for orphans in India, Nepal and Bangladesh.

The Aymbil Ori started on March 25th and ended on April 2nd.

On the sad note, we lost our energetic and popular Trustee, Sobhagyaji Khamesra last month to a massive heart attack. He was also very popular as President of the Society in 1997 when he successfully managed 9th JAINA Convention in

Toronto. The large audience who came to his funeral attested to his popularity.

In the month of December, Dr. M. Emmanuel, author of Dravid Lineage and the Jains, came to Toronto and gave a talk related to his research. The material he delivered was new to many of those who attended the presentation at the Jain Centre.

The AGM of Jain Society on 15th April witnessed peaceful passage of the New Constitution that incorporates our Jain Sangh, thus indemnifying against future litigation and it also modified the structure so that it functions more efficiently. The addition of 'Code of Conduct' affirms our Jain values.

Our next meeting will be to elect three new Trustees was announced.

THE JAIN ASSOCIATION OF MONTREAL, CANADA. celebrated Bhagavan Mahavir Swami Janma Kalyanak on 31 March, 2007. This time it was special because we were lucky to have Ashwini Prajnaaji from India. He gave a good lecture on Mahavir Bhagavan.

Beside this occasion, he stayed with us for another 3 days and we had good Satsang at each other's house. We had a good gathering at Hindu temple where he spoke on ANGER (KRODH) Managment. There was a big audience and everybody appreciated.

Temple management gave open invitation to come back. One day he kept a workshop of YOGA and MEDITATION. It was very very good. At this time he visited OTTAWA, ONT. also for Mahavira Jayanti and other pravachan. He left on 8th for Vancouere from Montreal.

Thus this Mahavira Jayanti was different than usual. Hope we have him again and again.

Events in Edmonton, Alberta

- Mahavir Jayanti was celebrated on April 08 in the presence of over 200 people.

- With the Oil Boom in Alberta, more Jain families have arrived in the Province.

- The Hindu Cultural Centre where we have our temples, underwent massive renovation projects and as a result, all the Murtis were disturbed. "A Jeernoddhar Ceremony has been planned for Jain Pratima to take place on Saturday, June 23rd, 2007

- We have been permitted to organize a display on Jainism at the City Hall from September 09 - 27, 2007





The Jain Society Of San Diego Conducts chandan puja and stavans every sautrd day from 8 am to 9 am.

We meet the first friday of the month from 8 pm to 10 pm and discuss on different issues/topics related to jainism, do some bhakti and socialize.

We actively run pathshala twice a month. We have 4 levels consisting of kids ages 4 to 17 years old. We teach jain values with current application ,art and craft activites, board projects, power point presentation and tests. This year we also started adult pathshala. For more information contact Parul Kothari at 858-385-1717 or pdkothari@aol.com

On Mahavir Jayanti the pathshala kids performed a play on "karma ka Fal" by Rohak Vora. Stavans by Paresh Shah, dances by swati vora and brinda shah, a presentation on 4 bhavanas by darshita, sparsh, parima, aditi ,nicole, ruchi and shivangi, Jain Jeoperdy conducted by jagruti maniar kishor mehta and parul kothari .

Onces a month we also have an adult study group in gujarati which teaches jainism in depth lead by sri Girishbhai.

Jiv daya activities are looked upon by Narendra Sheth. We support Purple Cow, an animal shelter organization and Kishor Mehta is advocating this noble cause. Homeless feeding is an ongoing activity lead by nipul shah. Our current president is smt Lata Vora 858-538-0224.

NEWS FROM PITTSBURG

Finally, spring arrived in the This was when 150 members, which included shravaks, shravikas and children gathered at the Hindu Jain Temple on March 31 to celebrate the 2533 rd Janma Kalyanak of Lord Mahavir Swami. Shravikas, in colorful saris, along with shravaks, in Puja dresses, lifted the spirit of the atmosphere.

During the day, we performed Snatra Puja with the help of our Bhakti Mandal and heard melodious Stavans from a few shravaks. Swami Vatsalya was sponsored by one of our Jain families who, along with their children, came prepared with a special Stavan. This particular family is leaving Pittsburgh to settle in India for good, and we wish them well.

On April 27, the Pittsburgh Jain sangh went for a Panch Tirth Yatra with about 45 members, which included seven children and one senior citizen. The days were full of activites of Darshan, Puja, satsang, Chaiantyavandan and Bhavana.

Our journey started from Pittsburgh to our neighboring states of New York and New Jersey to complete our Panch Tirth Yatra. Our first stop was Siddhachalam in New Jersey.

During our bus ride, everybody enjoyed stavans and stutis from a few different shravaks and shravikas. Everyone on the bus participated in-group singing and had a great time. There was an explanation of what a sangh is, and what a sangh puja is as well. Also, discussions on the meaning of panch tirth brought out the spirit in each participant. Even a few of the shravaks did sangh puja.

From Siddhachalam, we visited four more temples in Queens, New York, Caldwell and Cherry Hill in New Jersey and Harrisburgh, PA. Our reception from the all sanghs was cordial and warm at each of the Temples. These three days provided great opportunity for people to forget about daily life and focus on Temples, worship, and bhakti. The children came prepared with their individual or group Stavans and stutis. They actively participated in all programs and were very curious and eager to learn. They enjoyed their first Yatra very much.

The Panch Tirth Yatra was a great success and people were even asking when our next Panch Tirth Yatra would be.

Jain society of Pittsburgh elected the following new committee last year in June 2006 for a period of 2 years.

President-Bhupendra Kamdar, Vice President-Shirish Shah, Secretary-Ketan Shah, Treasurer-Mahendra Gajarawala,

Member-Dipen Shah, Member-Mira Shah, Immediate Past President-Bharat Dalal

Jain Center of Ft. Myers celebrated Mahavir Jayanti on April 1, 2007. All the member of the center participated in the celebration. This event was attended by both Jains and non Jains of Ft. Myers. The children and youth told a story about Mahavir Swami. They displayed the 14 dreams of Thrishla Mata. Smeet Mehta explained each dream. It was followed up with stavans and food. It went very well with enthusiastic participation from kids and adults.





Cherry Hill Jain Sangh Pathshala

Growth and Success!!

As teachers, we are very proud to be involved with the Cherry Hill Jain Sangh Pathshala. Our Pathshala, like many, started several years ago with a few children. Over the past few years, the number of enrolled students has grown rapidly to nearly 70! Fortunately, we have many talented volunteers with invaluable skills, like having a thorough knowledge of Jainism and the ability to develop creative techniques to make learning thorough and enjoyable.

This rapid growth did not come without some pain. The dramatic increase in the number of classes (and students per class) created a shortage of teaching space. The growing participation by students, their families, and teachers in Sangh activities amplified the inability of the existing facilities to meet our needs. The Executive Committee and Board of Trustees published a 'Needs Document' in which these shortcomings were listed, along with a vision of the future. After presentations and discussions, the Sangh membership embraced the concept of expansion to meet our growing needs.

An open, unbiased process was used to start the conceptual design. Membership input was requested and their comments were incorporated. The result of this was the overwhelming approval of the project by the Sangh membership. Importantly, and thanks to the hard work of the fundraising committee, the project was approved with nearly 85% of the ~\$1,000,000 budget already secured.

Sangh members completed the design, construction management, and supervision for the project. The new building includes 5 Pathshala rooms, a Swadhay hall and stage, a kitchen and dining hall. The hard work of all the volunteers (EC/BOT, Sangh members, and Donors) was apparent on December 16-17th, the Grand Opening Ceremony. During the 2-day ceremony we were proud to have the Pathshala kids demonstrate their talents, especially what they had been learning in class.

Our students, who range in age from 3 to 16 years, are divided into five classes according to their age, each taught by several teachers. Pathshala takes place on the 1st and 3rd Sunday of each month, from 10:30 am to 12:30 pm.

Last year the teachers revamped the class curriculum to better fit the students' age groups. We referenced JAINA and other Pathshala curriculums. Each of our class' syllabuses was designed to cover a period of 2 to 3 yrs and minimize repetition. So, as a student progresses from one class to the next, he or she will always be learning new information. Our

curriculum includes Jain Philosophy and Sutras. We have a separate sutra class for ages 9 and up, while for younger students, they are incorporated in their curriculum.

The teachers are free to adjust individual class programs and/or use creative teaching techniques, making their task enjoyable and gratifying. We believe much of our success is the result of having regular teachers' meetings. Here, we openly discuss current issues and consult with each other to keep our Pathshala successful.

We believe simply preaching Jain Philosophy may disinterest students. Instead, we use hands-on Derasar activities including Kesar Puja, Ashta Prakari Puja, making Ghawli and Saathiyo, in addition to games, arts and crafts, and songs. One of teachers has found it helpful to conduct 5 minutes of Dhyana (meditation) before beginning class. Another teacher has found doing (1) Navkarvali before teaching Sutras helps little kids to concentrate and be attentive. For the 5-6 year old class, the class teachers compiled a reading book that includes Jain topics and Jain images. This has proven to be very important in helping kids of this age understand Jain philosophy. Some students maintain bi-weekly logbooks entitled "Practice of Jainism in Real Life." They record when they do Navkarvali, avoid wasting food, bow to their parents, help parents with daily chores, read about Jainism, and more. Most classes save a few final minutes to play informational games on Jain Philosophy.

We make all the students aware of the major Jain festivals including Aymbil ni oli, Mahavir Jayanti, Paryushan. But to help understand what they are all about, we get them involved; for example doing Chauvihar for (1) hr for Paryushan. Every year we celebrate Diwali. All the students perform kesar pooja and decorate their "diva ni thali" for Samuh Aarti.

To reward the students' hard work, we organize annual picnics like Chaitraparipathy to nearby temples. Recently, we had a "Cherry Hill Jain Pathshala" logo competition among the students. The winning logo was printed on T-shirts given to all the students, and are worn during Pathshala.

Each class makes an end of the year project that we proudly display during the Cultural part of our Anniversary Program. Last year we created three-dimensional models of Trisla Mata's 14 Swapnas.

Recently, a speaker from P.E.T.A. (People for the Ethical Treatment of Animals), presented information on cruelty to animals and what we can do to help rescue them, and at least be aware of all the food ingredients and clothing materials





that are non-vegetarian or contain animal byproducts.

We would like to conclude by saying the following: Though we believe our Pathshala to be successful, we are always open to new ideas, suggestions, and constructive feedback from parents, our Sangh members, and other Jains. It is no secret that without the support of the volunteers and parents, we could not have achieved so much, and that it is for the kids that we strive to do so much more. Jaajinendra

JAINA Delegation to Buckingham Palace

JAINA has been taking its delegation to India for many charitable and humanitarian purposes. But May 15th, 2007 was the first time that JAINA took its delegation to attend the grand ceremony held at splendid and revered premises, Buckingham Palace. The delegation was led by JAINA President Kirit C. Daftary, joined by Director at Large, Arvin Shah and VRG Committee member Prakash Mody and others. Over 300 attendees from around the globe had gathered to attend launching of the Catalogue of the Jain Manuscripts of The British Library by His Royal Highness The Duke of Edinburgh. The project and the Catalogue is published by the Institute of Jainology, London and printed by the Mumbai Branch. IOJ recognized Professor Babir, Sheths from India and also posthumously Professor Tripathi, without whose cooperation this would not have been possible.

Dr. Nalini Balbir, Professor from University of Paris headed the project of cataloging Jain Manuscripts of Royal Library. It included manuscripts from the British Library, the British Museum and the Victoria and Albert Museum. The Jain manuscripts kept there came not only from British sources, but also from German, Austrian and Indian scholars who felt it was the best and safest place to keep them. She said that "in our days of advanced technology, this kind of work is relevant not only for the sake of preservation, but also for understanding how social networks worked in the past. Copying a manuscript is a sort of collective undertaking, which implies not only the scribe, but individuals, joint families, local groups, and so forth who acted as sponsors. Jain manuscripts usually provide a wealth of information of this kind, which we have tried to investigate." She further mentioned that these manuscripts played an important part in the establishment of Jainism as a specific trend of thought distinct from Hinduism and Buddhism. It was through these manuscripts that European scholars realized that the Jains have their own scriptures.

The work which started in 1994 by Professor Tripathi was completed in 2005. According to Professor Tripathi, there are four definitions of Jain manuscripts. Whatever is written in the form of a Manuscript by a Jains is a Jain Ms; Whatever manuscript is written in Jain Nagari characters is a Jain Ms;

Any Jain work sacred or even secular written in the form of a manuscript by a Jain or non-Jain is styled as a Jain Ms; any manuscript that is in the possession of a Jain individual or body is Jain manuscript. This catalogue deals only with the Jain work sacred or even secular written in the form of a manuscript by a Jain or non-Jain scholar.

These manuscripts date as far back as 1201 AD, are mostly on paper and palm leaf, in the pothi format i.e. where the length is greater than the width. The catalogue contains information from 1083 manuscripts. Catalogues of manuscripts are of the utmost significance as it is the only source to verify by comparison any inaccuracies with the current printed scriptures. The result of cataloguing is in the form of three volumes which include color plates as well as a CD containing 150 images. The vivid colors of the paintings are attractive and speak for themselves.

The Catalogue was presented to His Royal Highness who formally declared it as launched. His Royal Highness in his address recalled how he had initiated the formation of the Alliance for Religions & Conservation in Assisi during the 25th anniversary celebration of WWF of which he was the President. He recalled how Jains had also presented their Declaration on Nature to him at the Palace in 1990 and been given the recognition as the 8th major faith of the world. He also expressed a wish that the catalogues would encourage studies by the scholars and improve the understanding of the Jain philosophy worldwide.

John Eatwell, the Chairman of The British Library Board has remarked that Jainism's influence has spread out of all proportion to the number of followers, through Rajchandra, Mahatma Gandhi and Martin Luther King. Its lessons of Satyagraha – adherence to truth – and ahimsa – non-violence have become even more relevant in a world where man's inhumanity to man confronts us all.

JAINA has supported this program as a Patron of Institute of Jainology. It has a full set of catalogue housed at its library at Jain Center of Southern California in Los Angeles. During your next visit to JAINA library don't forget to check out the catalogue of Jain Manuscripts.





Pujyashri Chitrabhanuji's visit to London

We were very privileged to receive Pujyashri Chitrabhanuji in London in March 2007. At the age of 85, Pujyashri undertook a week long programme of events at various locations across London and the surrounding areas.

With conviction and enthusiasm, Pujyashri spread his message of universal compassion for all souls. Pujyashri spread the message of the soul being eternal and divinity being within. Some of Pujyashri's words of wisdom are summarized below:

"Who am I?" is a question that has existed since time immemorial. Pujyashri shared the message that we are all souls on a quest.

Our body is a vehicle to reach our destination but we often think of our body. Our bodies serve to help us on our spiritual journey and have a temporary existence as compared to our soul which is eternal.

We often say 'mine'.

'Mine' is a good word but the understanding is incorrect – we can understand that our body is mine or that I am the owner of body but not that I am my body.

Pujyashri explained how by paying attention to labels, caste, nationality etc, we have forgotten our real personality i.e. that of the soul. As human beings, the kingdom of wisdom is within us. We are each encouraged to take time to know and discover that divinity is within thy self.

Once in touch with the true nature of the soul, one can be content in the company of one's self, without the need for radios, televisions and cell-phones. Pujyashri gave an example of a man who was once sitting in Central Park, New York, enjoying himself, thinking I am I, I am consciousness. A priest who wanted to convert people approached him thinking he was alone. The man smiled- he said he was in company but the priest made him alone. The beauty of our true nature of soul is that we can find company within and it is in our nature to be comfortable with our soul.

We should love everyone as we would ourselves, love all people, animals and the universe.

Illustrating love for animals, Pujyashri mentioned one occasion when there was a Gala party in London at which Dr. George Bernard Shaw attended as guest of honor. George Bernard Shaw would not start the party. When asked to start the party as guest of honor, he explained that his stomach was not a graveyard for the dead. He explained "animals are my friends, I love life, I don't eat my friends, do you?"

Pujyashri observed that many people are happy sometimes and unhappy most of the time. People who are millionaires wish to be billionaires and billionaires, trillionaires.

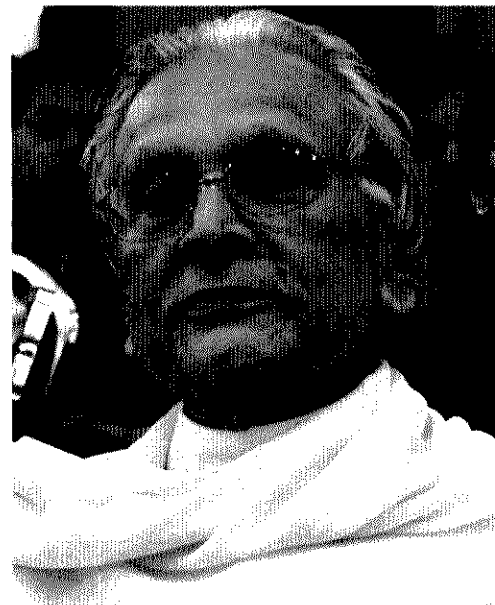
We are encouraged to start dancing in celebration of our lives. We have our senses. Helen Keller who could neither see nor speak was still happy: One day she had been sitting, feeling very down and alone due to her blindness. She then breathed, got up and thought "Still I am one". When in touch with life, she thought, I am one, I can't do everything but I can do something. We should think about what we have and what we can do, not what we don't have.

As babies in a crib, we smiled- it is in our true nature to smile. When we recognize our true nature is that of soul, we can feel contentment within ourselves. We should not complain about life, rather we should take self responsibility and if we want to change, we can - no-one can stop us. We each have capacity to make ourselves what we are and what we want to be. Recognizing and accepting that we have the power to make decisions and discovering the soul can help us to be successful in careers, business and relationships. We have the freedom of choice to be free from being a slave to our desires.

We should cultivate amity, appreciation, compassion and equanimity.

The past is history, the present is a gift and the future a dream – we are alive and can celebrate this today and use valuable time well.

The key message is simple - that divinity is within and we should remember the true nature of ourselves- we are each souls on a journey. We should love all people, animals and the universe.





The Blind Men and the Elephant

by American poet John Godfrey Saxe (1816-1887)

Based on a Jain Fable

It was six men of Indostan
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind

The First approached the Elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
“God bless me! but the Elephant
Is very like a wall!”

The Second, feeling of the tusk,
Cried, “Ho! what have we here
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!”

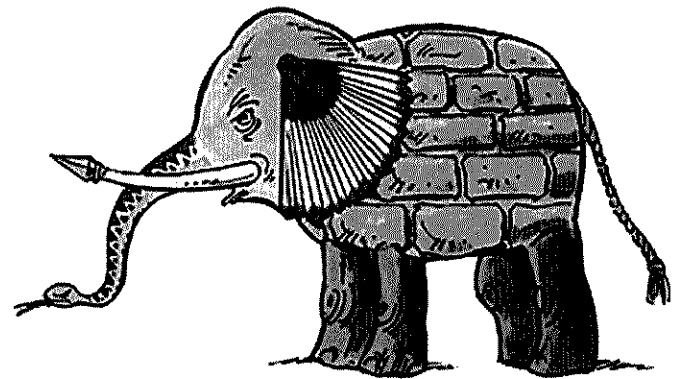
The Third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
“I see,” quoth he, “the Elephant
Is very like a snake!”

The Fourth reached out an eager hand,
And felt about the knee.
“What most this wondrous beast is like
Is mighty plain,” quoth he;
“‘Tis clear enough the Elephant
Is very like a tree!”

The Fifth, who chanced to touch the ear,
Said: “E’en the blindest man
Can tell what this resembles most;
Deny the fact who can
This marvel of an Elephant
Is very like a fan!”

The Sixth no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
“I see,” quoth he, “the Elephant
Is very like a rope!”

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

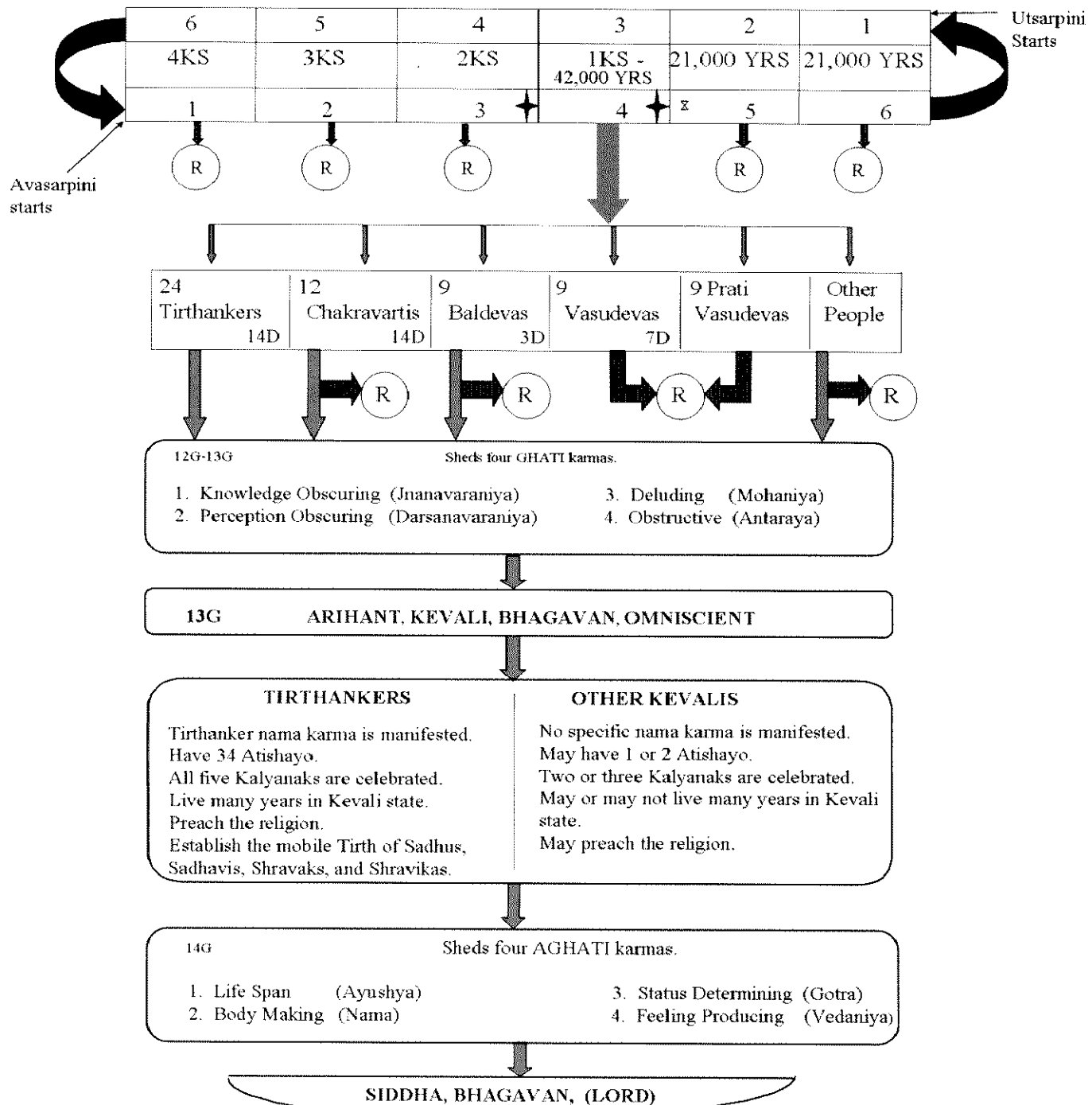


Moral:

So oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
And prate about an Elephant
Not one of them has seen!



Sixty-Three Shalaka Purush and Chovisi (Bharat and Eravat Continents)



KS = KotaKoti Sagaropam

R = Reincarnation

✦ = Three years eight month and 15 days before the next Ara (Nirvana days of the 1st and the last Tirthankars).

z = 2,533 years have been passed in the fifth Ara (May 2007).

{ Bharat K. Shah (314) 837-8101 }





JAINA E-Library Project

Highlight

Collection of 650 Religious E-Books (scanned books in pdf format)

250,000 pages of Jain Literature

Jain Svetāmbar Āgams

Jain Digambar Shāstras

Commentary Literature on Āgams

Four Anuyogas

Ancient and Modern Jain Literature

Shrimad Rājchandra Vachanamrit

Pujya Kanji swami – Songadh - Literature

JAINA Education Books (Pāthashālā and Reference Books)

Available at JAINA Convention 2007 (July 5 to 8 at New Jersey)

Background

The Jain philosophy is eternal but from time to time various great sages known as Tirthankars have continually modified the Jain code of conduct and practices based on time, place, and circumstances. Approximately 2500 years ago, Lord Mahāvīr, the twenty-fourth and last Tirthankar of this era, has re-established such Jain religious order.

Lord Mahāvīr's preaching was compiled orally into many texts (sutras) by his disciples. These texts are known as Jain scriptures or Jain Āgams or Jain Āgam Sutras. Later on many Āchāryas have compiled orally commentaries on Āgam sutras. The Āgam sutras, commentaries, and other ancient Jain literature were written down for the first time approximately 1000 years (500 AD) after Lord Mahāvīr's nirvana.

Since then the ancient hand-written and modern printed Jain literature has been preserved by its lay followers in various independent religious libraries (Jñān Bhandār) and private homes for centuries throughout India. This literature exists in various languages such as Ardha-Māgadhī-Prākṛit, Sauraseni-Prākṛit, Sanskrit, Prāchin-Mahārāstri, Hindi, Gujarati, Kannad, Tamil, many other Indian languages, German, and English. During the course of time significant literature was destroyed due to various problems that existed in storage facilities.

To protect and preserve the existing literature and to provide reference material to our Pāthashālā teachers and academicians the Education Committee of Federation of JAINA, North America, has launched a JAINA E-Library project. Under this project the Jain literature will be scanned and converted electronically into E-Books and stored on the websites or in other electronic media which has unlimited life expectancy.





The E-Library of Jain literature will have Shvetāmbar Āgams, Digambar Shāstras, Four Anuyogas, Commentary literature, and ancient and modern literature representing all aspects of Jainism. The E-library will also contain Jain Educational material, audio, and video files of Jain songs, sutras, rituals, and speeches in various languages.

The success of JAINA E-Library project depends upon the cooperation and support of various Jain organizations and individuals of India who have the ownership of such material. The Education committee will support any Jain organization or individual who would like to participate in the JAINA E-Library project. This project will not only preserve and protect our old heritage but will also make the Jain literature available without any charge to every scholar throughout the world who has the desire to study different aspects of Jain philosophy and literature.

First Effort

JAINA Education Committee in cooperation with Shri Suvidhi Manohar Jñan Prakāshan Samiti of Aurangabad, India under the direction and blessings of Pujya Shree Digambar Āchārya Suvidhi Sāgarji Mahārāj is pleased to present the first such effort of E-library of Jain scriptures, rare authentic Shāstras, ancient and modern Jain literature (more than 650 Books consisting of 250,000 pages) of both Digambar and Shvetāmbar traditions. These rare books were collected and scanned by Shree Suvidhi Manohar Jñan Prakāshan Samiti under the guidance and blessings of Pujya Shree Digambar Āchārya Shree Suvidhi Sāgarji Mahārāj. JAINA Education Committee has processed these 250,000 scanned images and created a pdf file for each book.

The committee is in process of establishing E-Library under JAINA website. The E-Library of JAINA Website will be freely accessible any where in the world. Jaina Education committee in cooperation of the Jain Center of Northern California will manage and maintain the E-Library and the website. All the above 650 E-Books will be available on Jaina Website (www.jaina.org) by Sept 2007.

The JAINA education committee is very careful in the selection of the material such that we do not violate any copyright law for the E-Library project. However significant number of people are and will be contributing to this project and due to our oversight if we may make any error, please forgive us and the committee will remove such material from the website as soon as the owner of the material notifies us in writing at the following JAINA Education Committee's postal address. JAINA or its education committee does not receive any money from the users of E-Library.

In order to publicize the E-Library project, we have created two DVDs, which contain the above 650 E-Books (250,000 pages of ancient and modern Jain literature) and other material as indicated below in pdf file format.

650 E-Books (250,000 pages of Jain Literature)

Shrimad Rajchandra Vachanamrit received from Shri Dineshbhai Mehta of Mumbai

Pujya Kanjswami – Songadh literature collected from Atma Darma site and other sources

JAINA Pāthashālā Educational material and reference books

The above Two DVDs and a booklet providing the complete listings of all books will be available at JAINA convention (JAINA Education Booth). The total cost of two DVDs and 32 page booklet will be \$5.00 which is below the overall cost of the production.

However our long term strategy is to make all E-Books available on the JAINA website and any person from anywhere in the world may freely access the E-Library Material.

Appreciations

We are very grateful to Pujya Shree Digambar Āchārya Shree Suvidhi Sāgarji Mahārāj for his total support and blessings.

We are thankful to

Shri Bharat Kumar Jain Papdival of Shree Suvidhi Manohar Jñan Prakashan Samiti Aurangabad and Dr. Sagarmal Jain, founder Director of Prāchya Vidyāpith, Shājāpur, MP and a Secretary, Pārshvanāth Vidyāpith, Vārānasi for providing scanned images and full cooperation to support the project now and for future work

Ketan Shah and other computer staff members of Mahāvīr Ārādhana Kendra – Kōbā, Ahmedabad, for verification 600 E-Book folders consisting of 250,000 scanned images

Bhāvesh Shah, Ashish and Purvi Mody of Raleigh NC, for carrying out data processing work of converting 250,000 scanned color jpg images data into black and white pdf files for 600 E-Books

Girish Shah and Prem Jain of Northern California Jain Center for the support of the website.

Request for Contribution

The E-Library project effort of the Jaina Education Committee will be funded from the contribution received from donors throughout the world. Any individual can contribute to this project. Please make your check to Education Committee – Federation of JAINA and mail at the following address. Your contribution is tax deductible in USA. For donors of India and other countries, please send an e-mail at the following e-mail address.

The JAINA E-Library project is a work in progress; we welcome your comments and suggestions.

Pravin K. Shah, 919-959-4994 education@jaina.org





Change Your Belief to Change Your Destiny

Growing up in Jain family, I learned from the childhood that the ultimate goal in life is "Moksha" (liberation). I was also conditioned to believe that in this time period and in the next time cycle and in the following one.... for several millions more years, it is impossible for us to achieve our goal from this sector of the universe (Bharat Kshetra). I was doomed to failure even before I start! Quite discouraging isn't it? and yet during my formative years this belief was perpetuated by all the monks I met. Needless to say I lost all desire to meet any monks neither I had any desire for "Moksha"

Then few years ago during one of my trips to a rural village in Kutch, an incident happened that sparked my thinking. We were traveling on dirt road and our taxi got stuck in the soft, sandy ditch. Despite of all our effort, we could not get out of the ditch. Suddenly we saw a farmer with a bull, plowing the field at a distance. We called him and asked if he could help. He replied, "I only have one bull "Gopal" and he is blind but lets try anyway. He hitched Gopal to the car and said, "Pull Junas pull". Gopal did not move. "Pull Kisan pull" he shouted. Gopal just stood there. "Pull Laloo pull" he bellowed with no result. Finally he said "Pull Gopal pull" and Gopal pulled the car right out. I thanked him and than asked "I am a little curious, why did you first call the other three names?" He replied softly "you see, Gopal is blind, but if he thought that he had to do all this work by himself, he wouldn't even try"!!!

Even the farmer in that tiny village understood the basic psychology that if you want anything achieved, an individual involved in the effort, must be convinced that it is an achievable task. So why would our religious scholars give us a discouraging belief? I think that it is a self-fulfilling prophecy. If you believe you cannot achieve, you will never achieve.

In my understanding, Jainism gives us hope not discouragement. According to Jain philosophy, every soul large or small is capable of achieving liberation through his/her own effort. This effort is independent of others. Independent of some author or monk's views or the grace of 'God'. Independent of the time and space we live in. By actively seeking to overcome our own passions like anger, ego, deceit and greed –our attachments and aversions, we can indeed free ourselves of our 'Karmas' and thus ultimately achieve liberation regardless of the time-cycle we are in. In fact Jains believe that 'Arihants' do exist even today in other sectors of the universe. For example: Simandharswami in

'Mahavideh Ksetra'. How did they achieve omniscience in this 'Ara'? Yes, I am aware of another 'belief' that Mahavideh Kshetra is frozen in time; perpatually in the fourth ara!!! Even then, what is stopping us from transmigrating in other sectors like Mahavideh Kshetra?

Let us look at a related example. Until few years ago it was believed that humans couldn't run faster than a mile in four minutes. The root of this belief goes back to Roman period, where they made tigers run after athletes to see how fast they could run. After several attempts and few dead athletes, it was 'established' that it is beyond human capacity to run any faster than four minute/mile. For centuries people believed in it giving different reasoning like; we don't have enough muscle power, or our lungs are too small; or our physiology is too weak etc...

Then came Roger Banister just a few years ago, who believed in him and completely ignored the old limiting belief. He became the first runner to break the four-minute/mile barrier. What is even more fascinating is that, the following year 37 athletes crossed that limit and the year after, over 300 athletes achieved that distinction. What happened? What could not be achieved for thousands of years was suddenly achievable. What changed? - The Belief. Once people believed that this was achievable, and then the task that was earlier considered to be insurmountable; now became possible to achieve.

Modern research in human sciences has proven repeatedly that what a human is capable of achieving, is just incredible and beyond the imagination of ordinary people. However, our belief is programmed in to our nervous system and works as a thermostat. We can rise only as high as our belief. If we try to go beyond that, our brain starts an opposing mechanism of 'cooling' to push us back to the level of the set temperature (i.e. our belief). Mahavirswami knew that. And he taught us that the inherent qualities of our soul are: Infinite knowledge, infinite perception, infinite energy and bliss. In other words we have within us every thing we need to achieve anything we want: including the ultimate –liberation.

Fortunately beliefs are not permanent and they can be changed. It is up to us which one to embrace. So why embrace any limiting beliefs? Remember, If you believe you would succeed or if you believe you would fail – You are right! What you believe is all you can achieve: nothing more, nothing less.





MATRIMONIALS

MIS Ads for Jain Digest, Summer 2007

Please note that the forms and other information is provided after the Ads.

FEMALE

F581: Gujarati parents invite responses w/photo bio-data for beautiful talented US citizen daughter, Dec 73, 5'1", BS (molecular biology), BS (comp sc), working as biotech / software professional in silicon valley, CA, from well educated professional non-smoker never married gentlemen. 408/272-6833. Ph_matrimonial@yahoo.com

F1059: Gujarati parents invite alliance from Gujarati Jain professional boys (preferably MD) born raised in India & settled in USA, for pretty successful daughter, Oct 78, 5'6", MBBS, cleared all USMLE steps & coming to USA shortly to pursue MD. 314/837-8101 / 718/934-3848 / 91-22-26498218 Mumbai. drpurvishah@hotmail.com

F1067: Gujarati parents invite proposals w/photo bio-data for very beautiful fair charming slim accomplished vegetarian daughter, born 1979, 5'6", completed degree course: Psychology from Uni. of Colorado, from cultured educated handsome boys. Email: gujsg@hotmail.com

F1073: Gujarati parents invite proposals w/bio-data photo from cultured professional US raised vegetarian boys, for beautiful slim outgoing US citizen daughter, July 76, 5'2", 115 lb, MD, pursuing anesthesiology residency in Boston. 517/332-5621. mahavir241@yahoo.com

F1080: Jain parents invite alliance from professionals for beautiful fair accomplished vegetarian daughter, March 74, 5'1", MD, pursuing Fellowship Emails: gyanbaid@yahoo.com or msbm59@yahoo.com

F1097: Gujarati parents invite proposals w/photo bio-data for beautiful slim vegetarian US born daughter, May 73, 5'5", MD, Group practice, from well educated professional boys. Email: jajarmaan3@yahoo.com

F1117: Gujarati parents invite proposals from educated vegetarian cultured boys, for beautiful slim US born daughter, March 81, 5'5", 120 lb, MD, 1st year resident in radiology. 606/571-2145. shah7580@yahoo.com

F1152: Gujarati parents invite responses w/photo bio-data from cultured non-smoking professional boys, for beautiful slim accomplished US born daughter, Dec 81, 5'3", 110 lb, BS Gen Eng, pursuing MS, well employed as Engineer. 847/259-0975. maheshc49@hotmail.com

F1160: Jain parents invite proposals for beautiful fair vegetarian US born daughter, Nov 81, 5'4", 102 lb, PharmD, from well educated vegetarian boys. 505/323-6725. padoshi@yahoo.com

F1166: Gujarati parents invite proposals for beautiful fair slim talented vegetarian US citizen daughter, Dec 79, 5'4", 107 lb, BS (OT), doing MHA, from cultured well educated boys. 561/373-1829. hashah115@hotmail.com

F1191: Gujarati parents invite correspondence from educated family oriented non-smoking vegetarian handsome US born / raised Gujarati boys for beautiful outgoing slim daughter, Sept 72, 5'7", MBA, with great mix of east & west cultures. Email: jrmshah@yahoo.com

F1193: Gujarati parents invite responses w/photo bio-data for beautiful slim talented family oriented vegetarian Canadian citizen daughter, March 83, 5'3", BS (IT), well employed, from well educated vegetarian boys. 416/285-4784. Email: matri_gi@yahoo.ca

F1194: Alliance invited w/photo bio-data for never married smart slim vegetarian family-oriented female, Feb 72, 5'1", M.Com convent educated. Oracle apps professional H1B, from suitable educated cultured match. 908/852-7085. aeth19@yahoo.com

F1195: Gujarati parents invite alliance w/photo bio-data for beautiful slim vegetarian US citizen daughter, March 81, 5'2", 100 lb, BS, staff accountant, from professional cultured handsome boys. 562/402-4540. dkshah_99@yahoo.com

F1201: Gujarati parents invite alliance w/photo bio-data for their attractive charming accomplished vegetarian US born daughter, June 82, 5'6", 125 lb, 3rd Yr MD student, from cultured vegetarian MD boys. 301/520-9356. finddoctorshah@gmail.com

F1203: Gujarati parents invite alliance w/photo bio-data for beautiful, charming vegetarian family oriented daughter, Dec 77, 5'2", MD, pursuing 2nd Yr ER medicine residency, from professional well-educated cultured boys. 219/201-7799. gemstarusa@yahoo.com

F1204: Gujarati parents invite responses for pretty vegetarian successful US born daughter, Feb 78, 5'2", BA (Cornell), JD (2007), from professional educated cultured vegetarian boys. 973/533-1985 / 973/762-3731.

F1205: Gujarati parents invite alliance for beautiful charming vegetarian daughter, Oct 81, 5'3", 105 lb, MS (Psychology), pursuing 2nd Masters in school psychology, employed as researcher with well known NYC Uni./ Hospital, from professional well-educated cultured boys. 914/239-8669. rkn251@yahoo.com





F1206: Alliance invited by Gujarati parents in NYC for beautiful attractive vegetarian US citizen daughter, July 79, 5'0", 95 lb, MS / BS (Physical therapy), well employed with Hospital, from professional well-educated cultured boys. 718/459-6212. desigirl726@hotmail.com

F1207: Gujarati parents invite proposals w/photo bio-data for beautiful slim successful US citizen daughter, March 79, 5'4", 115 lb, DO (Doctor of Optometry) at SUNY in Manhattan, NY. 941/921-3888. RPCPS@YAHOO.COM

F1208: Cousin invite alliance w/photo bio-data for pretty vegetarian Gujarati girl, Sept 75, 5'2", MS (Comp Sc), software professional (H1B), from suitable match. 413/664-7488. pkshah1234@yahoo.com

F1209: Alliance invited for Jain talented beautiful female vegetarian divorcee, 1 son, US citizen, Oct 69, 5'3", 127 lb, Medical writer, from educated well-settled vegetarian boys with family values. Email: texjain@gmail.com

F1210: Jain family invite proposals w/photo bio-data from cultured professional boys for beautiful charming vegetarian daughter, Oct 81, 5'2", 110 lb, BE (comp sc), well employed in UK and willing to settle in USA. 262/781-4650. mukesh.jain@sbcglobal.net / rashmi_jain291081@yahoo.com / ak_jain23@rediffmail.com

F1211: Gujarati parents invite proposals for pretty accomplished vegetarian US citizen daughter, Sept 74, 5'1", MPH, DO, doing residency, from cultured professional boys. 562/402-1535. geniemo67@yahoo.com

F1215: Gujarati parents invite proposals w/photo bio-data from well-educated vegetarian professionals for their beautiful charming slim Canadian citizen daughter, Feb 84, 5'4", CPA, well positioned with a financial institution. 416/497-6478. vkg9@hotmail.com

F1217: Gujarati parents in Canada invite responses w/photo bio-data for beautiful daughter, July 83, 5'5", BS (molecular biology, comp sc), working as researcher bio-informatician in Canada, from well educated non-smoker professional vegetarian boys. 604/543-0722. smiritis59@hotmail.com

F1218: Gujarati parents invite proposals for pretty virtuous vegetarian US citizen daughter, Oct 80, 5'3", 115, BS (health admn), well employed in DC Gov health dept, from cultured educated professionals. 301/540-8988.

Urv1027@hotmail.com

F1220: Gujarati parents invite responses from well-educated US citizen vegetarian boys, for beautiful outgoing US born daughter, May 81, 5'3", 110 lb, BS (MIS), working as software professional for Fortune 100 co., 520/730-7892.

Ss11@mail.com

F1222: Gujarati parents invite responses w/ bio-data photo for their charming pretty accomplished vegetarian never married daughter, March 72, 5'3", BS (Com), BS (law), DBM, working as administrator with reputed co. in NYC, from vegetarian cultured educated boys. preeti@vijaygold.com 516/437-5918.

AF367: Gujarati parents invite proposals w/photo bio-data for beautiful affectionate vegetarian US born daughter, Oct 77, 5'4", Pharm D, employed as Pharmacist, from well educated US boys. 312/802-0067. benu444@yahoo.com

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

AF483: Gujarati parents invite responses for cultured professional vegetarian US citizen daughter, Nov 79, 4'11", 105 lb, PharmD, employed as Pharmacist, from cultured well-educated boys. 847/401-6168. meghnashah13@hotmail.com

AF520: Correspondence invited from well-educated vegetarian Gujarati boys for beautiful talented niece, March 85, B.Com, pursuing diploma in HRM, willing to settle in USA. 215/668-4886 / 265-2338675 (India). Kinjal1985@rediffmail.com

AF522: Gujarati parents invite proposals for attractive charming cultured US citizen daughter, Jan 76, 5'0", 106 lb, BS (Nursing), well employed as RN, from cultured well educated boys. Email: dshah4567@sbcglobal.net

AF523: Gujarati parents invite proposals for very beautiful charming vegetarian US citizen daughter, May 81, 5'2", 105 lb, BS (EE), well employed, from well educated professionally settled vegetarian Jain boys. Shaha919@yahoo.com

AF524: Gujarati parents invite proposals for beautiful slim vegetarian US born daughter, Aug 81, 5'0", 105 lb, BA, well employed, from well educated vegetarian US born professionals. 408/234-8779. rsseva@yahoo.com

AF525: Gujarati parents invite proposals from US raised professional boys for attractive well-cultured MD, Physician US born daughter, Nov 74, 5'5", 110 lb, in private practice. 313/575-1819. nan1025@yahoo.com

AF527: Gujarati parents invite alliance w/photo bio-data for beautiful fair vegetarian cultured US born daughter, Dec 80, 5'6", MD, doing 3rd Yr Radiology residency, from educated preferably MD, cultured US raised handsome boys. Rajnimehta1234@yahoo.com

AF528: Gujarati parents invite proposals for pretty charming US born daughter, June 81, 5'5", MS (Fashion), well employed with reputed co., from professional cultured well educated boys. 248/330-5933. anuja_tolia@liz.com





AF530: Gujarati parents invite proposals from professional s for pretty outgoing US born daughter, Aug 79, 5'5", 115 lb, MD, 3rd year resident, enjoys traveling, art, outdoors. 770/850-1009. shah2374@yahoo.com

AF531: Gujarati parents invite responses for beautiful successful vegetarian US daughter, July 76, 5'1", PharmD, very well employed, from well-educated cultured boys. Email: toruaj@hotmail.com

MALE

M472: Gujarati parents invite alliance for handsome accomplished vegetarian US citizen issueless divorcee son, Sept 71, 5'7", MS (ME) well employed /settled in NYC, from educated cultured girls. 516/334-8196. pshah44@hotmail.com

M1189: Gujarati parents invite proposals for vegetarian highly accomplished athletic amiable US born son, May 77, 5'6", Top-tier MBA, Finance Manager, Southern CA, from educated vegetarian girls on US West Coast. Email:dhshah1@hotmail.com

M864: Alliance invited by Gujarati parents for accomplished handsome fair vegetarian US born son, Oct 76, 5'11", 160 lb, BS (civil eng), well employed as Project Manager with reputed co., from pretty cultured educated girls. 334/283-5340. or 334/415-8833. gosaliajay@hotmail.com

M1192: Gujarati parents invite responses w/photo bio-data from cultured vegetarian Gujarati girls for handsome accomplished son, Aug 79, 5'9", BCom, well employed in a reputed co., 973/272-3797. thsanghvi@hotmail.com

M981: Gujarati parents invite alliance w/photo bio-data for well educated handsome athletic fair looking US citizen son, Feb 73, 5'8", 150 lb, MS, VP with US Investment Bank, NY, from well-educated professional pretty girls. 908/510-4083. milan08840@hotmail.com 744-9560

M1196: Gujarati parents invite alliance w/photo bio-data for handsome athletic vegetarian non-smoker US born son, Dec 80, 5'9", MD, starting residency in surgery with Cleveland clinic from July 2007, from professional well-educated Gujarati Jain girls. Arihant101@yahoo.com 570/696-2202.

M1052: Gujarati parents invite proposals w/photo bio-data for handsome vegetarian US citizen son, Oct 75, 5'7", MA, MBA, MD, from cultured vegetarian well-educated pretty girls. 603/598-6576.

M1197: Gujarati parents invite proposals w/photo bio-data from well-cultured educated pretty vegetarian girls, for handsome brilliant US citizen son, Dec 80, 5'5", BS (comp sc), well employed. 732/819-4056. parin.shah@yahoo.com

M1095: Gujarati parents invite proposals w/photo bio-data for handsome talented vegetarian US citizen son, Sept 76, 5'7", 135 lb, MS (EE & CS) from reputed school, positioned as hardware engineer in silicon valley, CA, from well educated, pretty cultured girls. 408/272-6833. mhshah76@gmail.com

M1199: Gujarati parents invite proposals w/photo bio-data from cultured vegetarian educated Gujarati girls, for handsome cultured vegetarian son, Sept 80, 5'7", 158 lb, MS (Comp Sc), well employed in UK and willing to settle in USA. shahniju@yahoo.com 44-208-9034455

M1114: Gujarati parents invite proposals for handsome talented vegetarian US citizen son, Feb 77, 5'8", 160 lb, BS (civil eng), own consulting business, from cultured educated girls. 832/746-6396. amish411@yahoo.com

M1198: Gujarati parents invite responses from educated vegetarian girls for accomplished handsome US citizen son, June 80, 5'11", BS (EE), well employed at reputed co., 248/669-0761. rjcdet@gmail.com

M1118: Gujarati parent invite proposals from educated vegetarian cultured girls for handsome outgoing US born son, Aug 79, 5'11", 155 lb, MD, MBA, 2nd year resident in radiology oncology. 606/571-2145. shah7580@yahoo.com

M1200: Gujarati parents invite proposals w/photo bio-data for good looking son, Dec 80, 5'2", 110 lb, ME – Networking Security in US since 1983, well employed for 2 years, from caring cultured girls. 732/727-7801. jyotsnajitendra@yahoo.com

M1175: Gujarati parents invite responses from cultured vegetarian educated girls, for handsome brilliant professional son, May 82, 5'10", 160 lb, Comp sc, Nassau college, NY, MCT, consultant / professor / own business in NY. 201/774-3536 darshan@ds-ny.com

M1202: Alliance invited by Gujarati parents for handsome vegetarian successful US born son, March 76, 6'0", 170 lb, BS (Fin), MBA, well employed in LA, from cultured educated pretty vegetarian girls. 909/598-4021. padoshi316@yahoo.com





M1212: Gujarati parents invite proposals for handsome, successful vegetarian US citizen son, Nov 76, 5'9", 165 lb, BA, well positioned as photo journalist with reputed News Paper, from cultured educated pretty girls. 562/402-1535.

Geniem067@yahoo.com

M1214: Alliance invited w/photo bio-data for handsome successful talented vegetarian Gujarati boy, Aug 77, 6'2", BS from Uni.of Penn., from educated cultured girls. 301/762-5914. vvjain71@yahoo.com / mailto:vvjain71@yahoo.com

M1213: Gujarati parents invite responses w/photo bio-data for handsome accomplished vegetarian non-smoker son, April 81, 5'9", 145 lb, MS from USC, well settled as software engineer with Yahoo, from educated cultured girls. 416/498-6983 / 215/646-1998. kdshah2007@gmail.com

M1216: Gujarati parents invite proposals w/photo bio-data for handsome talented vegetarian son, Nov 80, 5'10", 130 lb, MS (EE), employed as system engineer in S. California in a MNC, from cultured well educated pretty girls. 847/971-4811. Jai_Jinendra_1@hotmail.com

M1219: Gujarati parents invite proposals w/photo bio-data for handsome cultured US citizen son, Mar 79, 5'9", 160 lb, BS (comp sc), from well educated cultured vegetarian pretty girls. 512/659-8379. kushal00@yahoo.com

M1221: Gujarati parents invite proposals for handsome talented vegetarian US citizen son, July 80, 5'5", 140 lb, BBA, employed as Fin Analyst in reputed co, will pursue MBA from reputed school, from well educated pretty vegetarian girls. 414/529-2894. devmody@yahoo.com

M1223: Gujarati parents invite responses w/photo bio-data for handsome intelligent vegetarian US raised / Citizen son, March 75, 5'6", 130 lb, BS (comp sc), web developer in a reputed co., from well-educated pretty slim girls with family values. 630/776-3892. dshah@vsps.net

M1224: Gujarati parents invite proposals w/photo bio-data for handsome accomplished vegetarian India born US educated son, May 80, 5'7", 158 lb, MBA, MS (comp eng) from reputed US schools, BS (electronic eng), working as Technical Project Manager for top chip design co., from cultured educated vegetarian girls. 315/395-8638 chs_@yahoo.com

AM506: Gujarati parents invite proposals for cultured professional vegetarian US citizen son, Oct 81, 5'6", 145 lb, BS (comp sc), Software developer, from cultured wee educated girls. 847/885-1721. mshah2481@yahoo.com

AM521: Gujarati family invites proposals for handsome vegetarian son, Jan 78, 5'7", MS (eng, mgmt), well employed on H1B visa with reputed co., from pretty professional cultured girls. 937/231-1912. gofflyers6789@hotmail.com

AM526: Gujarati parents invite proposals for handsome vegetarian US born son, Feb 82, 5'11", BS (comp) Cornell Uni. Ivy league grad working for leading tech. Co in silicon-valley, from pretty vegetarian well-educated professional cultured girls. J82222@gmail.com

AM529: Jain parents invite proposals w/photo bio-data for handsome brilliant US born son, Jan 76, 5'7", MS (EE), own software eng & bldg dev business, from well educated pretty girls w/ family values. 909/594-8705. sumervardhan@yahoo.com

Jain Academic Bowl – All Winners Here !!!

The 8th Jain Academic Bowl (JAB) was held at the 14th Biennial JAINA Convention in Edison, New Jersey. This year's tournament was an exciting mix of Jain knowledge, competitiveness, and friendly interaction among several young Jains ranging from ages ten to twenty. Ten outstanding teams participated in the competition, representing Jain centers of Chicago, Houston, Pittsburgh, Phoenix, New Jersey, and New York. This has been the greatest turnout for JAB ever, making it one of the most competitive, but enjoyable years ever. The final match for 3rd place featured the Jain Center of Houston (coached by Riddhi Desai) and the Jain Center of America – New York (coached by Chintan Shah). The winner of this match for 3rd place was the Jain Center of Houston! The final match for 1st and 2nd place featured the Jain Society of Metropolitan Chicago (coached by Dulari Doshi) and the Jain Society of Pittsburgh (coached by Shantilal Mohnot). After a match that left the audience of approximately 700-800 people speechless and JAB's first ever tiebreaker, the winner was...the Jain Society of Pittsburgh! Without a doubt, all the participants of JAB were winners as their performances exemplified the depths of their Jain knowledge as well as their efforts to master many wide-ranging concepts in Jainism.

An exciting part of this year's JAB was the role of JAB alumni. Six participants from previous years of JAB tournaments served as moderators for this year. They were Shibani Shah, Parinda Shah, and Alap Shah from Chicago, Shardule Shah and Tanmay Gosalia from Boston, and Kunal Rambhia from Pittsburgh. Shital Shah from Chicago, Chintan Shah and Alok Lal from New York were the three youth coaches as well to teams, with two of them being JAB alumni as well! Their presence was definitely inspirational to this year's participants.

This year's Jain Academic Bowl would not have been a success, without its organizer – JAINA Education Committee, especially Pradip and Darshana Shah of Illinois. The committee spent hours organizing the tournament, writing questions, and making the tournament enjoyable for both the participants and the audience. Once again, Congratulations to all teams for their dedication and outstanding performances!!!



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:

**Mukesh Doshi, 1540 SANDBURG DR
SCHAUMBURG, IL 60173 PHONE: (847) 517-2505
mukusha@sbcglobal.net**

Name (please print): _____

LAST FIRST MIDDLE

Address: _____

STREET CITY STATE ZIP

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

Date of Birth: _____ Height: _____ Weight: _____

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

Have you been married before? YES NO

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

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

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

What languages do you read? _____

What languages do you write? _____

Education: _____

DEGREE YEAR RECEIVED MAJOR NAME OF UNIVERSITY/COLLEGE

Work experience: _____

COMPANY'S NAME POSITION DURATION

Father's Name: _____ Occupation: _____

Mother's Name: _____ Occupation: _____

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

NAME(S) AGE(S) EDUCATION OCCUPATION

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

NAME RELATIONSHIP OCCUPATION ADDRESS

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

Candidate's signature: _____ Date: _____

Important Considerations:

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

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

A.
Name: _____
Address: _____
Phone: _____
Member of: _____

ORGANIZATION'S NAME

B. Name: _____
Address: _____
Phone: _____
Member of: _____

ORGANIZATION'S NAME

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

Age: Between the ages of _____ and _____ or open.
Height: Between the height of _____ and _____ or open.
Weight: Between the weight of _____ and _____ or open.
Education: ☐ Bachelor ☐ Masters Degree ☐ Other
Major: _____
Vegetarian: YES NO **Work experience:** YES NO
Residence: (state) _____
Visa Status: _____
Length of time in North America: _____ years.
Language. English: YES NO
Other (specify): _____

Congratulations!

Female: 210, Male: 198 (Married / Engaged)

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

Guideline to all perspective participants

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

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

Placing an Ad and Registration with MIS

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

1. Fill out the attached Registration Form Page 1 and Page 2. The registrant must fill out this form. *Do not leave anything blank*. You **may** draft an ad yourself in 30 words or less. MIS reserve the right to edit all such ads.
2. Mail the the completed form + a check in the amount of \$25 payable to Hasmukh M. Shah. Leave the Memo or For column blank.
3. A recent photo of yourself with your name printed on the back.
4. Upon receipt of this information the MIS will arrange to publish your ad in the JAIN DIGEST – but only once. You may repeat it in the subsequent issues by mailing \$25. JAIN DIGEST is a quarterly publication.

Placing an Ad Only

If you do not wish to send photo and wish to draft an ad yourself, you may do so in 30 words or less. Remember that the MIS reserve the right to edit all such ads. Fill out MIS Registration Form 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.

JAINA YATRA 2008

TEERTHDHAMS of RAJASTHAN and GUJARAT

January 4 - January 19

JAINA is very happy to announce a pilgrimage to Teerthdhams of Rajasthan and Gujarat.

This 15 nights/16 days yatra will start in Udaipur on January 4 and will take us through Ranakpur, Jodhpur, Jaisalmer, Nakodaji, Mt Abu, Mehsana, Sankheshwar, Ahmedabad, Palitana and Junagadh/Girnar. Our yatra will end back in Ahmedabad on January 19. We plan to provide some rest and relaxation time in Jaisalmer, Mt. Abu, Ahmedabad (Uttarayan day - January 14) and Girnar. The primary purpose of starting the yatra on January 4 is to enable the yatri to use their Christmas vacation time in India prior to starting the yatra.

Cost of the ground package including all traveling, meals, hotel (Double occupancy) or Dharamshala stay is \$840. There is a \$35 registration fee, which is non-refundable. We also plan to collect \$75/person for donations to various charities and Jivdaya during our yatra. Thus the total cost/person will be \$950. You will need to make your own travel arrangements to and from India and also to Udaipur (for the start of the yatra) and from Ahmedabad (at the end of the yatra). Jaya Travels of Detroit has graciously agreed to provide best possible fares for your international travel as well as local air travel in India.

For more information, please contact:

Vastupal B. Shah

43279 Tuscany Dr Sterling Heights, MI 48314

Phone: 586-323-2015 (Home) e-mail: vshah44@yahoo.com

Please fill out the registration form bellow if you are planning to join

Please mail completed form as soon as possible with a check for \$950/person
(Made payable to: JAINA Yatra-2008) at the following address:
Vastupal B Shah, 43279 Tuscany Dr., Sterling Heights, MI 48314

Yatri's Name

Age

1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____

Address: _____

Phone: (Home): _____ (Work): _____

(Cell): _____ (Fax): _____

E-mail address: _____

Total number of yatri _____ x \$950 = \$ _____

A check for \$ _____ is attached with this form.

Signature _____

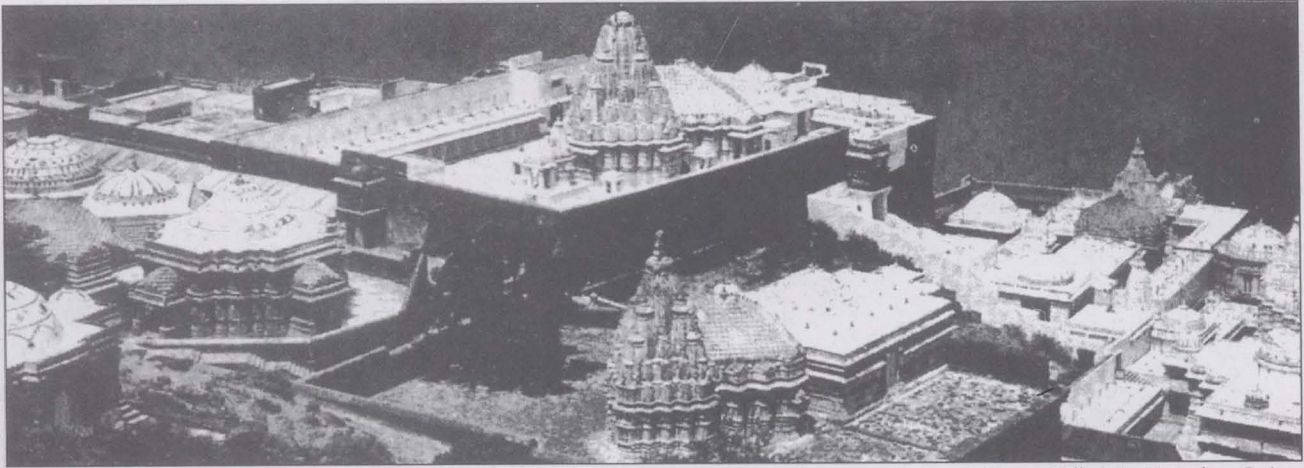
Date _____

Jaya Travels of Detroit can make your international and local air travel arrangements at best possible fares for this yatra.

Please contact: Jaya Shah at Toll free No.: 1-877-359-5292 ext. 1662 or send an e-mail at: jayashah@jayatravel.com

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