

YOUNG MINDS

commemorative convention issue

Second Biennial

Young Jains of America Convention

"Jainism: Integrating Philosophy & Practice"

July 4-7, 1996

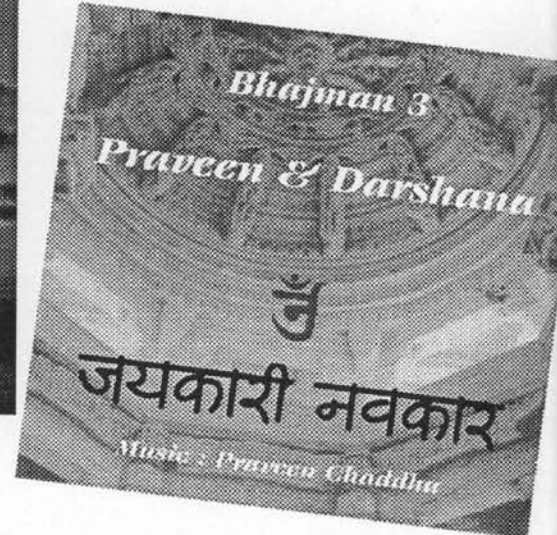
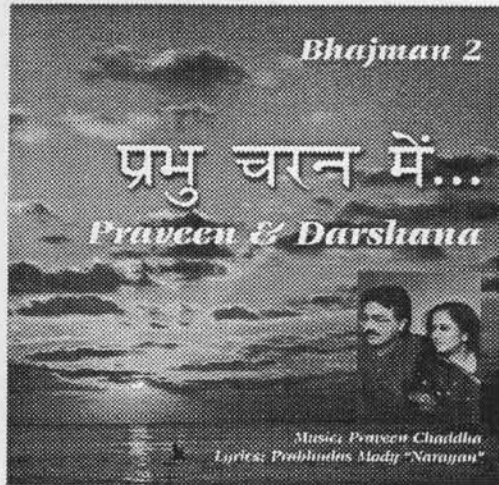
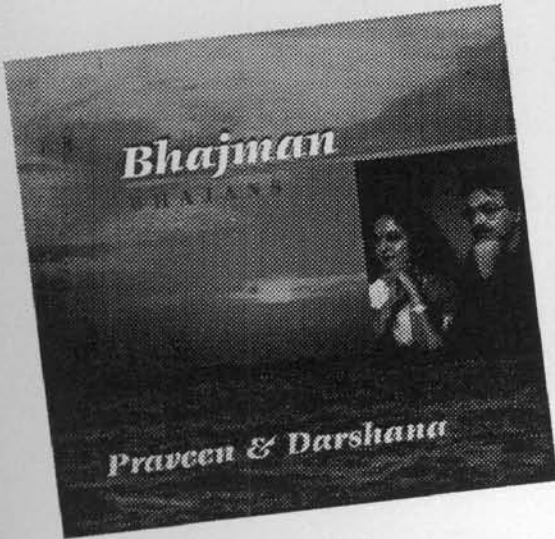
San Francisco, California

Young Jains of America (YJA)

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BOOK DESIGN BY MINTU TURAKHIA • COVER DESIGN BY APUL PATEL

Second Biennial Convention ■ 1

Namokar Mantra

NAMO ARIHANTÂNAM
NAMO SIDDHÂNAM
NAMO ÂYARIYÂNAM
NAMO UVAJJHÂYANAM
NAMO LOE SAVVA SÂHUNAM

ESO PANCHA NAMUKKÂRO
SAVVAPÂVAPANÂSANO
MANGALÂNAM CHA SAVVESIM
PADHAMAM HAVAI MANGALAM

Obeisance to the ARIHANTAS —
the embodied, omniscient, enlightened souls.

Obeisance to the SIDDHAS —
the liberated, omniscient, pure souls.

Obeisance to the ACHARYAS —
the ascetic leaders.

Obeisance to the UPADHYAYAS —
the ascetic teachers.

Obeisance to all SADHUS —
all true followers of the Five Great Vows of in the universe: Nonviolence, Truth, Celibacy, Non-stealing, and Non-possession.



A Jina, Uttar Pradesh,
Mathura 2nd-3rd centuries

TITLE PAGE:
Shantinath. Statue.

These five salutations
Remove all sin,
And among all great things
Are the greatest.

Mangalacharan

CHATTÂRÎ MANGALAM
ARAHANTÂ MANGALAM
SIDDHÂ MANGALAM
SÂHÛ MANGALAM
KEVALI PANNATTO DHAMMO MANGALAM

CHATTÂRÎ LOGUTTAMÂ
ARAHANTÂ LOGUTTAMÂ
SIDDHÂ LOGUTTAMÂ
SÂHÛ LOGUTTAMÂ
KEVALI PANNATTO DHAMMO LOGUTTAMO

CHATTÂRI SARANAM PAVAJJÂMI
ARAHANTE SARANAM PAVAJJÂMI
SIDDHE SARANAM PAVAJJÂMI
SÂHÛ SARANAM PAVAJJÂMI
KEVALI PANNATTAM DHAMMAM SARANAM
PAVAJJÂMI

These four are the highly auspicious: the ARIHANTAS,
SIDDHAS, SADHUS*, and the DHARMA
expounded by the Kevalin**.

These four are the highest in the universe: the
ARIHANTAS, SIDDHAS, SADHUS, and the
DHARMA expounded by the Kevalin.

To these four I go for refuge: the ARIHANTAS,
SIDDHAS, SADHUS, and the DHARMA
expounded by the Kevalin.

Thus do I pay homage and veneration,
Unto the great Arhats every day,
In devotion deep with the purity in mind,
In speech and in deed, indeed.

FIVE ESSENTIAL MANTRAS

The following five mantras are basic to daily meditation, and to the Jain path of self-purification. They were composed in Ardha-magadhi Prakrit by the Eleven Ganadharas, or chief disciples, of Lord Mahavira, all of whom attained Final Liberation in their own time.

Refer to the article "The Science of the Namokar Mantra as taught by Acharya Sushil Kumarji" for a more in-depth exposition of mantras, the science of sound, and their essential role in meditation and soul-purification. Part of the significance of the last mantra, "The Logassa Sutra", is its listing of all the twenty-four Tirthankaras in chronological order; it preserves these names in their *original Prakrit forms*.

[Transliterations from the original Prakrit of the first four of the following Jain mantras, were obtained from *Arhat Vandana* by Acharya Tulsi (1991) and from *Jainism - Past and Present* compiled by T.J. Salgia (1984); all translations, as well as the transliteration of "The Logassa Sutra", were edited by Amar Salgia.]

* The Prakrit word "Sahu" in Mangalacharan and the Namokar Mantra includes both Sadhus and Sadhvis, though only "Sadhus" are listed for the sake of convenience.

** A Kevalin is literally a human being who has attained *Keval Jnan*, or omniscient knowledge. It is a synonym for "Arihant" (lit. "Destroyer of Inner Enemies") and "Jina" ("Conqueror"), all of which are epithets for the embodied, omniscient, enlightened soul.

Kshamapana Sutra

KHÂMEMI SAVVEJÎVE
SAVVE JÎVÂ KHAMANTU ME
MITTÎ ME SAVVABHÛESU
VERAM MAJJHA NA KENAI

I forgive all living things,
May all living things forgive me.
Unto all I have compassion and goodwill,
And enmity unto none.



Front side of railing Pillar
with *Yakshi*. Uttar Pradesh,
Mathura, Kankali Tila, 2nd
century.

Mantra for Equanimity

JAMJAM MANENABHADDHAM
JAMJAM VÂYENA VÂSIUM PÂVAM
JAMJAM KÂYENA KÂYAM
TASSA MICCHÂMI DUKKADAM

For violence I have done mentally,
For violence I have done verbally,
For violence I have done physically,
I repent and ask forgiveness.

Logassa Sutra

LOGASSA UJJOAGARE
DHAMMA TITTHA-YARE JINE
ARIHANTE KITTAISSAM
CHAUVISAM PI KEVALĪ

USABHAMAJIAM CHA VANDE
SAMBHAVAMABHINANDAN CHA
SUMAIM CHA
PAUMAPPAHAM, SUPĀSAM
JINAM CHA CHANDAPPAHAM
VANDE
SUVIHIM CHA, PUPFADANTAM
SĪĀLA, SIJJANS, VĀSUPUJJAM CHA
VIMALAMANANTAM CHA JINAM
DHAMMAM, SANTIM CHA
VANDĀMI
KUNTHUM, ARAM, MALLIM
VANDE
MUNI SUVVAYAM
NAMIJINAM CHA VANDĀMI
RITTHNEMIM
PĀSAM TAHA VADDHAMĀNAM
CHA

EVAM MAE ABHITHŪYĀ
VIHUYA RAYAMALĀ
PAHĪNAJARAMARANĀ

CHAUVĪSAM PI JINAVARĀ
TITTHA YARĀ MEPASĪYANTU
KITTIYA VANDIYA MAHIYĀ
JE E LOGASSA UTTAMĀ SIDDHĀ
ĀRUGGA-BOHI-LĀBHAM
SAMĀHI VARAMUTTAMAM DINTU

CHANDESU NIMMALA-YARĀ
ĀICCHESU AHIYAM
PAYĀSAYARĀ
SĀGARA VARA GAMBHĪRĀ
SIDDHĀ SIDDHIM MAM DISANTU

In the whole universe, shedding great
light,
Are the Jinas, the founders of the
Dharma
and the Blazers of the Tirth.
I revere these Arihantas,
Who are twenty-four Kevalins:

I revere Rishabha and Ajita,
Sambhava and Abhinandana,
Sumati,
Padmaprabhu,
and the Jina Suparshva.
I bow to Chandraprabhu,
and to Suvidhi, and Pushpadanta,
Shitala, Shreyans, and Vasupujya,
Vimala and the Jina Ananta.
I revere Dharma and Shanti.
I bow to Kunthu, Ara and Malli.
I revere Muni Suvrat,
and the Jina Nami,
Arishtanemi,
Parshva, and Lord Vardhamana
Mahavira.

I am praising all Arihantas, who have
been
liberated from karmas, and who have
broken the cycle of birth and death.

These are the twenty-four Lords Jina.
The Tirthankaras smile upon me.
They are whole-heartedly praised and
revered.
They are the purest souls in the
universe.
They give divine health and knowledge,
and teach the path to Final Liberation.

They are brighter than the moons,
More brilliant than the suns.
They are deeper than the oceans.
O Siddhas, show me the way to
perfection.

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A Member of the Federation of Jain Associations in North America

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PHOTO CREDITS:

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Thank you, thank you, thank you

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The Jain Recipe Book

(Surabhi Shah & Jiv Daya Committee)

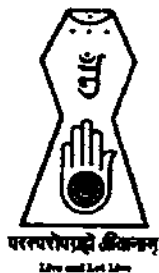
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Young Jains of America

Federation of Jain Associations in North America

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Dear Friends,

Jai Jinendra!

Welcome to the Second Biennial Young Jains of America (YJA) Convention! This event, organized and attended exclusively by youth ages 14 to 30, is the largest ever forum of Jain youths, with 600 registered participants coming from the United States, Canada, and United Kingdom.

The theme of this year's convention, "*Jainism: Integrating Philosophy and Practice*," is a reflection of YJA's commitment to provide an educational forum to allow youth the opportunity to exchange ideas and beliefs among other youth regarding the Jain culture and heritage. This event allows the fundamentals of Jainism to flourish well into the next century. In addition, the Jain youth convention provides a valuable avenue to expose YJA's ultimate mission which is to be recognized nationally and internationally as an umbrella jain youth organization for establishing a network to share jain heritage and religion through youth.

In the past year, YJA has focused on two main goals: 1) to increase interaction among Jain youth at the local, national, and international levels, and 2) to expose and preserve Jainism among the youth. The 1996 YJA Convention allows these goals to reach new levels. But, most importantly, this convention provides an opportunity for youth to establish the lasting friendships needed in order to carry out YJA's ultimate mission.

In closing, on behalf of the YJA Executive Board, we would like to thank each and every participant and their parents for supporting this event. We hope that for future YJA events that your support continues. With your continued support, this will enable YJA to reach it's ultimate mission: to establish a network to share Jain heritage and religion through youth.

Sincerely,

Amit M. Shah & Nikhil H. Shah

YJA Co-Chairpersons

Young Jains of America (YJA) is the umbrella youth organization of the Federation of Jain Associations in North America (JAINA). The mission of YJA is to be recognized nationally and internationally as an umbrella youth organization for establishing a network to share Jain heritage and religion through youth.

SECOND BIENNIAL YOUNG JAINS OF AMERICA (YJA) CONVENTION

JULY 4-7, 1996 • SAN FRANCISCO, CA

Jai Jinendra,

On behalf of the San Francisco Convention Committee and as the San Francisco Convention Committee Co-Chairpersons it gives us great pleasure in welcoming you to the San Francisco Bay Area and the Second Biennial Young Jains Of America Convention.

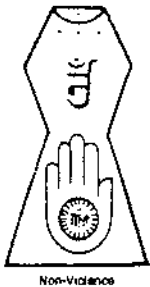
Practicing Jainism in our daily lives is a difficult task and we, as youths on many occasions follow the beliefs of Jainism on blind faith as most other religious followers do. We ask ourselves many questions such as why aren't we supposed to eat rooted vegetables? How do I handle myself in a confrontational matter? What is the basic philosophy of Jainism? These are all questions that we have asked or will ask ourselves at some point in our lives. Based on these questions evolved this years theme of : *"Jainism: Integrating Philosophy and Practice"*.

As this magnificent event unfolds over the next three days, many of you will create your own opinions on Jainism and how to apply it to your daily lives. This convention will create an environment that will be conducive to debates and discussions to further enhance your knowledge of the Jain Principles. Not only will the YJA convention be a great forum to exchange new and existing ideas, it will also serve to foster new friendships and re-unite old ones. And together we have a responsibility to ourselves and our heritage to preserve and propagate Jainism into the 21st century.

Again, on behalf of the San Francisco Convention Committee and ourselves we extend to you our warmest welcomes to the Second Biennial Young Jains Of America Convention and we hope that your stay here in the San Francisco Bay Area is pleasant and enlightening.

Peace,





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FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA

Young Jains of America
San Francisco, CA

Dear YJA,

Thank you for your invitation to attend the upcoming YJA Convention in Northern California. I am happy to confirm that my wife and I will attend the opening ceremonies.

Following the success of the first YJA convention held in Chicago in 1994, I am very pleased that the response for the second YJA convention has been so overwhelming. YJA is providing a wonderful opportunity for young Jains to enhance their knowledge about our rich heritage, to share the experiences of practicing the Jain principles, and to exchange ideas and resources which will benefit entire Jain community in North America.

JAINA has renewed its commitment to YJA and support of all Jains throughout the world. JAINA is very happy to encourage YJA in carrying out activities which benefit the Jain youths. As you know, various committees of JAINA are involved in carrying out different social, religious and educational programs. The US government recently recognized JAINA as a member of the USAID which means JAINA can provide relief assistance to the poor and needy in India and abroad without going through any government formalities.

The next JAINA convention is scheduled for July, 1997. I invite YJA to take active part in the planning and organization of various events and activities at the next JAINA convention.

On behalf of the JAINA Executive Committee and Board of Directors, I wish to congratulate YJA for organizing a convention of such magnitude. I look forward to continued cooperative efforts between YJA and JAINA to further JAINA's mission. Best wishes for the upcoming convention.

Jai Jinendra,

Manibhai Mehta
Manibhai Mehta
President, JAINA

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May 29th 1996.

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June 1, 1996

My dear Young Jains of America,

Greetings and Blessings!

I am glad to receive your loving invitation to speak at YJA Conference on the principles of Jainism.

My congratulations and blessings to all of you for undertaking such a herculean task of bringing more than 600 young hearts, heads and hands together.

This event will be a forum for you to examine life's issues that are most critical to you, that is: Jain principles applied in a Western context to choices of friends and lifestyle. These ethical options are of a personal nature but their influence will stretch far into your social and professional life. Probing deeply into these principles, defining the strengths that develop you as individuals, will contribute in helping you live peacefully with yourself and synergistically with family, peers, friends, and your world.

Sharing your ideas and dreams with your friends, having good company and appreciating others' points of views will help you make perceptive decisions, develop inherent virtues, and choose the right direction that can shape your life to excellence.

According to Bhagwan Mahavira, the human life is a wish-fulfilling tree - Kalpa Taru. By knowing our true Self through the practice of the principles of Jainism, we can expand and fulfill our dreams to encompass the well-being of not only ourselves but also the larger family of all living beings with whom we share the world. Let all beings be refreshed by your loving presence.

I wish all of you great success on the journey that you are embarking upon!

Love and Blessings,

Chitrabhanu

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JAIN CENTER OF NORTHERN CALIFORNIA

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Dear Young Jains,

It gives me a great personal pleasure to welcome you all to the *Second Biennial Young Jains of America Convention*. It is a matter of pride for all of us in the Bay Area to play host to you during the 4th of July Weekend in the beautiful San Francisco area.

The two key words related to this convention are *Young* and *Jain*, for “young” is the entity that defines and shapes the future, and “Jain” represents the religion that has the strength and vision that can help shape the future. As my beloved Gurudev Acharya Sushil Kumar once said:

“Behind the history of all religions is youth. Wherever there is faith and hope, there is youth. Youth is responsible for all kinds of stories – good and bad. Lord Mahavir started a huge revolution for society – he did this when he was young. The same is true of Lord Buddha. In the recent times, Mahatma Gandhi started India's struggle for freedom at a very young age. In our own times, the computer technology revolution has been brought about by people who are all very young.”

As a religion, Jainism has successfully withstood testing periods time and again in history. Mahavir convinced many of his critics and skeptics that philosophy of Jain *Dharma* is the most relevant in real life. His reverend teachings inspired them to become his greatest followers without requiring any conversion tactics. Mahatma Gandhi's motivation for non-violent struggle came from the basic tenets of Jainism. The Jain doctrine addresses the basis of human existence, and it shows ways to the enhancement of one's life. In that respect, you, the Young Jains, are in an envious position because you can submerge yourself in this philosophy at an early age, and contribute to its understanding and propagation in the western world.

This convention is a perfect amalgamation of the two terms; It brings *Jain* religion and *youth* closer together. It provides you with an ideal opportunity to learn Jainism in a very conducive environment to further enhance your religious understanding. At the same time, it gives you an occasion to collectively ponder the future of Jainism in America, as visualized by you. I believe that the second issue is as important as the first. While it is important to learn and adopt Jainism in our own lives, it is equally significant to find ways to influence the coming generations so that our religion can continue to flourish worldwide.

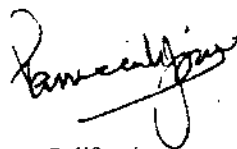
The YJA Convention provides a perfect forum to discuss and debate the future of Jainism in the USA and all over the world. The current Jain organizations in the USA and all other countries outside of India are primarily founded and operated by people who have migrated from India. As the second and subsequent generations grow, they have to start active participation in these organizations and, whenever possible and appropriate, manage and run such organizations. As this responsibility should be taken seriously, I invite you to make use of this forum and start discussion on the future course for yourself. You have an opportunity to demonstrate how a true Jain organization is run – free of sectarian division, just as Lord Mahavir visualized.

In terms of this convention, as you settle down and get going, please remember that this all has been made possible due to untiring effort by a group of very energetic young men and women. They have worked endless hours for more than ten months to make this a highly successful event. They have achieved this with minimal help from the *non-youth*, who acted in an advisory capacity only. In organization this convention, our young people have maintained the envious Bay Area tradition that in our area, we not only provide the best of natural beauty and weather, but we are also the best and trend-setting hosts. The Bay Area Jains have always taken lead roles in various national and international Jain activities. With this convention, our glorious tradition continues. While we are thankful to the Bay Area youth for their efforts, I am sure that they are also grateful for the great response from young Jains all over the world.

On behalf of the Jain Center of Northern California and myself, I welcome you all to our home territory. It is a great privilege and honor for us that all of you came and graced our homes; I hope your stay will be comfortable and inspiring. However, in case you should find any deficiency in any arrangements, it is an inadvertent oversight. We ask for your forgiveness; *Mitchhami Dukkadam!*

May Lord Mahavir's blessings be always with you and your loved ones!

Sincerely,



Parveen Jain
Jain Center of Northern California

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We thank the people and organizations below, who financially supported us with monetary and in-kind donations. Without these sponsors, the convention would not have been possible. Finally, we regret any unintentional omissions or errors.

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Young Jains of America: projects and long-term goals

by Amit Shah (Lancaster, MN) and Sonal Shah (Philadelphia, PA)

Young Jains of America (YJA) is an umbrella youth organization for establishing a network to share Jain heritage and religion through youth. The idea of forming such an organization was spearheaded in 1989 at the 5th JAINA Convention in Toronto. At the 6th JAINA Convention in Stanford, CA, a group of dedicated youths started YJA. They divided North America into six regions and appointed 12 regional coordinators and three general coordinators. In 1994, YJA established local youth leaders as YJA Local Representatives in each major city and Jain Center. Their responsibilities included distributing information and news to the local youth as well as to providing their regional coordinator with information regarding to the local youth's needs. In July of 1994, YJA had its own First Biennial Convention, which was attended by over 430 youths in Chicago, IL. The event was organized and attended solely by Jain youth from all over North America. Participants were able to exchange ideas and concerns that pertained to second generation Jains and to gain insights into the fundamentals of Jainism. In 1995, YJA launched *Foster Focus*, an Adopt-A-Center program to foster and nourish fifteen local youth groups. The effort proved extremely fruitful, resulting in the publication of the 1995 YJA Membership Directory and creation of the North American Jain Scrapbook.

In the 1995-96, YJA focused on three majors goals:

- Creating a forum for exchanging ideas on Jain religion and philosophy.
- Exposing and preserving Jainism among the youth
- Increasing interaction among youths at the local, regional, national, and international levels.

Several concrete projects were implemented to help reach these goals:

- Second Biennial YJA Convention in San Francisco.
- Create and promote informational resources: Tri-annual *Young Minds* newsletter; Lecture circuit list (a list of Jain scholars and available educational resources); YJA Internet Home Page on the World Wide Web (<http://www.utexas.edu/students/yja/>)
- Continue *Foster Focus* : St. Louis and Atlanta worked on international projects.

In summary, the youths are eager to see how religion can play a greater role in their lives. There is a sense of urgency, and many believe that Jainism will die out in the 21st century due to the fact that the youth are not taking an active role in their community. YJA wants to help change these notions. For these and many more reasons, the time is **now** to develop YJA into an organization which will cater to the needs of second generation Jains and to establish the network needed to share the Jain heritage and culture among the youth.



Back side of railing Pillar
with *Yakshi*. Uttar Pradesh,
Mathura, Kankali Tila, 2nd
century.

*Congratulations,
Young Jains of America
and the San Francisco
Convention Committee.*

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*Sharad S. Shah & Uma Shah
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YJA's 1995-96 Year in Review

by Amit Shah

The 1995 YJA Fall Semester was filled with great expectations and enthusiasm. YJA began its semester with new faces at the national level. There were several new YJA Executive Board members, who had all been a part of YJA as local representatives, participants of Foster Focus, and/or active members. They range from the ages of 16-26 and come from a diverse array of Jain communities and backgrounds. However, they all share one common motive which is to promote the principles of Jainism locally, nationally, and globally among youth today as well as to the unborn. In addition, the new board members are show a high level of energy and are eager to carry out YJA's mission: *to be recognized nationally and internationally as an umbrella Jain youth organization for establishing a network to share Jain heritage and religion through youth.*

In August, the new board held their first meeting in Piscataway, New Jersey. Three major goals were decided for the upcoming year. These goals are 1) to increase interaction among Jain youth at the local, national, and international levels, 2) to expose and preserve Jainism among the youth, and 3) to provide a forum where youth can share ideas and beliefs with other youth across the world. Several projects helped accomplish these goals. One of the major projects for the fall semester was to establish contacts with YJA Local Representative(s) in each major city. This project was very beneficial in that YJA has seen an increase in local youth involvement, giving monthly updates for the YJA Home Page. The Local Representatives provided input as to their ideas for ways to establish the Jain youth network. In addition, the 1995 YJA Membership Directory was distributed to local youth, enabling youth to interact with one another across the continent.

The 1996 YJA Spring Semester was filled with planning one of YJA's major events, the Second Biennial Young Jains of America Convention in San Francisco. In addition, the YJA Executive Board continued to actively implement YJA's mission, *to establish a network to share Jain heritage and religion through youth.*

Several projects and events in the spring semester were taken up to begin to fulfill YJA's mission. One of main events for YJA, as mentioned above, is the Second Biennial YJA Convention in San Francisco. This event provides a valuable avenue to fulfill YJA's ultimate goal. Another project that YJA undertook was to resume the Adopt-A-Center program, *Foster Focus*, where a local youth group works on a national-based project. Atlanta and St. Louis were this year's two targeted cities. The Atlanta youth group worked on coordinating the exhibit display at the convention, while the St. Louis youth compiled the photos and newsletters from across the continent for the 1996 North American Youth Scrapbook. In addition, the YJA Home Page contained current and up to date information about the YJA Convention, regional news, and an on-line membership form. Finally, a youth survey was targeted to 500 YJA members to solicit opinions of Jain youth on social and cultural issues. This year's events and projects will hopefully install

“The mission of YJA is to be recognized nationally and internationally as an umbrella Jain youth organization for establishing a network to share Jain heritage and religion through youth.”

WITH BEST
COMPLIMENTS TO
YOUNG JAINS
OF AMERICA
AND THE
SAN FRANCISCO
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COMMITTEE



**Bipin, Kundi, Sonali,
& Neha Kapadia**

SAN JOSE, CALIFORNIA

YJA: the year in review (continued)

a sense of pride to the youth about Jainism.

For the first time in YJA's history, the YJA Executive Board will be holding elections for its national level positions. All YJA members will be allowed to vote for their representatives at the national level.

Future projects and events include to provide local youth an educational binder that describes the Jain philosophy and fundamentals in a simplified manner. In addition, a communication binder will be distributed to YJA local representatives that will list a variety of external agencies for local youth to get information. Also, YJA wants to begin developing international contacts in the United Kingdom, Africa, and India.

Overall, this is an exciting time for YJA as it begins to become more visible in the North American Jain community as an instrumental and vital organization to promote Jainism among the youth. Thus, if you are interested in becoming more involved at the national level, please do not hesitate to contact any one of the YJA Executive Board Members.

“For the first time in YJA’s history, the YJA Executive Board will be holding elections for its national level positions.”

Alexander Meeting the Jains

by Tom Jones

Alexander the Great face-to-face with the “space-garmented ones,” the Jains clothed in air- Alexander called them “gymnosophists”, “naked philosophers”, their nudity a symbol of liberation, detachment from all desires - known for their compassion for all creatures, animal sanctuaries and shelters, the Jains in their whole history have never fought a war. In Jain mythological time, once the earth was sugar, the river as delicious as wine, that ancient age known as *susama-susama* - “Very beautiful, Very beautiful” - lasting 400,000,000,000,000 oceans of years, giving way, in time’s ever-so-slow eternal revolution, to the “Sorrowfully Very Beautiful,” when joy mixed with grief - our modern age known simply as the “Sorrowful” Earth-bodies, fire-bodies, water-bodies - life in the elements themselves - wind-lives in the air the deepest reverence for all creation, “not-to-kill”, ahimsa, strict vegetarians enduring life-threatening fasts, great austerities - naked philosophers on scorching sun-rocks greeting Alexander the Great in 326 B.C., awaiting the millennium when again “the earth will sweeten ... water turn to wine.”

first published in “India Currents” copyright Tom Jones 1990

*Congratulations and best wishes
to
Young Jains of America*

*From all the trustees and
Executive Committee Members of*

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Perspective:

The making of this year's convention

by Sonali Kapadia, San Francisco Convention Committee

When seven over-ambitious youth choose to undertake the task of planning an international convention for 600 youth, it can lead to only one thing—SUCCESS! On behalf of the San Francisco Convention Committee, I'd like to take this opportunity to give you a glance at the workings of this convention.

The project began in October of 1995, when YJA bestowed the privilege of hosting the Second Biennial Young Jains of America Convention to the San Francisco Bay Area. The YJA Executive Board had made a difficult decision, since bids for hosting the convention were submitted by 3 other centers. We were all very excited to undertake this project, and although there were only a few of us to start with, within one month's time, we had grown to a group 60 strong, with a very efficient and organized 8 member local executive committee.

Our first task, to locate a site to host the convention, led us to the Hyatt Regency San Francisco Airport. With a convenient location only 15 minutes from the San Francisco Airport and the (largest Hotel convention facilities in the North Bay), the Hyatt was an easy choice. What was difficult was reconciling expense with facility and convention space. We were aware that many participants would be coming from as far as the East Coast and Canada, and they would thus incur several other travel expenses. As a result, we wanted to keep room and board costs to a minimum.

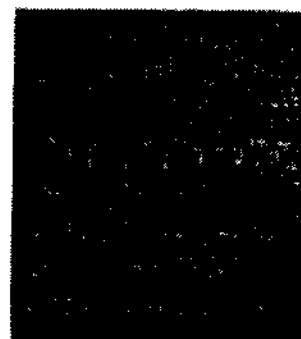
Once the site was selected, we started the joint processes of convention promotion and registration. Over 6,000 registration forms were distributed internationally to bring awareness regarding the convention and to provide equal opportunity for participation by all. The most difficult aspect of registration was saying, "no" simply because of limited space. We were able to expand capacity from 500 to 600, but there was little room for more further increase the size without compromising convention quality. We felt it was important to give the youth who are coming the best learning environment possible. As a result, we were only able to accommodate for 600 youth.

We had an incredible response from around the continent, and filled to the capacity of the convention within the first three weeks. We were very excited to see such a tremendous response. It is an indication to the community that Jain youth are interested and excited about keeping our culture and heritage alive.

Once registration began, we received input for convention planning from around the country. Several youth expressed interest in bringing in workshops to teach peers, adults were very happy to support all youth efforts, and we as a planning committee, had the pleasure of experiencing a network of support from youth, our local community, YJA and JAINA. From the suggestions was created an activities agenda covering twelve workshops topics all presented by the youth to the youth.

Perhaps the most difficult task was to find individuals from academic and

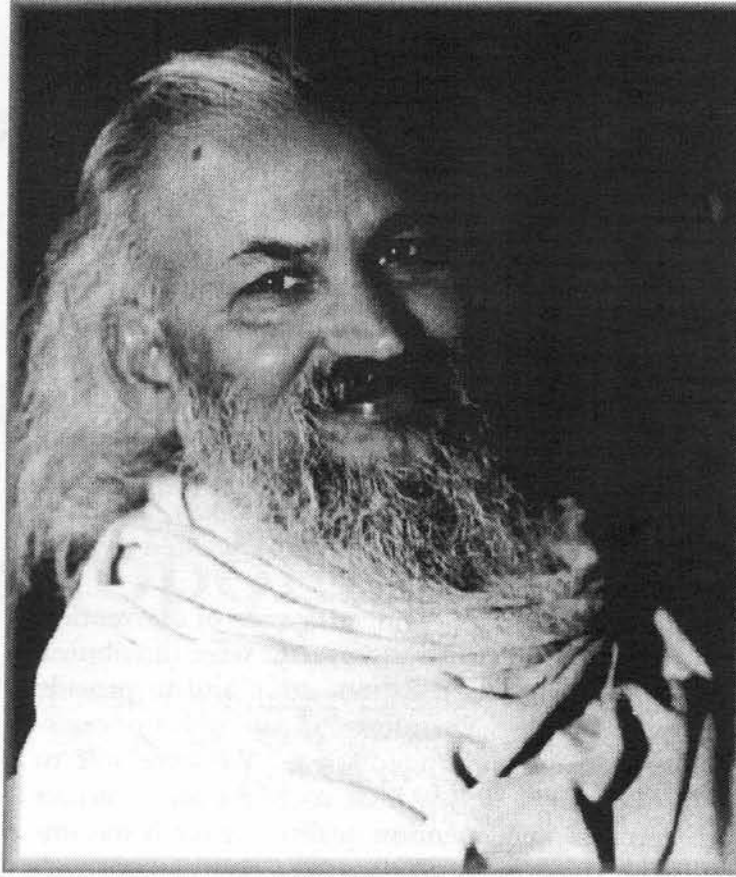
"...although there were only a few of us to start with, within one month's time, we had grown to a group 60 strong, with a very efficient and organized 8 member local executive committee."



Marriage of Neminatha-Gujarat-c. 18th century.

BEST WISHES TO THE
SECOND BIENNIAL YJA CONVENTION.

In memory of our Guriji:



ACHARYA SUSHIL KUMARJI

SIDDHACHALAM

Making of convention (continued)

spiritual backgrounds who would address the youth. It was difficult because it is often hard to judge who can impact the growth and thought processes of a youth group that spans a 15-year age window. In addition, what topics should be addressed by our scholars to generate a better understanding of Jain Philosophy and Practice? We were fortunate to be honored with so many scholastic individuals.

Chitrabhanuji, Dr. Praveen Shah, and Dr. V.P. Jain be present as a resource for the duration of the convention. In addition, we have guest lectures by Mr. John Robins, Professor Richard Cohen, and Huston Smith.

With youth from across the continent, and scholars from so many schools of thought, this convention is surely on its way to success. As we approached the finish line—and the July fourth weekend neared—it was only natural that we reflect on what we had accomplished. Along the road, we all made many friends, learned more about ourselves and the way we interact with others, and made numerous friendships spanning the continent. Best of all, we gained insight as to what Jainism means personally—how it affects each and every one of us in its own unique ways.

Human Pleasures

by Avani Sheth (MI)

Six senses aware of everything.
Attracted to the beautiful,
the pleasurable,
the painful.

Too many wants become needs,
And each time,
The moon eclipses
the Sun.

I have seen the Sun, though,
When others are sleeping.
But as the day progresses
I become like the sleepers.

All of us searching for truth.
But is there truth
When the one who strived for simplicity,
Sits in gold, surrounded by marble.

So once again, I sleep.
the Sun not always as clear.
But always there,
Always aware.

*“Our actions are
not governed by
any exterior
agent. To reach
the highest goal,
one has to make
the efforts
independently
from the inside.”
— Anonymous*

*Young Jains of America
would like to thank the*

**YOUTH GROUP OF
TULSA, OKLAHOMA**

*for its involvement in the
1995 YJA Scrapbook
Project and for being a
supporter of the 1996
Second Biennial
Convention.*

Ode to the Revolutionaries

by Raju Mansukhlal Shah (New Haven, CT)

Author's note: This poem was inspired by William Tyler Page's, "American's Creed."

I
Not being descended from the earliest
"American Revolutionaries",
How can I fathom the sacrifice
Made by the best, prior two centuries,
How can I owe allegiance to a cloth
Whose champions I cannot perceive,
How can I be an American when
For a new life, my parents first sought
Her, how can I fight for a country when
I view violence as harsh and below me?

II
How can I be an American who
has not paid any sort of debt to her,
How can I salute the red, white and blue
When its champions were first murderers,
Who am I to call myself a citizen
Of this great country when my roots have
not
Been firmly planted, nor aged more than
almost
A quarter of a century, I've sought
For a culture or past that I can boast
Of as my own, I now claim her bold and
brazen!

III
An American, whose meaning rings true,
Is one who believes in all that's equal,
An American, a detective whose clue,
Is that notion of Freedom whose sequel,
Is Bravery; An American, whose
idea of justice is the same towards all,
An American, whose humanity
Can only be matched by the grace of Paul,
An American, all these things are he,
Would die defending them rather than lose.

IV
I am proud to call myself citizen
Of a government that is run by us,
Rather than the government trying to cozen
The people, where the public lacks trust
Due to the performance of officials,
I am glad to belong to a people
Whose consent limits the government
To the teacher, the student's apple
Is the gift of law our Patriarch's grant
To us, democracy is our arsenal.

V
For this country I have nothing but love
Flowing through my head, my heart and my
soul,
The law of this land is great ruling from
above,
And should not be broke lest yea want the
toll,
Her symbol is a piece of cloth worn true,
And respect it hast earned by the valor
From a war long ago, I, as those who
Came before me, shall have my highest
honor
Be the defense of our Constitution.
Our nation is only matched by the sun.

To the Jain Center of Northern California,

Thank you for helping us start this convention project.

Thank you for supporting us through its finish.

Thank you for your outstanding, unfailing support.

It is now our turn to return the support to our Bay Area community. We wish you the best of luck on the Jain Bhavan project. This visionary enterprise is a true symbol of the ambition, energy, and support that uniquely characterizes our community.

You can be assured that we will be here to support and help carry out fulfillment of the Jain Bhavan project.

Thank you for everything.

Sincerely,

The San Francisco Convention Committee

“Air to Breathe”

a fable by Ram Nath

At one time, I journeyed in great monsoon followed by a long drought. The winds were fierce and my body was buffeted. At the riverbank, I stopped to check my thirst. In the pool of water cupped by my two palms, I soaked my mouth and the breath passed freely down my throat.

I wanted more water and wished to drink. But, the droplet left inside my hand began to interest me. “Little Droplet, you are the power of the tidal wave, and the serene lake quite still to reflect the moon.”

The little droplet said, “Behold the wind, and if you can, catch it!”

“But no,” I said, “this is truly an impossibility!”

“I can show you something,” said the Little Droplet.

In my palm came a certain quiver or a rumble and a shake. “Infinite Light emanates from the Will of the Most High!,” the Little Droplet signed. The light in the Little Droplet blinded me, but a different kind of sight it granted me.

Across a plain, chariots rolled great bowmen and steeds. The bowmen wore deerskin aprons. Aryan warriors and kings encountered the Dravidian Holyman who bore the sacred thread. “Enter Harappa and awaken in your dormant sleep the fertile Earth,” said he.

The Bowman said, “Please let me rest, I’m out of breath, but for a moment light a fire for the Lord Agni.”

The Holyman said, “Does fire burn without breath?” The Bowman sighed and closed his eyes. In the sky Lord Vayu opened his eyes and breathed in deeply.

The Little Droplet changed its glimmer and showed me ashrams and forest monestaries, saffron robes, and articulate debates. I saw a great battle; the whole earth fought, great war chariots and battle armored elephants, the field of Kurukshetra. A shining blue avatara said, “Bharat, the burning in your heart, and the wind of your mind. Maintain them both, fight!”

The Little Droplet showed me great kingdoms and righteous royalty. I saw a prince pluck out his every hair upon his head before an arena of subjects, and he walked skyclad into the night at the slowest pace. His ear felt the gentle breeze, and he caught a whisper, “Ahimsa,” then, “shanti...”

I saw a glorious kingdom and a united India, philosophers, poets and the great theologians of China, Greece, and Israel. Ashoka would sit in complete silence, but the irrevocable vibrating from an ancient mantram chimed in the depths of his heart. “Pass from this island, raise your sails, catch the wind, float across the sea into bliss, Nirvana,” was Gautama Buddha’s chorus. His body was a sitar; his melody, the personality. The notes blown across endless water; the water a sea that spins pinioned on a sturdy hub. Ashoka’s chariot rode upon an eternal spinning wheel of Dharma.

From the land of Israel came Thomas an apostle of Jesus to the land of Southern India. First he said, “love each other as the One who loves you. It is

“I saw a prince pluck out his every hair upon his head before an arena of subjects, and he walked skyclad into the night at the slowest pace. His ear felt the gentle breeze, and he caught a whisper, ‘Ahimsa,’ then, ‘shanti...’”

*Best wishes to
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Pramodh Jhaveri, President

“Air to Breathe” (continued)

the mustard seed small in size, but becomes the greatest bush in creation.” “Why so?” asked the South Indian villager. Thomas quierously asked, “Of what is you body made?” “Clay” replied the villager. “And what is life?” the apostle continued the query. “It is the breath of fire.” “There dwells God’s breath, blown from Heaven,” said Thomas.

Then the Little Droplet revealed to me the strength of a new Empire. Out of the plains rode another race of horsemen. The Great Moghul Khan, “**Allah U’Akbar**” **Al Mustafa** prays lain prostrate.

During the reign of Shah Jahan when he constructed the 7th wonder of the world, a humble ascetic entered a great and wide white marble mosque. It seemed to have been carved out of a single block. He followed a melodic voice with a holy cadence he heard while walking, a sound to oppose his avowed silence. Yet he asked the Imam, “What is it you recite?”

“This is the Parable of the Light, pure light shines behind four lenses of pure crystal. The crystal like a brilliant star illuminating the four corners of creation, fueled by the luminous oil of a blessed olive tree. The tree not of the East or of the West.”

“Does the light burn?”

“**Allah’s** will is to guide, but the light would also burn lies with nary smoke nor residue.”

When the ascetic left the mosque not a mile away he came upon two men beneath the Banyan tree, one tapping tabla rhythms the other dancing the Dervish and improvising lyrics to **Allah**.

“I recite lyrics to the sky of **Allah**, these phrases are everywhere,” said Rumi “I’m intoxicated by Your Garden of Bliss, the footstool of your grandeur.”

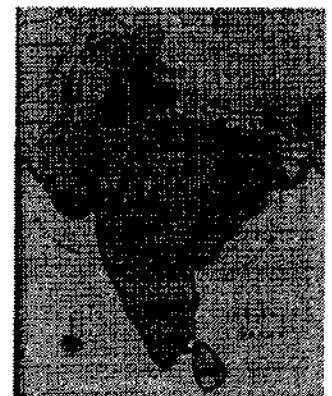
Kabir said, “**Bhakti**, a Sufi taught me that a little love conforms to the eternal burning light. Your love is the air that blows dust off the lenses letting the effulgent light blind the wicked and illuminate those who submit.”

Rumi said, “In the light, I see the clouds pass over head, guided by the strength of the Divine.”

Then I saw a different landscape. From a pilgrimage to the **Ka’baa** in the land of the Prophet a great Guru was on a return journey to the land of Five Rivers with his disciple, a young **Muslim** boy. At a temple in Punjab, Guru Nanak reclined in **Gautama Buddha’s** lion pose. The monk of the temple scolded the Guru, “Guru your feet are indeed like the lotus, but you point them at my idol!”

The Guru said, “Where shall I point my feet that the One Name would not call to me?” The monk fell at the Guru’s feet.

Guru Gobind Singh put in man the heart of a lion to gaurd the pride, to protect the princess from jackals. “In the heart dwells the Divine. Control yourself, hear the Name.” In **Harappa** burned the fire of **Shivaji**, immanent and transcendent, covering all of creation and within the hearts of all. **Bharat** said, “Lord **Indra**, God of Sky and Thunder too.” Lord Krishna said, “**OM TAT SAT**.” **Mahavira** said, “Protect the subtle energy, do it no harm.” **Ashoka** said, “Listen to **Buddha**, let everyone walk along the path where spun the **Dharma** wheel; let **karma** fall off like water droplets trickle down a lotus petal. The Sufi said, “The Beneficent, the Merciful, All-Wise.” **Kabir** said, “love for **Ram**.” Guru Nanak said, “There’s nowhere or no time you won’t hear that Name, **AIKUMKAUR** and **Sat Sri Akal**.”



Map of India

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“Air to Breathe” (continued)

In Heaven, the soul of Arjuna looked down upon Guru Gobind Singh. Arjuna watched the lions guard the honor of the princesses. He said, “Yes, you’ve caught the wind. The sweet aroma of victory is a conquered mind, infinite gratefulness, and submission to the Most High.”

I asked the Little Droplet, “What is submission?”

“It is the chariot pulled by the steed, reigns held tight; the Holyman’s silence; it is not harming; the sail full of wind; it is the turning of the cheek; it is the word ‘Muslim’ and the God intoxicated poet dancing to kindle a blazing fire; it is love in **Bhakti**; it is the effulgence of the **SAT NAM** impressed upon the Guru’s true knowledge, and the warrior heart, the pride, the princess and the lion burning with the Divine Spirit of Truth.”

With those words heard, I remembered the air that makes the fire hot, **Vayu**’s love of **Agni**, **Agni**’s submission to **Vayu**, the breath in my lungs, the fire in my belly. Then the sun rose in the East as is God’s Will; the Little Droplet turned to steam. As the steam rose, I hurried to catch it in my breath, “yes, all the water is God’s holy water. Thank you God for our land and her ancient and eternal words, and its air that gives us breath to speak them, and its water that gives us life to fight on Earth’s fatal battlefield.”

—P. N. Puri
May, 1996

WHAT IS YJA?

Young Jains of America (YJA) is the umbrella youth organization of the Federation of Jain Associations in North America (JAINA). The mission of YJA is to be recognized nationally and internationally as an umbrella youth organization for establishing a network to share Jain heritage and religion through youth.

Self-restraint does not mean the mortification of one’s body, it implies self control and curbing of one’s passions. There are difficult moments in ones life when temptations and allurements shake our faith, and being subject to attachment, aversion, anger, deceit, greed and egoism we lose control over our mind, which goes astray rambling about at its own will.

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Color: a metaphor of the Namokar Mantra

by Khushali P. Zaveri (Austin, TX)

You may never have thought that the colors that we see everyday are reflected in our prayers. The five main colors, white, red, yellow or orange, green or blue, and black, can be applied to the *Namokar Mantra*.

The color white is the mixture of all colors, and this represents *Namo Aribantanam*. The meaning of white is the total cleanness of the body, selflessness and cosmic consciousness. Cosmic consciousness is the awareness of the universe and how the stars are situated.

Namo Siddhanam is represented by the color red, which represents the flawless divine soul. "Red is the great energized." The color red stimulates energy within you and can give you complete enlightenment.

Namo Ayariyanam is represented by the colors orange and yellow, which represent wisdom and willpower.

Namo Uvvaajhayanam is represented by the colors of the prana, one of the vital airs that we breathe. Prana is both blue and green. Green is the color of harmony and equalization. Blue is defined as the color of speech and truth.

Namo Loe Savva Sahunam is represented by the color, black, the absence of color. It consumes negativity.

When you repeat the *Namokar Mantra*, it balances the amount of colors in your body. Colors appear because of the powers they possess, the frequency of vibrations and the way they are pronounced. When you combine a specific color with a vibration you can stimulate the divine powers within us:

White: A balance of colors, rids you of disease.

Red: Controls the vitality of the body and the production of red blood cells. Pure red light can remove karmic problems, but if a shade of red is used it could stimulate desires, pride and anger. Thus, red light should not be mixed with other colors.

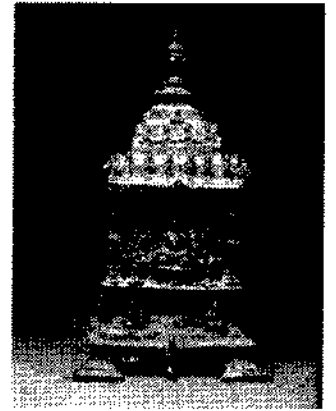
Yellow: Awakens your nervous system and alerts your reasoning.

Blue and Green: Are used to soothe the body; can help to build up the psychic powers.

Black: Helps a person focus and concentrate, and it also removes negativity.

By seeing the colors and repeating the Namokar Mantra you can build a powerful protection for your self.

Reference: H. H. Acharya Sushil Kumar Muniji. Song of the Soul.



A Shrine with Four Jinas-
Uttar Pradesh-7th century

You can find YJA on the internet!

email: yja@uts.cc.utexas.edu

web: <http://www.utexas.edu/students/yja/>

The Jain Center of Minnesota

congratulates

Young Jains of America

for

*Exposing Jain philosophy to
the youth of today and
the leaders of tomorrow !!!*

“Meat-za Hut” – The veggie pizza you eat might not be meat-free

by Carmen Nobel (Chicago, IL)

Because of their respect for all life, devout Jains cannot eat cheese that contains rennet, which comes from the lining of a cow's stomach. They have to be careful, then, when they order pizza. Jains used to rely on Pizza Hut, which is one of the few chain restaurants that offers rennet-less cheese. But recently Pizza Hut begun putting chicken and beef fat in some of their sauces.

Several Jains have called Pizza Hut to encourage them to change the recipe. According to one message on the Internet, the restaurant has said that it will take the meat products out of the sauce if 10,000 people request the change.

But different people get different answers when they ask Pizza Hut which products do and do not contain meat. According to a letter from a Pizza Hut representative, the pasta sauce and breadstick sauce contain a beef base, but the pizza sauce does not. According to another letter, the pizza sauce does contain meat.

“This is a typical problem we are facing. They keep changing the recipe!” said Narendra B. Sheth in a letter to a fellow Jain. The letter was posted on the Internet. Sheth is a member of the Jain organization Jiv Daya, which concerns itself primarily with vegetarian goals.

“[My wife and I] learned this a few years ago, in a hard way. As typical new immigrants, 26 years ago, we were very ignorant and timid. Still we wanted to preserve vegetarian diets.

...every time we went to a restaurant, we told the waiter very clearly, that we were vegetarians, and we wanted no meat, eggs, fish, etcetera. In spite of that, many years later we realized that they fed us lard fried beans, or gelatin mixed desserts, or beef- or chicken-based broth in soups, and so on. We have felt cheated. Our religious feelings have been kicked.”

Jains hope to amend the Pizza Hut problem and other problems related to vagueness of food content. “With cooperation from 10,000 Jains, we can do it,” Sheth says. “Why not? The Jews, such a small minority, have done it. They have established Kosher standards very well, and nobody would dare to tamper with them. How else can we expect our children to remain vegetarian Jains?”

Jack Pendley, a customer service representative at Pizza Hut said in an interview Tuesday that as far as he knew, the breadstick sauce contains beef base but the pizza sauce does not. He said that he had not heard anything about a policy to change the recipe with 10,000 phone calls. Pendley said that the customer service hotline had received several calls in the past two weeks from concerned vegetarians, but that none of them had introduced themselves specifically as Jains.

“This is a typical problem we are facing. They keep changing the recipe!”

— Narendra B. Sheth

With Best Compliments

— from —

RUCHI KHARA

Vice President

Jain Youth Group
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go to the
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and leaders of
tomorrow.**

— from —

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Misconceptions of Jain scholarship and identity in North America

by Amar Salgia (Cincinnati, OH)

The essay is a version of a 'foreword' to a compilation of academic and religious articles which I am working on with other members of the Jain group at the University of Illinois at Urbana-Champaign. In it, I deal directly with the some of the many misconceptions of Jainism that the past couple of centuries of (non-Jain) writings and perceptions have spawned.

Introduction

As ordained by Lord Mahavira, the twenty-fourth and last Tirthankara of the present era, the Jain Sangh, or Order, consists of four types of human beings: Sadhu, Sadhvi, Shravak, and Shravika (respectively, Jain Monks, Nuns, Male Householders and Female Householders). For well over two and a half millennia, this Order has remained more or less intact on the Indian subcontinent, where every one of the Tirthankaras were born. The Sadhus and Sadhvis, having renounced all ties to the material world, live in complete adherence to the Five Mahavrats, or great vows. For the Shravaks and Shravikas, those Jains who live in society and who are therefore bound by material means, the Sadhus and Sadhvis are thus the spiritual and moral guides, and the holy examples of the ideal life. Metaphorically, the Sadhus and Sadhvis of the Jain Sangh are individually the embodiments of Jain philosophy, Right Conduct, detachment, and serenity. Their presence is essential to the survival and sustenance of any Jain community.

Most of the Jains of North America are either Indian immigrants or their children. Since the former were born primarily into Western and Central Indian (Gujarati, Rajasthani, etc.) cultures, the religious traditions, beliefs and practices which today dominate the Jainism of the North American laity are marked by the influence of these cultures and practices. This cultural influence pervades the various rituals (e.g., arti, gheeboli, pujas, etc.), customs, and annual observances of the Jains of North America. Up to the present, the overriding direction undertaken by the Jain community has been one duplication of the lay Jain societies of Western and Central India, as evidenced through biases of language, ritual, and terminology.

Among the second generation of Jains, there is a growing concern for the social and practical implications of Ahimsa. There has also been a significant interest among Jain youth for the future survival of Jainism in North American society. However, despite the efforts of a handful of dedicated individuals, there has been no significant emphasis on (1) the building of an educational infrastructure or (2) self-improvement through spirituality, philosophical learning, and the study of primary sources on Jainism (i.e., the Jain Scriptures). Instead, "Indianness" and Indian-American social concerns preoccupy the mind of the average Jain youth. This is understandable since, more than ever before, Jains are themselves making an effort to blur the differences between their religion and that of the Hindus (and other religious groups), usually with a

*True
renunciation
does not lie in
giving up the
worldly objects to
which we have no
access, but it lies
in giving up the
fascinating and
delightful
pleasures
voluntarily which
are at our
command.*

— Anonymous

Best Wishes to The Jain Leaders of Tomorrow

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Misconceptions (continued):

very liberal understanding of Anekantavada as justification. Furthermore, Jains have been unwittingly attacking their own religion and way of life through their acceptance and regurgitation of the uninformed judgements and portrayals of non-Jain scholars, which are dealt with below. And, without the presence of Jain Sadhus and Sadhvis, who are uncompromising in living their holy vows, and who are not lax in the self-control and detachment necessary for Final Liberation, the Jain society of North America - and of all the world - is, from an anthropological point of view, in a rather precarious position.

Apart from the generational gaps, apathy, and ignorance that partially characterize the Jain community of North America, the youth must contend with things more threatening to the long-term survival and sustenance of the Jain community and way of life. An exhaustive exposition of these socio-religious factors, which seem to be inherent to being a religious minority in the West, ought to be left to Jain scholarship and anthropological investigation. One of them, however, was explained above and is the primary inspiration for compiling this book.

Ever since the modern Western discovery of the Jains, Jainism's philosophy, spirituality, and moral doctrines has been subject to several well-circulated distortions and belittling portrayals. These are manifest in a number of contentions held by the non-Jain scholarly community which are enumerated below. Practically no effort has been made on the part of the world Jain community to educate itself regarding its own history and unique existence as a social entity. Until the present, the world Jain community, including that of North America, has been quite tolerant and accepting of such misguided evaluations of the Jain religion. Therein lies one threat to the long-term survival and sustenance of the Jain community and way of life; for generations can pass with an ever-decreasing sense of social and religious identity, and an ever-increasing tendency towards dissolution into the larger society. These trends, among others, are already running rampant among the Jain communities of India. A vital part of the solution to their propagation is whole-hearted investment in and promotion of Jain scholarship, which this book is intended to help inspire in its readers.

The Prevailing Contentions

From non-Jain academic and religious circles, a number of prevailing contentions and generalizations regarding the origins, sociology, philosophy, personages, and actual practice of Jainism do not, to varying degrees, correspond to reality. They conflict with the well-preserved Jain - and even Hindu - histories, philosophies, and traditions, as well as the socio-religious experience of the Jains themselves (which may be demonstrated by testimony). These assertions can be found written on the pages of most of the acclaimed works on Jainism authored by non-Jains since the late nineteenth century. Though disagreement among scholars is natural and often beneficial, the propounders of these postulates have effectively ignored the voluminous bodies of evidence to their contrary. The major views are the following (and can be found, almost verbatim, in most encyclopedias):

1. "Jainism is an offshoot of Brahmanism. Jain philosophy developed out of the Samkhya and Vedanta schools of Hindu philosophy, and the conduct and way of life of the Jain ascetics was derived from that of the Hindu



A Shrine with Four Jinas—
Uttar Pradesh-7th century.

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*Arvind, Aruna,
Amish, Tejal,
& Rajul Shah*

FREMONT, CALIFORNIA

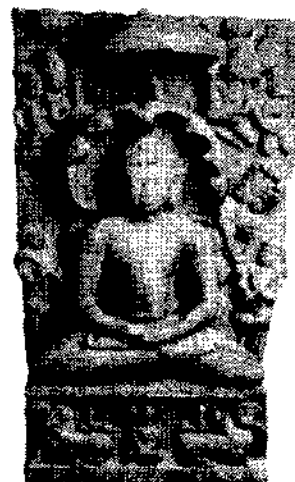
Misconceptions (continued):

Brahmins.”

2. “Mahavira was the founder of Jainism. He was greatly influenced by the Upanishadic texts and the atmosphere of disdain towards the Brahmins, in which he grew up. Under such influences, he adopted the doctrine of ‘non-injury’ [Ahimsa].”
3. “Jainism is a heterodox ‘sect’ which arose with Buddhism and the Ajivika sect as a protest against Vedic ritualism and the caste system. Jainism, like its contemporary sect Buddhism, denies the authority of the Vedas and the Brahmanic social hierarchy. It was founded in the sixth century, B.C. as a manifestation of the ‘intellectual ferment’ of the world during that time.”
4. “Jainism is a religion of the warrior caste [the Kshatriyas], and is the product of social tension that [supposedly] developed between the warrior caste and the priestly caste [the Brahmins] of ancient India.”
5. “The Jain reverence for life has an animistic basis. Jain asceticism, like all forms of Indian asceticism, came about as a result of the environmental instability of the Indian subcontinent.”
6. “The Jains are primarily merchants, bankers, and moneylenders, and form a small subcaste within the larger Hindu society.”
7. “Jainism is atheistic. It negates the value of human existence.”
8. “Jainism is a religion of extreme asceticism. It advocates committing suicide by starving oneself to death, and self-torture, as the holiest acts a Jain can perform.” Some of these contentions were first enunciated by Western scholars who were (and, to a lesser extent, still are) accustomed to understanding civilizations in terms of empires, ethnic and social conflicts, and strictly dateable personages and events. Therefore, their treatment of India’s history has, until relatively recently, been ridden with over-generalizations and arbitrary quantizations of artificially construed historical periods. (For example, the orientalist Max Muller produced the date of 1500 B.C. as the time of the composition of the first Vedic hymns by first assuming that the Vedas were completed by 500 B.C., the time of Gautama Buddha; then, considering the five parts of the Vedic literatures - the Brahmanas, Samhitas, etc. - he arbitrarily assigned exactly 200 years to each of the five. Then, making another assumption that the composition of these parts were confined to contiguous time periods, he added $500 + 5[200] = 1500$ B.C. to obtain his dating of the Vedas. To this very day, Western scholars have anchored their scheme of India’s religious and cultural history around the same date of 1500 B.C.; and with linguistic arguments, the Sanskrit language has come to be regarded as having begun at that time. Dating methods such as these, to which the Jain tradition has also been subjected, are riddled with biases and are therefore deplorable examples of counterproductive scholarship.) Yet, such contentions regarding Jainism have gone relatively unchallenged by the scholarly community at large. Each of them, however, can be found to be either inaccurate distortions or, at best, premature conclusions.

Two General Approaches

Two general approaches to the study of Jainism and Jain society appear have been undertaken by non-Jain scholars. To Western scholars, the Jains have generally been seen as an oddity in their perceived framework of Indian civilization. The division between the monk/nuns and the laity, as well as the



A Samvara Attacking
Parsvanatha—Madhya
Pradesh, Gyaspur—c. 600

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*Himat, Malati,
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Misconceptions (continued):

great fusion of theory and practice exemplified by the conduct of the monastic and lay communities, are ceaselessly characterized by some as having been born of primitive fears and taboos. Jain philosophy and cosmology, while incredibly accurate and estimable in the context of modern scientific thought, have received scant attention from Western Indologists. The philosophically based concepts of Ahimsa and Anekantavada, two central and unique components of Jain philosophy and conduct, are rarely given their due treatment. Rather, elements of the Jain world-view are excised from their orderly contexts, stripped of their practical implications to the life of the spiritual aspirant, and explained away with more denigrating caricatures: “extreme asceticism”, “hero-worship”, “self-denial”, “world-negation”, etc., all somehow rooted in environmental unpredictability. And some, like the explanation for dharma and adharma (the non-material media of motion and rest in Jain cosmology) as being philosophical analogues of a kind of primitive Indian superstition of good and bad “airs”, are quite absurd. Other products of this approach are shown in contentions 4 through 8 in the above listing. In short, owing to the fact that the philosophy, social structure, and way of life for which Jainism has stood, as a whole, simply do not fit into the established Western scheme of Indology, the Jain philosophy, spirituality, and moral doctrines are, in the mind of many an Indologist, either non-entities, or, primitive anomalies born of unusual environmental circumstances.

The other approach places emphasis on evaluating Jainism’s origins and development before and during the lifetime of Mahavira. Regarding the Jain tradition, the central endeavor of many non-Jain scholars of Indian origin has been to trace its philosophy and doctrines back to Indian intellectual movements and Brahmanic sources. The resulting contentions appear in 1 through 4, above. While scholars taking this approach do tend to enter their treatment of Jainism with a mindset of high estimation of Jain philosophy, spirituality, and moral doctrines, they apparently encounter difficulty in perceiving in them any manner of originality. Though they may applaud Mahavira and the Jains as important players in the intellectual heritage of the subcontinent, they nevertheless style them as uplifted dissenters or disgruntled Hindus, not as members of an independent religious and cultural tradition (which, as earlier mentioned, is a view inconsistent with the Brahmanic literature). The chauvinistic undertones of such contentions may also contribute to grounds for their dismissal.

These two trends in non-Jain academic pursuits of the study of the Jains and Jainism must be thoroughly understood by the lay Jain community in order for their effects on the Jains’ perceptions of themselves to be apparent. This endeavor of Jain scholarship needs to be directed towards three salient goals: understanding Jain philosophy and the Jain way of life for what they truly are, and in the manner in which they were actually meant to be understood; examining how common perceptions of Jainism and the Jains have come to deviate so conspicuously from the actual Jainism of theory and practice; and making final evaluations of the resulting conclusions in order to facilitate the easy affecting of change.

*“A man may
conquer
thousands and
thousands of
valiant foes, but
greater will be his
victory, if he
conquers his own
self.”*

— Anonymous

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Just how many Jains are there?

By Yashwant Malaiya (Colorado)

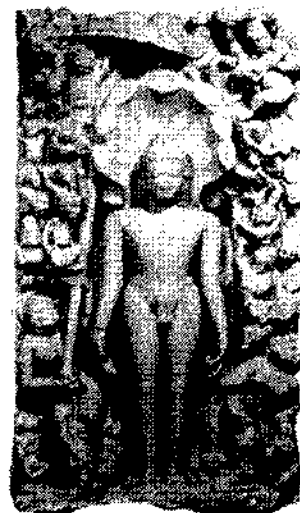
Within India

Here is some data on Jain Population in India. It should be noted that Jainism has considerable influence, far more than the numbers below would suggest.

1. Population growth rates:

Religious Communities	Percent of total population	Decadal growth rate 1981 - 91
Hindus	82.00 %	22.78 %
Muslims	12.12 %	32.76 %
Christians	2.34 %	16.89 %
Sikhs	1.94 %	25.48 %
Buddhists	0.76 %	35.98 %
Jains	0.40 %	4.42 %

Religious Communities	Rural Pop.	Percent of rural pop.	Urban Population	Percent of urban pop.
Hindus	522,896,625	83.96 %	164,750,096	76.35 %
Muslims	65,563,695	10.53 %	36,032,362	16.70 %
Christians	13,485,261	2.17 %	6,155,023	2.85 %
Sikhs	12,473,430	2.00 %	3,786,314	1.75 %
Buddhists	4,127,484	0.66 %	2,260,016	1.05 %
Jains	997,718	0.16 %	2,354,988	1.09 %



Samvara Attacking
Parsvanatha-Uttar Pradesh-
c. 10th century.

2. Rural/urban distribution:

Jain rate of growth: There is a detailed discussion of this subject in "Jain Community, a social survey" by Prof. V.A. Sanghave. He has a table that shows that from 1881 to 1941 the Jain population of undivided Indian fell from 0.48% to 0.37%. In the free India, the Jain fraction of the population has been nearly steady, from 0.45% in 1951 to 0.47% in 1971. The 1991 census data suggests a sharp drop in Jain growth rate, due to the pressures of urban life and acceptance of family planning.

The main centers of Jainism:

- Rajasthan with stronger concentration in Sirohi and Jalore districts.
- Gujarat with stronger concentration in Kachh.
- Bundelkhand region with stronger concentration in Sagar districts.
- Maharashtra/Karnataka region with concentration in Kolhapur, Sangli and Belgaum districts.

There are Jains native to Punjab and Tamil-Nadu, but the Jain population there is relatively small. Jains native to Hariyana/Delhi/Uttar Pradesh form a significant population, but still a small fraction of the local population.

Outside of India

B. I suggest the following estimates, although perhaps the numbers should be higher:

- 25,000 Britain [Paul Dundas in "The Jains" (1992)]
- 5,000 Other parts of Europe [Paul Dundas in "The Jains" (1992)]
- 21,000 Africa [Ken Oldfield in "Jainism, (1989)]
- 65,000 North America [extrapolated from 1992 Jain Directory]

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of the engagement of*

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to

Amit G. Shah



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for a successful Second Convention

Jainism: A Philosophical Perspective

by Amar Salgia

On February 24, I represented Jainism in a religious conference at the University of Illinois. I was asked to write answers to some questions, and I answered most of them as best I could given the little time I had. The following are the answers I gave.

What is the Nature of the Divine? What is the nature of the phenomenal world?

These questions are best answered together. We may begin with a philosophical exposition:

Jainism has made great efforts to define and describe, with great precision, the physical universe and the nature of the soul. The universe, or lok-akash, is eternal, uncreated, and of finite dimensions. All things that exist in the universe are divided into two categories: Jiva and Ajiva, life and non-life. Jiva and Ajiva are the two entities which have existed for all eternity and will continue to exist, ad infinitum. The former is the soul, which is non-material and characterized by consciousness; the latter are the non-soul substances, and are enumerated below. There is no super-conscious being, or other worldly Divine which created the universe, or which maintains it, or which has the power to destroy it. No soul is capable of granting salvation to other souls, or administering retribution for good and evil actions. This has led many to the conclusion that Jainism is “fundamentally atheistic”. However, an understanding of the path of the spiritual aspirant, based on a sound and systematic cosmology, would dispel this notion.

The universe is composed of six fundamental constituents, and are called the Six Dravyas. Each of the dravyas is eternal and indestructible (just as the universe is eternal and uncreated). They are the following: JIVA (souls), and the Ajiva dravyas of PUDGAL (the continuum of matter and energy, composed of indivisible particles and their aggregates), KAL (time, composed of kalanus, or time monads), DHARMA (the nonmaterial medium of motion), ADHARMA (the nonmaterial medium of rest), and AKASH (space, composed of infinitesimal units known as pradeshas). Each of the six dravyas have certain inherent, immutable characteristics, termed gunas, which together form the basis of all the natural laws by which the universe is governed. In the course of their existence, the dravyas undergo modifications, or paryayas, of form and functionality. The inherent attributes, or gunas, of jiva are Infinite Cognition, Infinite Perception, Infinite Energy, and Infinite Bliss; these inherent attributes of the soul are sometimes collectively called Infinite Consciousness.

From a philosophical point of view, it may be said that the fundamental assumption underlying the Jain world view is that the soul has been, for all time in the past, in association with non-soul; and it is due to this association that its inherent properties of Infinite Cognition, Perception, Energy, and Bliss are not, to degrees varying from soul to soul, manifest in its existence. Due to this association, the soul transmigrates from birth to birth, and experiences pleasure, pain, delusion, and suffering. Specifically, it is the soul's physical association with karmic matter (karma-pudgal) that obscures these characteristics, and is the driving force behind its transmigration from womb to womb. Put differently, the soul undergoes modifications through the agency of karmic



Stele with Rishabhanatha—
Uttar Pradesh—10th century.

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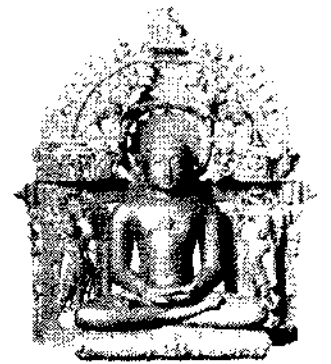
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Jain Philosophy (continued)

matter. The influx of karmic matter (Asrava) arises as a result of the souls thought activity and deluded perceptions of reality, which were in turn influences of other karmic matter - and thus persists the karmic cycle, of karmic influx and karmic bondage (Bandha). Put very generally, and in the language of Jainism, the ultimate goal of the jiva is the breaking of the karmic cycle, which is the halting of the influx of karmic matter (Samvar); the gradual dissociation of Jiva and Ajiva, or the shedding of karmic matter (Nirjara); and the complete liberation from the influence of Ajiva, or Final Liberation (Moksha). The means by which the soul may do so are what Jainism is all about.

That soul which has broken the karmic cycle and annihilated all karmas; which has realized its inherent characteristics of Infinite Cognition, Perception, Energy, and Bliss; which is free from all worldly ties and attachments to the material world; who has conquered the four passions of Anger, Greed, Ego, and Deceit, as well as the delusion arising from them; who has attained the state of Keval Jnan, total and complete knowledge of all the universe - past, present, and future; and who is no longer subject to material pleasure and pain: the state of that soul is the ultimate goal, and any soul is capable of attaining this state. While embodied, such an omniscient individual is variedly referred to as a Jina (Conqueror of Inner Enemies), Arihant (Destroyer of Inner Enemies), Veetaraag (Free from Attachments), and Kevalin (Omniscient). And in the state of Final Liberation, from which there is no return, the pure soul is known as Siddha. Salvation is neither extinction nor "becoming one with the universe". It is complete freedom from material bondage, mundane wandering, pleasure, pain, and sorrow. It is existence in full realization of the soul's inherent qualities. This world view is neither theistic nor atheistic. The late scholar Heinrich Zimmer has coined the term TRANSTHEISTIC to describe Jainism.



Altarpiece with Santinatha—
Western India—1168–15th
century.

What is the relationship between the Divine and the human world?

Time rolls along in an eternal cycle of rise and decline. An Utsarpini is a rising era in which human affairs and virtues and natural conditions improve and aggrandize over time. During such an era, worldly souls do not seek salvation. At the peak of the Utsarpini begins an Avasarpini, a declining era of the same length, in which the ultra-utopian world which evolved, gradually corrupts, weakens, and becomes a place where survival becomes more and more difficult with time. (These eras are enormously long and are measured in sagaropams, oceans of years). During the middle period of every declining era are born twenty-four Tirthankaras, or Blazers of the Path. They are humans who are born in different historical times, who attained Keval Jnan in the flesh by renouncing all ties to the world, and self-purification through penance and meditation. A Tirthankara is an Arihant who is born to teach the world the path to Final Liberation, and to revive and reconstruct the Dharma for the changing times in which it is needed more and more. The first Tirthankara of the present declining era was Lord Rishabha, and the last was Lord Mahavira (599 - 527 B.C.).

There is no wrathful God to be feared, nor is there a loving God who demands attention. The completely detached and passion-free human being, who has reached Keval Jnan, is the example par excellence for all humans to follow. They are real-life models of perfect conduct and the highest state of

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— from —

**HASMUKH, HANSA,
PAYAL, & NIRALI SHAH**

San Jose, California

Jain Philosophy (continued)

consciousness, which are attainable in this very lifetime. Jains revere these individuals and worship their pure attributes, and derive from such activity the inspiration to undertake the same path of renunciation and self-purification.

What is the attitude toward other systems of faith and other forms of life?

Ahimsa and Anekantavada are two central and unique concepts in Jainism. Not enough can be said about their centrality and uniqueness.

The life of a Jain, whether of the laity or monastic order, is governed primarily by Ahimsa, which simply means nonviolence. An important Jain dictum declares AHIMSA PARAMO DHARMAH, Nonviolence is the Highest Religion. To quote the scriptures directly, the Acharanga Sutra (1:4:1) reads as follows:

The Lords and Conquerors of the past, present, and future, all say thus, speak thus, declare thus, explain thus in unison: all breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. This is the pure, unchangeable, eternal law, which the clever ones, who understand the world, have declared: among the zealous and the not zealous, among the faithful and the not faithful, among the not cruel and the cruel, among those who have worldly weakness and those who have not, among those who like social bonds and those who do not: That is the Law, that is so, that is proclaimed in this creed.

All living beings have a soul, and all souls are equal. All souls possess the same inherent characteristics and the same absolute potential for salvation. Six major classes of living things exist in the Jain taxonomic system, namely, the zero-sensed (nigodas), one-sensed, two-sensed, three-sensed, four-sensed, and five-sensed. All of the 8.4 million species of organisms in the universe fall into one of these six. The senses possessed by each class are in the progressive order of touch, taste, smell, sight, and hearing, respectively. An organism's capacities for pleasure and pain, as well as the mental ability to discern right from wrong, increase with the number of senses the being possesses. They are "functions", so to speak, of the complexity of the stimulus-response mechanism of the body.

Jainism teaches that human beings, who alone have both intelligence and the capability for salvation, must not impose on any being with more than one sense. Most of the beings in the plant kingdom fit this description. For this reason, all Jains are uncompromising vegetarians. In fact, many forms of plant life, including roots and certain fruits, are also forbidden; such forms are regarded as containing great numbers of living beings, owing to the environment in which they develop. For thousands of years it has also been well-recognized by the Jains that one-sensed microscopic beings exist in the air, soil, and water, and that they multiply under conditions regulated by moisture, heat, darkness, and the availability of nourishment. Ahimsa is also the first of the Five Great Vows, all of which are to be lived out - mentally, physically, and verbally - to all their logical conclusions by the renunciant (the monk or nun), and to a lesser degree for the layperson. A Jain layperson is strictly forbidden to kill beings having more than one sense, or to allow them to be killed, or to give consent to the killing done by others. Jains cannot earn their livelihood

"The path of salvation really rests in insight, critical knowledge and pure conduct, and clothes and other religious paraphernalia are just outward symbols."

—unknown

“I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again.”

— Etienne de Grellet

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SAN JOSE, CA

Jain Philosophy (continued)

from activities that involve, directly or indirectly, the killing or harming of living beings.

Anekantavada literally means “non-one-sided thinking”. While it has often been interpreted as being similar to the modern academic attitude of relativism, Anekantavad is actually a general term for a number of systematic algorithms that facilitate understanding of the multifaceted nature of reality. One of them is called Nayavad, the Theory of Tropes. Nayavad states that the nature of the world, and any statement made about any aspect of it, can be asserted and examined from eight different tropes or perspectives (Nayas). All belief systems and worldviews, be they creationistic, theistic, atheistic, materialistic, etc. are rooted in one of these eight. The most contrasting and most oft-cited of these tropes, in Jain scriptures, are the Vyavahara Naya, or Practical Perspective, and the Nischaya Naya, or Absolute Perspective. A Jina perceives reality, in its totality, from the Absolute Perspective, which is the trope from which follow the Jain teachings and worldview.

By this non-dogmatic means of understanding the thoughts and beliefs of others, a Jain can quite thoroughly understand the belief systems of the world. While there is no substitute for the inherent omniscience of the soul, Anekantavad helps the unenlightened aspirant see things, in part, for what they truly are, which requires a mental approach from multiple directions.



Koalm Beach

by Tom Jones

Koalm Beach, south of Trivandrum,
the green rim of rain forest fringed with tall coconut palms,
all the unnamed, unnameable blues of India Sun and Waves,
blonde sand crescent moon classic watering hole on the Kerala
coast,
dream-heat surf's up on the Arabian Sea,
a natural paradise of blue lagoons and secret coves
One of the few times I've seen Barry enraged,
seeing his paradise lost to the developers,
“Southern California infesting India like a parasite!
Money! a misuse of the idea of freedom!
There has to be another way -Gandhi's way!”
The Jains say: “Injury to the earth is like striking,
cutting, killing, or maiming a blind man...”

*Poems from “Footbridge to India” by Tom Jones, published by Prentice
Hall (RS100), available at Jean Johnson (212) 24-1238*

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Mintu, & Chintan
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**Best wishes to YJA for a
successful second convention**

*love,
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Swatee, and Madhu
Kalamkar*

Dallas, Texas

Ahimsa online: Your guide to Jainism on the internet

by Ruturaj Kalamkar (Houston, TX)

Frequently Asked Questions:

Q: "What is the Internet?"

A: The Internet is a network of thousands of computers around the world linking millions of people of all ages and professions. There are no central computers and the Internet is not owned by any person or group.

Q: "How does one use the Internet?"

A: There are many tools that can be used to send and receive information via the Internet, including electronic mail (E-mail), File Transfer Protocol (FTP), where one can send and receive files between computers, and the World Wide Web, a graphical application to surf the Internet.

Q: "What exactly is World Wide Web?"

A: The World Wide Web, otherwise known as WWW or the Web, is the most exciting and user-friendly way of using the Internet. The Web consists of thousands of "pages", each one containing any combination of text, articles, and graphics. The most important and easiest feature of Web pages is that they contain "links", which are key words, phrases, or pictures that you can click on with your mouse and jump to another page or a different part of the same page. Each page has a unique address known as a Universal Resource Locator, or URL, that can be typed in to directly view that page. The WWW Pages can be view by web browsing software such as Netscape.

Q: "How can I access and use the Internet?"

A: Almost all college students have or can get accounts with Internet access on campus. Many companies also provide Internet access to their employees. You may also get to the Internet via on-line services such as America Online, Prodigy, CompuServe, The Microsoft Network or a local Internet Service Provider (ISP).

Q: "Does YJA have a presence on the Internet?"

A: Most definitely. First, YJA has an Internet electronic mail address at: yja@uts.cc.utexas.edu

YJA also maintains an extensive World Wide Web "Home Page". You can access it by typing in the URL:

<http://www.utexas.edu/students/yja>

Q: "Can I submit questions, comments, or information via the Internet to YJA?"

A: Of course! You may e-mail us directly using the YJA e-mail address, or you can fill out the Comments Form that is a part of the YJA Web Page. YJA always encourages input and suggestions.

Q: "What information can I find on the YJA WWW Home Page?"

The YJA WWW Home Page is very easy to use and to find information.



Base of an Image with Devotees and Symbols—Uttar Pradesh, Mathura, Kankali.

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- **About YJA:** The history and background of YJA, the names and contact information of the YJA Executive Board Members and Directors, and the YJA Membership Roster.
- **Convention!!:** The latest information on the 1996 Second Biennial Convention.
- **Regional:** Regional News and Activities of the six regions of North America. The Regional pages include information about Regional Coordinators, Local Representatives, youth group news and activities.
- **News:** This page is a running list of bulletins from North American and General activities across the continent.
- **"Young Minds":** A portion of articles from the YJA Newsletter, *Young Minds*, published on the Web.
- **Membership:** It's easy to become a member of YJA with the On-Line membership form, or the printable membership form to be submitted by postal mail.
- **YJA Guestbook:** Allows on-line comments to be submitted and view.
- **Links:** Hypertext Links to sites on topics of Jainism, Academic Resources, and Special-interest organizations (nonprofit).
- **Web Site Info:** Information on the YJA Web Site, its design and statistics of usage.
- **Feedback:** This page allows comments, questions and suggestions to be sent by the On-line Comment Form, E-mail to the YJA, or by signing the YJA Guestbook for other to view.

Untitled

Tanuja Gupta (Dallas, TX)

If I am scared,
I look to God
To shelter me.

His presence comforts me
For I know I am safe,
In this place of flee.

The temple walls guard me,
From the world outside,
My sins I confide

To me he says nothing,
Not a word of right or wrong
I know where I belong

In the Jain Religion.

WITH BEST COMPLIMENTS

— *from* —

Chandrakant Patel, M.D.

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Jainism Resources

Young Jains of America

<http://www.utexas.edu/students/yja/>

Jainism: Principles, Tradition and Practices

<http://www.cs.colostate.edu/~malaiya/jainhlinks.html>

Languages and Scripts of India

<http://www.cs.colostate.edu/~malaiya/scripts.html>

Jain World Wide Web Page

<http://www.wavefront.com/~raphael/jain/jain.html>

Summary of Jainism with Pictures

<http://dolphin.upenn.edu/~alok/>

Outline of Jain History

<http://www.cs.colostate.edu/~malaiya/jainh.html>

Jain BBS and Texts at the University of North Carolina

gopher://sunsite.unc.edu:70/11/.pub/academic/religious_studies/india/jain

Jain Texts FTP Site

<ftp://wiretap.spies.com/Library/Religion/Jainism>

Academic departments and resources

World-Wide Web Virtual

Library: Asian Studies,

Australian National University

<http://coombs.anu.edu.au/WWWVLAsian/VLSouth.html>

Center for South Asia Studies, University of California, Berkeley, CA

<http://violet.berkeley.edu/~csasweb/>

UC Berkeley: South Asia

Resources

<http://www.lib.berkeley.edu/SSEAL/SouthAsia/wsaresou.html>

University of Texas:

Department of Asian Studies

<http://www.utexas.edu/depts/das/.html/main.html>

DeMontfort University: Jain Studies

<http://www.dmu.ac.uk/~pka/guides/jain.html>

Columbia University: South Asia Gopher

gopher://gopher.cc.columbia.edu:71/11/clioplus/scholarly/SouthAsia

SAGAR: South Asia Graduate Research Journal

<http://www.utexas.edu/depts/das/.html/south.asia/sagar/sagar.main.html>

Other Resources

Yahoo- Society and Culture:Religion: Eastern and Jainism

http://www.yahoo.com/Society_and_Culture/Religion/Eastern

http://www.yahoo.com/text/Society_and_Culture/Religion/Jainism

Global Hindu Electronic Network (GHEN)

http://rbhatnagar.csm.uc.edu:8080/jain_info.html

Shravan Belagola

<http://spiderman.bu.edu/misc/karnataka/districts/hassan/shravanbelagola.html>

Electronic Texts

<http://www.ucalgary.ca/~lipton/text.html>

Festival of Bharat - Mahveera Jayanti

<http://www.rahul.net/srinivas/mahaveer.html>

Home Page of Richard J. Cohen

<http://ccat.sas.upenn.edu/rcohen/rcohen.html>

Yogeesh Ashram

<http://www.sonic.net/~mary/yogeesh/ashram.html>



Goddess Sarasvati- by
Jagadeva-Gujarat-1153.

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BEST WISHES FROM:

*Dr. Bhupendra,
Chandrika,
Nameeta,
& Chirag Tolia*
NORWOOD, NEW JERSEY

Can Ayn Rand's objectivism be reconciled with *aprigraha*?

By Nikhil Manudhane, Weston, CT

This essay relates a hypothetical discussion between myself and author Ayn Rand (1905-1982), comparing her philosophy of "selfish" objectivism with the "selflessness" of Jainism:

"Ms. Rand, frankly, I'm a little confused."

"Why?"

"I'm on the verge of adulthood, yet I lack a personal philosophy. Rather, I lack a single, unifying philosophy that can guide me."

"It seems that you have multiple influences on your thinking."

"Exactly. On the one hand, I have my Indian upbringing, especially the philosophy of Jainism that stresses nonviolence in the abstract and preserving the bonds of community. On the other hand, after reading your book *Atlas Shrugged*, I've begun to think about the notion of individual responsibility. I'm in a dilemma: is it morally right for me to want to succeed in my career, as you recommended, even if at the expense of others, which Jainism prohibits?"

"What did you have in mind?"

"Well, my dream is to be a pioneer in the computer industry. I want to carry my ideas forward into products that are sold around the world and build a company into a multinational corporation. I want to be—"

"You want to be a leader. Not a political leader, but a business leader."

"Yes."

"Why?"

"While I was studying US History, the people that inspired me the most were the captains of industry - Rockefeller, Carnegie, J. P. Morgan. These were men with vision; they could see around the corner and anticipate business trends, so they were hugely successful."

"They were also monopolists."

"True, but I don't consider that a stigma. I think their contributions to our economy far outweigh the competition they stifled for a limited time. How else would we have developed an efficient, standardized rail system without Carnegie Steel? How would we have competed in the global oil market without Standard Oil? J. P. Morgan also brought tremendous stability to our economy in the years before effective government regulation."

"I'd agree. One of the central tenets of my philosophy of objectivism is that creative minds - such as those captains of industry - ought to reap the benefits of their ingenuity. Standard Oil didn't slide into a monopoly; it worked hard to reach that point."

"But I'd argue that after some time a monopoly can outlive its usefulness. It's probably a good thing that the government divided Standard Oil under the Sherman Antitrust Act. Once the framework for an industry is in place, it makes sense for multiple firms to compete."

"Independence of thought is nothing more than a positive expression of non-stealing, a form of non-violence."

— Ayn Rand, *Atlas Shrugged*

Dear Prem Uncle and Sandhya Auntie,

Thank you for everything. From hosting the countless early-morning meetings to keeping our spirits up, you supported us in the most wonderful ways. We are both grateful and fortunate because we know that the convention would not have been possible without the both of you by our side.

Sincerely,

*Aarti, Hemal, Mintu, Rakesh, Rish, Seema,
Sonali, Srenik, Tejal, Tushar, and all of the San
Francisco Convention Committee*

Thank you.

**Prem, Sandhya,
Ankit, & Mohit Jain**

FREMONT, CALIFORNIA

Ayn Rand (continued)

"Again, your consideration for 'community.'"

"Yes. That's my fundamental dichotomy - community versus individual."

"But if you look more closely at Jainism, you'll find there are many similarities to objectivism."

"How so?"

"Analyze your scriptures. It's my understanding that Jainism has less to do with blind faith than with 'the intuition of the inherent purity of consciousness, will and bliss of the self,' as one writer has put it."

"True."

"Furthermore, Jainism emphasizes the 'inviolability of the individual self'; one cannot subject himself to the will or thought of another, for everyone recognizes the freedom of others."

"But that's what you said in Atlas Shrugged. Let me find the page...here we go: 'Independence is the recognition of the fact that yours is the responsibility of judgment and nothing can help you escape it — that no substitute can do your thinking...that the vilest form of self-abasement and self-destruction is the subordination of your mind to the mind of another—'"

"You see what I mean? And there are more similarities. Independence of thought is nothing more than a positive expression of non-stealing, a form of nonviolence."

"Ahimsa."

"Yes. Non-stealing in the abstract applies to ideas: one cannot take what hasn't been earned or acquired honestly. By not stealing, you are working for your rewards."

"So we return to the inviolability of the individual self. Just as I cannot let others violate my self, I cannot violate others."

"That's right. Does that simplify your confusion about community, and succeeding in a community?"

"Do you mean that it's possible to exist in a Jain community while adopting objectivism?"

"You'll have to figure that out on your own. Remember that you can't subject yourself to another's thoughts, including mine. But I'll give you a hint: the Jain thinker Amritchandra Suri was on the right track back in the tenth century when he said that 'Individuals who have obtained the elixir of supreme nonviolence that leads to liberation are not dismayed at the sight of improper conduct of the ignorant.'"

"I'm beginning to understand. In a Jain community, all of our relationships are based on nonviolence. We cannot take what we have not earned; we cannot hurt each other because that would be violent. Sounds like an ideal objectivist society."

"Be careful. Ideals are good to think about, but don't be dismayed if they don't always hold true."

"Thanks. Now I need to think all this through on my own."

"Good idea."

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Fremont, California**

Ahimsa with Attitude

An interview with Ms. Maneka Gandhi

by Dr. Atul Shah and Ashwin Mehta



Mrs. Maneka Gandhi, a former environment minister in the Indian Government, and daughter-in-law of Mrs. Indira Gandhi recently came to England to deliver the annual Schumacher Lecture. In July 1995, she also gave a keynote address at the JAINA convention in Chicago. One of India's foremost environmental and animal rights campaigners, Mrs. Maneka Gandhi is feared in many quarters.

Recently, she succeeded in banning Kentucky Fried Chicken from entering India. Here she talks to Young Jains on the need for an active revival in Jain philosophy and practice, especially directed towards protecting India's animal and environmental catastrophe.

Questions posed by writers are preceded with a "Q" and are in bold italics.

Q: In all your speeches at the JAINA convention in Chicago, you emphasized the need for active compassion amongst all Jains. Can you please elaborate on this idea?

I don't believe that vegetarianism is simply about not eating meat. All the hidden ways in which Jains are involved in meat - leather shoes, leather belts, or animal-based toothpaste, vitamin pills, - should also be stopped if Jains want to be true vegetarians. I do not think Ahimsa is just about being vegetarian - it is much beyond vegetarianism. Ahimsa is not live and let live, but live and help live. Actually going forward and helping animals is a much more positive expression of Ahimsa. My experience with Jains has shown that they are much more keen to donate to causes like temple building or rituals than to active compassion towards animals. In India, there are very few Young Jains who have the sense to realize that Jainism is the most powerful and profound philosophy in the world. Jainism is also a very modern economic philosophy, and to understand it simply as a religion of vegetarianism is to trivialize Jainism.

Q: How can we convince elders to promote this positive image of Jainism?

Unfortunately, most Jain elders also do not fully understand the social and ecological basis of Jainism. If they did, they could have a tremendous impact on the current changes sweeping India. For example, Unit Trust is the biggest investor in slaughterhouses in India, and if Jains put their pressure or stop investing in this company, it could have a profound impact. Jains in India

"Ahimsa is not live and let live, but live and help live."

*Best compliments
and good luck
with your convention.*

WITH WARMEST
WISHES FROM:

*Harish &
Usha Shah*

Maneka Gandhi (continued)

control the stock market. For example, most modern pills use a gelatin base, and the owner of one of the biggest such enterprises is a vegetarian who buys his gelatine from the Al Kabir slaughterhouse.

If Jains start to use their pockets to influence change in the world, then they can move mountains. I definitely believe that their charitable efforts should be redirected towards helping actual living things rather than building more and more temples. Jains could fund legal cases to change the law. For example, next week I am going to court to ban animal dissection in schools. I run a TV show, animal sanctuaries, but have not been able to attract a single Jain sponsor for my work. For my TV show, I get 200 letters a day. For example, Muslims have written to me, saying that I was a butcher and have now given it up because of your program. One child took a razor and cut his hand, feeling the pain and cruelty inflicted on animals in a slaughterhouse. He then vowed never to touch meat again.

Q: What about the panjra-poor tradition of the Jains. Surely that is a positive act towards helping sick and dying animals?

Panjra-poor do not exist. I recently inspected one in Ahmedabad, and found that all the animals had died. They put them in the Panjra-poor, but then nobody feeds them, or the hired hands are incompetent at looking after these animals. There are very few new panjra-poor coming up - Mr. Dipchand Gardi's work is an exception rather than the rule. (In the Gujarat famine of the late 1980's the Jains mounted an enormous animal rescue operation entitled 'Jiv Daya').

Q: To what extent do you think have Jains been corrupted by their business success?

I think that Jains could make even more money by practicing active compassion. Profit without morality is always short lived - they may be rich today, but may become poor tomorrow. Jains are a moral community, but are forgetting the principles by which they became such a strong and united community. Since they do not fully understand their religion and appreciate it, they are unable to practice it and thereby influence real change in India. Jains should translate their business and financial acumen into real power e.g. by controlling the stock market. In India, political power in terms of joining parliament is meaningless - MP's come by the dozen. Real power lies amongst the businessmen and the corporations. For example, a very big company called Torrent in India is owned by famous vegetarians, but every year, they test their products on 20,000 rabbits in their laboratories. In such circumstances, the vegetarianism of the owners seems to me to be very hypocritical.

Q: How can we effect real change in the community?

I think young Jains should get together and understand true Jainism. In Chicago, I felt that young people had such a low opinion of their religion that they were willing to pick on anybody to prove the weakness of their own religion. Many of them thought that Jainism was rubbish - it was not modern or progressive enough. I think this is very disappointing, and suggests that Jains need to do a lot of work to get their house in order and really turn into living ambassadors of Ahimsa.

Q: What would you say is your contribution to India?

“Jains are a moral community, but [they] are forgetting the principles by which they became such a strong and united community.”

*With our
warmest
compliments*



- from -

*Rajendra & Leena Shah
Elna, Ramona,
& Rupali Shah*

SAN JOSE, CALIFORNIA

Maneka Gandhi (continued)

If I have any contribution at all, it has been that the vegetarian movement at the time was comprised of older people who had pots of money, and met regularly to sing a few bhajans and invite a few gurus. The second was the animal welfare movement, which comprised young eager beavers who had no money and knew nothing about running animal shelters. They loved animals and tried to look after a few pets, and went broke in the process. They did not apply their compassion to the meat industry nor the vast army of stray animals. The third was the WWF movement which was obsessed with saving the tiger. The fourth movement was the environment movement, which was involved with getting rid of dams or technological change which adversely affected rural people in India.

All four sectors were working independently of one another rather than working together. I brought them together and helped create a new synergy and unity among all like minded people. Having brought them together, we have now become a power in India - that is why we managed to stop Kentucky Fried Chicken from coming to India. I worked with the Farmers of India, the Chief Minister of Delhi, the student association of Bangalore University and other groups. If you can create that unity here in the UK, between the environment movement, the animal rights movement, the vegetarian societies, and the ethical investors, then you will be so successful that you will not have anyone who stands in your way.

Q: What is your opinion on the current wave of economic liberalization that is sweeping India?

It has already had catastrophic consequences, and the situation is getting worse. For example, all the new slaughterhouses in India are financed entirely by Non-Resident Indians, a majority of whom are Hindus. There is a strong scientific link between a meat diet and environmental and economic destruction. For a country that is so overpopulated as India, the last thing we need is animals who destroy our land and forests purely because they can then be exported as meat to foreign countries. This is destroying India. Our own people do not have access to the food and the land which these animals are grazed on. India should urgently stop its animal export trade altogether, and ban slaughterhouses.

Q: In what way can women help towards change?

Have a booklet made of all the things that are non-vegetarian and circulate these to all Jains. Knowledge is power. Send it house to house in the wives names, and they will all read it. For example, silk is so cruel, yet women wear it. They have to learn to disrespect it, and happily accept it if they can understand the linkages. From my experience, most Jain women in India are very ignorant about the extent to which animal products are used in household goods and food products. Once they became aware however, they all began to change.

Q: What about the repercussions of political campaigning. Are you not afraid of the reactions to your views?

I am not embarrassed about Ahimsa. That is the difference. If Jains were prouder of what they are, they will automatically effect real change. You have to feel proud of your beliefs, even arrogant if need be. You have to have more attitude in your ahimsa. Some people will be irritated, but at the end of the

“Many of [Jain youths] thought that Jainism was rubbish - it was not modern or progressive enough. ...Jains need to do a lot of work to get their house in order and really turn into living ambassadors of Ahimsa.”

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*The Jain Association
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— Jai Jinendra —

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*Vijay & Madhu Chheda
Pallavi & Sisir Kudwa
Sonia & Manish Gada
Bela V. Chheda*

Maneka Gandhi (continued)

day, you will achieve much more. For instance, in America when I asked Jains how many were involved in active compassion, only the British Young Jains raised their hands. What is the point of talking about ahimsa if you do not practice it. I can sit at home and be vegetarian, but for me, that achieves nothing.

Q: One interpretation of Jain philosophy is that we cannot do anything to help other animals - it is their karma, and they have to suffer for it.

I think they should apply that philosophy to their loved ones also - why is it that when they fall ill, they fly them to America at huge expense to save their life? They should also stop feeding their children, because that would interfere with their karma. This becomes an absurd theoretical argument - it is a way of avoiding, a mere excuse for inaction.



Goddess Sarasvati- Madhya Pradesh-1061

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— *from* —

**Hamraj, Lila,
Nitesh, & Viresh
Hingarh**

Perspective:

The Criteria for the Right to Life

by Sidney Uttamchand Jain (Addison, IL)

Introduction

Immediately after birth, he is taken away from his mother, put in a dark and musty cage, and shipped around the country for reasons beyond his understanding. In order to prevent a possible escape, his captors inject him with depressants to calm him. After a long and tedious journey, he is removed from his cage and is exposed to the blinding rays of the sun for the first time in his life—only to await certain death. If this were a description of a human being, the world would revolt; yet, since it is merely an animal subjected to a fate worse than death, no action is taken, and no crime is apparently committed. Although many people now acknowledge that animals have some moral rights such as the right not to be tortured, why do we give the moral right to life to humans but not to animals? What is so different between humans and animals that we give this moral right to the former but deny them to the latter? As I will attempt to demonstrate, we are morally obligated to respect the right to life of animals—the very same right that we humans now enjoy. First, I will define the criteria that endows any being with the right to life. Next, I will argue that animals meet these criteria. Finally, I will respond to common objections.

Who has the Right to Life?

What criteria do human beings meet such that they receive moral rights including the right to life? Many would claim that it is membership into the species *Homo sapiens* that endows us with such rights. This claim, however, is arbitrary. Membership into the species *Homo sapiens* does not intrinsically give an individual moral rights. To say that such membership does confer moral rights is similar to stating that just because an individual is white or a male, he receives moral rights while individuals who are neither white nor male do not receive those rights. These statements are absurd.

In order to further discredit membership in a species as the criterion for possessing moral rights, let us examine the following hypothetical situations. John (a normal human being) and Fred get into an argument in which Fred, out of malice, shoots John in the chest and kills him. Instantly, we conclude that John's moral right to life has been violated. In another scenario, Bob suffers a severe stroke, rendering him comatose. With the aid of a life support system, however, Bob lives for two days, until doctors, after concluding that *nothing* could be done and with the family's permission, end his life by removing him from the system.

In the two-day period during which Bob was on life support, he was still a living member of the species *Homo sapiens*. According to the membership criteria, Bob still possessed the right to life. Does that mean that the doctors committed a moral crime by removing him from life support? Was Bob's moral right to life violated? Of course not. *In his condition*, Bob does not possess moral rights to it. This statement becomes more obvious as we intuitively do not scorn the physicians or the family for deciding to end Bob's life. Therefore, membership in the species *Homo sapiens* does not intrinsically give

“When millions of innocent lives are tortured and slaughtered worldwide, let us not twist the truth by believing that we live in a society with high moral standards.”

Congratulations to Young Jains of America



SINCERELY,

Bharat & Bharati Ramdar

Animal Right to Life (continued)

a being the right to life.

In order to possess moral rights, a being must have **rationality and/or sentience**—the ability to feel pleasure and/or pain. Thus, since John obviously possessed both sentience and rationality, he had moral rights, including the right to life. But Bob, as we have already assessed, had neither rationality nor sentience and, thus, did not possess the moral right to life.

Why is **rationality** important? Imagine a human being born without sentience but with rationality. Except for the emotional aspects of human nature, this human has the same rational capabilities as that of a normal human—he is intelligent, can reason, and make moral judgments. Does this individual have a moral right to life? Of course he does because the implications of denying him this right would be morally implausible.

Why is **sentience** important? Many claim that only rationality confers moral rights—including the right to life. But imagine a human being born without a cerebral cortex—a higher brain center allowing humans to reason. This human—whom I will refer to as a subnormal human—is biologically incapable of rational thought. According to those who believe that only rationality confers moral rights, it follows that this subnormal human does not have the moral right to life. Can we, then, use his organs to test biological theories, eat his flesh at a fast food restaurant, and process his skin into a pair of tennis shoes? By definition of this criterion, we could. However, these implications are also morally implausible. Why, then, do we give this subnormal human the moral right to life? The answer lies in **sentience**. Because this individual still has the ability to feel both pleasure and pain, he indeed has a moral right to life. Thus, any being possessing either rationality or sentience or both has moral rights including the right to life.

*“Worldly
knowledge teaches
you to
accumulate
material wealth
while spiritual
knowledge teaches
you to be free of
it.”*

— Anonymous

Do Animals have the Right to Life?

Do animals have moral rights—or more specifically, do they possess the moral right to life? Many claim that animals do not have such rights because they are biologically lesser organisms incapable of rational thought. They claim that animals are biologically incapable of making moral judgments—the ability to distinguish right from wrong—and, therefore, do not deserve the moral right to life. We have, however, already established that it would be morally implausible to deny a being the moral right to life solely because he does not possess rationality and, thus, the ability to make moral judgments (i.e. the subnormal human). Although animals may not have rationality (and even this is debatable), many do have sentience. Since both pain and pleasure are partially controlled by lower brain centers and since many animals have lower brain centers similar to those in humans, we must assume that they also have sentience. Since we acknowledge the moral rights—including the right to life—of sentient subnormal humans, we must also do the same for sentient animals. After all, there are no relevant differences between the two. The moral right to life is just as strong in animals as it is in humans.

Responding to Common Objections

Critics claim that the implications of acknowledging the moral right to life of animals are morally absurd and morally implausible. They claim that to do so would prevent, for example, medical doctors from using a monkey in experiments in search of a cure for cancer. They ask hypothetically, if medically

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for a successful
second convention
in the
San Francisco
Bay Area**



*Jitendra,
Jyostna,
Rupen,
& Ashish Shah*

SAN JOSE, CALIFORNIA

Animal Right to Life (continued)

possible, would I not sacrifice the life of a monkey in order to save my otherwise terminally ill father? With very little hesitation, I admit that I would. But first of all, the question is biased. I have an emotional attachment with my father whereas I do not have such an attachment with a monkey I have never seen before. If the question asked would I sacrifice the life of a human in Wyoming—I do not know anyone from Wyoming—in order to save the life of my father, I would probably also answer yes. In this case, I am not acting on what is morally right or wrong, but rather on emotion; the emotional ties with my father cause me to value his life more than that of a stranger—human or animal. Secondly, and more importantly, I have been raised in a society where human life is valued more than animal life. Imagine a society where animal life is valued just as importantly as human life—where the right to life for animals holds equal weight as that for humans. Now if the question asked if I would sacrifice the life of a monkey to save the life of a human in Wyoming, I would answer no without hesitation.

Why, then, does society acknowledge the right to life of subhumans but not of animals? Society doesn't always act ethically. For example, in the early 1800's, if I formulated a similar argument stating that blacks deserve the same rights to freedom as do whites, the same critics would contend that the implications of my argument would be absurd and morally implausible. They would claim that to acknowledge these liberties would prevent whites from using blacks as slaves in an attempt to benefit the lives of white people. In that society it was acceptable to violate the rights of blacks. Similarly, in our society, it is acceptable to violate the rights of animals. But society's acceptance does not make an action morally right. Subjecting blacks to slavery was obviously morally wrong just as is violating the moral rights of animals. Just as acknowledging the equal right to freedom for blacks was morally plausible, so too is acknowledging the equal moral right to life of animals.

Critics also attack the premises of my argument. The most important objection attacks the premise that mere membership in the species *Homo sapiens* does not confer intrinsic moral rights. The objection is as follows: 'Membership in a species whose *normal* members are rational, self-conscious, morally responsible, etc. gives even *subnormal* humans stronger moral rights than animals of comparable capacities.' This statement implies that moral rights are given only to those beings of species whose normal members meet the criteria. Assuming that only rationality confers moral rights (even though it has been established that sentience also confers moral rights), what if there exists a very intelligent monkey who possesses rationality? Would that monkey be denied moral rights just because normal members of his species do not possess rationality? Of course not because to do so would be morally implausible.

Conclusion

Although change in any society is hard to accept, sometimes it is necessary. Just as society had to adjust when the exploitation of blacks was halted, so, too, must society adjust when the exploitation of animals is stopped. We must find alternative ways to advance medical science, satisfy our diets, and clothe our bodies. When millions of innocent lives are tortured and slaughtered worldwide, let us not twist the truth by believing that we live in a society with high moral standards. Said Mahatma Gandhi: "The greatness of a nation and its moral progress can be judged by the way its animals are treated."



Goddess Sachika-Rajasthan-1179

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Narendra Sheth
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for providing valuable literature,
informative sessions, and sample
cruelty-free products for our convention
participants.*

Principles of Jainism

by Vimal Chheda (Houston, TX)

What is Jainism? Jainism is nature in the purest and truest form. Jainism is as old as nature, which has neither beginning nor any end. The purpose of Jainism is the purpose of nature which is to work for the welfare of one and all, to rise from the trap of ignorance and inaction to the spiritual climax of infinite bliss and perfect knowledge, i.e. absolute freedom.

Jainism is a religion based on vast principles, eternal principles on which this huge system runs without any mistake or even a single momentary halt. The principles of modern science are true and temporary in the particular context of space and time only, but principles of Jainism are true for all time, for all space, for everybody, and everything. Jainism throws light on the vast structure of the universe. Its shape, size, origin, purpose, and mechanism deals in perfect details with six realms out of which the universe is made. Everything that happens in the universe is according to the fixed pattern of eternal laws which are unshakable and infallible.

Jainism does not belong to any particular sect or fixed dogmas. Jainism does not say that some particular class will be given freedom and others will remain in bondage, it is a perfect form of democracy. It emphasizes equality of opportunities to achieve perfect freedom and spiritual perfection, be it a high-born or any backward class member, or even the lowest form of life. Each one has the potential of reaching the highest state. It believes that every soul has immense power which can be released like nuclear energy.

Jainism believes there are two kinds of energies, one is the energy of mechanism and the other is the energy of intelligence. In technical term they are called matter and life (Jada and Chetana). Energies of gravitation, magnetism, and electricity are believed to be three scientific forces which sustain the universe. But the rare forces of silence and solitude, of surrender and prayer, of love and sympathy, of dedication and determination, these rare forces, etc., are a demonstration of the energies of intelligence. It is a rule in nature that these are rare forces of Yoga - The activities of mind, speech, and body are more powerful than the gross forces of material science.

“The energy of intelligence not through mind alone, nor through heart alone but through the whole of your totality is the highest wisdom.” says Jainism. You should distinctly distinguish between what you are and what you are not. Jainism starts with the Holy curiosity to know the marvelous structure of reality and ends in the flawless perfection which is the combination of joy, knowledge, and energy.

The Fundamentals of Jain Philosophy are that the whole universe is self created, self ruled, self regulated, and self administered, according to the powerful and eternal vast laws. Every possible subject is so well way, that one would realize that if the Jain Doctrines are well understood and practiced, it is certain that the world will enjoy lasting peace and prosperity instead of the present day world of hatred and violence.

Practically all religions have individuals as Supreme God. Jain religion

Jainism starts with the Holy curiosity to know the marvelous structure of reality and ends in the flawless perfection which is the combination of joy, knowledge, and energy.

Congratulations to the planners and the dreamers.

— *from* —

**PARVEEN & NEERAJ,
PUNEET & MUNEESH JAIN**

San Jose, California

Principles of Jainism (continued)

believes that all worldly souls possess intrinsic characteristics (principle qualities), the 4 originals-Infinite Knowledge, Infinite Cognisance, Infinite Bliss, Infinite Power, but worldly souls are obscured by the veil of Karma and when liberated they can reach the highest state.

There are no Commandments, Omniscient Spiritual Teachers (Arhats) show the right path traveled by them, and right conduct practiced by them in their journey to salvation. Their guidance, advice, and teachings are considered and accepted as Commands. The spiritual leaders and mentors never issue Commands. Commands are sacred and any violation results in a sin (woe).

For spiritual advancement one has to know three points : (1) *Heya* : worth discarding, (2) *Jneya* : worth knowing, and (3) *Upadeya* : worth achieving. These are explained in great detail in the Jain Sculptures. To understand and appreciate from a religious view point, one has to acquire three jewels : *Samyak - Jnana, Darshana, and Charitra* which leads to the path of Moksha i.e. Right / True Knowledge, Right / True Faith, and Right / True Conduct.

The theory of Syadvada is the remarkable feature of the Jain Philosophy. It is an important subject because the doctrine is found only in the Jain Philosophy. Every principle of the Jain Philosophy is considered in the light of Syadvada. Syad means in a sense or form a certain stand point and Vada implies principle or school.

It points out relatively or true nature of a thing which cannot be explained in definite terms. Jains maintain that a thing is possessed of many characteristics and we express the thing only in one or more of these characteristics. The relationships between the things and those characteristics cannot be fully stated in a pure statement. The same thing appears to be of a different type from different standpoints. To comprehend the aspect, one must take into account, several standpoints or views. Syadvada is also known as Anekantevada, or the Doctrine of Manifold Aspects. Anekantevada describes the world as diverse, ever-changing reality, and infinite view points depending on the time, place, nature, and state of the one who is the viewer and that which is viewed.

What is true from one point of view is open to question from another. Absolute truth cannot be grasped from any particular view point alone. Absolute truth is the total of all the different view points.

The Syadvada, with its Sapta Bhang or seven prepositions of modes of expressions each dealing with a particular aspect of a thing under consideration, yields complete truth regarding that thing. These modes are related and each presupposes the other (each implies the other).

For an illustration, a man is a son from his father's point of view, a father from his son's point of view, a brother from his sister's point of view, and a husband from his wife's point of view.

Relativity is the deception of creative thinking. It is an honest effort to look at truth in its proper perspective. The art of choosing right time and right place and while doing so a Jain does not neglect other angles, but accepts them passively in their due importance. Jainism says that relativity is mental nonviolence.

Syadvada, if properly understood, reveals the true nature of a thing. The Syadvada is a unique gift of the Jain Religion to the world. It can play the ultimate role of bringing harmony among conflicting beliefs and thereby universal fellowship will shine forth to the fullest extent.



Yaksha Dharanendra—
Karnataka-10th century.
Print solarized.

*With
best
wishes*



CHANDRAKANT &
NIRMALA PATEL

Youth Power for National Development

Talk by Guru Sushil Muniji

May 3, 1985 (Madras, India)— Behind the history of all religions is youth. Wherever there is faith and hope, there is youth. Youth is responsible for all kinds of stories-good and bad. Our nation has been suffering from separatism for the last two years due to the Punjab problem, and this was created by youth. On the other hand, the freedom that our nation enjoys is the 'prasad' of youth. Lord Mahavir began a big revolution for society; he did this when he was young. The same is true of Lord Buddha. You can read the history of any nation in the East or West and you will find youth are responsible for all kinds of change. Our nation needs development and strength, but without youth we can't do anything. Fortunately, our Prime Minister Rajiv Gandhi is a youth. This is a big thing. We cannot imagine all the problems he must tackle.

My dear students, our subject is how we can grow, how we can develop. Mahavir taught national character. At the time of his spiritual teachings, a 'national religion' actually was appearing. Mahavir stressed one thing-that all of mankind is one. There is no division, no higher or lower, no superiority or inferiority. Mankind is one family. When you think like this you can't create any separation. Mahavir saw the spirit, the soul, the reality of all living beings. And reality is one. We can describe many differences between beings, but we can't change the essence, we can't change the reality. My dear, think what is your duty. Anywhere you see disputes and violence-these people are fighting for rights. What is our duty? If you ask this question, then maybe you can consider nonviolence.

Mahatma Gandhi taught that if we fight for rights, there will always be disputes and clashes. If we fight for rights we are not thinking about our duty. Mahavir said, "When you are ready to give up your rights; when you are ready to support the rights of others-this is the start of nonviolence."

How can we build national character? You must think the whole nation is one family. When you think what is your duty, then harmony will be created among all people. Nonviolence is the way. Nonviolence is the principle by which you can serve the nation.

Youth is power

But think about power, power has no eyes. Power has feet, it has legs, it can walk, power can do anything. But you must put two eyes there. Two eyes, they can see, they can discriminate, they can decide. If we have right guidance, if we have the right way, we can do anything.

I am pleased today we are considering what is the real way. We are not thinking what is our right, we are thinking what is our duty. It is our duty to help the nation, to help families from all backgrounds. If you think like this,

Mahavir said, "When you are ready to give up your rights; when you are ready to support the rights of others-this is the start of non-violence."



A Celestial Nymph—
Rajasthan—c. 1450.

*With our
best wishes
to the
Jain youth...*

- from -

**JAIN SOCIETY
OF NORTH TEXAS**
(greater Dallas area)

Youth Power (continued)

then this is real religion.

I was in Agra once at a seminar of scholars and poets. The question arose-what is the definition of youth? Everyone gave his opinion, then one old poet stood up and read a verse of a poem. He was saying that old age is not real. If you have the power to face problems and the courage to take risks, then you are young. If you have lost your power and every time you are afraid to take on any work, any duty, then maybe you are young by age but by mind you are old.

Many people are very strong physically, they have the capacity to do so much work, but mentally they are thinking they can't. They are always afraid. By age they are young, but they are old. My dear, think about this.

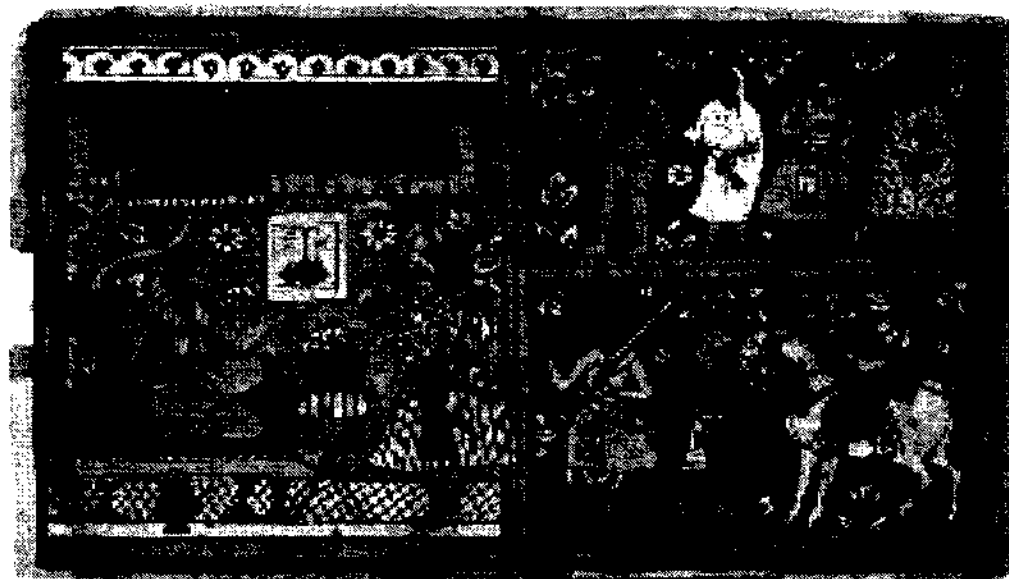
Organize, and do good work-but by good character and good conduct. If our character is not good, and our discipline is not strong, we can't accomplish anything.

If your thoughts are very broad and very great, then you are great. By thoughts you can become great; by thoughts you can become small. We need high thinking. If your thoughts are high, you are high. If your thoughts are low, you are low. Think about your character. How much work are you doing for others? If you are self-centered, you are sinful. If you are thinking about others, and using all your energy to serve others-man and animal, your society, your nation-then you are truly a great person. Be great and do good work. Gandhi said, "Be good and do good." This is our true direction.

I think you will do good work and share your strength in service for others. But always think that all of mankind is one, think how you can serve, think how you can dedicate yourself.

Surrender your whole power to service for others. That is the essence of nonviolence. I pray for your health, for your self-realization, for your samadhi. Think about yourself. Be good and do good.

Om Arhum.



A Jain monk receiving a Prince- Rajasthan, Mewar-c. 1635-45.

*Compliments of
Suresh, Sudha,
Srenik & Sraddha Mehta.*

PLEASANTON, CALIFORNIA



**Congratulations to the YJA/San Francisco
Convention Committee for all of their
hard work and effort to make this
convention a success.**

*Best wishes from
Mukesh and Vasu Patel.*

The San Francisco Convention Committee would like to personally thank MukeshBhai and VasuBen for taking time away from their catering and tailoring businesses. They donated their valuable time to help us become more environmentally sound Jains by sewing over 600 reusable canvas souvenir bags given to all participants.

For more information call 510-682-9368.

Contemporary Jainism: Towards Social and Ecological Responsibility

by Nisha Varia (Palo Alto, CA)

Introduction

Jainism, the religion of ahimsa, or non-violence, has often been portrayed as an austere, extreme philosophy with little practical relevance to today's world. For those who have even heard of Jainism, the name often conjures up images of monks transported by wheelbarrows so as to minimize the violence caused to small insects in the process of traveling, monks and nuns who wear cloths over their mouths to avoid breathing on and inadvertently harming microscopic beings, and a religion where suicide is allowed and even encouraged. In other words, Jainism is seen as an extreme, slightly ludicrous, and eventually pointless doctrine. What good is ahimsa if it's taken to mean one removes oneself from life itself in order to avoid violence of any kind?

Superficial understandings do a great injustice to the Jain philosophy and way of life. Although "extremes" exist, they should be contextualized within the wide range of practices of monks, nuns, and lay people. In addition, a comprehension of the significance and principles behind these actions provides a better understanding of Jainism than mere descriptions. Another distortion of Jainism has been produced by the tendency for it to be treated as a relic of the past: culturally rich with "strange" customs, but static and unchanging. Like many other religions, however, Jainism is dynamic and through the influences of historical events, exposure to different schools of thought, and the passage of time, has evolved into a radically different form from the days of Mahavira. I argue in this paper that the changing definitions of ahimsa and aparigraha (non-attachment) as well as a growing emphasis on the principle of anekantevada (multiplicity of views) has transformed Jainism from a non-interfering religion into a much more proactive, socially involved and activist philosophical system.

This paper reviews some of the prevalent interpretations and misperceptions of Jainism expounded by scholars or accepted in reference books. Next, it combines the works of well-versed Jain scholars with the literature of Jain communities in India and abroad to focus on interpretations of Jainism today as understood by Jains themselves. The paper emphasizes areas where Jains feel their philosophy can make important contributions to the world: caring for the environment, promoting economic responsibility, advocating social harmony, and avoiding war.

Problematic Interpretations of Jainism

The most common and serious problems associated with outside understandings of Jainism deal with ignorance due to a lack of information, misconceptions as a result of incomplete or incorrect sources, an "orientalist" perspective that treats it as an exotic, inferior religion from a *backward* land, and finally, emphasis on literal translations of scriptures that don't focus on actual interpretations by Jains themselves.

"...Jainism is dynamic and through the influences of historical events, exposure to different schools of thought, and the passage of time, has evolved into a radically different form from the days of Mahavira."



Mandapa of a domestic shrine—Gujarat—17th century.

Congratulations, YJA.

**We hope that
you have a
successful
convention.**



Best wishes from
a well wisher.

Contemporary Jainism (continued)

A reason for ignorance about Jainism outside of India is partly due to the limited information found in surveys of world religions. Although Jainism has been an influential tradition in India, it has repeatedly and consistently received little or no attention. Jainism grew in the same eras as Hinduism and Buddhism and all three religions had profound influences on each other. The Jain community has impacted the world more than its numbers would imply through art, architecture, commerce, and philosophical influences on renowned leaders such as Mahatma Gandhi. The coverage of Jainism in surveys is out of proportion with its significance, especially compared to the relative attention given to other religions. In National Geographic's *Great Religions of the World*, for example, while most religions earn a chapter of explanation and analysis, Jainism merits one line. (Koppedrayar 10-11) In his article, Koppedrayar reviews ten well-established and highly regarded introductions to world religions and finds only one* with an adequate discussion of Jain philosophy, practices, and history.

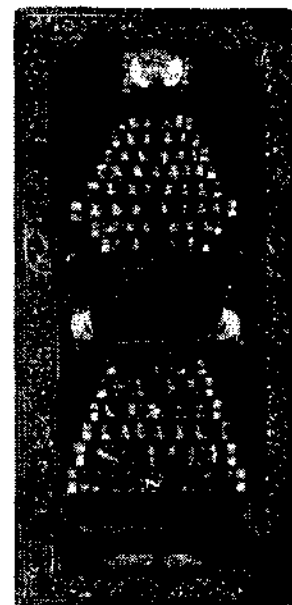
The problem of scarce information is compounded by unclear, wrong, or distorted presentations. Jainism is often mistakenly called an offshoot of Buddhism, or as in Dobbins *The Study of the World's Worship*, a Buddhist sect. (Koppedrayar 6) Other references describe the enlightened soul and spiritual leader Mahavira as Jainism's god (Wolpert 53) or try to relate the Agams (Jain scriptures) as the Jain version of the Bible. These attempts spread misperceptions about Jainism in addition to paralleling Jain figures and institutions with parts of Judeo-Christian tradition. These forced comparisons slant understandings of Jainism since equating the unknown with the familiar is favored instead of grasping the philosophy in and of itself.

Orientalism

The propagation of these types of ideas can stem from what Edward Said has termed an "orientalist" viewpoint. "Said's critique of orientalism...offers a number of insights on how and why systematic misconceptions and willful constructions of "the other" perpetuate themselves under the garb of "positive" knowledge. (Lele 45) In constructions made to ensure and uphold colonial power, interpretations of religions, languages, customs, social structures, and anything indigenous were relegated to positions of inferiority and often eccentricity. Another tendency was to treat a custom or religion as an unchanging practice from the ancient past—undermining the dynamism of Indian institutions. Lastly, "Orientalist discourse about India is based largely on a politics of difference. It focuses on the essential differences between East and West." (Breckenridge, van der Veer 23) The result was that anything associated with the Orient conjured up images of a certain essence that defined the East and differentiated and subordinated it to the West.

In keeping with the treatment of South Asian cultures and religions as part of the "other," Jainism is often exoticized and viewed as something strange and incomprehensible. An example of this is the emphasis in literature on only the most dramatic and extreme manifestations of Jainism. Concentrating on the most different and austere aspects of the religion diverts attention away from other major tenets and assists in supporting the idea of 'otherness' and inferiority. Examples may be found in Wolpert's *A Modern History of India*:

The Jain prohibition against destroying life was so complete that to this



Jain Book Cover with
Diagram of a Cosmic Being-
Gujarat- 18th century.

BEST WISHES TO ALL
PLANNERS & PARTICIPANTS
ON THE EVENT OF THE
SECOND BIENNIAL
CONVENTION



The Jobalia Family

SANTA TERESA REALTORS, INC.

Contemporary Jainism (continued)

day devout followers of Mahavira's religion wear masks to guard them against inhaling invisible organisms and carry dusters to whisk other invisible jiva from chairs or floor mats before they sit down....Paradoxically, the only living being a devout Jain was encouraged to "kill" was himself, through starvation. (Wolpert 54)

Mahavira...not only went naked, but also advocated and practiced self-torture and death by starvation as the surest paths to salvation. (Wolpert 53)

The manner in which these discussions of Jainism are presented use words with negative connotations that actually conflict with Jain principles. "Self-torture" and "killing" oneself are regarded as violence to the self in Jainism and therefore go against ahimsa. The practice of a monk fasting to death (itvara) is an event that may only take place under specified and rare circumstances. The only other time a Jain householder is, "advised to end his physical life [is] at the time when the body is about to perish and is beyond cure." (T*htinen 26). This practice should not be carried out unnecessarily or with wrong intentions.

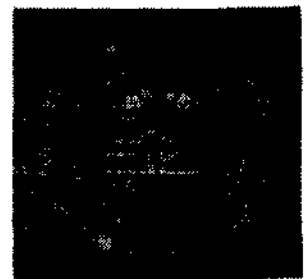
Though the quotes above have some basis in truth, they were selected to point out the fantastic quirks of an ancient, exotic religion rather than to explain a principled discipline and philosophy. In fact, a better understanding of the religion would lead someone to explain that the lay people make up the overwhelming majority of the Jain community and their practices and beliefs should be expounded on as well as the austere practices of the monks and nuns. Only monks and nuns of certain sects still carry out the practice of wearing napkins over their mouths—this being far from all "devout followers". Explanations should introduce Jainism as not only an order of monks, but rather the four-fold order of monks, nuns, Jain women, and Jain men.

Ahimsa as Positive or Negative

Another common method through which certain interpretations are made is through literal translations of ancient texts. Although some adherents of the Jain religion still follow Jain scripture literally, most seek guidance from contemporary teachers, the temple, and the community, while using the scriptures for support. Those who attempt to go back to the original texts to find out the real philosophy of Jainism without exploring modern thought discount the living, dynamic aspect of the Jain community and the evolution of philosophy and practice. Any study of Jainism with its purpose not explicitly confined to certain time periods in the past must examine contemporary thought and ways of life to understand the true nature of Jainism and the Jain people today.

One principle that has repeatedly been the subject of literal interpretations negligent of modern practices and ideas is the principle of ahimsa. Contemporary ideas on ahimsa have been deeply influenced by the teachings of Mahatma Gandhi and partly by Western thought. (T*htinen 19) Jain scholar Unto T*htinen writes:

The traditional conception of ahimsa defined as abstinence from killing or causing injury and especially the definition of ahimsa in terms of self-control, seems...to put more emphasis on the agent than on the object. Traditional ahimsa is a negative concept whose purpose is to control our instinctive violent tendencies....



Cosmographical Painting of the World of Mortals—Gujarat, perhaps Jamnagar—17th century.

WITH BEST
COMPLIMENTS



— FROM —

The Khokhani Family

Contemporary Jainism (continued)

The modern idea of ahimsa, however, seems...to put growing emphasis on the object and on his or her rights to live and enjoy the means to live. Prema and maitri (love and friendliness), which have now become a part of ahimsa, focus attention on a sentient being outside the agent. Therefore modern ahimsa differs from traditional ahimsa in its positive social character.” (T*htinen 23)

Despite changing definitions and connotations of central concepts, many discussions and arguments on Jainism continue to use the antiquated definition. For example in a 1995 issue of “International Philosophical Quarterly,” Nicholas Gier argues that “the Jains’ insistence on the self’s absolute autonomy may be one of the reasons why their view of ahimsa is so extreme and impracticable. (Gier 71) He claims that Jains practice ahimsa only as an absolute value, lacking the love and compassion found in the ahimsa promoted by Gandhi and Buddhism. The scriptures say that to harm others is to harm oneself—and many use this to claim Jains refrain from violence not for the sake of others but solely to prevent the accumulation of “bad” karma and to further oneself on the path to salvation. This theme is popular among scholars well-versed with Jain scripture but unfamiliar with the Jain community—that the stress placed on non-attachment (aparigraha) and the ridding of desires in Jainism equate to an alienation from society and an ultimately selfish interest for being non-violent. “By removing the self from its social and ecological relations, one can obviously remove most of the dangers of attachment and the injury that may follow.” (Gier 78) This view of Jain ahimsa ignores actual practices by Jains, especially laypeople, and contemporary social movements.

Contemporary Jainism

Jainism has changed dramatically since the time of the scriptures. The Jains have become a predominantly lay community. While interpretations of Jainism were often been skewed towards the practices of ascetics, *in purely numerical terms, to be a Jain today effectively means to be a layman or a laywoman since the ascetic community is now relatively very small: there are at this time...little more than 120 fully initiated monks and about half as many nuns out of a total Digambara population of around one million.* (Dundas 8-9) An important point to note is that while Jain ascetic culture went into a decline in the eighteenth and nineteenth centuries, its revival was due to initiative from the Jain community itself. This internal reawakening, unlike Theravada Buddhism, was not greatly impacted by western scholarly interpretations and Christian missionary activity. (Dundas 9) Despite a scarcity of research on this topic, I suggest that Western ideas have only become significant in the last century with the spread of the Jain diaspora into East Africa, England, and North America. The transformation of ahimsa from a principle of pure non-violence to a principle of love can in large part be attributed to Mahatma Gandhi and the pivotal role his interpretation of ahimsa played in India’s independence movement. A study of the influences that have played a role in Jainism’s evolution is too complex to discuss in depth—it merits a separate paper.

Jainism today has evolved into a philosophy not just of the self, but of society. This paper reviews some themes found in modern Jain literature.

Environment

Jainism recognizes the life in all beings, animals, plants, and even the forces of nature: earth, fire, water, wind. This recognition of life combined with a



Cosmic Man (Lokapurusha)—
Rajasthan, Sirohi or Ajmer
area—1884.

*Congratulations
to all convention
planners,
supporters,
& participants.*

**Girish, Datta,
Nivisha, Munjal,
& Bhavin Shah
SARATOGA, CALIFORNIA**

Contemporary Jainism (continued)

strong sense of ahimsa leads to a reverence for life. As a result of this respect, Jainism seeks to establish positive and harmonious relationships between humans and the environment. Jain communities today place a great deal of emphasis on the environment and how Jain ideals can be utilized to fight the current destruction: by elimination of greed (practicing aparigraha), vegetarianism, and ahimsa.

For example, in the publication *Ahimsa*, Vinod Kapashi writes that human greed more concerned with profits than human values leads to tragedies like the Bhopal accident where cost-cutting and the, “desire for so-called progress meant the company’s managers ignored or failed to implement basic safety requirements”—leading to thousands of deaths and injuries. He also argues for vegetarianism not only for avoiding the violence of killing animals, but also to support a more ecologically stable way of feeding the world’s population. He notes that rainforest is cut down in alarming proportions each year to clear land for the grazing of cattle killed for meat. In addition to the fact that using land for meat production is much more inefficient than grain production in terms of the amounts of input required for dramatically less output, deforestation has many other serious consequences: loss of different species, loss of medicinal plants, destruction of habitats for wildlife, erosion of the soil, less regulation of the flow of water to rivers and lakes, and changes in global weather patterns. (Kapashi 6) Problems like these have led the Jain community to advocate vegetarianism, ahimsa, and aparigraha out of respect and responsibility to the environment and other life forms as well as for the continued survival of the human race.

The Jain community has made ecological awareness an important means for demonstrating how to translate Jain philosophy into constructive, meaningful changes in today’s world. Replacing attitudes of carelessness and greed with perspectives of compassion and respect creates room for environmental awareness. Jain communities have organized Environment Days and groups specifically dedicated to promoting vegetarianism and veganism while Jain conventions and publications devote enormous energy and discourse on the Jain way of life and the environment. A Jain man’s statement echoes the feelings of his community, “Let us free our environment from industrial pollution and let us free our own mind from the pollution of greed.” (Kapashi 6)

Economic Responsibility

Aparigraha is one of the five great vows of Jainism and through the theories of non-attachment, the consequences of greed are expounded upon. As illustrated before in the Bhopal case, greed can lead to the prioritization of money over the welfare of other living beings (including humans, animals, plantlife, insects, and natural forces). “Aparigraha is integral to non-violence. Insatiable hankering after materialism and...[the] growing instinct of possessiveness tends to goad individuals towards unjust exploitation, unethical conduct and violent behavior.” (N.P. Jain 68) Current Jain philosophy holds that a materialistic, consumption-oriented culture is not only causing turmoil and unrest in peoples’ minds, but also creating social tensions, economic disparity, and strains on the environment. (S.M. Jain) An interesting claim by Jains is that “Mahavira insisted upon decentralisation of the economy and industry for the benefit of the people.” (Acharya Tulsiji 7) As society has moved in the opposite direction, people must remember their commitments to compassion,

“So long as nothing disparaging is heard, a person remains calm and quiet, but true calmness is put to test if one remains undisturbed even though disparaging and abusive remarks are made about that person.”

—Anonymous

*With best
wishes...*

— *from* —

The Badani Family

Contemporary Jainism (continued)

equality, and respect for life while making their livings. As a recent Jain publication teaches, in business dealings and at work, “we can live a life filled with joy, contentment and happiness without indulging in greed and untruth and without compromising our concept of nonviolence.” (Chandra, Jain 11)

Tied to the idea of ethical business conduct and economic responsibility is the search for social harmony. By refraining from the exploitation of people, by understanding the views of others, and showing respects for other peoples’ needs, social tensions can be diminished. Anekantvada promotes tolerance, sensitivity, and acceptance through the principle that there are many ways of understanding something and we cannot say which is right or better, because they may all be right. “The application of Anekanta overcomes social maladjustments and hang overs of subjective relationships and the resultant rigidities in the social structure. It promotes social equality between the rich and the poor, the upper and the lower strata of the society, the intellectuals and the working.” (N.P. Jain 69) For Jains, following ahimsa, aparigraha, and anekantvada has the potential for creating a peaceful, harmonious society in balance with the earth’s resources.

Violence

The sophisticated technology of violence and endless struggles between and within communities has led to continued destruction among humans. Again, Jains see an opportunity for overcoming society’s evils by spreading the doctrines of non-violence, non-attachment, and the multiplicity of viewpoints. Jainism through anekantvada calls for tolerance and sensitivity to other religions, races, or any other person or community so that we may have cooperation and peace. As Dr. Sagar Jain notes, “it should be noted that unity of man does not imply establishment of a single ideology, a single culture, and a single social and economic system. We have to have unity in diversity...We should be prepared to sacrifice our selfish interests in the interest of the welfare of humanity at large.” (13)

Recent Jain thought has also expressed dismay at the proliferation of arms and the use of war to “solve” problems. One writer bemoaningly questions, why do people have “more knowledge of and faith in nuclear power and computers than in the values necessary for a meaningful and peaceful life”? (S.M. Jain 11) Another warns, “We have guided missiles but unguided minds.” (S.M. Jain 15) Jain philosophy teaches that we should be fighting our own base instincts rather than other people. In conquering our own greed, ego, and aggressive instincts, we remove fear, suspicion and insecurity from the world—becoming closer to a cooperative society that does not turn to violence as a solution. Although wars and violence may be carried out in the name of peace, Jainism raises the question whether true peace is ever attained afterwards. The answer is no—the same ideals and rivalries that led to war exist, treatment of the weak by the strong remains the same, and distrust and fear are prevalent. The attitudes and changes necessary to live in harmony remain unrealized. (C.R. Jain) Jaina doctrine teaches that nuclear weapons or the industrial revolution are not the problems of human strife, but rather the attitudes and decisions of the people who direct the course of inventions and how they will be used. (Sahadat 38-39)



Goddess Sarasvati—by Jagadeva. Solarized print—Gujarat—1153.

*Thank you,
San Francisco Young Jains,
for your hard work, dedication,
and commitment to making
the 1996 YJA Convention a success.*



Warmest regards from...

*Naren & Kusum Bakshi
& family*

Aarti, & Amit Bakshi,

Asha, Manish, & Rohan Chandra

Contemporary Jainism (continued)

Jains Abroad

The evolution and changes of the Jain philosophy and the Jain community are in many ways exemplified by the Jain community abroad. Mostly laypeople, they seek a balance between self-examination and using Jain philosophy to take responsibility for actions affecting other humans, animals, plantlife, and the environment. In his anthropological work concerning the Jain communities in Jamnagar, Gujarat and Leicester, England, Marcus Banks divides the Jain community in Leicester into three main groups. These are the orthodox who favor tradition and adhere to the scriptures, the heterodox who believe in a devotional love and use of ritual, and the majority neo-orthodox who are interested in ahimsa in a positive sense and belong in the school of thought discussed in this paper. (Banks 202-213)

One of the most exciting and influential changes in Jainism has been the expansion of the role of monks and nuns. Although some groups express disapproval, exceptions have been made for monks and nuns to travel by other methods than by foot in order to provide guidance to the Jain communities abroad. In addition to traveling, certain figures have become actively involved in world politics spreading the message of non-violence. Examples of influential figures in North America include Gurudev Chitrabhanu, Bandhu Triputi, and the late Acharya Sushil Muni. In particular, Acharya Sushil Muni has played a pivotal role in the development of the Jain community in North America as well as being well-known for his participation in Indian and worldwide politics. His activities, influences, and legacies being too numerous to recount here, this paper will briefly summarize just a few areas where he had an impact. He took an active role persuading parties to take part in peace negotiations, most notably Sikh leader Tara Singh who was heading violent opposition in the Punjab and the Muslims during the Ram Janambhoomi-Babri Masjid issue. He organized and presided over a significant number of World Religions Conferences between 1954 and 1989, took an active role in promoting peace through the United Nations, and played an influential role in countless rallies, meetings, and conventions for peace. He was the founder and president for the World Movement on Nonviolence for Peace and Environment launched in Brazil, helped begin a Jain Studies Program at Columbia University, and played a major role in countless other activities. Acharya Sushil Muni was a widely respected and beloved Jain leader and teacher and despite his international role, was accessible to Jain communities for his guidance and teachings. (Siddhachalam)

Conclusion

This paper does not attempt to explain all the views of different Jain sects today but rather to show how an influential contemporary school of Jain thought diverges from the traditional attributes assigned to Jain philosophy. Beyond the scope of this paper are the influences that have helped shape these new interpretations of principles and the direction of Jainism's evolution.

Despite common interpretations of self-absorption and extreme, austere practices, Jainism is a much more active, socially and ecologically involved religion than it has been recognized for. The modern Jain activism stresses the principles of ahimsa, aparigraha, and anekantvada in guiding us to assume responsibility for our actions, care for all life forms (including the environment),

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Contemporary Jainism (continued)

moderate economic progress with compassion, and to prioritize the welfare of the environment, animals, and people over profits. In addition, Jainism promotes tolerance and cooperation to reduce communal tensions and changing attitudes rather than resorting to force as a solution. Jain scholar Michael Tobias summarizes it well: "Jainism-contrary to its historical veil of discretion and non-interference - is actually a radical form of thought and behaviour; an ethical intention which strives forthrightly into the fray, extends a loving hand, refuses to turn away from hardship." (Ahimsa: Tobias 5)



Indra's elephant, Airavata-
Western India-Late 17th,
18th centuries.

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would like to thank*

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of the
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for their continued support.*

*Their kindly assistance with publicity, resources,
and funding helped make this convention possible.*

બીજું કાંઈ શોધ મા. માત્ર એક સત્યપુરુષને શોધીને તેના ચરણકમળમાં સર્વ ભાવ અર્પણ કરી દઈ વત્સ્યા જા. પછી જો મોક્ષ ન મળે તો મારી પાસેથી લેજે.

સત્યપુરુષ એ જ કે નિશ્ચિન જેને આત્માનો ઉપયોગ છે, શાસ્ત્રમાં નથી અને સાંભળ્યામાં નથી, છતાં અનુભવમાં આવે તેવું જેનું કથન છે. અંતરંગ સ્પૃહા નથી એવી જેની ગુપ્ત આચરણ છે. બાકી તો કહ્યું જાય તેમ નથી અને આમ કર્યા વિના તારો કોઈ કાળે છૂટકો થનાર નથી. આ અનુભવપ્રવચન પ્રામણિક ગણા.

એક સત્યપુરુષને શજી કરવામાં, તની સર્વ ઈચ્છાને પ્રશંસવામાં, તે જ સત્ય માનવામાં આખી જિંદગી ગઈ તો ઉત્કૃષ્ટમાં ઉત્કૃષ્ટ પંદર ભવે અવશ્ય મોક્ષે જઈશ.

વિ. રાયચંદના પ્રણામ

Following is an English translation of the above letter from the book,
Shrimad Rajchandra: A GREAT SEER, by Dr. Saryu Mehta and Bhogilal Sheth.

Letter-76

Bombay, Aswin Vadi 10, Saturday, S. Y. 1945

Seek not anything else, finding only a Sat-Purusha (Divine Personage) and surrendering all Bhavas (inner thinkings) before his lotus like feet, go on obeying (his commands). After doing this if you do not attain liberation, (come and) take it from me.

Sat-Purusha is he, who has pure conviction of soul (each moment of) night and day; whose utterance is such as though not found in Scriptures and not heard of before, yet which can be experienced; and whose conduct with no inner desire is comprehensible. The rest (about him) is beyond words for expression.

Without doing this, there is no escape for you (from bondage) at any time. Consider these words of experience as honest and upright.

Is one span of human life is spent in pleasing a Sat-Purusha, in praising all his wishes and in believing them as all truth, you will positively be liberated within a maximum of fifteen rebirths.

*Raichand's Pranam
(Shrimad Rajchandra)*

WITH BEST COMPLIMENTS

*Bhulabhai U. Patel
Ramanbhai B. Patel
Dramod R. Patel*

Religion: An Art of Living

by Amisha K. Shah

Encompassed within our small yet diverse planet lays a variety of races, cultures, and religions. Often times, society becomes segregated because of this diversity, but essentially we all find a common faith in God and religion. Some were the monumental cross of Jesus Christ, others climb the grand steps of Mecca to worship Allah, and we, as Hindus or Jains pay respects to the rich idols in our temples. Whatever the case may be, the purpose of all religions is to provide a path free of evil and full of goodness, as well as to create an art of life and living.

Most people are knowledgeable about their religion, but knowledge carries very little value unless it is applied to our daily lives. In fact, Mahatma Gandhi, one of the most prominent and admirable men in Indian history once state, "...human kind does not lack in the knowledge of religious principles, but it lacks in their applications." Practice of religion stands beyond the point of blindly following rituals, chants, and prayers. Although Jains constantly display our faith in Jainism through various practices, we need to progress further by implementing the values of Jainism into our homes and communities. Aside from mere donations or charity, there are a vast number of opportunities for fellow Jains to individually and collectively serve local American and Canadian communities.

As followers of Jainism, it is significant that we follow five fundamental orders know as Vratas. The first and foremost is that of Ahimsa. Considering that all living things are equal and interchangeable by the process of reincarnation, Jains should honor life in all shapes and forms. Innocent animals are frequently seen as lower life forms and eventually killed off to provide society with clothing and cosmetics. One of the more controversial and escalating issues is the usage of animals in laboratory research or as a source of food. Many organizations have been moving forward to emphasize the harm and deprivation that animals face under these circumstances. We as Jains, and strong advocates of non-violence, can contribute to these groups. In addition we can help to instill the facts and beliefs concerning animal rights and meat-eating through public service announcements, presentations, and literature. We can clear up the flaws surrounding false pretenses such as: "Animals will die from overpopulation if we do not eat them," or "Meat-eating gives farmers the right to make a living and we cannot take that right away," and finally, "Fish and seafood are not really a form of meat any how." People need to be taught how to acquire knowledge and understanding before acting, especially when it involves the use of violence. This can easily be construed by visits to local schools, libraries, and other educational facilities. The means to stress animals' right are endless and should be contemplated by all Jains.

Ceasing physical violence towards animals is by far not the only incentive that Jains should undertake. Even if violence is first conducted in one's mind or by talk, Jainism forbids violence by ways of thoughts, words, or hands. Powerful yet benevolent leaders like Mahatma Gandhi and Martin Luther King Jr. are commended until this day by the world, and especially by Jains for peacefully accomplishing their goals. Similarly, Jains, as strong benefactors of non-violence should, if not globally, at least locally, construct a means of reducing the endless crime statistics. instead of casually brushing off the prob-

"Religion whether it derives from Christianity, Islam, or Jainism, is meant to enhance the lives of young, old, weak, and strong alike. However, religion is for practicing, not just for labeling, memorizing, or knowing."

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Religion (continued)

lem by writing checks to local crisis centers and hospitals, Jains must serve as the catalyst to the solution. We should volunteer time and effort into the crisis, drug, and alcohol rehabilitation centers. In reality, there are the actual solutions in preventing further cases of child abuse, rape, gang activity- all inconceivable forms of everyday violence.

Although it becomes difficult to avoid violence and killing in a world where so many living entities reside, and impatience overrides tolerance, Jains must stress the relevance of all living things. This is inclusive of humans, animals, and plants. Many Jains convey the idea that, "Life is the Life of Life," meaning that all forms of life survive due to other living forms. Although every creature in this planet evolves differently, we all coexist and are interdependent upon one another. Whether we kill a human being for revenge, an animal for clothing, or a plant for food, we are destroying other types of life, and thus shortening our own survival. These beliefs are crucial in Jainism, and act as the foundation of modern and environmental and ecological questions Jains can make an effective difference by enriching these ideas into the community.

Along with the value of human, animal, and plant life, Jains can show their stand on non-violence and concern for life by "saving the planet." By recycling soda cans, avoiding waste, and promoting minimum pollution, Jains are exhibiting the sacredness of life to the entire community. If we believe that our life is essential, we should be thankful to that all other walks of life for assuring our existence. Although much of society shows cooperation and enthusiasm towards environmental concerns, we Jains need to get across to people that it is pointless to save trees and oceans, then go on to kill humans and animals.

Religion whether it derives from Christianity, Islam, or Jainism, is meant to enhance the lives of young, old, weak, and strong alike. However, religion is for practicing, not just for labeling, memorizing, or knowing. As Jains, we attempt to tolerate and respect all views and therefore Jainism is often linked with what is called the "Multiplicity of Viewpoints." Different people by interpret the same belief in two different ways, but if we truly wish to practice Jainism, it is not harmful to inform others with the knowledge of non-violence and the virtue in the lives of all beings. If one Jain's influence into his local community is able to sustain the life of one victim of violence, hinder the slaughtering of one animal, or save the life of one plant, his devotion to the religion is greatly recognized. Practicing religion by ways of rituals and prayers is of course substantial, but it is by no means the only manner to govern religion into our lives.



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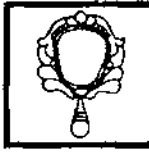
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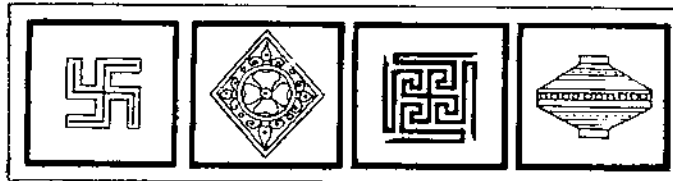
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Attitudes and Values Regarding Family and Marriage: Results from Jain Youth Survey

By Mona Shah

Acknowledgments: I would like to thank both YJA for providing me with technical assistance and Jain Center of Minnesota for providing partial funding for this study.

Introduction

What influences the attitudes of young Jains living in America? Furthermore, what are the attitudes of Jain youth regarding “family values”, “gender-roles”, and inter-racial and arranged marriages? In referring to “gender-roles”, I mean the roles and responsibilities assigned to women and men in the home, the family, and careers. Secondly, “family values” includes gender roles plus other issues connected with the stability of the “traditional” family such as single motherhood, working mothers, abortion, and sex education. I regard a “traditional” family to be a married couple with a working father and a mother who stays home with the kids. Although the traditional family is becoming a rarity in American society, it is often regarded by Indians as an ideal.

Young Jains will come to the age where marriage and family are thought about more seriously and will be influenced by differing societal views. Most of us are “first-generation Indian-Americans” which means we were born and/or raised in America by parents born and raised in India. Therefore, we are subject to the persuasions of two different societies, Indian and American. Indian societal views are conveyed by other methods besides parents and family such as Indian peers, religion, and culture. At the same time, we are exposed to American views by schools and American culture. Besides society, individual background characteristics may also significantly affect attitudes and values.

Young Jains will come to the age where marriage and family are thought about more seriously and will be influenced by differing societal views.

Methodology

In order to find out what young Jains think about family values, gender-roles, and inter-racial and arranged marriages and what factors may influence formation of these attitudes, I developed a survey and mailed it to a sample of YJA members. Limited resources did not allow me to mail surveys to all YJA members, so I selected my sample based on age and region, assuming they would affect attitudes (gender was not available). From each stratification by age and region, I randomly selected a sample of 503 individuals (Appendix 2, Table 1). I mailed out 503 surveys in April, 1996.

With the survey, I looked at gender-role attitudes, family values, personal background and family characteristics, their future expectations, and how their attitudes are influenced (Appendix 1). I looked at background characteristics such as age, gender, education, and income along with political and social views, religious and cultural practices, and family characteristics. Questions about future family expectations were included in order to see if and how attitudes

Survey (continued)

affect an individual's own family ideals. Lastly, I had a section on attitude influences including school, parents, and religion to indicate which socializing agents are dominant when forming attitudes. For the most part, the survey consisted of statements to which the individual had to respond on a 5-point scale with 1 being "strongly disagree" and 5 being "strongly agree"; one side was considered the "liberal" side and the other "conservative". Finally, I used t-tests and chi-square statistics to determine if differences between male and female groups were significant.

Sample Characteristics

The study sample consisted of 95 respondents yielding only a 19 percent response rate, since 503 were mailed out. The Midwest region and age group of 15 to 18 years were over-represented with the percent responding higher than the percent mailed out in these categories (Appendix 2). Both genders were represented almost equally with 48 percent being male and 52 percent being female (Appendix 3, Table 1-all response tables are located in Appendix 3). The largest percentages are still in high school, 36 percent, and between the ages of 15 and 18 years old, 42 percent. Respondents claimed to be more liberal in their social views when compared to their political views. Nearly half of respondents claimed to hold "liberal" or "extremely liberal" social views while about 39 percent said they hold "liberal" or "extremely liberal" political views. Not surprisingly, a large majority, 62 percent, are majoring in or majored in science, engineering, or math while at college. Of those that were employed (48 percent), almost 58 percent earned less than \$20,000.

Almost 33 percent were reluctant to disagree or agree that arranged marriages succeed more often than love marriages and answered "neutral". However, when they did choose a side, it was the "liberal" one.

Respondents showed strong religious practices which probably resulted from family influence while also participating in American cultural activities. Equal proportions, 56 percent, said they prayed everyday and fasted during Paryushan. In addition, nearly 90 percent practice vegetarianism or veganism. Adherence to Jain practices by individuals are likely influenced by family dedication, and 74 percent said they grew up in a religious family.

On the other hand, large percentages also said they consume alcohol (48 percent) and are dating or have dated someone who wasn't Indian (57 percent).

Besides being religious, almost all the families of respondents are traditional in their structure with 96 percent coming from two-parent households. Furthermore, a high percentage of respondents' parents had an arranged marriage (80 percent). However, over half of respondents' mothers did work outside the home when respondents were young, which doesn't characterize the traditional family. According to respondents' perceptions, most parents seemed liberal regarding inter-racial marriages; twelve percent said their parents would condemn them marrying some-

one who wasn't Indian.

Attitudes and Views

Gender-Role Attitudes and Family Values

Overall, respondents' attitudes regarding gender-roles and family values

Survey (continued)

fell on the “liberal” side with the largest proportion of respondents selecting the liberal side for 10 of the 14 views. For half of the 14 views, the highest proportion chose either “strongly agree” or “strongly disagree” showing strength in their liberal opinions. For example, almost 93 percent agreed¹ that wife and husband should have equal say in the making of major decisions with 77 percent of them answering “strongly agree”. Similarly, 53 percent “strongly agreed” that sex education should be taught in high schools. Respondents were less convincing in expressing their conservative views. Whenever, the largest proportion did claim the “conservative” side, they seldom expressed strength to their opinions. For example, almost half agreed that to attitudes that men and women should wait until marriage to have sex, but only 23 percent said they “strongly” agreed with this attitude. Respondents showed slightly conflicting views on abortion in that 40 percent disagreed that it makes more sense for a single woman to have an abortion than an unwanted child, but almost 55 percent responded as being pro-choice (response=4 or =5) on their position on abortion. However, this may be because respondents supported the choice of having an abortion rather than the concept of abortion itself.

Arranged or Inter-racial Marriages

Respondents seemed somewhat undecided about their attitudes regarding arranged and inter-racial marriages with high percentages answering “neutral” to these questions. Almost 33 percent were reluctant to disagree or agree that arranged marriages succeed more often than love marriages and answered “neutral”. However, when they did choose a side, it was the “liberal” one. Nearly half disagreed that arranged marriages succeed more often and that Jains should marry other Jains. When asked about inter-racial marriages, respondents were more divided with high percentages on both sides. Fifty-three percent agreed that interracial marriages have the same chance of succeeding compared to same race marriages, but, on the other hand, 39 percent also disagreed.

Views of Society

Although respondents characterized themselves as being on the liberal end more often, they viewed society as a whole as more conservative. In particular, almost 83 percent agreed that there is too much emphasis on a woman’s appearance in our society. On the other hand, only 19 percent agreed that too much emphasis is placed on a woman’s career. In addition, a majority disagreed that Indian society accepts inter-racial marriages.

Influences on Attitude Formation

Not surprisingly, a large percentage of respondents said that parents played a significant role in the formation of their attitudes. Nearly 80 percent agreed or strongly agreed that parents had a significant influence and that the younger generation should be taught by their parents to do what is right. Conversely, many respondents, 72 percent, also agreed that the younger generation should be taught to think for themselves even though they may do something of which their parents disapprove. Peers also seemed to have an influence but to a lesser extent; about half agreed that both Indian and Non-Indian peers influenced their attitudes. Lastly, Jain principles had affected the attitudes of a large proportion (71 percent) of respondents.



Portrait of a Jain ascetic-Basawan -(active 1560-1600)-Mughal c. 1600.

Respondents showed strong religious practices. [...] On the other hand, large percentages also said they consume alcohol (48 percent) and are dating or have dated someone who wasn't Indian (57 percent).

Survey (continued)

Future Expectations

All respondents said that they plan to get married at some point, and for a majority (69 percent) ideally this would happen between the ages of 24 and 26. Furthermore, most expect to have children; the ideal age being between 27 and 29 for 57 percent of respondents. No one wanted their marriage entirely arranged by their parents, but 45 percent said they wanted some parent involvement. Nearly three-quarters said that their plans coincide with their parents plans or expectations.

Besides gender roles, more females had liberal views on sex education and gay and lesbian lifestyles. On social views, females viewed society as more conservative.

Male and Female Comparisons

Female respondents seemed to be more liberal when compared to male respondents. Mean responses differed for 14 of 17 attitude questions regarding gender roles, family values, and arranged and inter-racial marriages. For all differences, females gave the more liberal answers. For 8 of these 14 differences, male and female responses were significantly different (according to t-test) and gender and response were dependent for 4 differences (according to chi-square test). More females than males significantly disagreed with the following gender-role attitudes: women with successful careers end up sacrificing family, a woman who doesn't want a child is unnatural, and most women really want a home and children. In addition, more males than females stayed "neutral" on wife and husband having equal say--26 percent compared to 6 percent. Besides gender roles, more females had liberal views on sex education and gay and lesbian lifestyles. On social views, females viewed society as more conservative. Mean responses were significantly different regarding society's emphasis on both a man's and woman's appearance.

Summary and Conclusion

According to survey results, young Jains seemed to hold liberal attitudes towards gender roles, family values, and arranged or inter-racial marriages. Living in America has influenced these attitudes to some extent, even though most considered society somewhat conservative. The biggest influence seemed to have come from parents though and the Jain religion. When differences were examined based on gender, female respondents were usually more liberal than male respondents. Besides gender, I would have liked to have investigated other characteristics that may have affected attitudes. However, due to the small number of responses (95 cases), sample sizes of other subgroups would probably have been too small statistically speaking. Time constraints also did not allow for further analyses. It would be interesting to study the attitudes of young Jains further. If anyone would like to use the data I collected for further study, please contact me at 609-897-0664 or 612-425-0016.

Notes:

¹Unless otherwise noted, I grouped "agree" and "strongly agree" into "agreed" group, and similarly with disagree.



Letter of Invitation to a monk (Vijnaptipatra)—Rajasthan, Sirohi—1761.

Appendix I: The Survey

Jain Youth Survey

Editor's Note: Below is a copy of the text that was sent to Jain youths for the survey. While content is unchanged, the material has been condensed to fit in this publication.

I would like to conduct a survey of your opinions and attitudes and also gather some background information. All answers will remain CONFIDENTIAL and will only be used aggregated along with the responses of others.

The following statements relate to your views on family and marriage. Please circle the number which best describes your feelings.

1=STRONGLY DISAGREE, 2=DISAGREE, 3=NEUTRAL, 4=AGREE, 5=STRONGLY AGREE

1. Traditional family values are over-emphasized in our society.
2. If the wife makes more money than her husband, it upsets the balance of power.
3. It makes more sense for a single woman to have an abortion than an unwanted child.
4. In marriage, a wife and husband should have equal say in the making of the major decisions.
5. Women who have successful careers end up sacrificing too much of their family and personal lives.
6. A woman who doesn't want a child is unnatural.
7. Having a job is the best way for a woman to be an independent person.
8. A job is alright, but what most women really want is a home and children.
9. A man can take care of a home and children as well as a woman can.
10. A woman should wait until she is married to have sex.
11. A man should wait until he is married to have sex.

The following questions and statements relate to your political and social views.

12. What is your position on abortion? (1 = Pro-life; 5 = Pro-choice)
13. How would you describe your political views? (1 = Extremely liberal; 5 = Extremely Conservative)
14. How would you describe your social views? (1 = Extremely liberal; 5 = Extremely Conservative)

For each of the following questions, please indicate a number that best describes your feelings:

1=STRONGLY DISAGREE, 2=DISAGREE, 3=NEUTRAL, 4=AGREE, 5=STRONGLY AGREE

15. Sex education should be taught in high schools.
16. Gay, lesbian, and bisexual lifestyles are morally wrong.
17. There is too much emphasis on a woman's appearance in our society.
18. There is too much emphasis on a man's appearance in our society.
19. There is too much emphasis on a woman's career in our society.
20. There is too much emphasis on a man's career in our society.

The following questions relate to your expectations regarding marriage and children. Please circle yes or no and fill in the blanks.

21. Are you currently married? Yes No (If "No", then go to question 22)
 - A. At what age did you marry? _____
 - B. How much parent involvement did you have? (1 = total; 5 = none)
 - C. Do you have children? How many? At what age did you have your first child?
 - D. If no children, do you expect to have children? What would be ideal age to have your first child?
 - E. Do both you and your spouse have careers?
 - F. Did your plans for marriage coincide with your parents' expectations?
 - G. Did or do your plans for children coincide with your parents' expectations or plans? (Go to question 24)
22. If you are not married, do you plan on getting married at some point in your life? (If "No" then go to question 23)
 - A. What would the ideal age be for you? _____
 - B. How much parent involvement do you want? (1 = total; 5 = none)
 - C. Do you expect to have children? If yes, at what age would be ideal?
 - D. Do you expect both you and your spouse to pursue careers?
23. Do your plans for marriage and children coincide with your parents' expectations or plans?

The following statements relate to your views on arranged and inter-racial marriages. Please circle the number which best describes your feelings.

1=STRONGLY DISAGREE, 2=DISAGREE, 3=NEUTRAL, 4=AGREE, 5=STRONGLY AGREE

24. Arranged marriages (initiated by parents or relatives) succeed more often than love marriages (initiated by the two individuals).
25. Jains should marry other Jains in order to preserve the Jain religion and Indian culture.
26. A person should remain in an unhappy marriage rather than get divorced.
27. Inter-racial marriages have the same chance of succeeding as marriages where both partners are of the same race.
28. The Indian society in North America accepts inter-racial marriages.

The following statements relate to influences on your attitudes. Please use the same scale for your responses.

29. Your attitudes changed while in high school.
30. Your attitudes changed while in college.
31. Your attitudes changed since college.
32. It is important to be accepted by other Indians.
33. The attitudes of other Jain or Indian peers have had a sig-

Appendix I (continued)

nificant influence on your thinking and formation of attitudes.

34. The attitudes of your non-Indian American peers have had a significant influence on your thinking and formation of attitudes.
35. The attitudes of your parents have had a significant influence on your thinking and formation of attitudes.
36. The principles of Jainism have had a significant influence on your thinking and formation of attitudes.
37. The younger generation should be taught by their parents to do what is right.
38. The younger generation should be taught to think for themselves even though they may do something of which their parents disapprove.
39. It is difficult to practice Jainism in North America today.

The following questions relate to your cultural and religious background.

40. How difficult is it for you to practice the Jain religion? (1 Not at all; 5 Very)
41. Were you brought up in a religious family?
42. How often do you recite a Jain prayer? (Daily, Weekly, Monthly, Yearly, Never)
43. Do you fast during Paryushana?
44. Are you currently a vegetarian or a vegan (consume no animal products)?
If a vegetarian or a vegan, for what reason?
45. Have you consumed alcohol within the last 30 days? Yes No
If you drink, do you sometimes drink more than you think you should?
46. Do you smoke?
47. Have you ever tried any other drugs?
48. Would you or have you engaged in pre-marital sex?
49. Have you dated or are you dating someone who was or is not Indian?
50. Do you currently live with your parents?
51. How traditional was the family you grew up in? (1 = not at all; 5 = very)
52. How do you define a traditional family?
53. Did your mother work outside of the home when you were young (during or before elementary school)?
If yes, what did she do?
54. Were you born in America or did you emigrate before you

were ten years old?

55. Do you speak an Indian language fluently?
56. Are or were both your parents Jain?
If no, what religion is your parent who is not Jain?
57. What is the current marital status of your parents?
58. Did your parents have an arranged marriage (set-up by their families)?
59. Is anyone in your family (siblings, uncles, aunts, cousins) married to someone who isn't Jain, but Indian?
60. Is anyone in your family (siblings, uncles, aunts, cousins) married to someone who isn't Jain, and not Indian?
61. How supportive would your parents be of you marrying a non-Indian? (1 = very; 5 = no support, would condemn)

These last few questions provide some additional background. Please circle a choice or fill in the blank.

62. Age: 63. Sex: 64. Current State of Residence:
65. City's population: A. Less than 9,999 B. 10,000 - 99,999 C. 100,000 - 999,999 D. 1 million - 9 million
66. Education:
 - A. What is the highest degree you have completed?
 1. High school diploma 2. Bachelor's
 3. Master's(M.B.A.) 4. Doctorate(Ph.D., MD., J.D.) 5. Other
 - B. Are you currently in school? If yes, what year of what program?
 - C. Are you in high school? If yes, what was your GPA for the last term?
 - D. Are you attending or have you attended college? Yes No
 1. If yes, is or was your college private or public?
 2. What is or was your GPA for the term?
 3. What is or was your major/field?
67. Employment: Are you currently working? If yes, what is your occupation?
68. Approximately, what was your total income in 1995?
69. Approximately, what was your parents' income in 1995?
70. Please feel free to write any additional comments in the space below.

The San Francisco Convention Committee would like to thank

Nirav Dhruv of

ND Designs

for their silk screen printing services.

Appendix 2

Appendix 2: Sample Selection and Response Rates

Table 1: Sample of YJA Members by Age and Region

Age by Region ¹	Percentage of Total Sample				Row	Count
	Northeast	Midwest	South	West		
15 to 18 years	10	10	10	5	34	173
19 to 22 years	11	11	13	4	39	197
23 to 25 years	4	6	4	2	16	80
26 years and older	2	3	3	2	11	53
Total	29	29	30	12	100	
Count	144	145	152	62		503

Table 2: Surveys Returned by Age and Region

Age by Region	Percentage of Total Surveys				Row	Count
	Northeast	Midwest	South	West		
13 to 14 years	0	1	1	0	2	2
15 to 18 years	8	15	11	4	38	35
19 to 22 years	5	11	14	4	35	32
23 to 25 years	7	7	2	2	18	16
26 years and older	0	2	2	2	7	6
Total	20	36	31	13	100	
Count	18	33	28	12		91 ²

¹Based on state of residence. Northeast region includes the following states: CT, ME, MA, NH, NJ, NY, PA, and RI. Midwest region includes the following states: IL, IN, IA, KS, MI, MN, MO, NE, ND, OH, SD, and WI. South region includes: AL, AR, DC, DE, FL, GA, KY, LA, MD, MS, NC, OK, SC, TN, TX, VA, and WV. West region includes: AK, AZ, CA, CO, HI, ID, MT, NV, NM, OR, UT, WA, and WY.

² Region or Age is missing for 4 cases, and the total sample size is 95.

Appendix 3

Appendix 3: Response Tables

Table 1: General Background Characteristics of YJA Respondents

Characteristic	Percentage (%)
Gender	
Male	48
Female	51
Age (years)	
13 to 14	2
15 to 18	40
19 to 22	35
23 to 26	18
27 and over	6
Mean (Standard Deviation)	20 (3.7)
Median	19
Region of U.S	
Northeast	20
Midwest	36
South	30
West	14
Political Views	
Extremely Liberal	5
Liberal	34
Moderate	45
Conservative	15
Extremely Conservative	0
Social Views	
Extremely Liberal	7
Liberal	42
Moderate	36
Conservative	16
Extremely Conservative	0
Highest level of Education	
In High School	36
Graduated High School	31
Received Bachelor's Degree	25
Received Master's Degree	4
Received Doctorate (Ph.D, M.D., J.D)	3
Other degree	1
Currently in School	78

Appendix 3 (continued)

Appendix 3: Response Tables

Major or Field	
Science/Engineering/Math	62
Business/Finance/Accounting	16
Arts/Humanities	2
Social Sciences	10
Undecided	6
Other	5
Currently Employed	48
If Employed, Total Income in 1995	
Under 1,000	10
1,000 to 9,000	33
10,000 to 19,999	15
20,000 to 29,999	20
30,000 to 39,999	10
40,000 to 49,999	10
50,000 to 59,999	3

Sample Size	95
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Table 2: Religious and Cultural Background Characteristics

Characteristic	Percentage (%)
Brought up in Religious Family	74
Frequency of Reciting Jain Prayer	
Daily	56
Weekly	23
Monthly	10
Yearly	2
Never	5
Other	4
Fast during Paryushana	56
Currently Vegetarian	75
Currently Vegan	14
Have consumed alcohol in last 30 days	48
Sometimes Drink More than Should	48
Smoke cigarettes	6
Tried Other Drugs	15
Would or Have Had Pre-Marital Sex	36
Dated or Dating Someone who Isn't Indian	57

Appendix 3 (continued)

Appendix 3: Response Tables

Born or Emigrated Before 10 Years Old	84
Speak an Indian Language Fluently	84
Sample Size	95

Table 3 : Family Background

Characteristic	Percentage (%)
Live with Parents	70
Grew up in very traditional family	14
Mother worked outside home when young (before or during elementary school)	56
Both Parents are Jain	89
Both Parents Married to Each Other	96
Parents had an Arranged Marriage (set-up by family)	80
Family Member (siblings,uncles,aunts,cousins) Married to Someone Isn't Indian	29
Parents' Would Condemn You Marrying Someone Isn't Indian	12
Parents' Total Income in 1995	
20,000 to 29,999	4
30,000 to 39,999	8
40,000 to 49,999	9
50,000 to 59,999	5
60,000 to 69,999	7
70,000 to 79,999	14
80,000 to 89,999	13
90,000 to 99,999	6
100,000 or above	34
Sample Size	95

Table 4: Attitudes and Views

	Percentages (%)					Mean (sd)
	1= Strongly Disagree	2= Disagree	3= Neutral	4= Agree	5= Strongly Agree	
Gender Roles						
Women who have successful careers end up sacrificing too much of family/personal lives.	22	35	20	17	6	2.5 (1.2)

Appendix 3 (continued)

Appendix 3: Response Tables

A woman who doesn't want a child is unnatural.	40	38	12	4	5	2.0 (1.1)
A job is the best way for a woman to be an independent person.	10	35	21	32	2	2.8 (1.1)
A job is alright, but what most women really want is a home and children.	29	30	34	5	0	2.2 (1.0)
A man can take care of a home and children as well as a woman can.	3	18	14	39	26	3.7 (1.1)
Family Values						
If the wife makes more money than husband, it upsets the balance of power.	39	32	15	15	0	2.0 (1.1)
It makes more sense for a single woman to have an abortion than an unwanted child.	22	18	27	22	11	2.8 (1.3)
Wife and husband should have equal say in making of the major decisions.	2	0	5	16	77	4.7 (0.8)
A person should remain in unhappy marriage rather than divorce.	42	41	12	3	1	1.8 (0.9)
A woman should wait until married to have sex.	10	13	28	27	23	3.4 (1.2)
A man should wait until married to have sex.	10	13	28	27	23	3.4 (1.2)
Position on abortion (5-Pt Scale)	Pro-life 16	13	15	25	Pro-choice 30	3.4 (1.5)
Sex education should be taught in high schools.	0	2	4	41	53	4.4 (0.7)
Gay, lesbian, and bisexual lifestyles are morally wrong.	34	34	15	10	7	2.2 (1.2)
Arranged and Inter-Racial Marriages						
Arranged marriages succeed more often than love marriages.	13	39	33	12	3	2.5 (1.0)
Jains should marry other Jains in order to preserve religion and culture.	14	33	22	28	3	2.7 (1.1)
Inter-racial marriages same chance of succeeding as same race marriages.	4	35	8	34	20	3.3 (1.3)
Social Views						
Traditional family values over-emphasized in our society.	13	36	22	22	7	2.8 (1.2)
There is too much emphasis on a woman's appearance in our society.	1	2	14	53	30	4.1 (0.8)

Appendix 3 (continued)

Appendix 3: Response Tables

There is too much emphasis on a man's appearance in our society.	2	29	32	31	5	3.1 (1.0)
There is too much emphasis on a woman's career in our society.	3	40	38	15	3	2.8 (0.9)
There is too much emphasis on a man's career in our society.	1	17	22	45	15	3.6 (1.0)
Indian society in North America accepts inter-racial marriages.	29	41	18	12	0	2.1 (1.0)
Sample Size						95

Table 5: Influences on Attitudes

	<u>Percentages(%)</u>					
	1= Strongly Disagree	2= Disagree	3= Neutral	4= Agree	5= Strongly Agree	Mean (sd)
Influence from Peers or Society						
It is important to be accepted by other Indians.	8	12	28	44	9	3.3 (1.1)
The attitudes of other Jain or Indian peers had had significant influence on your thinking and formation of attitudes.	7	20	23	40	12	3.3 (1.1)
The attitudes of your Non-Indian peers have had a significant influence on your thinking and formation of attitudes.	3	18	28	43	9	3.4 (1.0)
Influence from Parents						
The attitudes of your parents have had a significant influence on your thinking and formation of attitudes.	0	7	12	50	31	4.0 (0.9)
The younger generation should be taught by their parents to do what is right.	1	4	15	46	34	4.1 (0.9)
The younger generation should be taught to think for themselves even though they may do something of which their parents disapprove.	1	6	20	44	27	3.9 (1.0)
Influence from Jain Religion						
The principles of Jainism have had a significant influence on your thinking and formation of attitudes.	2	7	20	51	20	3.8 (0.9)

Appendix 3 (continued)

Appendix 3: Response Tables

It is difficult to practice Jainism in North America today.	23	24	14	30	10	2.8 (1.3)
Influence of Educational Institutions						
Your attitudes have changed while in high school.	5	19	9	48	18	3.5 (1.1)
Your attitudes have changed while in college (if applicable).	1	9	5	42	42	4.2 (1.0)
Your attitudes have changed since college (if applicable).	0	6	19	44	31	4.0 (0.9)
Sample Size						95

Table 6: Future Expectations

	<u>Percentages(%)</u>					
	Yes	No				
Plan on Getting Married	100	0				
Expect to Have Children	99	1				
Expect both you and spouse have careers	93	7				
Plans for Marriage and Children Coincide with Parents' Expectations or Plans	75	25				
	21-23	24-26	27-29	30-32	33+	Mean (sd)
Ideal Age to Get Married	14	69	14	3	0	25.1 (1.7)
Ideal Age to Have Children	1	17	57	24	2	28.1 (2.0)
Amount of Parent Involvement (1=marriage entirely arranged, 3=some involvement, 5=no involvement)	1	2	3	4	5	Mean (sd)
	0	12	45	33	10	3.4 (0.8)
Sample Size						95

Appendix 3 (continued)

Appendix 3: Response Tables

Table 7: Attitudes By Gender (M=Male, F=Female)

	Percentages(%)					
	1= Strongly Disagree	2= Disagree	3= Neutral	4= Agree	5= Strongly Agree	Mean (sd)
Gender Roles						
Women who have successful careers end up sacrificing too much of family/personal lives.†*	M=22 F=24	M=22 F=47	M=28 F=12	M=20 F=14	M=11 F=2	M=2.8 (1.3) F=2.2 (1.0)
A woman who doesn't want a child is unnatural.*	M=36 F=45	M=31 F=45	M=18 F=6	M=7 F=2	M=9 F=2	M=2.2 (1.3) F=1.7 (0.8)
A job is the best way for a woman to be an independent person.	M=11 F=8	M=33 F=37	M=22 F=20	M=31 F=33	M=2 F=2	M=2.8 (1.1) F=2.8 (0.8)
A job is alright, but what most women really want is a home and children.†*	M=18 F=39	M=20 F=39	M=49 F=20	M=9 F=2	M=4 F=0	M=2.6 (1.0) F=1.9
A man can take care of a home and children as well as a woman can.†*	M=7 F=0	M=25 F=12	M=20 F=8	M=23 F=53	M=25 F=27	M=3.3 (1.3) F=3.9
Family Values						
If the wife makes more money than husband, it upsets the balance of power.	M=37 F=41	M=28 F=35	M=13 F=16	M=22 F=8	M=0 F=0	M=2.2 (1.2) F=1.9
It makes more sense for a single woman to have an abortion than an unwanted child.	M=26 F=18	M=15 F=20	M=24 F=31	M=20 F=24	M=15 F=6	M=2.8 (1.4) F=2.8
Wife and husband should have equal say in making of the major decisions.†*	M=4 F=0	M=7 F=4	M=26 F=6	M=63 F=89	M=0 F=0	M=4.4 (1.0) F=4.9
A person should remain in unhappy marriage rather than divorce.*	M=35 F=49	M=44 F=39	M=12 F=12	M=7 F=0	M=2 F=0	M=2.0 (1.0) F=1.6 (0.7)
A woman should wait until married to have sex.	M=11 F=8	M=11 F=14	M=25 F=31	M=27 F=27	M=25 F=20	M=3.4 (1.3) F=3.4 (1.2)
A man should wait until married to have sex.	M=11 F=8	M=11 F=14	M=23 F=33	M=30 F=24	M=25 F=20	M=3.5 (1.3) F=3.3 (1.2)
Position on abortion (5-Pt Scale)	Pro-life M=19 F=14	M=16 F=10	M=19 F=12	M=23 F=27	Pro-choice M=23 F=37	M=3.2 (1.4) F=3.6 (1.4)
Sex education should be taught in high schools.*	M=5 F=0	M=7 F=2	M=43 F=39	M=43 F=39	M=45 F=59	M=4.3 (0.8) F=4.6 (0.5)

Appendix 3 (continued)

Appendix 3: Response Tables

Gay, lesbian, and bisexual lifestyles are morally wrong.*	M=32 F=37	M=27 F=41	M=16 F=14	M=14 F=6	M=12 F=2	M=2.5 (1.4) F=2.0 (1.0)
Arranged and Inter-Racial Marriages						
Arranged marriages succeed more often than love marriages.	M=14 F=13	M=36 F=40	M=32 F=34	M=11 F=13	M=7 F=0	M=2.6 (1.1) F=2.5 (0.9)
Jains should marry other Jains in order to preserve religion and culture.	M=16 F=12	M=25 F=41	M=25 F=18	M=27 F=29	M=7 F=0	M=2.8 (1.2) F=2.6 (1.0)
Inter-racial marriages same chance of succeeding as same race marriages.	M=7 F=2	M=35 F=35	M=9 F=6	M=33 F=35	M=16 F=22	M=3.2 (1.3) F=3.4 (1.2)
Social Views						
Traditional family values over-emphasized in our society. [†]	M=17 F=8	M=30 F=41	M=15 F=29	M=26 F=18	M=11 F=4	M=2.8 (1.3) F=2.7 (1.0)
There is too much emphasis on a woman's appearance in our society.*	M=0 F=2	M=5 F=0	M=23 F=6	M=50 F=55	M=23 F=37	M=3.9 (0.8) F=4.2 (0.8)
There is too much emphasis on a man's appearance in our society.†*	M=0 F=4	M=18 F=39	M=39 F=27	M=32 F=31	M=11 F=0	M=3.4 (0.9) F=2.8 (0.9)
There is too much emphasis on a woman's career in our society.	M=0 F=6	M=45 F=35	M=30 F=46	M=20 F=10	M=5 F=2	M=2.8 (0.9) F=2.7 (0.8)
There is too much emphasis on a man's career in our society.	M=0 F=2	M=17 F=17	M=26 F=19	M=35 F=54	M=22 F=8	M=3.6 (1.0) F=3.5 (0.9)
Indian society in North America accepts inter-racial marriages.	M=27 F=31	M=39 F=43	M=20 F=16	M=14 F=10	M=0 F=0	M=2.2 (1.0) F=2.0 (0.9)
Sample Size	95					

†= Gender and response are dependent using chi-square test, $p < .05$.

*=Male and female means are significantly different using t-test, $p < .10$.

**Best wishes to the
San Francisco
Convention Committee
and YJA for a
successful convention.**

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On the Meaning of the *Anuvratas*

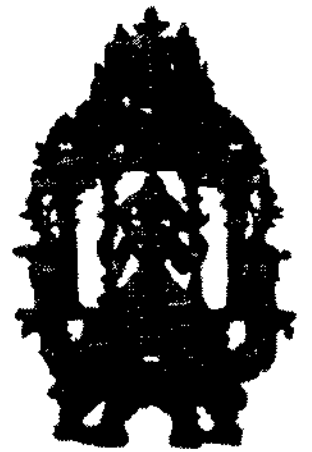
by Mukesh Chhajer (Akron, OH)

In Jain philosophy and in daily life of a Jain, the importance of following anuvratas can hardly be overemphasized. The five anuvratas are the first step in the soul's journey towards the final liberation, the kevali-state. The five anuvratas are ahimsa, bramha, satya, aparigraha and asteya. All of them are equally important and interrelated. One can not follow one with the exception of others. They must be followed in action, speech and thoughts; however, the degree of difficulty in practice increases as one goes from the action to the speech and finally to the thoughts. This can be understood, e.g., if we look at the concepts of ahimsa and aparigraha.

Ahimsa is at the core of the Jain philosophy. It has to be followed under all circumstances and in all its forms, i.e., in action, in speech and even in thoughts. Spewing of himsa in any form is forbidden in Jainism. While the effects of himsic actions are very evident and immediate, those of a sharp tongue are less discernible. Even harder is to see the effects of himsic thoughts. They can be brewing for a long time before erupting in to violent forms whose cause may seem to be totally unknown. They will lead an agitated state of mind which will harm not only others but oneself as well. These thoughts can be against a particular person, object or a group in general. How a thought can lead to a particular action can be understood from the recent example of the demolition of the Babri Masjid in December 1992 in India. The idea that the place is a birth place of Sri Ram took such a strong grip over the minds of a group of peoples that eventually it led to not only the demolition of the masjid but also tremendous destruction of lives and property all over India. It has caused a major social upheaval in India whose affects are still being felt and will be felt for a long time to come.

Aparigraha should also be seen in a similar light. As a common people, we are allowed to have possessions and its our duty to take care of and provide for our dependents, may they be, family or friends. But a demarcation has to be set at what is essential and what is not. The essentials to a large extent depend upon the society we live in. However, our mental attitude is a very important factor. The limits of essentials must be set within the bounds of our capability to procure them. If the limits are higher, then they are useless. And once the limits are set, they should be adhered to and periodically lowered. One-by-one, more and more things should be dropped. At first, one will feel the loss, but then the loss will be slowly eased away. We have many things to unpossess ourselves of before we can truly be called Jain. It is easy to start with material possession which is of least value in our daily life, may be a piece of decoration or a piece of jewelry. One at a time. After every dispossession, evaluate how it has changed your life. After some time, one may not even feel its absence and that's the triumph.

Just as ahimsa should be of action, speech and thought, so should be aparigraha. When a possession is physically given away, so it should be mentally. The thought of repossessing it will be very strong in the beginning but the desire to repossess it should be annihilated. It should not be just suppressed. Suppression would just mean hiding it in the subconscious. A seed will be left which will sprout under the right conditions. It has to be destroyed. Introspection is just such a annihilation process. No one knows better what



Goddess Chakresvari-
Karnataka-10th century.

ॐ Best Wishes to ॐ
the Young Jains of America and
for a very successful convention

From The Mehta Family
Pravin, Madhu, Mayur, Priti, Hemal, Bapuji and Ba
Clarksville, Tennessee

ॐ Jai Jinendra! ॐ

WITH BEST COMPLIMENTS...



Dilip & Tara Shah

WHEATON, ILLINOIS

CONGRATULATIONS
TO ALL CONVENTION
PLANNERS &
PARTICIPANTS

*The Jain Youth
Group of Toronto*

*best wishes for
a great convention*

ATUL & ASHA
MEHTA
Ramsey, New Jersey

*Best wishes
for a splendid,
successful
convention*

CONGRATULATIONS,
JAIN YOUTH



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WITH BEST
COMPLIMENTS,

*Amit & Surama
Choksi
and family*

Young Jains causing quite a stir overseas!

YJA's analog in the U.K. paves future path

by Atul Shah (United Kingdom)

One of the most dynamic and successful Jain youth organizations in the West is headquartered in London, England. Founded in 1987 by Dr. Atul K. Shah, this group of young people have achieved a number of firsts:

- The first major international Jain newsletter;
- The first international Jain youth convention, held in London in July 1994;
- The first international Jain youth exchange between the UK and North America, where twenty young people visited six major cities, and stayed with Jain host families; This exchange has been the precursor to the considerable bridge that has been built between the Jain communities of the UK and the North America.
- New branches have been set up in Kenya and close links are maintained with This exchange has been the precursor to the considerable bridge that has been built between the Jain communities of the UK and the North America.
- New branches have been set up in Kenya and close links are maintained with Young Jains of America.

The basic ethos of Young Jains is that Jainism is a very vibrant and scientific religion, which can show us a viable path to happiness and personal fulfillment in the West. In our events, we focus on experiments with Jainism, where we try to develop new ways of implementing Jain principles in everyday life, and provide young people a forum to debate and discuss their views. We also have a very open interpretation of Jainism, inviting speakers from a wide range of backgrounds and beliefs, but generally having a deep respect for ahimsa. We also address some basic questions posed by young people such as the meaning of rituals, and ways of resolving the identity crisis. The organization has a wide base of local and international support, yet is independent and not a subsidiary of any other Jain organization. We have found the independence to be very helpful in terms of avoiding undue interference from elders, and shaping our own focus as an organization.

Our international conferences try and bring young people from the different parts of the world to share their experiences and build an active network. We feel that our experiences in the West are very common, and there is much to learn from each other. Thus at our first convention, Saurabh Dalal from Maryland led a team of twelve young people from North America, and after the weekend conference, we all went on a tour of the English Lake District, where strong friendships were made. This year, the theme of our July conference is 'Reviving the community spirit', and we are inviting some dynamic speakers - young and old - to talk about how this can be achieved. We feel that

“In our events, we focus on experiments with Jainism, where we try to develop new ways of implementing Jain principles in everyday life...”



Goddess Ambika

I can't wait until I'm
old enough to attend the
YJA Convention
in 2010...

Mom & Dad tell me that the
Young Jains of America
are doing a great job!

Have a terrific convention !!

From Sarina Jain

(birthdate 7/2/95)



daughter of
Sunit & Seema Jain
Wheaton, Illinois

Anuvratas (continued)

goes on in one's conscience and subconscious mind than oneself. Even we ourselves don't comprehend it fully. By constantly analyzing and dissecting our speech, thoughts and actions only can we detect any presence of such hidden tendencies. Thoughts are the first to appear and last to leave. They are like a seed, once allowed to grow will produce many seeds, each equally potent, and much harder to get rid of once mixed in the fertile soil.

While aparigraha of action may be easier to follow due to social norms, it is hard to comprehend mentally. A good example would be to look at the voluntary work that people do. A lot of people do voluntary work by giving their time and energy for the benefit of others but in return, they want recognition. They want positions of power where their influence is greater. And if their desires are not satisfied, i.e., if they are not honored by their community or they don't get elected to the positions of power, they feel hurt and betrayed. Now it has created a possession of mind, for fame, glory and for power. Or take the case of people who donate money to build a temple. They would like that their names should appear on the bricks of the temple. There always seems to be a selfish desire for every action of ours, however altruistic the motive may look. These are the examples of possessions which are mental. In each case we do need something in return and while this is better than not doing anything, these are possessions which one can do without. These are deep rooted tendencies, more difficult to dispossess than the physical objects. Physical unpossession is only the first step of the journey and probably the easiest, though an important one. Thus, following of Jainism requires a constant self-evaluation.

Jain, by definition, is one who has control over his faculties. In that sense, we are not truly Jain yet. It is a goal and we are on a journey towards this goal. Our path has been laid out. How far we wish to go and how fast we wish to go depends upon the individual. The pace has to be chosen carefully so as not to cause a breakdown of the vehicle.



An altarpiece with Multiple Jinas- Gujarat or Rajasthan- 15th, 16th centuries.

Young Jains in the U.K. (continued)

the Jain heritage has for a long time emphasized the idea of community and sharing, and we need to revive this spirit in the modern context. If we fail to do so, not only will we feel lonely and disconnected, but the world will not learn how important this spirit is to Indian culture and history.

We would like to congratulate the Young Jains of America for embarking on this huge and promising conference, and sincerely hope that the young Jain movement in America will grow from strength to strength. America is a vast continent, but with modern technology, it is not that difficult to communicate and work together. Collectively, we all have to recognize that the material world cannot bring us lasting peace or happiness, and mankind is desperate for philosophies and leaders who can guide them onto the path of ahimsa and a respect for all life. As inheritors of such a powerful and scientific philosophy, it is our duty as young people to stand proud of our religion and promote it in every which way. Jai Jinendra.

For further information, email Atul Shah on: ashah@essex.ac.uk.

WITH
BEST
COMPLIMENTS
TO
YJA

*Natu,
Asmita,
Vina, Vikas
& Tejal Patel*

BEST
WISHES
AND
GOOD LUCK

*Tinish, Rekha,
Rish & Arvin Mehta*

*Thank you,
Madhvi Auntie & Asim Uncle,
for your support of Jain youth
and your singing
performance at the
YJA Convention Raas-Garba.*

MADHVI & ASIM MEHTA

Jainism, Chaos, and Anekantevada

by Amar Salgia (IL)

Question:

Is there a Jain term for “chaos” or something loosely translatable in Jain teachings?

Answer:

In Vedantic Hinduism, there is a concept similar to chaos — the Upanishadic concept of “maya.” There are two things in the realm of experience: Brahman and Maya. All things that are real, like the self and consciousness, are manifestations of Brahman; and all else — including the body, thoughts, and the physical universe — are Maya, an illusion. Other religions have similar concepts of order and chaos as well. The Babylonian and biblical creation myths both relate the universe’s emergence from a primordial disorder, “void,” or chaos. Creation accounts generally appear to share this “order from disorder” or “something from nothing” approach to the world’s origins.

The term “maya” is used in Jainism simply to mean delusion, i.e., the deluded perception of the worldly soul in the transmigratory state. However, chaos, as a concept in and of itself, does not exist in Jain philosophy, as it does in Hinduism and other religions. This does not mean that things cannot be described in terms of chaotic behavior. The dravyas of jiva, pudgal, kal, dharma, adharma, and akash may be understood both as being a part of a natural universal order (i.e., regulated by natural laws derived from the inherent attributes, or gunas, of the dravyas), as well as being engaged in “chaotic” (practically indeterminate) activity. So, from one point of view, the universe and its six fundamental constituents can be described as being in a collective state of order, and from another point of view, in a collective state of disorder (exhibiting what can be perceived as random, practically indeterminate behavior). Both descriptions can arise from observation and intuition, and both can be deduced independently.

The central issue here is **what** and **how** the observer is observing. These are attributes of perception which are based in the observer’s already established world view. These points of view, or, in some contexts, these world views, are the Nayas, or tropes, of Nayavada. In the study of Jain philosophy and ethics, the converse of any statement (or the negation of any definition) may also be “true”, but only from a specifiable point of view (that is, considering a definable subset of all the aspects of reality and of the mundane experience of reality). It is important to note, however, that the systematic adoption of different points of view serves as a sophisticated analytical construct, a tool employable by us ‘unenlightened’ individuals towards understanding the non-bimodal nature of reality (which the conventional mind is ‘incapable’ of grasping all at once).

The soul knows all and perceives all, just as a Kevalin knows all and perceives all. The Jain world view and doctrines are said to be based in the Nischaya Naya, or Absolute Point of View; this is the trope from which the Kevalin has spelled out, to the ‘unenlightened’ world, the path to Final Liberation.

*The San Francisco
Convention Committee
owes a special thanks to the*

JAIN CENTER OF CALIFORNIA

*It was the members of the Jain Center who
first encouraged us to compete for the host
city nomination. The Jain Center's support
has been more than we could have ever wished
for. Without this group of dynamic,
supportive, warm, hard-working, and loving
individuals, our dream to host this
convention would not have been realized.*

YJA in Action!

Selections from the YJA North America Scrapbook

by Pooja Kapadia (St. Louis, MO)



Jain Youth of St. Louis



Jain Youth of Detroit

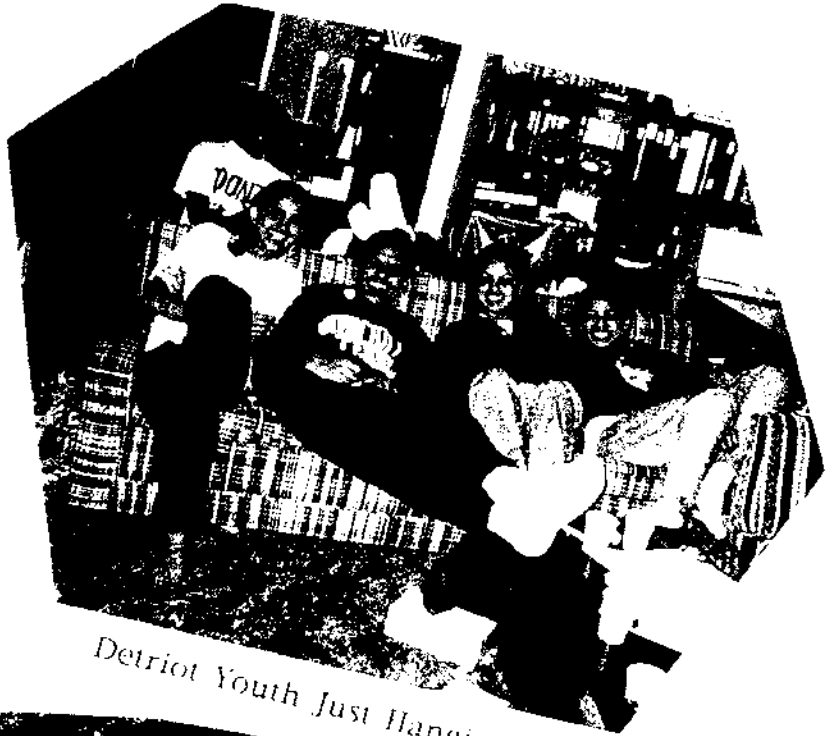


Jain Youth of Tennessee

YJA in ACTION (continued) (Chilling)



JYSGA Holiday Social



Detroit Youth Just Hangin'



Tennessee Youth playing Volleyball

YJA in ACTION (continued) (Putting On Plays)



A Tulsa Youth as a Jain Sadhu



Tulsa Youth after completing a job well done



North Carolina Youth drama

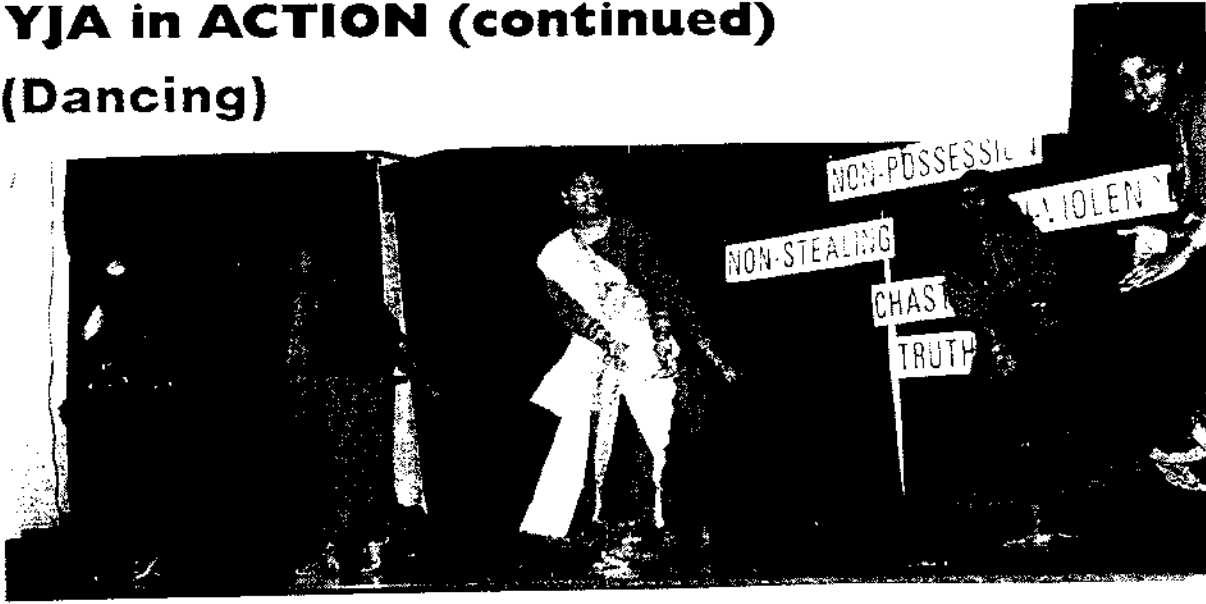


North Carolina Youth drama



St. Louis Youth present a skit

YJA in ACTION (continued) (Dancing)



North Carolina girls dancing



Tennessee youth playing raas



St. Louis girls dancing

YJA in ACTION (continued)

(Dancing)



Detroit girls dancing



Detroit youth playing raas



Atlanta girls dancing

*Congratulations
to the San Francisco
Convention Committee
and Young Jains
of America
for a job well done.*

*We applaud your
efforts, dedication,
and teamwork.*



*Arun, Jaya,
Seema, & Meenesh
Bhimani*

PIEDMONT, CALIFORNIA

What is JIV DAYA?

Compiled by Narendra Sheth

The Jiv Daya Vegetarian Committee (literally, "Compassion for life") was activated in November 1993, under the chairship of Narendra B. Sheth. At the Second Biennial YJA Convention, Jiv Daya will be sponsoring and organizing several workshops: Ahimsak Clothing and Cosmetics (members of our committee). Sponsoring Rae Sikora's workshop, "Animal Use in Testing and Research." Jiv Daya is also supplying all participants with an Ahimsak toothpaste, as well as a soap for using while at Hyatt.

If you have any questions or suggestions, please contact Narendra Sheth at (619) 693-8272, or e-mail at JivDaya@aol.com. The mailing address is - 9133 Mesa Woods Avenue, San Diego, CA 92126. World-wide web: <http://members.aol.com/JivDaya/>

Goals

1. To promote vegetarianism to the highest level of Jainism;
2. To promote awareness of animal cruelty in North America;
3. To support and network with peaceful non-Jain Animal Rights organizations.
4. To support and network with vegetarian organizations.
5. To collect/prepare and provide informative pamphlets regarding animal issues.
6. To prepare and distribute lists of 100% pure vegetarian groceries available in stores across North America.
7. To encourage businesses who produce mostly vegetarian processed foods to move to 100% pure vegetarian foods.
8. To establish/promote a system for identifying pure vegetarian processed foods.
9. To seek and enhance legislative support for Animal Rights and Vegetarian causes in North America.

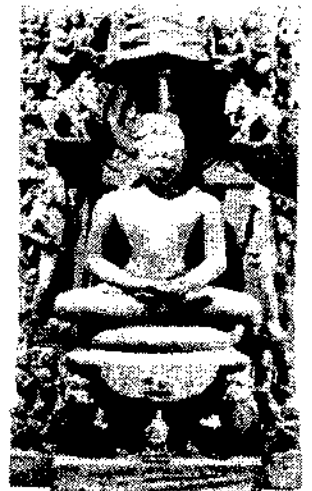
Activities

Past Accomplishments

- Maintain a Jiv Daya section in each issue of *Jain Digest*.
- Published the workshop proceedings of the Los Angeles Seminar as a booklet, "Ahimsa Beyond Vegetarianism." Mailed booklet to 200 animal rights organizations and vegetarian societies in North America.

Presentations

- Organized seminars and discussions in many cities - Los Angeles, Houston, Dallas, Austin, Lubbock, Cincinnati and Detroit.
- Organized a whole-day workshop emphasizing Jiv Daya as well as Ecology issues with facilitators Rae Sikora and Zoe Weil. Workshops completed in San Francisco, Los Angeles, San Diego, Raleigh, Tulsa and Houston.
- Organized seminar on "Jiv Daya in Daily Life" at '95 Chicago Convention
- "Compassionate Fashion Show" at '95 Chicago Convention, demonstrating how to choose cruelty-free apparel while being "in style."
- Represented Jains at the International Vegan Festival



Stele with Rishabhanatha—
Uttar Pradesh-10th century.

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The Importance of Ritual

An article written after a discussion with Dr. Shekharchanda P. Jain

by Neha Vagadia

Why do we have certain rituals? What is the importance of certain rituals? What are some typical rituals we should observe?

Rituals, although some may not know it, do have a purpose and meaning. They are the pathway to salvation, defined as connecting of oneself with the soul. Rituals are the directions we use to reach this ultimate goal. In the same way we use soap and water to wash our hands we use rituals to purify ourselves for our religion's purpose of salvation. Rituals also in a way help to strengthen the Jain religion and self-control over ourselves.

Rituals can be broken down into two groups. The first part of rituals can be further broken down into 3 main groups: 1) Dev Darshan 2) Pooja 3) Aarti/Mangal Deevo. Dev Darshan deals with our basic rituals, why we go to the temple, why we say Namokar Mantra, etc. Going to the temple is in itself a ritual, and the reason and importance of going to the temple lies in the fact that the temple is a place where we get a peace of mind and heart. Before walking into the temple one should say "Om jai, jai, jai, nissihhi, nissihhi, nissihhi." The meaning for this chant is say that one will be free and pure by heart upon entering in the temple. The purpose behind it is so that we avoid having worldly desires within that affect our concentrating ourselves for darshan. Before an idol (murti) we also should say Namokar Mantra. In the Namokar Mantra we first honor the Arihants, the group that has obtained a pure soul and has achieved Keval Gyan. Arihants have conquered the four Gatyas (karmas) (krodh, maan, maya, and lobh), as well as showed us the path to salvation. We also honor the Siddhas, those that have achieved completely salvated souls that are free from all eight karmas, Gatyas & Agatyas. Next we honor the Archaryas, Upadayas, and Sadhus, the religious teachers, leaders, and those on the path of salvation. When saying the Namokar Mantra we also ask to remove all our sins; we ask for the welfare of the universe, and that those that chant the mantra become of pure mind, heart, and action. There are other common rituals that we follow but their basic purpose is to cleanse for salvation, the main aim.

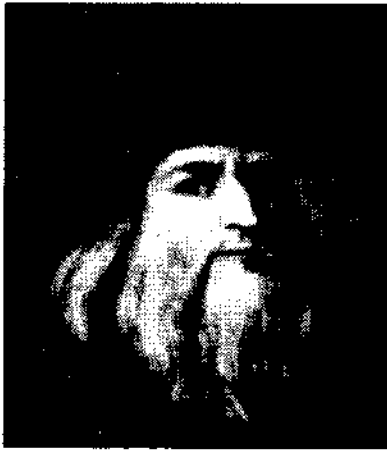
The rituals of Pooja is also ultimately for the purpose of salvation. However, poojas are more towards appreciation and praise of the panchparamesti (Arihants, Siddhas, Upadayas, Archaryas, Sadhus). By doing pooja, we are remembering the qualities of the Tirthankaras, and always thinking, "I hope I may become like you were or you are". Poojas are not there to demand money, children, etc. It is have the tirthankaras let the divine light show your path.

There are eight types of pooja (Astaprakary). Jala (water), the first pooja type asks to be free from disease, birth, oldness, and death. Chandan (sandalwood), the second type, is for calmness and coolness of mind. The third type of pooja, Akshata (rice) is to get eternal happiness. The fourth type of pooja, Pushpau (flower) is to remove all the bad sexual habits and thinking. Naivedya (sweets), which asks for the fundamental instincts of hunger be removed, and to have control over our tongue and various tastes, is the fifth type of pooja. The sixth pooja type, being Dheep (candle/deevo) is performed for the removal of the illusions of the mind. Dhoop (incense), the seventh pooja type, is



Jina Rishabhanatha- Orissa, Manbhumi, 11th century

SOME FAMOUS COMPASSIONATE PEOPLE



"The time will come when men such as I will look upon the murder of animals as they now look upon the murder of human beings."

Leonardo Da Vinci, 1452-1519



"Atrocities are not less atrocities when they occur in laboratories and are called medical research."

George Bernard Shaw, 1875-1950



"The Greatness of a nation and its moral progress can be judged by the way its animals are treated. Vivisection is the blackest of all the black crimes that man is at present committing against God and His fair creation."

Mahatma Gandhi, 1869-1948



"I am in favor of animal rights as well as human rights. That is the way of a whole human being."

Abraham Lincoln, 1809-1865



"Until he extends his circle of compassion to all living things, man will not himself find peace."

Albert Schweitzer, 1875-1965

Contributed by Jiv Daya and Vegetarianism Committee

Courtesy - American Anti-Vivisection Society (AAVS)

Rituals (continued)

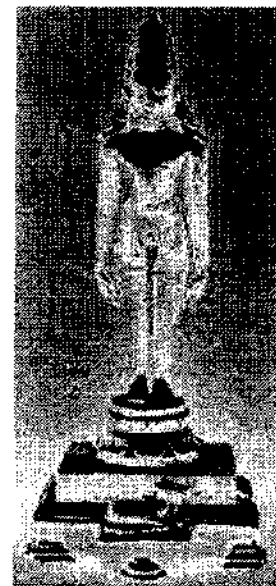
for the burning or removal of all eight karmas. The last pooja type, the eighth, Phal (fruit), is for the reaching, gaining salvation. Poojas are in general, therefore to purify.

After pooja, we go to the rituals of Aarti and Mangal Deevo. We do Aarti and Mangal Deevo to remove sorrows and to be free from all the worldly sorrows. We also do Aarti and Mangal Deevo to remember the qualities of the panchparamestis and to ask, "O God how can I be free from all the worldly worries and how can I reach up to salvation."

Samayik and Pratikraman are also considered rituals. Samayik means soul, and -ik means concentration. Samayik is therefore concentration upon the soul; you try to see only your soul. Samayik can also be thought of as meditation in which we concentrate upon ourselves. The minimum time for Samayik is 48 minutes (eke ghadi) in which you try to sit in the lotus posture, with closed eyes, and always try to see our atma (soul) which is as a divine light. At the time of Samayik, we ask who am I, from where have I come, what is my goal, what I want to be. We should remember I am the divine soul; my ultimate goal is to be free from the cycle of birth and death, and to be achieve Moksha. Samayik is not to merely sit and close the eyes, chant mala, and look everywhere, it has a purpose and meaning.

Pratikraman, meaning to come back, on the other hand, has the main purpose of repentance (prayeshchit) for our bad deeds. It is to sit down and remember our main path, and think, "O God let my sins be removed from my soul; any wrong or violent action that is committed by me should be removed, and for those actions I am regretful, and repenting. Let me always prepare and think for every creature of the world." Whenever this does not come in mind, then the service has no meaning. Pratikraman is not to chant logue and do some action but to repent for our bad sins.

The second part in Jain rituals is found in the 12 Tapas. There are 12 ways or 12 tapas (penance), six of which are internal, and six of which are external. The six which are external are considered rituals. The first of these six is Upvas, in which one does not eat during the entire day. However this fasting is to be observed or is felt to be observed only if it is in the right mindset. One cannot say they are fasting if they are forced to not eat, or do not eat because there is no food. The correct observance of Upvas is when you have food and facilities, and you have decided not to take anything. The person should also be observing the fast for the purpose of self-control over the fundamental instincts of hunger and control over the tongue and taste. In the same way the observance of the second external tapa, Ekashana, taking a meal only once a day, must be done in the same good faith. Also the person must also only eat less or 75% of what they normally require to eat. The third external tapa is Rasparityag, meaning that one should abstain from eating one or several of tasty substances, such as yogurt, milk, sugar, salt, sour. This being done in good faith could be observed for one day, one week, one month, or even one year. The fourth tapa is Vrataparisankhayan, which is the deciding in ones' mind to eat only when they see a certain view. If they do not see a certain view then they should not take food. The fifth tapa, being Vivekshaiyasan, means to sleep only on a wooden table (pata), and never on a bed or pillow. The sixth external penance is Kyklesh, which means that during meditation one should not take care of the body. This is not meant to harass the body, but to show the separation between the soul/mind and the body, and to control the five senses. These six Tapas help



A Svetambara Jina. Solarized for coolness- Gujarat, Valabhi-c. 600

Ahimsa: A Practical View

by Deepti Doshi (Raleigh, NC)

Ahimsa is one of the most basic fundamentals of the Jain religion. It literally translates as non-violence but really means respect for all life. Jain monks practice ahimsa very strictly, but we as laymen should try to practice it as much as we can. Jainism teaches and respects the right of all living beings to live in peace. Non-violence is the highest religion. Mahavir's principal teaching was about ahimsa. He said, "Life is dear to all living beings and therefore no one should kill or harm any form of life by action or thought."

Mahatma Gandhi was one of the strongest supporters of ahimsa. He practiced ahimsa in all aspects of life from having no personnel enemies to practicing passive resistance or satyagraha. And he succeeded. Gandhi was beaten many times while he was in South Africa. He said, "They will beat me. Then I will get hurt. They may even kill me. Then they will have my dead body. Not my obedience." Gandhi practiced ahimsa to accomplish what he felt was true. He quoted, "No religion has explained the principle of ahimsa so deeply and systematically, with its applicability in life, as Jainism. As and when this benevolent principle of ahimsa is practiced by people to achieve their ends of life in this world and beyond, Jainism is sure to have the uppermost status."

Jains are usually vegetarians, which is one of the first steps to practice non-violence in everyday lives. We check the labels of foods to make sure there is no lard, beef, animal fat, etc. But there are many ingredients which we are not very familiar with such as kosher gelatin in yogurt; and glycerides in some peanut butters. Kosher gelatin is the protein from the bones of animals, which are usually slaughtered. Glycerides are made from the fats and oils as a by-product of soaps, which are made from tallows, which are hard fat obtained from parts of the bodies of cattle sheep or horses. Here are some interesting facts about the consumption of meat and what it is costing in monetary figures, given by Nitin Mehta. Ninety percent of all agricultural land in Europe and America is used to grow crops which are fed to animals. The animal uses ninety percent of the protein itself, leaving ten percent for the consumer. And a ten percent reduction in meat production would result in enough grain to feed ten million people!

We, as Jains, try to live with minimum violence to other living beings, but many things we wear have directly or indirectly hurt other creatures.

Silk

A silk worm goes through a metamorphosis in which it turns into a moth. Although the cocoon where it changes is the worm's hardened saliva, it is a continuous fine silky thread which can be hundreds of feet in length. If the moth comes out of the cocoon the thread will break to pieces, so the manufacturers kill the insect while in the cocoon by drying it in ovens. Over 2500 silkworms are needed to make one pound of raw silk.

Down, Wool, and Cashmere

Down, wool, and cashmere involve tremendous amounts of cruelty. Down is the soft feathers of geese and ducks, which is used for winter coats, pillows, and bed comforters. The birds are painfully plucked 4 to 5 times in their lives. Sheep grow enough wool to insulate themselves. The wool cutting process is rough and often results in bleeding. Cashmere is the soft hair from the underbelly of goats. The goats are sent to the slaughter house and then their hides



Jina Ajithanatha and His
Divine Assembly- Gujarat -
1062.

Rituals (continued)

to guide us down the right path, and that is why they are observed as best to one's ability as one can.

In conclusion, rituals have both purpose and meaning, although this may not always be that clear. They are not there because we need something to do in our spare time, or because we need something to follow. Rituals when they are followed in good faith with the right purpose in mind, help to purify the soul. They help to us to control ourselves, by removing bad things from the heart and mind so that we can reach the ultimate achievement. They are necessary therefore to direct us down the right path.

Even though rituals are necessary to provide the path they are not our ultimate goal, and we must keep that in mind. Salvation is our ultimate goal. Rituals are in Jain technical terms “vyavahar dharma” (the way/path) to reach the main goal “nishya dharma” (salvation).

Even though the rituals as I have narrated are, as such, found in the Jain religion, it is my impression through sources that the idea of rituals was taken from the Hindu culture. We have not seen in any old scripts or agams any writings of rituals. It seems to be adopted from Hindu culture because there was a time when persons were attracted towards Hindu virtues for worldly happiness, wealth and other things. Persons were attracting toward Hinduism and their such rituals. So to protect Jainism and Jainism followers, Jainism introduced these rituals. Even though such rituals were introduced, they did not dilute the ultimate aim of Jainism. Rituals therefore, if observed properly and in good faith give us a mental peace and happiness, and prepare the foundation and steps towards penance and salvation.



Pilgrimage Picture of
Satrunjaya- Gujarat, Surat or
Ahmedabad-c. 1800

Ahimsa (continued)

are sent to the manufacturers. Plant and synthetic fibers could be a better choice.

Leather

Leather is the chief by-product if the meat industry. Shoes, belts, bags, jackets, seats/furniture, and sporting goods which all use leather contribute to keep slaughter houses running. Animals like cows, horses, pigs, sheep and goat are killed for their flesh and their hides. Canvas, rubber, cotton, and synthetics like plastic and vinyl are all durable and usually less expensive alternatives.

Many products we use daily are tested on animals before we, the consumers, buy them. Each day animals are hurt and killed in testing new products. Jains who believe in minimizing violence should consider these facts when using these products of luxury and take a stand for what they think is right!

Ahimsa is the right, royal road to peace and prosperity in the modern world. As His Holiness Acharya Sushil Kumarji has said, “The path of Ahimsa, non-violence, emerges unmistakably as the only effective counter to the atom bomb. The Jain message of non-violence can make a significant contribution in helping national and international societies to resolve conflict. More and more people have began to appreciate the imperative need to adopt the non-violence formula so that a global war can be averted and tensions overcome.”



A Jina-Uttar Pradesh,
Mathura-2nd, 3rd centuries.

In loving memory of



Mrs. Akal Kanwar Singhvi
(1916-1980)



Mrs. Lal Kanwar Bhandari
(1923-1986)

*In this strife-torn world of hatred and hostilities, we must
revisit our basic roots of ahimsa – non-violence, and...*

*Promise ourself to be so strong that nothing
can disturb our peace of mind,
To talk health, happiness, and prosperity to
every person we meet,
To make all our friends feel that there is
something in them,
To look at the sunny side of everything and
make our optimism come true,
To think only of the best, to work only for the
best, and expect only the best,
To be just as enthusiastic about the success of*

*others as we are about our own,
To forget the mistakes of the past and press on to the
greater achievements of the future,
To wear a cheerful countenance at all times and give
every living creature we meet – a smile,
To give so much time to the improvement of ourself that we
have no time to criticize others,
To be too large for worry, too noble for anger, too strong
for fear, and too happy to permit the presence of
trouble.*



WITH BEST WISHES FOR A VERY SUCCESSFUL YJA CONVENTION

CHANDRA & NARPAT BHANDARI
RAKESH & RAVI

The Jain Youth Recipe Book

by Surabhi Shah and the Jiv-Daya Committee

Equipping Your Kitchen

The recipes in our collection don't require much beyond the simplest kitchen equipment. However, certain devices can make your time in the kitchen considerably easier. The following items don't cost a fortune and you'll probably thank yourself for buying them. (If you are uncertain, borrow the item if you can, and see if you find it useful):

Timer: How many nearly-made meals have turned to ash because the cook's best friend called long distance? For cooking and for especially baking, if you like to multi-task, an obnoxiously loud timer (one that can be heard over the TV) is an asset.

Toaster Oven: Can never be replaced by a microwave or toaster for warming up a pita, or reheating yesterday's burrito. A microwave is good too (especially in a dorm with no stove to use).

Medium-Size Frying Pan (Non-Stick): Good for sauteeing vegetables, making sauces, and warming up leftovers. Get non-stick, if at all possible. Get a few wooden spoons to use with non-stick pans (metal spoons scrape the finish, plastic ones melt). For stir-fries, get a wok.

Sharp Paring Knives & Big Chopping Board: Dull knives will slow you down enormously and watching your vegetables slide off a small chopping board will drive you crazy.

Big Mixing Bowls: Great for mixing ingredients, washing or soaking vegetables, and serving. Get ones that stack into each other for convenient storage.

Big Pots: Pots which are too small make for a mess in the kitchen.

Collander: Helpful for draining pasta without getting second-degree burns.

Coarse Grater: Good for when you don't feel like chopping carrots, beets, cucumbers, etc.

Other Cooking Equipment: can opener, peeler, vegetable scrubber (can use a pot scrubber), cutting board, fold-out steamer, measuring cups & spoons, pot holder or oven mitts (for handling hot pots and pans), several mixing and serving spoons, a spatula, salad tongs, lots of plastic containers for leftovers, reusable (cloth) shopping bags.

Hand-Held, Automatic (Pulse) Chopper: Inexpensive and versatile, it takes the place of food processor and blender in the student kitchen, but can only process small amounts at a time: it's good for chopping onions, blending chip dips, sandwich spreads, smoothies, mixing up Ener-G Egg Replacer and preparing baked items. (Always use short pulses to save the motor; shake or add a little liquid if the blade doesn't move.) If you like making shakes though, get a blender.

Crock Pot: A crock pot slowly cooks beans and grains all day while you're gone. Put washed beans, seasonings and water in your crock pot in the morning, and at night you've got soup or chili. Since some beans are slow to cook, a crock pot can save you a lot of time. The other alternative is a pressure cooker, which cooks quickly but requires an attentive nature.

Baking Equipment: non-stick 12-muffin tin, cookie sheets, "tube" or "spring-form" cake pan (bakes cakes quickly and thoroughly and makes a ring-shaped cake), 2 round layer cake pans.

"How to win an argument with a meat eater"

If you're vegetarian, chances are, people interested in being vegetarian will ask you for information about it. That is why, even if you're already vegetarian, it's important to know the facts about vegetarianism.

THE HUNGER ARGUMENT

- Number of people worldwide who will die as a result of malnutrition this year: 20 million
- Number of people who could be adequately fed using land freed if Americans reduced their intake of meat by 10%: 60 million
- Percentage of corn grown in the U.S. eaten by people: 20
- Percentage of corn grown in the U.S. eaten by livestock: 80
- Percentage of protein wasted by cycling grain through livestock: 90
- How frequently a child dies as a result of malnutrition: every 2.3 seconds
- Percentage of U.S. farmland devoted to beef production: 56
- Pounds of grain and soybeans needed to produce a pound of edible flesh from feedlot beef: 16

THE ENVIRONMENTAL ARGUMENT

- Primary cause of global warming due to greenhouse effect: carbon dioxide emissions from fossil fuels
- Fossil fuels needed to produce meat-centered diet vs. a meat-free diet: 3 times more
- Principle historic cause of demise of great civilizations: Topsoil depletion
- Percentage of U.S. topsoil lost to date: 75
- Percentage of U.S. topsoil loss directly related to livestock raising: 85
- Number of acres of U.S. forest cleared for cropland to produce meat-centered diet: 260 million
- Area of tropical rainforest consumed in every quarter-pound of rainforest beef: 55 square feet
- Current rate of species extinction due to destruction of tropical rainforests for meat grazing and other uses: 1,000 per year
- Production of excrement by total U.S. human population: 12,000 pounds per second
- Production of excrement by U.S. livestock population: 250,000 pounds per second
- Sewage systems in U.S. cities: Common
- Sewage systems in U.S. feedlots: Nil

THE HUMAN HEALTH ARGUMENT

- Most common cause of death in the U.S.: heart attack
- How frequently a heart attack kills in the U.S.: every 25 seconds
- Average U.S. man's risk of death from heart attack: 50 percent
- Risk of average U.S. man who eats no meat: 15 percent
- Risk of average U.S. man who eats no meat, dairy or eggs: 4 percent
- Nutrition training received by average U.S. physician during four years in medical school: 2.5 hours
- Leading sources of saturated fat and cholesterol in American diets: Meat, dairy products and eggs
- Increased risk of breast cancer for women who eat meat daily compared to less than once a week: 3.8 times
- Increased risk of fatal prostate cancer for men who consume meat, cheese, eggs and milk daily vs. sparingly or not at all: 3.6 times.

THE NATURAL RESOURCES ARGUMENT

- User of more than half of all water used for all purposes in the U.S.: livestock production
- Amount of water used in production of the average cow: sufficient to float a U.S. Naval destroyer
- Gallons of water needed to produce a pound of wheat: 25
- Gallons of water needed to produce a pound of meat: 2,500

- Years the world's known oil reserves would last if every human ate a meat-centered diet: 13
- Years they would last if human beings no longer ate meat: 260
- Percentage of all raw materials (base products of farming, forestry and mining, including fossil fuels) consumed by U.S. that is devoted to the production of livestock: 33
- Percentage of all raw materials consumed by the U.S. needed to produce a complete vegetarian diet: 2

THE ANTIBIOTIC ARGUMENT

- Percentage of U.S. antibiotics fed to livestock: 55
- Percentage of staphylococci infections resistant to penicillin in 1960: 13
- Percentage resistant in 1988: 91
- Response of European Economic Community to routine feeding of antibiotics to livestock: ban
- Response of U.S. meat and pharmaceutical industries to routine feeding of antibiotics to livestock: full and complete support

THE PESTICIDE ARGUMENT

- Common belief: U.S. Department of Agriculture protects our health through meat inspection
- Reality: fewer than 1 out of every 250,000 slaughtered animals is tested for toxic chemical residues
- Leading source of pesticide residues in the U.S. diet: Meat - 55%
- Second leading source of pesticide residues in U.S. diet: Dairy Products - 23 %
- Total pesticide residues in U.S. diet supplied by: Vegetables - 6%, Fruits - 4%, Grains - 1%
- Percentage of U.S. mother's milk containing significant levels of DDT: 99
- Percentage of U.S. vegetarian mother's milk containing significant levels of DDT: 8
- Contamination of breast milk, due to chlorinated hydrocarbon pesticides in animal products, found in meat-eating mothers vs. non-meat eating mothers: 35 times higher

THE ETHICAL ARGUMENT

- Number of animals killed for meat per hour in the U.S.: 500,000
- Number of 700-plus pound pigs confined to space the of a twin bed in typical factory farm: 3
- Reason today's veal is so tender: Calves never allowed to move a single step, so as to not develop muscle
- Occupation with highest turnover rate in U.S.: slaughterhouse worker
- Original actor to play Ronald McDonald: Jeff Juliano
- Diet now followed by Jeff Juliano: Vegetarian

THE SURVIVAL ARGUMENT

- Athlete to win Ironman Triathlon more than twice: Dave Scott (6 time winner)
- Food choice of Dave Scott: Vegetarian
- Largest meat eater that ever lived: Tyrannosaurus Rex
- Last sighting of T. Rex: 100,000,000 B.C.

For more facts about how a plant-based diet benefits human health and the health of the planet, read *Diet for A New America*, by John Robbins, or contact *EarthSave*.
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Substitutions in Cooking & Baking

Conversion of non-vegetarian recipes, with the appropriate substitutions, can lead to great vegetarian recipes. Substitution skills are especially important for those who wish to avoid certain food products. For example, recipes from some vegetarian cookbooks may still contain milk products or even eggs. Also, many vegetarian recipes do season with onions and garlic.

Egg-free Egg Replacers

Many egg replacers in stores actually contain eggs!

Replace 1 egg with one of the following:

try 1 mashed ripe banana (great for cakes, pancakes),
or 1/3 C purred prunes, or apple sauce.

use 1/4 C tofu, blended smooth (mix with other liquids before adding to the dry ingredients).

for binding properties only, use 2 T cornstarch or arrowroot starch.

for extra leavening (in muffins, cakes) add a pinch of baking powder to react with the baking soda in the recipe (or add lemon juice or vinegar) *in addition to* the above.

for binding *and* leavening, use Ener-G Egg Replacer (prepare as per instructions on package). Ener-G brand Egg Replacer can be found in health food stores.

Dairy Substitutes

Certain Jains avoid all dairy products due to the cruelties involved in producing cow's milk. To replace these products use the following:

use soy milk, rice milk, almond milk in place of cow's milk in baking or to drink

also try soy milk powder (even more convenient and longer storage)

use soy or canola margarine for butter (be aware: some margarines contain animal products)

substitute soy yogurt for dairy yogurt (available in plain and great fruit flavours)

for buttermilk in baking, mix in 1 T lemon juice or

vinegar to curdle 1 cup of soy milk

for cheese: be aware that many soy cheeses have casein (a dairy product). Experiment with the recipes and ideas in *The Uncheese Cookbook* by Joanne Stepaniak.

Many grocery stores now stock these products, so ask for them (may be in a separate section). All are available at health food stores. Try different non-dairy milk brands to find which you like best! Try home-made nut milk or rice milk (blend nuts or rice with water, strain, add sweetener).

Meat Substitutes

While meat substitutes are a turn-off for some vegetarians, they provide a convenient way to get quick, nourishing meals. Add crumbled veggie burgers or finely chopped "not-dogs" to spaghetti sauce or stir fry, for a heartier meal. (Try different brands to find which you like best. Also, be aware that a few of these products do contain eggs, etc.) Or add crumbled tofu to do the same. For variety, try TVP (textured vegetable protein), sliced tempeh or seitan.

Substitutes for Onions and Garlic

Jain cuisine often compensates for the absence of these with extra amounts of other seasonings. In Italian, Mexican and Indian dishes, fried cumin seeds and a little asafetida (*hing*), can add flavour and interest. Also, refer to Hare Krishna cookbooks since they avoid onions and garlic.

Fast & Easy "Un-Recipes"

Quick meal ideas for workers and students on the go

If you're always in a rush, or inherited an impatience with recipes, you may never get past this page of "un-recipes": no recipe, no measuring, just simple ideas for quick meals. Once you can cook pasta, bake a potato, make hummus and fix a burrito, you'll be set. Just keep a copy of this list handy on the fridge door, and keep the ingredients below on your shopping list. (continued on next page)

Fast & Easy Recipes (continued)

- Bake sweet potatoes and put them in the fridge until you're hungry: then heat and eat.
- Refried Bean Soup: Take one can of vegetarian refried beans. Add 1/2 can water. Heat, stir, and serve. Top with salsa. Fabulous!
- Take toast or a rice cake, put avocado chunks on it and salsa on top. Yum!
- Veggie burgers with sprouts and hummus make an easy, delicious in a sandwich.
- Mix tomato sauce, vegetables, crumbled veggie burger; spread some on bread, then toast it.
- Keep a pot of cooked rice (white or brown) in the fridge, and use it all week. Try beans and rice with lots of veggies and salsa (beans made ahead or canned). Nuke 2 minutes and eat.
- Quick meal: brown rice, spinach (nuked or steamed), soy sauce and sesame seeds. Mmmm...
- Vegetarian chili (canned) is great over rice. Heat. Sprinkle on a little extra hot sauce to taste.
- Black bean/rice/vegetable burritos with salsa! Heat and eat!...an absolute favorite!
- Hummus is a miracle on earth! Make it with any bean at all (black-eye peas and lentils cook faster than garbanzos). Add chopped olives and onions for extra zing. Hummus, lettuce and tomato are great in a sandwich, pitawich or, in a tortilla, they make great roll-ups.
- Ramen noodles with flavour packets come in veggie flavours. Cook with frozen vegetables!
- Cook up canned soup. Toss in leftover rice or noodles, chunks of tofu, and add hot sauce.
- *Fantastic Foods*, and *Casbah* have quick mixes for pasta, hummus, chili, refried beans, veggie burgers and other meals. *Nile* and *Fantastic Foods* have tasty soup cups. Health food stores also have a variety of boxed and frozen vegetarian dinners. Keep some on hand.
- When you do cook, make extra. Freeze single servings of leftovers for "frozen dinners".
- Angel hair pasta with tomato sauce and steamed veggies...this pasta cooks in 2-4 minutes, steaming is only a matter of minutes too! Option: crumble a veggie burger into the sauce.
- Pasta and veggies tossed with minced garlic, olive oil and spices is a great quick dinner.
- Lunch & dinner in a hurry: TVP with spaghetti. Just cook the spaghetti with the soy granules, and when the spaghetti is ready, add oil, tomato sauce!
- Peanut butter and banana sandwich.
- Chop up enough raw vegetables for the next day or two. Add these and fruit to every meal.
- Fruit Smoothee: blend 2 ripe frozen bananas (or any frozen fruit) with about half a cup of orange or apple juice. Add a spoon of maple syrup. A quick, refreshing treat for a hot day!
- For times when you know you're not eating right, a really convenient option is The Ultimate Meal at 1-800-THE-MEAL. All it takes is some bananas (or apples or other fruit) and a blender. It's a meal substitute. According to the manufacturer, works out to be \$2.50 a meal. Their meals contain *no* animal products.

World-Wide Veg

The World Wide Web is full of great sites with all sorts of information on vegetarianism. Here's a guide to our favourite sites:

Veggies Unite! (<http://www.vegweb.com/food/>) Best known for their Recipe Directory. Arguably the ultimate online searchable vegetarian cookbook: every lacto-ovo, lacto, and vegan recipe imaginable, from A-Z!

Vegetarian Resource Group: (<http://www.envirolink.org/arrs/VRG/home.html>) The best organization around for helpful tips and vegetarian nutritional information. They are pros at introducing vegetarian foods to cafeterias; they even have a great quantity vegetarian recipe packet you can hand to your cafeteria staff! Also, articles and recipes from their excellent magazine, *Vegetarian Journal*.

World Food Guide to Vegetarianism: (<http://www.veg.org/veg/Guide/index.html>) Planning a trip? Don't go on vacation without checking out this website! Moving to a new city? This site can help you find veg-friendly restaurants, food stores, and organizations

(including on-campus vegetarian clubs). Covers North America, Europe, and other countries.

People for the Ethical Treatment of Animals (PETA): (<http://www.envirolink.org/arrs/peta>) Before you hit the malls, check out PETA's Online "Shopping Guide for Caring Consumers". Companies marked with a "*" sell products which contain no animal ingredients *and* use no animal testing (i.e. "vegan" products.) They also list some great recipes from their cookbook, *The Compassionate Cook*.

The Vegetarian Pages: (<http://www.veg.org/veg/>) The complete guide to on-line resources on vegetarianism.

Vegan Action: (http://www.envirolink.org/arrs/va/vegan_action.html) Read how students convinced a cafeteria to serve vegetarian food at every meal!

The Jiv Daya & Vegetarianism Committee of JAINA: (<http://members.aol.com/jivdaya/>) Information on vegetarianism, animal issues and the environment for the Jain community and the community-at-large. Soon to be added: the *Jiv Daya Handbook*! Also, email your questions to: jivdaya@aol.com

Lowfat Vegetarian Archive: (<http://www.fatfree.com>) Low-fat, vegetarian recipes.

Yahoo: (<http://www.yahoo.com/Entertainment/Food/Vegetarian>)

The Recipes

The vegetarian recipes in the following section come from various sources: some are from our favorite cookbooks (as noted), others were provided by chefs at popular local restaurants, and others yet are family recipes. The recipes are vegetarian, but many do use root vegetables, onions and garlic. If you avoid these foods, see the guide to substitutions provided in this section. For more vegetarian recipes, try the books and magazines listed in "Vegetarian Resources" and check out the World Wide Web sites listed in "World Wide Veg", also in this section.

These recipes were compiled with busy people in mind. We've included tips and short cuts throughout. Also, we encourage you to think of the written recipe as just a starting point. Feel free to adjust amounts and types of seasonings to your taste. If you haven't cooked much before, stick to the recipe fairly closely the first time, and experiment a little the second time. After a while, you'll develop some intuition about what you can get away with. For baking, use measuring cups and measuring spoons, and measure fairly accurately until you are very comfortable with the recipe. For cooking, on the other hand, if you don't have an ingredient on hand: improvise...that's how some of the best "recipes" come about!

Abbreviations:

t = teaspoon; T = tablespoon; C = cup; lb. = pound; oz. = ounce

And finally, if you need a little help with one of these recipes or encouragement with your cooking experiences, email us at: Jivdaya@aol.com (Now how many cookbooks can say that?)

Breakfast of Champions

With a little prior preparation, you can whip up most of these breakfasts in a flash...Pancake batter keeps in the fridge for a day or two. Or, you can combine the dry ingredients ahead of time, creating your own home-made "pancake mix" (just add the liquids, stir and cook). Baked items, such as muffins, can be made ahead of time, and will keep for a week in the fridge or months in the freezer as long as they are stored in air-tight containers. Remember that these breakfast ideas are good for a meal or snack any time of the day! Also, be sure to have fresh fruits, dried fruits and nuts on hand for when you've "gotta run".

Pancakes

1 1/4 C whole wheat pastry flour or unbleached white flour
1 T Ener-G Egg Replacer OR cornstarch
1 t baking powder
1/2 t baking soda
1 T sugar
pinch salt
1 t cinnamon
2 T oil
1 C soy milk
1 T vinegar

Mix together dry ingredients. If you like, add blended fruit, nuts, dried fruit, or chocolate chips. Then stir in liquid ingredients. Make sure all the ingredients are mixed thoroughly with hand-mixer until batter is spongy, not runny. Preheat lightly oiled (or non-stick) frying pan over medium heat. Pour about 1/4 C of batter into pan, cook until golden brown. Flip over to cook other side. Top with maple syrup, apple butter, or jam. Makes 6 pancakes.

Hash Browns

(from *The New Farm Vegetarian Cookbook*)

4 potatoes
1 T oil
salt
pepper

Scrub, wash and dry potatoes. Grate potatoes and cover with a damp cloth, to keep them moist. Heat 1 T oil in a skillet on medium heat; top with a half inch layer of grated potatoes. Press down with a spatula as while frying, to form the cake. Sprinkle with salt and pepper to taste. Cover the pan, and cook until bottom is golden brown. (To check bottom, scrape and lift cake away from pan with spatula.) Turn over and fry other side. Serve with ketchup or (to really wake you up!) with salsa.

Easy Apple-Cinnamon Muffins

2 C unbleached white flour
1 C wheat bran
1 C brown sugar, packed
1 T baking powder
1/2 t baking soda
1/2 C raisins
1 C grated apple
1 t cinnamon
1 C soy milk
2 T lemon juice
1/2 C oil

Mix all dry ingredients in a bowl. Blend fruit, lemon juice and soy milk; add oil to form a liquid mixture in a separate bowl. Combine dry and wet mixtures. The trick to muffins is mixing as little as possible (unlike cakes): the batter should be lumpy, not smooth. Oil the cups and top of a muffin pan, to bake a dozen muffins. Pour batter into each cup. Bake at 350°F, in a preheated oven, for 35-40 minutes. When the muffins are done, an inserted knife, will come out clean.

Any flavor Muffins

Instead of raisins, apple and cinnamon, try: walnuts, blended banana, and nutmeg; blueberries or strawberries; chocolate chips, and shredded coconut...go crazy!

The Recipes (continued)

Fruit Smoothie

When bananas go ripe all at once, and you can't eat them all in time, just stick them in the freezer until you're ready to use them in this Fruit Smoothie or Banana Muffins. This smoothie is tasty and very filling when you add Almond Milk (recipe follows).

- 1/2 C orange juice or apple juice
- 2 ripe bananas, frozen
- 2 T maple syrup
- 1 C Almond Milk (optional)

Blend all ingredients until smooth. For variety, add a handful of fresh or frozen berries. Garnish with a few slivers of fresh fruit.

Tofu Scramble

If you're scared of tofu, get over it! This is the easiest possible meal: great for a quick breakfast, lunch, or dinner! Remember tofu, sealed in a package, keeps fresh until the date marked. After you open it, refrigerate leftover tofu, soaking in water. You're supposed to rinse it and change the water every day or two, but if you use it up, you won't have to worry about it!

- 1 tomato
- 1 onion OR two celery sticks
- 1 green or red sweet pepper
- 1 lb. soft or firm tofu
- 2 T oil
- 1/2 t each: turmeric, black pepper
- 3 T tamari OR eggless mayonnaise
- pinch cayenne pepper (optional)

Finely chop veggies. Drain water out of tofu, mash with a fork. Heat oil in a pan on medium heat. (If available, use non-stick pan.) Add veggies and spices; let cook until softened. Add mashed tofu, and cook for 5 minutes, mixing occasionally. Mix tamari or soy mayo thoroughly into tofu. Cook for another 5 minutes, mixing at intervals. Add extra seasonings to taste. Serve in a sandwich, fill a tortilla, or eat it by itself. If you have a sandwich maker, use this mixture as a stuffing! Serves 2. For those in a hurry, keep a few boxes of Fantastic Foods Tofu Scramble Mix on hand (available in health food section of grocery store, or at the health food store).

Call it Lunch or Call it Dinner

When it tastes this good and it's this easy to make, you probably won't care what it's called: these appetizer and entree recipes can be lunch or dinner. They don't require a lot of kitchen equipment and won't take long to master, even for the "cooking-impaired". Many can be half-prepared ahead of time. Make enough for a few days, and freeze single servings for "home-made frozen food".

Black Bean Chili

This chili can also be made with kidney or pinto beans, if you prefer. Remember, cayenne pepper (mirchi) is "pure heat", and can be added cautiously to give this mild chili a more fiery flavor. Chili powder, unlike cayenne, is a spice mixture which can vary

in "heat" depending on the mix.

- 1 onion
- 1 garlic clove
- 1 T oil
- 1 green pepper, diced
- 1 t chili powder
- 1 t cumin powder
- 1 C chopped tomato OR
- 2 T tomato paste
- 1 C fresh corn or other veggies
- 4 C cooked black beans (or canned)
- 1 1/2 t salt
- 1 t oregano

Chop onion and mince garlic. Sauté in oil until they are soft. Add green pepper, chili powder and cumin, and sauté for a few minutes longer. Add tomatoes and corn (or other vegetables). Add 2 C beans. Mash the other 2 C beans and add mashed beans, salt and oregano to the vegetable mixture. If the mixture seems too dry, add 1/4 C water. Simmer for 30 minutes. Serve with Cornbread or over rice.

Cornbread

(from *The Compassionate Cook*)

- 1 C cornmeal
- 1 C flour
- 1 t salt
- 2 1/2 t baking powder
- 1 C soy milk
- 1/2 C prepared mashed potato (flakes)
- 2 T margarine, melted

Preheat oven to 400. Lightly oil pan 9 x 9 or muffin pan. Stir dry ingredients in a mixing bowl. Combine soy milk and potatoes and add to the dry ingredients. Add the margarine and stir until completely blended. Pour the batter into the pan. For muffins fill up to 2/3. Bake for 20 minutes or until an inserted fork comes out clean. Makes 10-12 muffins. Great with chili.

Easy Enchiladas

- 16 oz. refried beans (1 can)
- 1 pack Old El Paso enchilada sauce mix
- 6 oz tomato paste (1 can)
- 1 3/4 C water
- 1 onion
- 1 C chopped celery
- 1 pack tortillas

Mix tomato paste, water, and enchilada mix over low heat. Add onions and celery. Spread sauce on inside of tortilla. Fill with beans and some sauce. Roll and place in tray. After filling all of the tortillas, pour leftover sauce over top, covering all tortillas. Bake at 350 for 20 minutes. Serve with salsa.

Tofu Rancheros

- 1 pack tortillas
- 16 oz black beans (1 can) or see recipe for black beans
- 1 onion
- salsa
- cumin powder
- 16 oz firm tofu (1 package)
- oil

The Recipes (continued)

Slice tofu into small cubes. (The thinner you slice the tofu, the more firm it will be.) Dice onion and saute. Add tofu. Sprinkle in cumin powder. Cook until tofu is brown. Lightly spread one side of tortilla with margarine or oil. (or use a non-stick pan) Spoon black beans and tofu into other side of tortilla. Fold in half. Cook in skillet until tortilla is slightly brown. Top with salsa and serve.

Black Bean Filled Tortillas

1 pack tortillas
2-3 C salsa OR
2 tomatoes, 1 onion, cilantro
16 oz dry black beans (1 package)
Chili Powder
Cumin Powder

Soak beans over night. Empty water and wash beans with fresh water. Place beans in large pot, covered with water. Heat water to boil and cook beans. When beans begin to get softer (20 minutes), add salsa and spices.

If you don't have salsa: Saute onion in 1 tablespoon oil in separate pan. Add chili powder, tomatoes, cilantro and cumin to onion saute. Saute until onion browns. Add to beans.

Let the beans simmer for 15 minutes, stirring occasionally. After the beans are made, you are ready to fill the tortilla. If desired, lightly spread margarine on the outside of the tortilla (not necessary). Spread the beans on half the tortilla, fold in half, and place in medium heat pan. Flip the tortilla after slightly brown. Serve with salsa or guacamole. Save the leftover beans for another day. For best results, heat up beans before filling tortillas. Can also use as bean dip with tortillas or in tofu rancheros.

Salsa

(for those who avoid onions, this unique salsa has none!)

16 oz. whole peeled tomatoes (1 can)
4 medium jalapeno peppers
1/8 C cilantro
1/2 t salt
1 t cumin
1 t lemon juice

In food processor or blender, blend jalapenos into small pieces. Add remaining ingredients and blend until desired consistency. Serves 10.

Hummus

1 large onion, chopped
2 cloves garlic, minced
1/4 C water
19 oz. chickpeas or garbanzo beans, drained (1 can)
1/2 C lemon juice or juice from 1 fresh lemon
1/4 t pepper
1/8 t cayenne pepper
1/3 C chopped parsley (optional)

Saute onion and garlic in oil until onion is transparent. Pour into a blender or food processor. Add remaining ingredients.

Blend until mixture is smooth, adding a little more water if necessary. Serve on whole wheat bread or in pita bread with chopped lettuce or sprouts and tomato, or as a dip with raw vegetables and crackers. Makes 6 sandwiches.

Serving Hummus and Baba Ganoush: Both Hummus and Baba Ganoush are great as spreads in a sandwich or sub, and as a filling in a pitawich or burrito. When prepared a little thinner both, they make a great dip to serve with chips or toasted pita triangles. Tip: to make pita bread taste even better, smooth a wet hand over both sides of the pita before you toast it...the extra moisture makes it taste fresh like it's just been baked!

Baba Ghanoush

1 large eggplant
2 cloves garlic
3 t tahini
3 t lemon juice
1/2 t salt

Preheat the oven to 350. Wash the eggplant and prick it in several places with a fork. Place on a baking sheet and bake until soft and beginning to collapse, about 45 minutes. Remove the eggplant from the oven and allow to cool.

After eggplant has cooled enough to handle, remove the skin and the seeds. In a blender or food processor, combine the eggplant pulp with the remaining ingredients and blend until smooth.

Refrigerate up to 1 day before serving, if desired, but it is also good at room temperature. Serve with pita bread or pita chips. Make 2 cups.

Lentil Burgers

1 C Lentils
3 C water
1 onion
1 clove of garlic
1 stalk of celery, chopped

Simmer all ingredients for 30 minutes. Stir in the following:

1/2 C bulgar
2 t ketchup
1 t mustard
1 t chili powder
1/2 C bread crumbs
2 t tapioca & water (or Ener-G Egg Replacer...binding agent).

Make patties out of mixture. Bake at 350 for 15-30 minutes or until brown. Serve with bread and garnish with lettuce and tomatoes. Makes 4-6 patties.

Salad-as-a-Meal

When it is too hot to cook, try this for a quick lunch or dinner. Your body will thank you! It's also a good way to use up a leftover potato, or that last bit of tofu.

1/3 head red, leaf, or romaine lettuce
1 tomato OR sweet red pepper
1 C chopped carrots, broccoli, other chopped vegetables

The Recipes (continued)

or sprouts

- 1 large potato boiled ahead of time, and cubed
 - 2-3 green onions, chopped
 - 1 C canned beans (kidney or garbanzo) OR
 - 1/2 C firm tofu cut into small cubes
 - 1/4 C salad dressing
- sprouts, sunflower seeds, sesame seeds, raisins, avocado (optional)

Wash, dry and tear lettuce. Heat potato chunks and beans or tofu cubes for 2 - 5 minutes (in microwave or in frying pan with a trace of water) and marinate with salad dressing for 10 - 15 minutes. Chop all other vegetables into bite-size pieces and toss into a bowl. Add in the marinate mixture. Top with sunflower seeds, sesame seeds, raisins, or sliced avocado — and enjoy. Serves 1 very hungry person as a meal, or serves 2 as an appetizer.

Spinach Salad

- 1/2 bunch fresh spinach
- 1 can mandarin oranges
- toasted almonds

After washing spinach leaves, tear into pieces. Sprinkle with oranges and almonds. If you prefer, save orange juice from can and mix with a little bit of oil and vinegar to top salad. Serves 2-3.

Pasta Salad

- 1 1/2 C rigatoni or macaroni
- 1/2 C chopped celery
- 1/2 C chopped tomatoes
- 3/4 C kidney beans
- 1/2 C black olives
- optional: broccoli, carrots, other veggies dressing:
- 1/2 C oil
- 1/4 C red wine vinegar
- 2 T oregano
- 1 T basil
- 1 t marjoram
- 1 t tarragon
- 1/4 t pepper

Cook the pasta according to the directions, and drain well. In a large bowl, combine the pasta and veggies. Mix together ingredients for dressing and pour over pasta. (Pasta absorbs the seasonings more readily while it's warm.) Cover and chill.

Spinach Tomato Rice Soup

- 1 pack spinach
- 1 can tomato soup OR
- 1 C thick & chunky pasta sauce
- 1 C rice
- 1 t oregano
- 1 t basil
- 1/2 t crushed red pepper

If using soup, cook spinach in tomato soup. Add cooked rice and spices. If using spaghetti sauce, cook spinach in 3 cups water. Add spaghetti sauce, spices, and rice. Simmer for 5-10

minutes.

Zucchini Couscous Bake

- 1 pack couscous
- 1 yellow zucchini or squash
- 1 green zucchini
- 2 tomatoes
- 1 can tomato sauce
- oregano
- basil
- crushed red pepper
- fennel seed

Prepare couscous as directions specify. Slice zucchini and tomatoes. In a bread pan, spread some tomato sauce on the bottom of the pan. Next spread half the couscous in the pan. Layer with zucchini, spices, and tomato sauce. Spread the leftover couscous followed by the zucchini and tomato. Pour the rest of the tomato sauce over the top. Sprinkle with oregano, basil, crushed red pepper, and fennel seed. Bake at 350 for 15 minutes. Serves 2-3.

Good Shepherd's Pie - from *Laurel's Kitchen*

Topping:

- 3 medium potatoes (or 2 cups leftover mashed potatoes)
- 1/2 t salt
- pinch paprika

Filling:

- 1 onion, chopped big
- 1 t oil
- 1 lbs. broccoli
- 1 green pepper, diced
- 4 medium carrots, diced
- 1/2 t basil
- 1 bay leaf
- 3/4 C chopped fresh tomatoes or 1/4 c tomato paste and 1/2 C water
- 1 bunch spinach or Swiss chard
- 1 t salt

Unless you have leftover mashed potatoes, steam potato chunk or cook them in a fast-boiling water until soft. Mash well, add salt. Save the potato water for soup. Cut broccoli into florets and stems. Peel and slice the stems in 1/4" rounds. Wash spinach thoroughly and cut into bite-size pieces. Preheat oven to 350. Sauté onion in oil. Add broccoli, green pepper, and carrots, then the basil and bay leaf. Stir well and add tomatoes. Bring to a boil, cover, turn heat to low, and simmer for 15 minutes or until vegetables are just tender. Stir in spinach. Add salt. Put vegetables into a 9" x 13" baking dish. Spread potatoes over top and shake paprika over all. Bake for 10 or 15 minutes, until the potatoes are piping hot. Serves 4 to 6.

Spinach Tofu Lasagna - from *The Compassionate Cook*

- 1/2 lbs. lasagna noodles
- 20 oz frozen spinach, thawed (2 10 oz packages)
- 1 lb. soft tofu
- 1 lb. firm tofu
- 1/4 C soy milk
- 1/2 t garlic powder
- 2 T lemon juice

The Recipes (continued)

- 3 T minced fresh basil
(or dried basil)
- 3 T oregano
- 2 t salt
- 4 C homemade tomato sauce OR
- 1 32-oz jar commercial sauce

Prepare lasagna noodles according to package directions. Pre-heat oven to 350 F. Squeeze the spinach dry and set aside. Blend or mix the tofu, soy milk, garlic powder, lemon juice, basil, oregano and salt. Cover the bottom of a 9 x 13 inch baking pan with a thin layer of sauce then a layer of noodles. Follow that layer with a layer of tofu filling and spinach. Continue in the same order, using the rest of the ingredients. End with a layer of noodles covered with sauce. Sprinkle with oregano, basil, and crushed red pepper. Bake for 25-30 minutes or until sauce bubbles. Serves 6 to 8.

Chhole (Curried Chick Peas)

- 4 C canned chick peas (3 cans)
- 2 C finely chopped onions
(2 to 3 big onions)
- 3 C chopped fresh tomatoes or 1 can chopped tomato
(drained)
- 3 T finely chopped fresh ginger
- 4 T ground coriander powder
- 4 t red chili powder
- 4 t salt
- 4 t turmeric
- To begin the saute for the curry:
- 1 t vegetable oil
- 1 t cumin seeds
- 2 bay leaves

For a tart taste, add 1 tsp. of *amchur* or lemon juice; or add when serving. To skip onions, add 1/4 t *asafetida* (*hing*) with other spices.

Heat oil over medium heat in a large pot. When oil is hot, add cumin seeds. When the seeds turn golden brown, add bay leaves and onions and saute at medium heat, constantly stirring, until the onions turn light brown. Add ginger and tomatoes and continue to saute, constantly stirring for 5 minutes. Add remaining seasonings and cook until the oil separates from the mixture. The spices are now ready. Wash the chick peas, then add to the curry and continue to cook for 10 to 15 minutes so that the curry properly soaks into the chick peas. Garnish with a little fresh coriander leaves. Serve with a raw chopped onion and fresh tomatoes. Serves 4.

Potato-Spinach Sabzi

- 1 bunch spinach
- 6 small potatoes, cubed small
- 2 T oil
- 1 t cumin seeds
- 1 onion, minced
- 1/2 C water
- 1 1/2 t salt
- 1 t ground cumin powder
- 2 t ground coriander powder
- 1 t cayenne or garam masala
- 1 t turmeric

- 1 T black strap molasses (optional)
- 1 T lemon juice or 1 tomato, finely chopped cilantro, tomato for garnish

Snip off the bottom inch or two of the spinach stems; wash spinach thoroughly, then immerse in cold water in a large bowl and let any remaining grit settle to the bottom. Lift the spinach out from the water, and drain. Chop leaves coarsely, chop stems finely and put aside.

In a large pot, heat oil on low heat. When oil is heated, add cumin seeds and heat until they darken (not burn!). Add minced onions and cook until soft. Add potatoes and stir to coat with oil. Add all other spices, and mix constantly. Add water, and heat on medium. A few minutes after the water boils, add chopped spinach. Mix well, to distribute spices, and cook on low heat for 10-15 minutes or until cooked. Add molasses, lemon juice and stir. Garnish when serving. Potato-Peas Subji: substitute a small package of thawed, frozen peas for the spinach. Serves 4.

Student Samosas

When you've got a hankering for samosas, this dish might just work for you. The filling (the Subji given above) can be made up ahead of time, and keeps in the fridge for a day. The triangle shape looks elegant, when served to guests. For a quicker version, that also travels better, roll the filling up in a tortilla to make a "samosa burrito" (Arre yaar...ole!)

- 1 recipe Potato-Spinach Subji
- 12 whole wheat tortillas (not dried out)
- oil

Make sure the tortillas are still moist (don't open package beforehand). Cut all tortillas in half. Place one half-tortilla in a plate, with the straight edge at the top. Place two spoon scoops of the potato filling on the middle of the tortilla, and flatten roughly into a triangle shape. Now fold the two ends of the tortilla over the filling to make a triangle "pastry", and pat gently to keep it together. If the tortilla is moist it will stay in place. If the two tortilla layers need help staying together, smear a thin film of potato filling between them as "paste". Now you can simply toast in a toaster oven (on medium-high) or pan fry with a trace of oil. Serve with the quick and tasty Apple Butter Chutney (recipe below) or store-bought "gorkeri" (sweet and sour mango pickle). Makes 20-24 samosas.

Apple Butter Chutney

This chutney is great on Chhole (Curried Chick Peas) or with Student Samosas. It has a sweet and sour taste, but if made hotter, can allow guests to spice up milder dishes to their taste.

Remove seeds from one half lemon. Take a 14 oz. jar of apple butter and add the juice of the lemon half. Add 1 teaspoon salt and 1/2 teaspoon each: coriander powder, cumin powder, cinnamon, black pepper, and cayenne pepper. Adjust seasonings to taste.

"On Top of Spaghetti..."

Actually these "toppers" are good on more than just spaghetti: they're great over any pasta, noodle or grain. Try angel hair (capellini) for a quicker-cooking pasta. Alternate between brown rice for a more filling meal, and white basmati rice when you're in a rush. For variety, serve these recipes over couscous (cooks very fast) or quinoa (pronounced "keen-wah"), a tasty nour-

The Recipes (continued)

ishing, grain with loads of protein and calcium. Even if the recipe suggests pasta, don't let a recipe tell you what to do! Experiment and try the terrific new tastes, waiting to be discovered.

Spinach Tomato Sauce

- 16 oz stewed tomatoes (1 can)
- 16 oz spinach (1 package)
- 1 t oregano
- 1 t basil
- 1/2 crushed red pepper

Add entire can of stewed tomatoes to saucepan. Cook spinach in tomatoes until spinach is soft. Add spices to taste. If the tomatoes are very sour, add a little sweetener to cut the sourness. Top on angel hair pasta or your favorite pasta.

Zucchini Topper

- 1-2 zucchini/summer squash (green & yellow)
- 1 t oregano
- 1 t basil
- 1/2 t crushed red pepper
- margarine; optional: tomato

Slice zucchini and chop tomato. Steam zucchini or saute zucchini and tomato in a few spoons water. Add spices to taste. Top on angel hair pasta or your favorite pasta. Spread a little bit of margarine if desired.

Pasta Primavera

- 2 chopped tomatoes
- 1 chopped green pepper
- 1 c chopped broccoli
- 1 zucchini or squash
- 8 oz mushrooms (1 package)
- 1 t oregano
- 1 t basil
- 1/2 t crushed red pepper

Chop tomato, green pepper, mushroom, zucchini, and broccoli. Saute broccoli first in water. Add mushrooms next. After mushrooms become tender, add green pepper. Next add tomato chunks. Add spices to taste. Top on angel hair pasta or your favorite pasta.

Sweet & Sour Stir Fry - from *The Compassionate Cook*

Mix the following ingredients for a sauce and set aside:

- 3 T white vinegar
- 1 T sugar
- 2 T ketchup
- 2 T soy sauce or tamari
- 1 T cornstarch
- 3/4 C pineapple juice (drained from canned pineapples)
- 1/4 t cayenne pepper (optional)

Stir fry:

- 3-4 T oil
- 1 lb. firm or extra-firm tofu (wash with water, drain, cut into strips)
- 1 green or red pepper, chopped
- 1 C broccoli, chopped

- 1 C celery, chopped
- 1 C snow peas
- 8 oz. baby corn (1 can)
- 1 C bean sprouts
- 16 oz. mushrooms (1 package)
- 1 C pineapple (save pineapple juice for sauce)
- optional: bamboo shoots, water chestnuts, carrots, bok choy, cauliflower

Heat the oil in a wok or large frying pan. Place the tofu in the pan and cook until slightly brown, turning every few minutes. Add mushrooms, then broccoli, celery, and other veggies. Stir the sauce into the veggies then add the pineapple. If you add more veggies you may need to add more sauce. Serve over rice or noodles. Serves 3-4.

Thai Peanut Sauce with Noodles - from *The Compassionate Cook*

sauce:

- 1/2 C peanut butter
- 3 T soy sauce or tamari
- 4 t distilled white vinegar
- 1 t sugar
- 1 T crushed red pepper (or add to taste)
- 1/2 C water
- 1 lb. spaghetti
- 1 C snow peas
- 2 medium carrots, sliced
- 2 green onions
- 1 cucumber, sliced

Blend all sauce ingredients together with food processor or mix together in saucepan on medium heat. Steam snow peas and carrots. Top pasta with sauce, snow peas and carrots. Sprinkle on green onions and cucumbers. Serves 4.

Spicy African (Senegalese) Rice & Peanut Soup

- 9 C vegetable broth (can use vegetable flakes, vegetable boullion)
- 2 t dried thyme leaves
- 2 t ground cumin
- 1 C brown rice (or another grain: couscous, quinoa)
- optional: crushed red pepper to taste

- 1 T vegetable oil
- 1 large onion
- 2cloves garlic
- 1 medium sweet potato
- 3 C thick & chunky salsa
- 32 oz. garbanzo beans (chick peas) i.e. 2 cans
- 3 zucchinis
- 3/4 C peanut butter
- optional: broccoli, carrots, other veggies

In a large pot, heat vegetable broth, thyme, cumin, crushed red pepper (if desired), and rice. Bring to boil, reduce heat and simmer. Cover until the rice is cooked, about 20 minutes. While the rice cooks, heat vegetable oil on medium-high heat and saute the onions, garlic, and sweet potato in a large saucepan. Stir occasionally. Add salsa, beans, zucchini, and any other desired vegetables and cook until vegetables are tender. Add peanut butter and stir until completely combined. Serve over rice, pasta, couscous or as soup. Serves 8-10.

The Recipes (continued)

Pasta with Spicy Tahini Sauce

- 1 T toasted sesame oil
- 1/2 C tahini (sesame butter)
- 2 T lemon juice
- 1 1/2 t dice hot cherry peppers
- 1 t garlic powder
- 1 lbs. pasta, cooked and drained

Mix together all ingredients (except cooked pasta). Pour sauce over cooked pasta, toss, and serve. Serves 5.

Ratatouille - from *Laurel's Kitchen*

- 1 large eggplant
- 2 medium zucchini
- 1 large onion
- 1 green pepper
- 1 whole clove fresh garlic
- 2 tablespoons olive oil
- 3 fresh, ripe tomatoes, chopped or 5 T tomato paste and 3 T water
- 1 t salt
- 1/8 t pepper
- 1/2 t basil
- 1/2 t oregano

Dice eggplant into 1" cubes and slice zucchini in 1/2" rounds. Chop onion coarsely and cut green pepper into squares. Use a heavy-bottomed saucepan with a lid. Saute the onion, garlic, and green pepper until they are soft; stir in eggplant and zucchini and saute a few minutes more. Crush garlic clove with a fork. Add tomato and seasonings. Cover and simmer gently for about 30 minutes or until all the vegetables are well cooked.

Uncover and turn the heat up to evaporate some of the liquid, stirring as necessary. Serve over pasta, rice or couscous. Serves 6 to 8.

Desserts

These dessert recipes include several which need no baking (Summer Ambrosia, Chocolatey Peanut-Butter Krispies, Chocolate Pudding) and others which do — but don't be intimidated if you've never baked! When baking, unless otherwise noted, mix up wet ingredients and dry ingredients separately, mixing each mixture well; then combine wet and dry. Remember that while muffin batter should be stirred quickly and as little as possible, cake batter should be mixing thoroughly until very smooth. To check for doneness of a cake or muffin, check if a toothpick or sharp knife tip, inserted, comes out clean. Be careful not to overbake cakes and cookies: they become dry and hard. In fact, set your timer for a time short of the baking time indicated in the recipe; then, check the color and doneness and bake for longer if necessary.

Summer Ambrosia

- 2 C cubed pear or apple
- 1 C fresh berries
- 1 C sliced mango, peach, or nectarine
- 1 orange
- 1 banana
- 4 T maple syrup

2T fruit juice concentrate

Remove orange seeds and cut into chunks. Cut banana in half lengthwise, and cut into half-inch sections. If strawberries are used, remove the fruit closest to the stem area and slice in half, lengthwise. Mix together all fruit. Mix maple syrup and juice concentrate together, and sprinkle this glaze across the top. Mix again, chill and serve.

Apple Pie

- 1 graham cracker crust
- 1 can apple pie filling
- 1/2 C flour
- 1/4 C sugar
- 1 1/2 t cinnamon
- 1/4 C margarine (do not melt)
- 3/4 C walnuts or pecans

Mix together flour, sugar, and cinnamon to make a crumb topping. Fold in margarine with a fork. Place apple filling in crust. Pour crumble mix and walnut or pecans over top. Bake at 350° for 30 minutes or until topping has browned.

Chocolate Pudding

- 1 1/2 C soy milk
- 3 T cornstarch
- 1/4 C teaspoon vanilla
- 1/4 C maple syrup
- 1/4 C cocoa powder
- 2 bananas, sliced (optional)

Whisk all the ingredients (except the bananas) together in a pot. Cook over medium heat, stirring constantly until pudding thickens. Remove pot from stove. Stir in sliced bananas if desired. Chill for at least 15 minutes before serving. Serves 3.

Strawberry Pudding

(from *Tofu Cookery*)

- 1 1/2 C soft silken tofu
- 1 1/2 C strawberries with 1/2 C sugar (or 2 C strawberry jam)
- 1 ripe banana (may be omitted)
- 1/4 C oil
- 1 T lemon juice
- 1 t vanilla
- pinch salt

Blend all ingredients in a blender until smooth and creamy. Pour into baked pie shell or place in individual serving dishes and garnish. Makes 3 1/2 cups. For other variations, try other fruits or jams in place of strawberries.

Chocolate Chip Oatmeal Cookies

- 1 1/2 C flour
- 1 C sugar
- 1 1/4 C oats
- 1 t baking soda
- 1/2 t salt
- 1/2 t cinnamon
- 1/2 C chopped walnuts
- 1 C margarine
- 1 t vanilla
- 2 C semisweet chocolate chips
- (1 package)

The Recipes (continued)

1 ripe banana (preferably a little mushy)

Mix the dry ingredients together first. Add margarine and vanilla. Stir in chocolate chips and nuts. Spoon balls of dough onto cookie sheet. Bake at 375 F for 10 minutes. Makes 2 dozen.

Chocolate Cake

(from *The Compassionate Cook*)

1 1/2 C unbleached flour
1 C sugar
3 T cocoa powder
1 t baking soda
1 t vanilla extract
1 T distilled white vinegar
5 T oil or melted margarine
1 C cold water
1/2 C semisweet chocolate chips (optional)

Preheat oven to 350. Using a fork, combine the dry ingredients. Stir in the wet ingredients. Pour batter into 9" X 9" pan, and bake for 30-35 minutes or until a knife inserted in the center of the cake comes out clean. Variations of this cake in different flavors (vanilla, lemon) can also be developed. For a layer cake, make two recipes, and bake in square or round pans. When both layers are baked and cooled, spread icing between the two layers and on top, and sides.

Topping: Heat 1 package frozen strawberries in a saucepan. Pour over top of cake when ready to serve.

Yellow Cake

3/4 C water
3 T Ener-G Egg Replacer
1 1/2 C oil
1 1/2 C applesauce
1/2 T vanilla or almond extract
3 3/4 C all purpose flour
3 C sugar
1/2 t salt
1 1/2 T baking powder
optional: slivered almonds

Preheat oven to 300. Mix up Egg Replacer and water, as per the instructions on the box. Add to other wet ingredients, mix. In a different bowl, mix dry ingredients. Mix wet and dry. Oil a ring-shaped springform pan, and sprinkle pan with flour. (If you don't have a ring-shaped pan, use two 9" X 9" pans, two 9" round pans, or a 9" X 13" pan.) Pour batter into pan and bake in preheated oven for 20 minutes; then rotate pan and bake another 20 minutes. If you like, decorate with lightly-toasted, slivered almonds or dust with powdered sugar.

Gingerbread - the absolute best!

1 C maple syrup
1 C soy milk
1 1/4 C whole wheat pastry flour
1 1/4 C unbleached pastry flour
1 t baking soda
2 t ground ginger
1/4 t nutmeg

1/2 t salt
1/3 C canola oil

Mix dry ingredients in a bowl. Mix in maple syrup and soy milk. Add canola oil and stir well. Bake in an oiled 9" x 9" pan at 350 for 30 minutes.

Carrot Spice Cake

(adapted from *Laurel's Kitchen*)

Moist, rich-tasting, and low-fat (but nobody has to know that!). A festive treat for any occasion.

1 1/2 C grated carrots
2 1/4 C boiling water
1 1/2 C currants or raisins
4 T oil
1 1/4 C brown sugar
1 1/2 t cinnamon
1 1/2 t allspice
1/2 t cloves
1 1/2 t salt
3 C whole wheat pastry flour
1 1/2 t baking soda
3/4 C chopped walnuts or pecans

In a pot, cook grated carrots and currants with boiling water for 10 minutes, and remove from heat. Mix in oil, brown sugar, salt, and spices. Allow carrot mixture to cool. In another bowl, sift together flour, baking soda, and nuts. Add this dry mixture to the cooled carrot mixture, and mix. Pour into a well-oiled springform "tube pan" (or 8" x 8" or two 4" x 8" loaf pans). Bake for 45 minutes to an hour. Be careful not to overbake.

Chocolate "Cheesecake" (Tofu)

1 1/2 lbs. firm tofu
1 lbs. soft tofu
2 1/2 C sugar
1 C semisweet chocolate chips
2 t vanilla extract
1 t almond extract
2 graham cracker crusts

Preheat oven to 325. Blend tofu and sugar in food processor until smooth. Melt the chocolate chips in a double boiler or in the microwave, then blend in with tofu. Add extracts and stir well. Pour batter in crusts. Bake for 40-50 minutes or until cheesecake has risen slightly on the sides and the top looks dry. Cool before cutting. Best if refrigerated for 2 hours prior to serving. Makes 2 pies.

YOUNG JAINS OF AMERICA WOULD LIKE
TO THANK SURABHI SHAH AND ALL
CONTRIBUTORS OF "THE JAIN RECIPE
BOOK." WE HOPE THAT THIS SECTION
SERVES AS A VALUABLE RESOURCE TO
JAIN YOUTHS EVERYWHERE.

Young Jains of America Membership Directory

YJA is happy to note that membership has more than doubled in the last twelve months! Currently, YJA has over 1600 members (including convention participants, who are automatically registered as YJA members). Directory listing is sorted alphabetically.

Last	First	MIDOB	Address	City	ST	Zip (5)	Home#	E-mail
Ajmera	Alok	B	08/07/80	2035 Markle Dr	Oakville	ONT	L6H-3N6	(905) 844-6064
Ajmera	Bijal		03/05/79	3219 S Birmingham Ave	Tulsa	OK	74105	(918) 747-7677
Ajmera	Ketan	P	07/28/73	1476 Petal Way	San Jose	CA	95129	(408) 446-5747
Ajmera	Purvi	H	05/03/74	3219 S Birmingham Ave	Tulsa	OK	74105	(918) 747-7677
Ajmera	Samir	P	01/26/79	1476 Petal Way	San Jose	CA	95129	(408) 446-5747
Ajmera	Simi	P	07/02/76	1476 Petal Way	San Jose	CA	95129	(408) 446-5747
Anuje	Kavita	A	05/03/70	304 Pythley Run Rd	Annapolis	MD	21403	(410) 269-8837
Anuje	Mahavir	A	02/14/72	304 Pythley Run Rd	Annapolis	MD	21403	(410) 269-8837
Armstrong	Amit		06/27/68	2413 9th St #8	Lubbock	TX	79424	(806) 762-2985
Badani	Ami		11/19/77	13 Sunlight	Irvine	CA	92715	(714) 854-7047
Badani	Mona	M	11/30/76	13 Sunlight	Irvine	CA	92715	(714) 854-7047
Badani	Nikita		02/20/72	840 Gregory Ct	Fremont	CA	94539	(510) 659-8458
Badani	Rupal		08/15/76	840 Gregory Ct	Fremont	CA	94539	(510) 659-8458
Badani	Shilpa		07/07/79	1399 Pierce Ranch Rd	San Jose	CA	95120	(408) 268-3234
Bafana	Namita	R	04/14/81	10558 Willow Brook Rd	Dayton	OH	45458	(513) 885-4868
Bafana	Niki			730 Clarendon	Centerville	OH	45458	(513) 433-3038
Baid	Liza		04/01/76	8245 Renard St	Brassard	QUE	J4X-1R6	(514) 466-4057
Baid	Pramendra		05/06/71	8246 Renard St	Brassard	QUE	J4X-1R6	(514) 466-4057
Bakshi	Aarti		08/21/71	2852 Cutler Ave	Fremont	CA	94536	(510) 742-9331
Bakshi	Amit		08/13/80	1 Patrick Ln	Orinda	CA	94563	(510) 253-9230
Banker	Sapna	L	05/19/81	1413 Paumier Ct	Raleigh	NC	27615	(919) 676-4548
Bansal	Rupali	A	02/02/75	3905 Rugen Rd	Glenview	IL	60025	(708) 729-4356
Bansal	Sonali	A	07/06/76	3905 Rugen Rd	Glenview	IL	60025	(708) 729-4356
Bapna	Mitali		03/18/74	711 N Jefferson St	Hinsdale	IL	60521	(708) 986-8289
Bavishi	Maulik		03/08/81	1502 E Leescott Dr	Phoenix	AZ	85024	(602) 780-4722
Bavishi	Mihir		03/08/81	1502 E Leescott Dr	Phoenix	AZ	85024	(602) 780-4722
Bavishi	Sameer	B	07/21/76	61 Shorewood Pt	Danville	IL	61832	(217) 443-6960
Bhaiji	Neelam		08/26/74	13579 Ridge Rd	North Royalton	OH	44133	(216) 237-0646
Bhakta	Bhavesh	I	11/22/71	2152 7th St W	St Paul	MN	55116	(612) 698-0383
Bhakta	Chirag		05/16/77	38 Shannon	Bridgewater	NJ	08807	(908) 722-3036
Bhakta	Sanket	I	05/15/74	"2125 7th Street, West"	St Paul	MN	55116	(612) 698-0383
Bhaiji	Neelam		08/26/74	13579 Ridge Rd	North Royalton	OH	44133	(216) 237-7589
Bhandari	Nilesh	A	04/14/75	7 Runnymede Ct	Whippany	NJ	07981	(201) 428-0332
Bhandari	Prabha	S	05/11/71	21 Wedgewood Dr	North Brunswick	NJ	08902	(908) 297-7196
Bhandari	Sharon		04/04/73	104 N Decatur Lane	Decatur	GA	30033	
Bhandari	Shelu		07/31/76	6516 North Saint Marys Rd	Peoria	IL	61614	(309) 692-8158
Bhansali	Apurva	M	03/21/70	6609 Cuesta Trail	Austin	TX	78730	(512) 795-8826
Bhargava	Neel		09/24/81	7725 E Whitehall Cr	West Chester	OH	45069	(513) 779-4620
Bhatt	Anita	K	08/01/72	23 Roberts Pl	Somerdale	NY	08083	(609) 627-2402
Bhavsar	Jenish	P	10/31/78	600 W Nicholas St	Frankville	PA	17931	
Bhavsar	Sejal	J	06/01/75	8847 Washington St Unit E	Niles	IL	60714	(708) 965-4718
Bhavsar	Tarak	P	04/29/80	600 W Nicholas St	Frankville	PA	17931	
Bhavsar	Tejal	J	03/13/77	8847 Washington St Unit E	Niles	IL	60714	(708) 965-4718
Bhayani	Gira	H	05/10/77	3217 Hancock Place	Fremont	CA	94538	(510) 623-2393
Bhayani	Kalyani	H	12/06/79	3217 Hancock Place	Fremont	CA	94538	(510) 623-2393
Bhimani	Meenesh		07/14/73	55 St James Place	Piedmont	CA	94611	(510) 482-0860
Bhimani	Seema		11/24/71	55 St James Pl	Piedmont	CA	94611	(510) 482-0860
Bhow	Maneesh	D	06/29/74	1375 Carole Ct	Valley Stream	NY	11580	(516) 825-8498
Bhuta	Anuja	R	03/26/80	1198 Kottlinger Dr	Pleasanton	CA	94566	(510) 426-1366
Bhuta	Monika		03/11/75	2179 Rosemont Dr	Montgomery	AL	36111	(334) 834-2862
Bhuta	Niran		11/21/78	2179 Rosemont Dr	Montgomery	AL	36111	(334) 263-1026
Bhuta	Sapna	R	02/25/75	1198 Kottlinger Dr	Pleasanton	CA	94566	(510) 426-1366
Bhuta	Tarika		11/23/73	2179 Rosemont Dr	Montgomery	AL	36111	(205) 834-2862
Bhuva	Janki	D	12/08/75	1864 Napa Ct	Fremont	CA	94539	(510) 657-0632
Bilakhia	Hemanshu	V	12/06/70	9511 Danforth Way	Houston	TX	77083	(713) 498-8510
Bobra	Arvind		05/23/80	2072 E Lavie	Tempe	AZ	85284	(602) 839-2682
Bobra	Monica		09/14/78	5499 Black Oak Way	San Jose	CA	95129	(408) 257-1742
Bobra	Shalabh	J	02/05/72	2600 Pineview Ln N	Minneapolis	MN		(612) 559-1061
Bobra	Sonal		05/14/79	2072 E Lavie	Tempe	AZ	85284	(602) 839-2682
Bobra	Sonia	J	11/05/78	2600 Pineview Lane North	Minneapolis	MN	55441	(612) 559-1061
Boradia	Purvi		09/25/76	14810 Via del Norte	Houston	TX	77083	(713) 568-1756
Chedda	Vimal	N	12/07/80	5511 Hardwood Forest Dr	Houston	TX	77088	(713) 820-3746

Chhadia	Ankur	12/16/76	418 N Woodcroft	Schaumburg	IL	60173	(708) 240-5781	
Chhada	Alpa	D 06/07/78	5639 Greenhill Forest	Houston	TX	77088	(713) 847-3900	
Chhada	Manish	N 10/23/69	3644 Middlefield Dr #D	Indianapolis	IN	46222	(317) 931-1913	
Chhada	Mayur	10/20/77	703 White Horse Pike	Atco	NJ	08004	(609) 768-8868	
Chhada	Mital	02/24/82	703 White Horse Pike	Atco	NJ	08004	(609) 768-8868	
Chhada	Monica	08/26/79	27 Fair Oak Dr	Easton	CT	06612	(203) 372-4958	
Chhada	Neha	M 05/07/77	80 Beacon St	Haworth	NJ	07641	(201) 387-2804	nmc19@columbia.edu
Chhada	Neil	N 09/01/75	27 Fair Oak Dr	Easton	CT	06612	(203) 372-4958	nchhada@phoenix.princeton.edu
Chhada	Pali	09/07/75	9 Johnson Ave	W Caldwell	NJ	07006	(201) 808-2661	pchhada@daniel.drew.edu
Chhada	Premal	A 07/25/77	5187 Willow Grove Pl South	Dublin	OH		(614) 793-8012	
Chhada	Satya	03/20/74	5187 Willow Grove Pl South	Dublin	OH		(614) 793-8012	
Chhada	Sejal	N 01/20/73	1125 Coral Circle	Rockford	IL	61108	(815) 397-3740	s-chhada@uiuc.edu
Chhada	Shafali	10/29/71	9 Johnson Ave	W Caldwell	NJ	07006	(201) 808-2661	chhada@njmsa.umdnj.edu
Chitalia	John	R 07/27/69	15007 Southfork Dr	Tampa	FL	33524-2325	(813) 961-5483	
Chitalia	pixel.csee.usf.edu							
Chakshi	Archana	S	7519 Harpers Glen	Houston	TX	77072	(713) 879-9932	
Chakshi	Jill	P 08/21/81	37546 Munger	Livonia	MI	48154	(313) 591-7829	
Chakshi	Monesh	S 07/22/68	7519 Harpers Glen	Houston	TX	77072	(713) 879-9432	
Chakshi	Neel	03/24/78	37546 Munger	Livonia	MI	48154	(313) 591-7829	
Choksi	Anuj	A 12/10/72	4156 Marlwood Dr	W Bloomfield	MI	48323	(810) 682-6244	lfj@tiamat.umd.umich.edu
Choksi	Binish	G 01/02/77	292 N Brandon Dr	Glendale Heights	IL	60139	(708) 893-2807	
Choksi	Kunal	A 07/21/71	4156 Marlwood Dr	W Bloomfield	MI	48323	(810) 682-6244	CWC@tiamat.umd.umich.edu
Choksi	Neel	P 03/24/78	37546 Munger	Livonia	MI	48154	(313) 591-7829	
Choksi	Neelan	08/01/70	*1 Washington Ave, # 14-4B*	Morristown	NJ	07960		neelan.choksi@exxon.sprint.com
Choksi	Rushab	R 11/23/75	11959 Nicobar Ct	Jacksonville	FL	32223	(904) 262-5787	
Chudasama	Mayur	D 10/23/81	3824 S 134th E Ave	Tulsa	OK	74134	(918) 665-1468	
Chudasama	Raj	06/27/77	3824 S 134th E Ave	Tulsa	OK	74134	(918) 665-1468	
Chudgar	Monica	A 05/06/79	3542 Sutton Loop	Fremont	CA	94536	(510) 796-5203	
Chudgar	Rachana	04/20/77	16 Omega Terrace	Latham	NY	12110	(518) 785-7470	RChudgar@WNEC.edu
Chudary	Shafali	12/15/78	R D S Box 597	New Castle	PA	16105	(412) 658-0351	
Daga	Amit	K 11/23/76	27 Oakhill Dr	Sayre	PA	18840	(717) 888-2843	
Dalal	Aashish	B 10/03/77	250 Kinvara Dr	Pittsburgh	PA	15237		
Dalal	Anjali	09/09/74	1580 Redding Rd	Fairfield	CT	06430	(203) 255-1338	
Dalal	Hemol	V 07/26/68	18219 Via Dicha #2	Rowland Hts	CA	91748	(818) 965-1789	
Dalal	Mital	B 05/20/74	250 Kinvara Dr	Pittsburgh	PA	15237		
Dalal	Parin	B 09/02/76	681 Berkshire Place	Milpitas	CA	95035	(408) 263-1311	
Dalal	Rooshin	B 05/13/75	681 Berkshire Place	Milpitas	CA	95035	(408) 263-1311	
Dalal	Sagar	11/07/75	23 Woodhurst Dr	Voorhees	NJ	08043	(609) 784-0642	
Dalal	Saurabh	F 05/21/65	9001 Good Luck Dr	Lanham	MD	20706	(301) 577-5215	
Dalal	Setu	09/26/74	23 Woodhurst Dr	Voorhees	NJ	08043	(609) 784-0642	
Dalal	Sonali	12/18/76	1 Brewster Dr	Needham	MA	02192	(617) 444-8998	
Dalal	Sonar	K 08/08/80	15542 Camino del Sol	Houston	TX	77083	(713) 933-9181	
Dalghara	Jaini	J 02/13/78	466 96th Ln	Blaine	MN	55434	(612) 786-0925	
Dalghara	Payal	J 05/22/83	466 96th Ln	Blaine	MN	55434	(612) 786-0925	
Damani	Ajay	H 07/25/73	2405 Shadow Ln Dr	McKinney	TX	75070	(214) 548-9594	
Dand	Dilip	V 08/20/70	16325 NW Schendel Ave #5	Beaverton	OR	97006		dilip@parcplace.com
Dani	Sonaltee	07/21/76	2813 Creekband	Troy	MI	48098	(810) 641-1760	
Daulai	Soume	B 12/10/72	7563 Benedict Dr	Dallas	TX	75214	(214) 824-1953	
Daulat	Anand	J 02/23/79	9011 Webb Kay Dr	Dallas	TX	75243	(214) 343-7159	
Daukat	Sonak	B 01/05/72	7563 Benedict Dr	Dallas	TX	75214	(214) 824-1953	
Dedhia	Amishi	02/05/79	28185 Pine Meadow	Yorba Linda	CA	92687	(714) 692-9586	
Dedhia	Bela	S 01/29/79	6914 Escondido Dr	Houston	TX	77083	(713) 933-9144	
Dedhia	Neha	N 02/19/76	5080 Bougainvillea Dr	San Jose	CA	95111	(408) 629-1723	nndedhia@ucdavis.edu
Dedhia	Palu	06/07/80	6914 Escondido Dr	Houston	TX	77083	(713) 933-9144	
Dedhia	Raj	C 01/08/82						
Dedhia	Sachin	06/12/82	37 East Black Horse Pike	Williamstown	NJ	08094	(609) 567-2331	
Dedhia	Samir	D 01/13/79	37 East Black Horse Pike	Williamstown	NJ	08094	(609) 567-2331	
Dedhia	Seema	08/09/71	1926 West Harrison St #1815	Chicago	IL	60612	(312) 226-7196	u35594@uicvm.uic.edu
Dedhia	Sneha	07/24/76	28185 Pine Meadow	Yorba Linda	CA	92687	(714) 692-9586	
Dedhia	Sonia	S 08/08/76	6914 Escondido Dr	Houston	TX	77083	(713) 933-9144	
Dedhra	Indira		5015A Sutfiek Ct	Skokie	IL	60077	(708) 679-5098	
Desai	Anjali	10/19/80	416 Windflower Ln	Placentia	CA	92670	(714) 996-9494	
Desai	Devang	S 03/09/79	69 Beech St	Trumbull	CT		(203) 268-5255	
Desai	Jankhana	01/17/73	13261 Tiburon Way	Tustin	CA	92680	(714) 730-1570	
Desai	Meghana	P 08/16/78	1248 Whittingham Circle	Naperville	IL	60540	(708) 961-1689	
Desai	Neha	S 01/27/75	69 Beech St	Trumbull	CT		(203) 268-5255	
Desai	Neil	K 10/08/76						
Desai	Nikesh	11/25/74	22404 Creston Drive	Los Altos	CA	94024	(408) 730-4516	
Desai	Nimesh	R 03/27/70	13261 Tiburon Way	Tustin	CA	92680	(714) 730-1570	
Desai	Niraj	R 03/12/69	13261 Tiburon Way	Tustin	CA	92680	(714) 730-1570	
Desai	Ronak	G 12/23/75	657 Eagle Ln	Lansdale	PA	19446	(215) 699-3300	rgd5@po.cwru.edu
Desai	Roopali	H 07/21/78	3040 W Topeka Drive	Phoenix	AZ	85027	(602) 582-8437	h.desai@bull.com
Desai	Rupal	K 03/28/67	36 Woodhollow Court	Owings Mills	MD	21117	(410) 581-2875	
Desai	Sharad	H 10/14/81	3040 W Topeka Drive	Phoenix	AZ	85027	(602) 582-8437	h.desai@bull.com
Desai	Shafali	H 03/29/76	3040 W Topeka Dr	Phoenix	AZ	85020	(602) 582-8437	h.desai@bull.com
Desai	Sonali	10/28/77	64 Nicolette Ave	Schaumburg	IL	60173	(708) 995-1015	
Dev	Siddharth	S 01/04/77	1009 S 8th Ave	LaGrange	IL	60525	(708) 579-9494	
Dhakad	Aashish	06/30/82	4246 Woodglen Ln	Charlotte	NC	28226	(704) 542-3517	
Dhakad	Anoop	02/27/71	61 West 62 Street Apt#14C	New York	NY	10023	(213) 399-0609	
Dhakad	Manisha	08/25/71	*1525 Lincoln Circle, #224*	McLean	VA	22107	(703) 448-0387	

Dhanani	Lynna	R	06/25/76	922 24th St NW Apt#403	Washington	DC	20037	(202) 965-3528	
Dharamshi	Rakesh	P	08/08/70	4417 Jefferson	Houston	TX	77023	(713) 923-5437	roja@uh.edu
Dholakia	Ankur		11/06/76	18756 S Jeffrey Ave	Cerritos	CA	90703	(310) 402-1535	
Dholakia	Rishi		09/18/74	18756 S Jeffrey Ave	Cerritos	CA	90703	(310) 402-1535	
Doctor	Shameen	U	02/04/80	6635 Wyndham Dr	Kala	MI	49009	(616) 375-8864	
Doshi	Adarsh			27 Shurlbridge Dr	Piscataway	NJ	08854	(908) 463-9253	
Doshi	Akta	G	03/05/74	58 Brooklawn Ave	Stamford	CT	06906	(203) 359-8349	
Doshi	Amee		05/28/81	3 Catalina Dr	Latham	NY	12110	(518) 783-0141	
Doshi	Ani	P	05/11/78	12628 Brookstone Ct	Poway	CA	92064	(619) 679-7645	AmiDoshi@aol.com
Doshi	Ankur	A	04/28/74	931 Goldenrod Ln	Lake Forest	IL	60045	(708) 735-0120	
Doshi	Arpi		11/05/79	18-04 Greenwood Dr	Fair Lawn	NJ	07410	(201) 791-2037	
Doshi	Arpita		04/08/78	2827 Blandford Dr	Rowland Hts	CA	91748	(818) 965-7320	
Doshi	Atish	S	01/15/82	924 Dahlia Lane	Rochester Hills	MI	48307	(810) 652-9567	
Doshi	Avani	M	03/19/74	1680 Crestline Lane	Rochester Hills	MI	48307	(810) 652-2066	inava@umich.edu
Doshi	Daven	N	08/28/79	1402 Mt Ayre Circle	Bowling Green	KY	42103	(502) 842-3539	
Doshi	Deepthi		11/08/81	500 Bridleridge Rd	Raleigh	NC	27609	(919) 846-9733	
Doshi	Dipal		07/29/75	632 Woodland Ave	Cherry Hill	NJ	08002	(609) 662-8851	
Doshi	Duke		08/21/72	638 Woodland Ave	Cherry Hill	NJ	08002	(609) 662-8851	
Doshi	Falguni	N	05/04/80	8246 N Ridgeway	Skokie	IL	60076	(708) 675-5860	
Doshi	Hetal	J	06/05/73	2211 Williamsburg Rd	Charlottesville	VA	22901	(804) 973-7148	
Doshi	Hirva	K	05/30/76	14510 Ardwell Dr	Sugar Land	TX	77478	(713) 498-1818	
Doshi	Jay	K	02/04/74	14806 Via Del Norte Dr	Houston	TX	77088	(713) 561-9887	
Doshi	Jayna		10/20/77	10400 Farley	Overland Park	KS	66212	(913) 541-8646	
Doshi	Manali		03/14/79	2234 N Parkside	Parkridge	IL	60068	(708) 824-1076	
Doshi	Manish	H	04/18/70	4459 N MacGregor Way #308W	Houston	TX	77004	(713) 748-2009	mdoshi@uh.edu
Doshi	Mausami	J	03/12/79	19029 Grotto Ln	Germantown	MD	20874	(301) 540-8988	
Doshi	Mili	M	04/16/77	13717 Hallford Dr	Tampa	FL	33624	(813) 962-2487	
Doshi	Minal		03/10/71	3317 N Lafayette Ave	Rosemead	CA	91770	(818) 571-8441	
Doshi	Mona	Y	10/04/73	1048 Eaglewood Ave	Charlotte	NC	28212	(704) 567-2402	
Doshi	Monica	N	11/27/76	10 Christine Dr	Morris Plains	NJ		(201) 984-1371	
Doshi	Neepa	J	09/01/76	2211 Williamsburg Rd	Charlottesville	VA	22901	(804) 973-7148	
Doshi	Neha	M	09/08/79	11338 Smoke Tree Ln	Charlotte	NC	28226	(704) 542-8700	
Doshi	Neha	N	05/05/70	10 Christine Dr	Morris Plains	NJ		(201) 984-1371	doshi@umdj.edu
Doshi	Nimish	R	02/22/68	15 Apollo Ave	Avenel	NJ	07001	(908) 855-0093	ej798@cleveland.freemnet.edu
Doshi	Niraj	K	04/21/73	3317 N Lafayette Ave	Rosemead	CA	91770	(818) 571-8441	niraj@skew.kellogg.nwu.edu
Doshi	Nita	N	01/23/77	1402 Mt Ayre Circle	Bowling Green	KY	42103	(502) 842-3539	
Doshi	Palak		12/15/76	248 Park Side Rd	Union	NJ	07083	(908) 686-0075	
Doshi	Pankit		12/02/80	2827 Blandford Dr	Rowland Hts	CA	91748	(818) 965-7320	
Doshi	Pareesh	Y	10/22/67	86-22 Dongan Ave #6H	Elmhurst	NY	11373	(718) 592-6550	
Doshi	Purvi	Y	07/31/76	132 Fordson Ave #5	Cranston	RI		(401) 785-1752	
Doshi	Raj	R	09/02/77	1 Burdock Close	Newark	DE	19711	(302) 234-1915	
Doshi	Rishin		12/08/81	1234 Pride St	Simi Valley	CA	93065	(805) 522-7282	
Doshi	Roopesh	R	11/07/75	1234 Pride St	Simi Valley	CA	93065	(805) 522-7282	raopd@cco.caltech.edu
Doshi	Rupal	R	09/06/78	313 S Wingfield Rd	Greer	SC	29650	(803) 879-4945	
Doshi	Rupesh	J	05/26/81	329 Desmond Drive	Schaumburg	IL	60193-2858	(847) 893-7254	
Doshi	Rushabh	H	07/06/76	40-09 167 St	Flushing	NY	11358	(718) 961-7408	rdoshi@stern.nyu.edu
Doshi	Sanjay	N	11/28/78	10 Christine Dr	Morris Plains	NJ		(201) 984-1371	
Doshi	Sorika	G	09/12/78	58 Brooklawn Ave	Stamford	CT	06906	(203) 359-8349	
Doshi	Seema	N	01/09/73	1402 Mt Ayre Circle	Bowling Green	KY	42103	(502) 842-3539	
Doshi	Sejal	R	01/26/73	2421 Wasden ct	Walnut Creek	CA	94598	(510) 935-5072	
Doshi	Shamir	S	06/08/77	129 Heritage Pl	Cornwall	ONT	K6H-5V4	(613) 936-2629	
Doshi	Sheema	S	12/08/75	PO Box #1345	Cornwall	ONT	K6H-5V4	(613) 936-2629	
Doshi	Sheetal	P	02/13/82	12628 Brookstone Ct	Poway	CA	92064	(619) 679-7645	
Doshi	Sudha	A	05/20/76	9423 Boillingbrook	Houston	TX	77083	(713) 495-4740	
Doshi	Tejas	K	11/27/73	132 Mission Dr	Gaithersburg	MD	20878	(301) 840-9352	tkdoshi@wam.umd.edu
Doshi	Urv	J	10/27/80	19029 Grotto Ln	Germantown	MD	20874	(301) 540-8988	
Doshi	Vinit	M	06/11/70	4874 B Hawaiian Terrace #B	Cincinnati	OH	45223	(513) 681-7365	
Doshi	Vipul	R	12/19/61	5183 Jones Road SE	Salem	OR	97306		vdoshi@cv.hp.com
Dugar	Ruchita	S	10/23/75	380 Fort Hill Rd	Scarsdale	NY	10583	(914) 723-0954	rdugar@emerald.tufts.edu
Fafaria	Rupen	R	01/07/78	1119 Flanders St	Garner	NC	27529	(919) 772-8473	
Fafaria	Rajat	R	12/10/74	1119 Flanders St	Garner	NC	27529	(919) 772-8473	
Fafaria	Rupen		01/07/78	1119 Flanders St	Garner	NC	27529	(919) 772-8473	
Furia	Rena	P	12/09/76	6090 Black Horse Pike	Mays Landing	NJ	08330	(609) 625-4307	
Gada	Ketan	R	07/21/74	147 14th Ave SW	New Brighton	MN	55112	(612) 636-1075	
Gada	Lisa	R	02/24/69	147 14th Ave SW	New Brighton	MN	55112	(612) 636-1075	
Gada	Neela	P	04/07/77	8605 Vicksburg Ave	Lubbock	TX	79424	(806) 794-4777	
Gada	Ravi	P	05/20/78	8605 Vicksburg Ave	Lubbock	TX	79424	(806) 794-4777	
Gajarawala	Nik		01/10/64	440-1A Chatham Park Dr	Pittsburgh	PA	15220	(412) 563-2123	
Gajarawala	Sejal			36 Everett Rd	Semarest	NJ	07627	(201) 768-8928	
Gajarawala	Kayoor	H	04/16/67	10939 West Rd #1308	Houston	TX	77064	(713) 894-8372	
Gajarawala	Raju	K	03/17/68	10939 West Rd #1308	Houston	TX	77064	(713) 894-8372	
Gala	Amy	M	02/05/79	308 White Horse Pike	Barrington	NJ	08007	(609) 573-9570	
Gala	Anant		07/25/79	64 Blackeslee Ave	North Haven	CT	06473	(203) 239-3597	
Gala	Chaitali	K	05/02/81	414 Cambridge Dr	Arcadia	CA	91007	(818) 292-1141	
Gala	Ketan		05/12/81	308 White Horse Pike	Barrington	NJ	08007	(609) 547-8000	
Gala	Kosha		05/10/78	9 Burnham Ln	Yorba	NJ	08043	(609) 751-1205	
Gala	Michelle	V	05/24/79	2173 E Glenaklen Dr	Germantown	TN	38139	(901) 755-3600	
Gala	Mitish		05/17/70	12063 Wagner ST	Culver	CA	90230	(310) 313-3040	DKGALA@aol.com
Gala	Nikesh		01/14/72	1041 Chippendale TRL NW	Marietta	GA	30064	(770) 671-1761	
Gala	Purvi	H	07/12/78	727 Thornwood Dr	ODenton	MD	21113	(410) 551-9098	

Gala	Samit	S	02/05/69	7416 Forty Acre Rd	Racine	WI	53126	(414) 886-1655	
Gala	Sanjay		09/25/69	851 Martin Ave	Sunnyvale	CA	94086	(415) 964-6253	galas@qsem.com
Gala	Shalla		09/06/75	1041 Chippendale TRL NW	Marietta	GA	30064	(770) 423-0288	
Gala	Shital	S	05/19/80	1610 E Belmont Ave	Anaheim	CA	92805	(714) 635-7902	
Gala	Simil	S	06/03/76	7416 Forty Acre Rd	Franksville	WI	53126	(414) 886-1655	
Gala	Suchita	H	02/13/75	727 Thornwood Dr	Odenton	MD	21113-1570		(410) 551-9098 gala@jhu.edu
Ganatra	Jyotsom		11/03/73	328 Irving St	San Francisco	CA	94122	(415) 564-3465	
Gandhi	Hamal	N	06/25/71	544 W Melrose #563	Chicago	IL	60657	(312) 325-2432	
Gandhi	Jaime	J	05/10/76	8930 Doral Dr	Mentor	OH	44060	(216) 257-9040	gandhi@emuvax.emich.edu
Gandhi	Jigar	K	08/03/68	16358 Audubon Village	Grover	MO	63040	(314) 458-0997	jkand@monsanto.com
Gandhi	Jinesh	C		23 Halliware Ct	Sugar Land	TX	77479	(713) 980-4960	
Gandhi	Keyur		06/24/71	405 Sumner St	Akron	OH	44304	(216) 535-2942	
Gandhi	Mira		06/27/77	29 Hickory Lane	Bridgeton	NJ	08302	(609) 451-1734	
Gandhi	Nilesh	V	09/15/72	62 Mount Vernon St	Malden	MA	02148	(617) 324-0393	
Gandhi	Pinki	K	10/31/75	310 S Junipero Serra Dr #103	San Gabriel	CA	91776	(818) 309-5377	
Gandhi	Rajesh	A	10/22/70	35 Clark Hill Ave	Stamford	CT	06902	(203) 967-3919	
Gandhi	Ruchir		12/04/80	3923 W Jerome Ave	Skokie	IL	60076	(847) 677-1127	
Gandhi	Rujata		02/29/76	3923 W Jerome Ave	Skokie	IL	60076	(847) 677-1127	
Gandhi	Sanjay	C	02/21/71	1110 Sharps Circle	Bridgeville	PA	15017	(412) 221-4225	
Gangar	Sandeep	K	11/07/76	1813 Longmead Rd	Silver Springs	MD	20906	(301) 598-3093	
Gangwal	Serena		12/10/79	4835 Highgate Dr	Durham	NC	27713	(919) 544-3612	
Gangwal	Sumit		07/22/76	4835 Highgate Drive	Durham	NC	27713	(919) 544-3612	
Gardi	Monica		03/23/71	39 Pentwater Dr	S Barrington	FL	60010	(708) 428-4299	
Ghelani	Cannon	K	11/15/73	609 6th Ave	Absecon	NJ	08201	(609) 748-0032	
Ghelani	Dipak		12/05/73	PO Box #834	Missouri City	TX	77459	(713) 438-6197	
Ghelani	Rajul	J	01/04/78	1509 Old Jones Rd	Alpharetta	GA	30201	(770) 751-9017	
Ghelani	Yashika	K	11/17/72	609 6th Ave	Absecon	NJ	08201	(609) 748-0032	
Gohel	Nilesh	R	11/28/70	406 Clara Ave Apt #3	St Louis	MO	63112	(415) 943-7583	
Goshya	Vishwa		09/01/80	126 Constitution Dr	Orangeburgh	NY	10962	(914) 359-8123	
Gosalia	Amy	J	08/06/77	107 Northmore Dr	Yorktown Hts	NY	10598	(914) 245-8401	
Gosalia	Ankur	R	11/22/77	12506 Guinevere Rd	Glendale	MD	20769	(301) 464-5947	
Gosalia	Biren	K	11/25/69	"87-06, 58th Ave"	Elmhurst	NY	11373	(718) 803-3128	75452.2655@compuserve.com
Gosalia	Mital	A	09/30/78	17249 N 7th St #1043	Phoenix	AZ	85022	(602) 971-0149	
Gosalia	Rishi	K	08/10/78	14853 N 12th St	Phoenix	AZ	85022		
Gosalia	Viral		09/21/78	13 Anne Drive	Hicksville	NY	11801		
Gudka	Paulomi	S	03/17/76	35 Andes Rd	Scarborough	ONT	M1T3B6	(416) 299-3627	p.gudka@utoronto.ca
Gupta	Anuja	S	10/01/82	20741 E Hollowpine Dr	Diamond Bar	CA	91789	(909) 594-7268	
Gupta	Dinesh	K	02/27/71	81 Elm St	Park Forest	IL	60466	(708) 748-7381	
Haria	Rahul	C	04/11/75	4710 Wildflower Ln	Medina	OH	44256	(216) 722-7172	
Haria	Seema	C	04/07/73	4710 Wildflower Ln	Medina	OH	44256	(216) 722-7172	
Haria	Sheetal		09/06/79	38 McDonald Chaple Ct	Gaithersburg	MD	20878		
Hempel	Stephen		10/04/71	4453 N Damen Apt X1	Chicago	IL	60625		
Hingarh	Nilesh	H	09/21/74	12866 Pierce Rd	Saratoga	CA	95070	(408) 867-4228	
Hingarh	Viresh	H	02/05/79	12866 Pierce Road	Saratoga	CA	95070	(408) 867-4228	
Isharani	Reena	J	07/29/78	1305 Pebble Dr	Greensboro	NC	27410	(910) 855-1627	
Isharani	Sona	J	03/23/75	1305 Pebble Dr	Greensboro	NC	27410	(910) 855-1627	
Itchaporia	Simi	C	07/12/73	1293 Village Green Dr	Hixson	TN	37343	(615) 842-6308	
Jain	Aalok	N	10/11/80	19 Abbingdon Ln	Cranbury	NJ	08512	(609) 799-1628	ajain@juno.com
Jain	Abha		11/18/78	9240 Cornell	Woodbury	MN	55125	(612) 735-4775	
Jain	Akas		10/14/76	281 Todd Ln	Monaca	PA	15061	(412) 774-8333	
Jain	Alok		04/10/71	4974 Kingsgate Ct	Dayton	OH	45431		alok@dataalytics.com
Jain	Alok		01/17/71	5239 Fair Oaks Blvd	Carmichael	CA	95608	(916) 488-2601	
Jain	Amit		10/01/81	1960 E Chilton Dr	Tempe	AZ	85283		
Jain	Anil		10/17/73	758 Brookside Circle	Elmira	NY	14903	(607) 562-8606	jaina@bigvax.alfred.edu
Jain	Anish		05/13/72	147-06 70th Rd	Flushers	NY	11367	(718) 793-7377	
Jain	Anju	M	10/17/74	4800 Apopka-Vineland Rd	Orlando	FL	32819	(407) 876-4444	
Jain	Anju		10/17/74	4800 Apopka-Vineland Rd	Orlando	FL	32819	(407) 876-4444	
Jain	Ankit		07/22/81	40943 Abuelo Way	Fremont	CA	94539	(510) 770-0503	
Jain	Ankur		04/20/73	9350 Skillman St Apt 3806	Dallas	TX	75243	(214) 349-0438	
Jain	Arsh	R	09/16/76	7 Shavian Ct	London	ONT	N6G-3G9	(519) 432-7726	
Jain	Dinesh	K		209 Comber	Darval	QUE	H9S-245	(514) 631-7057	djain@matrix.com
Jain	Divya		11/07/80	2480 Walnut Lk Rd	west Bloomfield	MI	48323	8*107372644	
Jain	Ekta		12/10/76	6839 Chablis Ct	Mentor	OH	44060	(216) 974-8003	
Jain	Hans		02/14/71	46 Ruden Crescent	Toronto	ONT	M3A 3H3	(416) 447-9296	
Jain	Hetel		10/12/71	3536-4 Old Chamblee-Tucker Rd	Doraville	GA	30340	(770) 621-0875	30340 (404) 621-0875
Jain	Hetel		05/17/76	3238 Old Chamblee -Tucker Rd #4		Atlanta	GA		
Jain	Himanshu		03/16/74	6110 Sharon Hills Rd	Charlotte	NC	28210	(704) 552-5779	
Jain	Himanshu		04/30/67	6959 Silverbell Dr	San Jose	CA	95120	(408) 268-3333	
Jain	Himanshu		05/17/75	3536-4 Old Chamblee-Tucker Rd	Doraville	GA	30340	(770) 621-0875	
Jain	Kamal		12/18/68	32181 ConCord Dr #5d	Madison Hts	MN	48071	(810) 616-9322	
Jain	Kamna		11/03/68	30 Severence Circle #620	Cleveland Hts	OH	44118	(216) 382-1472	kamna.jain@publishers.com
Jain	Kiran		03/17/77	2044 Santa Anita Ave	Placentia	CA	92670	(714) 993-2491	
Jain	Lokendra	M	08/05/70	"1-C-22,SFS, Talwandi"	Kata (Rajasthan)	INDIA	324005	(9174) 442-2033	eeeljain@livjm.ac.uk
Jain	Mahesh	K	06/06/73	460 W Forest #909	Detroit	MI	48201	(313) 831-8915	mkj@cs.wayne.edu
Jain	Mahima		12/24/76	123 Harding Ave	Hicksville	NY	11801	(516) 433-2939	
Jain	Malini		02/02/79	517 Hubble St	Davis	CA	95616	(916) 756-5377	
Jain	Manish		07/23/68	32307 Concord Dr #18 a	Madison Hts	MI	48071	(810) 589-0630	
Jain	Manish		05/28/71	571 State Rd #64	NO Dartmouth	MA	02747	(508) 992-9088	s19972mj@umassd.edu
Jain	Manish		11/20/72	3116 Julian Dr	New Albany	IN	47150	(812) 949-2454	

Jain	Manish	09/23/73	2480 Walnut Lk Rd	W Bloomfield	MI	48323	(810) 737-2644	jainm@rpi.edu
Jain	Meenoo	02/02/77	5292 Peregrine Crest	Roanoke	VA	24014	(703) 989-5059	
Jain	Minna	N 03/20/80	7106 Birchview Rd	Maple Grove	MN	55369	(612) 493-2120	
Jain	Mira	N 03/15/77	7106 Birchview Rd	Maple Grove	MN	55369	(612) 493-2120	
Jain	Mirin	10/22/76	9240 Cornell	Woodbury	MN	55125	(612) 735-4775	
Jain	Mona	10/24/79	6 Indian Ridge Rd	Yarmouth	ME	04096	(207) 846-5686	
Jain	Mona	11/19/69	6959 Silverbell Dr	San Jose	CA	95120	(408) 268-3333	
Jain	Monica	K 12/17/75						
Jain	Monika	10/28/81	164 Concho Dr	Fremont	CA	94539	(510) 438-0266	
Jain	Mukesh	09/05/76	15905 Overview Road	Poway	CA	92064	(619) 679-3371	
Jain	Mukul	02/12/77	517 Hubble St	Davis	CA	95616	(916) 756-5377	
Jain	Mukund	08/30/75	4430 Tilly Mill Rd Apt 8-B	Doraville	GA	30360	(770) 458-2661	
Jain	Namrata	05/02/72	26 Surrey Dr	Old Bridge	NJ	08857	(908) 591-9535	
Jain	Nancy	09/15/68	46 Ruden Crescent	North York	ONT	M3A 3H3	(416) 447-1223	
Jain	Neel	04/17/80	7914 W Applewood Dr	Laporte	IN	46350	(219) 872-8832	
Jain	Neelesh	K 12/10/77	209 Comber Ave	Darval	QUE	H9S-245	(514) 631-7057	
Jain	Neelu	08/21/77	2508 Windjammer Way	Las Vegas	NV	89107	(702) 870-7416	
Jain	Neeraj	10/08/70	2951 Harvey Cr	Mississauga	ONT	L5L 4V9	(905) 607-8615	
Jain	Neeraja	06/29/71	20006 Frederick Rd #33	Germantown	MD	20876	(301) 916-3808	
Jain	Neeru	12/14/75	5701 Ryder Ave	Charlotte	NC	28226	(704) 542-1559	
Jain	Neeta	08/21/77	2508 Windjammer Way	Las Vegas	NV	89107	(702) 870-7416	
Jain	Neetu	02/23/77	1563 SE Fairwood Blvd	Renton	WA	98058		
Jain	Nikita	05/15/70	3236 Old Chamblee - Tucker Rd #4	Atlanta	GA			30340 (404) 621-0875
Jain	Nina	12/15/70	147-06 70th Rd	Flushing	NY	11367	(718) 793-7377	
Jain	Nisha	10/26/80	9205 Lake Braddock Dr	Burke	VA	22015	(703) 425-6662	
Jain	Nishu	08/18/75	2220 Dwight Way #209	Berkeley	CA	94704	(510) 848-5703	
Jain	Nita	S 03/15/75	6856 Gray Gables Ln	Columbus	OH	43235	(614) 791-8915	
Jain	Nitin	A 10/29/77	2951 Harvey Cr	Mississauga	ONT	L5L-4U9	(905) 607-8615	
Jain	Nitin	03/04/74	6839 Chablis Ct	Mentor	OH	44060	(216) 974-8003	
Jain	Piyush	12/06/72	585 Grove St #140A	Herndon	VA	22070	(703) 818-2444	
Jain	Pooja	05/31/78	1500 Stravinski	Brossard	QUE	J4X-121	(514) 466-1997	
Jain	Prachi	R 11/25/82	4301 Heritage Dr	Yadnais Heights	MN	55127	(612) 429-8679	
Jain	Pradeep	B 09/04/70	4640 South Hagadorn #A18	East Lansing	MI	48823	(517) 337-0916	jainprad@egr.msu.edu
Jain	Praful	A	2951 Harvey Cr	Mississauga	ONT	L5L-4U9	(905) 607-8615	
Jain	Prashant	S 09/16/73	220 Estates Dr	Dayton	OH	45459	(513) 427-2719	pjain@cs.wright.edu
Jain	Preeti	04/10/73	1812 Coffman St	Barboursville	WV	25504	(304) 736-8454	
Jain	Puneet	R 02/11/82	1529 Via Cancion	San Jose	CA	95128	(408) 559-6987	
Jain	Rachit	P 09/18/83	3139 Innsbrook Dr	New Brighton	MN	55112	(612) 639-1040	
Jain	Raja	J 04/23/82	5417 Russell Rd	Durham	NC	27712	(919) 382-5555	
Jain	Rajesh	K 03/10/72	123 Highland Ave (Side)	Highland Park	NJ	08904	(908) 572-4694	rajain@umich.edu
Jain	Rakesh	04/18/73	15905 Overview Road	Poway	CA	92064	(619) 679-3371	
Jain	Raksha	01/28/75	905 Morningstar Trail	Richardson	TX	75081	(214) 231-5208	
Jain	Ranjana	05/15/70	115 Branchwood Dr	Schaumburg	IL	60193	(708) 893-2485	
Jain	Ravi	12/29/69	46 Ruden Crescent	Toronto	ONT	M3A-3H3	(416) 447-0966	
Jain	Reetu	06/29/75	2806 Cane Field Dr	Sugar Land	TX	77479	(713) 980-5174	
Jain	Renu	01/02/80	2035 Westhill Dr	West Vancouver	BC	V7S 3G3	(604) 922-6288	
Jain	Rupali	03/16/77	15017-62nd Ave NE	Bothell	WA	98011	(206) 488-1102	
Jain	Sachin	H 10/02/80	P O Box 803	Alpine	NJ	07620	(201) 784-0118	
Jain	Samay	06/02/74	19804 Maycrest Way	Germantown	MD	20876	(301) 972-2666	amoeba@virginia.edu
Jain	Samta	04/17/79	10761 Adams Circle	Villa Park	CA	92667	(714) 633-3609	ujain@aol.com
Jain	Sanojya	S	11 Cedar Ct	Marlboro	NJ		(201) 462-3117	
Jain	Sarita	06/18/69	2035 Westhill Dr	West Vancouver	BC	V7S 3G3		
Jain	Seema	S 07/04/68	2227 Blacksmith Dr	Wheaton	IL	60187	(708) 653-0308	
Jain	Shafali	12/23/74	3108 Rosemont Dr	Sacramento	CA	95826	(916) 363-5497	sjain@stmarys-ca.edu
Jain	Shalin	S 06/07/79	6856 Gray Gables Ln	Columbus	OH	43235	(614) 791-8915	
Jain	Shenil	06/26/80	12 Laurel Dr	Loudonville	NY	12211-1618	(518) 472-8021	
7043116@compuserve.com								
Jain	Shilpa	11/09/70	725 Wellington Cres	Winnipeg	MB	R3M-0A7	(204) 453-5858	
Jain	Shipra	09/17/77	6110 Sharon Hills Rd	Charlotte	NC	28210	(704) 552-5779	
Jain	Shivani	D 03/31/80	14 Shelburne Dr	Oak Brook	IL	60521	(708) 323-3023	
Jain	Siddhartha	07/27/81	2672 Sycamore Ln	Davis	CA	95616	(916) 756-1643	
Jain	Sidney	03/29/74	129 N Catalpa St	Addison	IL	60101		
Jain	Sima	M 07/23/78	4800 Apopka-Vineland Rd	Orlando	FL	32819	(407) 876-4444	
Jain	Stasha	05/11/71	1040 N Elmwood	Oak Park	IL	60302	(708) 524-2041	
Jain	Sudeep	10/19/71	3031 N Civic Center Plaza #155	Scottsdale	AZ	85251	(602) 423-1085	
Jain	Sumet	10/12/76	66 Viscount Dr	Williamsville	NY	14221	(716) 688-0104	sj26@cornell.edu
Jain	Sundeep	07/04/75	1415 Mayors Manor	Oakville	ONT	L6H-3NG	(905) 827-7494	u9204457@muss.mcmaster.ca
Jain	Sundeep	S 04/14/70	499 Diamond Bar Ln	Roseville	CA	95678	(916) 783-5853	
Jain	Sunil	V 07/29/72	362 Riverside Dr	New York	NY	10025	(212) 749-9511	svj2@columbia.edu
Jain	Veena	K 11/07/68	"2001 N Adams, #532"	Arlington	VA	22201	(703) 243-0915	
Jain	Vijay	G 03/28/73	"3100 E. Kings Court"	Raleigh	NC	27606	(919) 852-0702	vgjain@eos.ncsu.edu
Jain	Vijay	12/14/70	33357 Hadrian Circle NW	Canton	OH	44708	(216) 477-9509	
Jain	Vikas	R 01/19/72	281 Todd Ln	Monaca	PA	15061	(412) 774-8333	
Jain	Vikas	08/25/77	992 Nettie Place	Sunnyvale	CA	94086		
Jain	Vineet	10/23/68	46 Ravine Dr	Malawan	NJ	07747	(908) 441-0969	vineet@hotmail.att.com
Jain	Vipin	03/16/73	46 Ruden Crescent	Toronto	ONT	M3A 3H3	(416) 447-9500	
Jain	Vipul	04/03/69	25 Woodridge Crescent #1202	Nepean	ONT	K2B7T4	(613) 721-9889	vipul@bnr.ca
Jain	Vivek	K 5/31/64	"6019 South Ingleside Ave, #602"	Chicago	IL			60637
Jain	Rajendra	K 11/30/72	221 Sainsbury Ln	Zillah	WA	98953	(509) 829-6221	jainir@destiny.esd105.wednet.edu

Jani	Amish	A	01/21/78	21 Victorian Dr	Old Bridge	NJ	08857	(908) 360-2763	
Josani	Ashish		01/20/82	561 Haskell Dr	Akron	OH	44333	(216) 869-0067	
Josani	Maghan	K	10/26/77	386 Jamestown Ct	Harrisburg	PA	17111	(717) 671-4875	
Josani	Ranok	K	02/23/74	386 Jamestown Ct	Harrisburg	PA	17111	(717) 671-4875	
Josani	Shimul	S	12/23/77	561 Haskell Dr	Akron	OH	44333	(216) 869-0067	
Josani	Sonal	S	04/28/73	561 Haskell Dr	Akron	OH	41333-2810		(216) 869-0067
Javeri	Yashali	R	10/02/72	2008 Woodland Ct	Arlington Heights	IL	60004	(708) 632-0218	
Jhaveri	Ami	D	07/08/73	33160 Gull Ct	Fremont	CA	94555	(510) 471-4364	amij@ocf.berkeley.edu
Jhaveri	Arpana	D	01/13/77	33160 Gull Ct	Fremont	CA	94555	(510) 471-4364	
Jhaveri	Kavita	P	12/18/78	4319 Peppermill Ln	Cincinnati	OH	45242	(513) 984-1477	
Jhaveri	Neera		12/21/81	4261 Crystal Circle	Cypress	CA	90630	(714) 827-9160	
Jhaveri	Neha	A	06/27/69	1821 E Red Fox Pl	Highland Ranch	CO	80126	(303) 791-2883	
Jhaveri	Paras	S	09/17/74	1388 Greendale Ter	Oakville	ONT	L6M-1W5	(905) 827-7621	
Jhaveri	Reshal	B	01/28/79	502 Bradford Ave	Absecon	NJ	08201	(609) 652-8593	
Jhaveri	Sneha		12/29/71	13 Myrtle Ave	Caldwell	NJ	07006	(201) 228-4355	
Jhaveri	Swati		07/30/75	13 Myrtle Ave	Caldwell	NJ	07006	(201) 228-4355	swatij@eden.rutgers.edu
Jobalia	Mihir	K	11/29/70	1325 Ransom Rd #6	Grand Island	NY	14072	(716) 775-3161	mikj1752@jetson.uh.edu
Jobalia	Neelone	B	07/29/71	2355 W Pershing #15	Appleton	WI	54914	(414) 954-6249	
Jobalia	Sejal	B	07/09/71	2518 Troy Circle	Olympia Fields	IL	60461	(708) 747-6578	
Kadia	Shephali	M	12/06/79	1770 West 6th St Apt E-8	Brooklyn	NY	11223	(718) 336-3856	
Kadia	Tapan	M	12/06/76	1770 West 6th St #E8	Brooklyn	NY	11223	(718) 336-3856	doctap@eden.rutgers.edu
Kela	Ruchi		12/08/72	104-60 Queens Blvd	Forest Hills	NY	11375	(718) 897-4692	
Kalamkar	Moshmee	M	11/04/77	6006 Excalibur Dr	Garland	TX	75044	(214) 530-7356	
Kalamkar	Ruturaj	M	06/02/74	6006 Excalibur Dr	Garland	TX	75044	(214) 530-7356	drudy@tamu.edu
Kamdar	Jay		07/17/74	36 Bluejay	Irvine	CA	92716	(714) 552-0506	
Kamdar	Ankur		02/28/75	918 Crossfield Dr	Katy	TX	77450	(713) 579-0024	kamadan@cunningham.cc.utexas.edu
Kamdar	Anna	Y	09/07/71	6939 Norlynn Dr	Louisville	KY	40228	(502) 239-4973	
Kamdar	Apur		07/14/77	322 N Pershing Ave	Akron	OH	94313	(216) 836-3861	
Kamdar	Bela	Y	03/07/75	6939 Norlynn Dr	Louisville	KY	40228	(502) 239-4973	
Kamdar	Bhavik	P	07/25/80	61 Falcon Place	Westmount	IL	60559	(708) 969-1609	
Kamdar	Bina		10/04/77	4688 Owl Circle	Mississauga	ONT	LW5-2W6	(905) 890-1653	
Kamdar	Dharmik	P	07/25/80	61 Falcon Place	Westmount	IL	60559	(708) 969-1609	
Kamdar	Forum	D	01/13/83	11318 Redfox Dr	Maple Grove	MN	55369	(612) 559-2973	
Kamdar	Gurjan	Y	09/05/79	241 Magee Drive	Hamden	CT	06514	(203) 288-2350	
Kamdar	Kala	Y	03/07/75	6939 Norlynn Dr	Louisville	KY	40228	(502) 239-4973	
Kamdar	Neha	K	08/27/76	765 Persimmon Dr	St Charles	IL	60174	(708) 513-1030	
Kamdar	Priya	D	07/14/86	11318 Redfox Dr	Maple Grove	MN	55369	(612) 559-2973	
Kamdar	Purvi		05/02/75	425 Meade Dr	Corapolis	PA	15108	(412) 457-8124	
kamdar64@futures.wharton.upenn.edu									
Kamdar	Sandip	N	01/19/78	54 Blackberry Ln	Farmington	MA	01701	(508) 877-5414	
Kamdar	Shivani	H	08/20/77	5520 Main	Morton Grove	IL	60053	(708) 470-8107	
Kamdar	Tirath	P	11/10/77	61 Falcon Place	Westmount	IL	60559	(708) 969-1609	
Kamdar	Toral	A	09/08/79	861 Kelsey Ct	Centerville	OH	45458	(513) 436-1534	
Kanthi	Yogen	M	06/10/79	11776 Percival Ct	Cincinnati	OH	45241	(513) 489-1094	
Kapadia	Ami	R	05/31/77	2527 30th Ave	San Francisco	CA	94116		
Kapadia	Gaurav		02/16/81	67 Nassau Drive	Great Neck	NY	11021	(516) 829-3316	
Kapadia	Keyan		05/24/74	1588 N Morton Taylor	Canton	MI	48187	(313) 981-4047	
Kapadia	Neha	B	07/31/79	768 Honeywood Ct	San Jose	CA	95120	(408) 268-0193	
Kapadia	Pooja	D	07/30/79	1583 Timberlake Manor	St Louis	MO	63017-5584		(314) 532-0136
Kapadia	Reshma	K	10/21/74	4256 Golf	Skokie	IL	60076	(708) 673-2419	
Kapadia	Sonali	B	10/22/74	768 Honeywood Ct	San Jose	CA	95120	(408) 268-0193	
Kapadia	Sunil	R	07/31/74	2527 30th Ave	San Francisco	CA	94116		
Kapasi	Divya		12/26/79	41 Edgewood Dr	Ashland	MA	01721	(508) 881-7939	
Kapasi	Neha	D	02/03/78	41 Edgewood Dr	Ashland	MA	01721	(508) 881-7939	
Kapasi	Nirva		02/03/78	41 Edgewood Dr	Ashland	MA	01721	(508) 881-7939	
Katwala	Priti	P	06/26/81						
Kavathekar	Jitendra	A	10/31/67	120 E Mallard Dr	Boise	ID	83706	(208) 331-0015	
Kenia	Anand		09/17/81	27 Lady Slipper Ctr	Westfield	MA	01085	(413) 562-7737	
Kenia	Maneesh		08/02/71	1743 Golden Gate Ave #7	San Francisco	CA	94115-4435		(415) 346-7473
Kenia	Neelesh	J	05/16/74	1819 Plymouth Rock Dr	Richardson	TX	75081	(214) 690-3593	
Keyur	Mehta	J	10/23/78	1119 N Cardinal Dr	Palatine	IL	60067	(708) 991-7999	
Khamesra	Rani		02/07/75	10570 Les Jardins	Dallas	TX	75229	(214) 351-3137	
Khandhar	Sheetal	R	10/04/76	700 N Deerskin Lane	Walnut	CA	91789	(909) 598-1777	
Khandhar	Shruti	R	01/27/80	700 N Deerskin Lane	Walnut	CA	91789	(909) 598-1777	
Khandhar	Saketu	M	08/02/74	6112 Layte St	Cypress	CA	90630	(714) 894-2930	
Khandhera	Mali	M	07/05/77	843 Wayne Ave	Lubbock	TX	79424	(806) 794-7983	
Khandwala	Shama	N	12/22/77	1094 Tennessee Ln	Elk Grove	IL	60007	(708) 980-6858	
Khara	Ruchi	A	06/28/79	2612 Brute Dr	Plano	TX	75025	(214) 618-3470	
Khemsara	Rajul		02/28/78	14301 Misty Meadow	Houston	TX	77079	(713) 870-0580	
Khemsara	Vandana	P	05/13/81	14301 Misty Meadow	Houston	TX	77079	(713) 870-0580	
Khemsara	Vickas		07/02/72	14301 Misty Meadow	Houston	TX	77079	(713) 870-0580	
Khichadia	Shachi		05/27/80	44231 Viewpoint Circle	Fremont	CA	94539	(510) 657-4474	
Khona	Bhumika	H	10/26/79	212 S Kraemer #2206	Placentia	CA	92670	(714) 579-3356	
Kobawala	Pooja		06/24/82	1637 Brentford	Naperville	IL	60563		
Kobawala	Purvi	R	08/12/72	1637 Brentford	Naperville	IL	60563	(708) 355-5622	
Kobawala	Rupak		09/09/75	1637 Brentford	Naperville	IL	60563		
Koshal	Manish	K	01/27/70	555 W Madison #1804	Chicago	IL	60661	(312) 441-0570	
Kothari	Abha		10/29/75	43827 Elmira Ct	Fremont	CA	94539	(510) 770-1036	
Kothari	Ashish	D	02/27/76	8415 Lakeside Forest Dr	Houston	TX	77088	(713) 999-0598	
Kothari	Dhaval	C	07/10/79	111-11 66th Ave	Forest Hills	NY	11375	(718) 459-0358	

Kothari Megha	B	06/01/79	12166 Oxbow Dr	Eden Prairie	MN	55347	(612) 941-9187	
Kothari Neelay	J	02/14/75	3416 Doral Dr	Waterloo	IA	50701	(319) 232-5238	nkothari@icaan.uiowa.edu
Kothari Neeroli	J	10/06/78	3416 Doral Dr	Waterloo	IA	50701	(319) 232-5238	
Kothari Prashant	V	12/17/79	1118 Fleetwood Pl Dr	Houston	TX	77079	(713) 556-9585	
Kothari Raj		10/06/73	13660 Fairhill Rd #308	Shaker Heights	OH	44120		
Kothari Sandeep	S		615 Trailmore Pl	Roswell	GA	30076		
Kothari Sanjay	S	04/22/74	615 Trailmore Place	Roswell	GA	30076	(770) 992-0105	
Kothari Shakuntala		01/11/70	13660 Fairhill Rd #308	Shaker Heights	OH	44120	(216) 229-1699	
Kothari Sid	J		3475 Woodburn Ave	Cincinnati	OH	45207	(513) 281-7823	
Kothari Sundeep	S	10/29/71	615 Trailmore Place	Roswell	GA	30076	(770) 992-0105	
Kothari Swati	B	06/14/82	12166 Oxbow Dr	Eden Prairie	MN	55347	(612) 941-9187	
Kothari Tej		07/15/73	43827 Elmira Ct	Fremont	CA	94539	(510) 770-1036	
Kulchandra Reshma	K	01/31/71	2400 Ruby #45	Rosenberg	TX	77471	(213) 232-8345	
Kumar Uday	N	03/28/73	40 Carriage Way	N Providence	RI	02904-3019	(401) 353-7959	
ukumar@student.med.harvard.edu								
Kumbhat Seema		07/05/74	865 Rich Dr #203	Deerfield Beach	FL	33441	(305) 419-9695	
Lakhani Hetal	R	01/10/74	509 Orange Street	New Haven	CT	06511	(203) 562-7486	
Lakhani Vibha	H	12/07/76	70-03171 St	Flushing	NY	11365	(718) 380-5040	
Lapsia Sameer		12/04/81	31 Ferris Ave #1	Norwalk	CT	06854	(203) 866-8977	
Lathiya Apur		10/02/74	3232 Woodbine Rd	Orange	CA	92667	(714) 998-4282	
Lunia Anju		10/07/79	31 Carriage Hill Dr	Latham	NY	12110	(518) 783-1219	CKL1@aol.com
Lunia Anupama		10/18/73	301 E 47 St #14A	New York	NY	10017	(212) 486-0423	
Mahata Meena		08/09/77	351 NW 105 Dr	Coral Spring	FL	33071	(305) 752-6655	
Maheshwari Rashmi	L	05/19/70	5606 Fairview Forest	Houston	TX	77088	(713) 820-2659	
Makim Meera		05/11/76	2774 Hardy Crescent	Oakville	ONT	L6J 7B4		
Makim Anish			5 Farmwood St	Whitby	ONT	L1R 1M4	(905) 430-0522	maki2660@mac1.wlu.ca
Malde Baiju		02/02/75	6041 Covered Wagon Tr	Flint	MI	48532	(810) 733-2735	baijumalde@cc.umich.edu
Malde Neil		04/25/81	27 Shelburne Ct	Niskayuna	NY	12309	(518) 393-5359	
Maniyar Prabhav	V	06/28/59	303 Aintree Ct	Vienna	VA	22180	(703) 242-6562	
Maniyar Shreya		10/01/78	172 Washington St	Northvale	NJ	07647	(201) 784-0492	
Manudhane Nikhil		03/08/78	22 White Birch Rd	Weston	CT	06883	(203) 222-8019	
Maru Chintan	H	08/20/81	7 Trailing Ridge Road	Brookfield	CT	06804	(203) 775-1906	
Maru Dhenu		06/18/81	115 Murray St	Norwalk	CT	06851	(203) 849-8162	
Maru Nimit		06/21/82	115 Murray St	Norwalk	CT	06851	(203) 849-8162	
Maru Sandip	T	06/30/77	18 Lisa Dr	Hazlet	NJ	07730-2714	(908) 495-2304	
Maru Seema	T	06/30/77	18 Lisa Dr	Hazlet	NJ	07730-2714	(908) 495-2304	
Maru Sheela		10/30/79	7 Trailing Ridge Road	Brookfield	CT	06804	(203) 775-1906	
Maru Shilpa		04/14/76	18604 Stamford	Livonia	MI	48152	(810) 474-4759	Marushil@student.msu.edu
Maru Vivek	H	03/05/75	7 Trailing Ridge Rd	Brookfield	CT	06804	(203) 775-1906	
Meghani Ankur	M	07/11/77	1919 Victoria Dr	Arlington	TX	76012	(817) 261-3920	
Mehta Amar	A	03/05/81	252 E Crescent Ave	Ramsey	NJ	07446	(201) 825-9530	
Mehta Amar	K	05/27/79	1132 Kingsbury Road	Owings Mills	MD	21117	(410) 356-7950	ceduc62@gl.umbc.edu
Mehta Arunisha	K	05/15/74	7826 S Urbana Ave	Tulsa	OK	74136	(918) 491-6392	
Mehta Amit	K	09/25/73	26 Vancho Cr	Etobicoke	ONT	M9A-4Z2	(416) 241-2044	
Mehta Amit	N	07/16/74	135 Holiday Dr	Racine	WI	53402		
Mehta Ankit	H	09/29/77	49 Silverstone Dr #1201	Etobicoke	ONT	M9V-3G2	(416) 748-7219	
Mehta Arvin		01/06/79	151 Sweetberry Ct	San Jose	CA	95136	(408) 226-2217	
Mehta Asha	N	12/29/79	135 Holiday Dr	Racine	WI	53402		
Mehta Ashish	A	12/24/74	7500 Cook Rd #196	Houston	TX	77072	(713) 561-7990	
Mehta Ashish	C	01/11/76	191 Nebula Rd	Piscataway	NJ	08854	(908) 777-1648	amehtai@gl.umbc.edu
Mehta Bela		03/08/72	30815 Wendbrook	Bev Hills	MI	48025	(810) 646-3638	
Mehta Bhavin		05/24/78	43082 Barnhill Rd	Hemet	CA	92544	(909) 927-7580	
Mehta Biren	P	08/25/76	8301 LeConte Drive	Huntington Beach	CA	92646	(714) 848-8008	
Mehta Chetan	K	06/05/71	26 Vancho Cr	Etobicoke	ONT	M9A-4Z2	(416) 241-2044	
Mehta Chetan	P	07/27/76	18 Newgate Place	Brampton	ONT	L6S4W6	(905) 459-7636	
Mehta Chirag	J	11/16/78	7427 Rainfall Park	San Antonio	TX	78249	(210) 691-2260	
Mehta Christy	A	06/06/70	101 Tiffany Dr	Waynesboro	VA	22980	(703) 943-9183	
Mehta Danny	J	06/12/72	13702 San Martin Ln	Houston	TX	77083	(713) 561-5580	
Mehta Darshan	H	04/17/77	1517 Inverrary Dr	Naperville	IL	60563	(708) 717-1417	Darshan_Mehta@ccmail.iwu.edu
Mehta Dharmesh	M	11/05/78	7405 N W 74th Dr	Parkland	FL	33067-3903	(305) 345-1660	
Mehta Dimpesh	H	07/04/81	7822 Galveston Rd	Houston	TX	77034	(713) 944-4647	
Mehta Dina		03/18/80	7405 NW 74th Dr	Parkland	FL	33067-3903	(305) 345-1660	
kss85e@prodigy.com								
Mehta Dipa		02/08/73	5325 Pl Bonaventure #202	Brossard	QUE	J4T-2T7	(514) 656-6648	bqjp@musicb.mcgill.ca
Mehta Dipesh	B	12/15/83	8808 Oketa St	Morton Grove	IL	60053	(708) 965-6110	
Mehta Hemal	P	01/23/78	2273 Dawitt Dr	Clarksville	TN	37043	(615) 648-9535	
Mehta Hemanshu		07/14/80	9273 Goldhurst Terrace	Burnaby	BC	V5A 4P5		
Mehta Hemant	A	02/25/83	1032 W Parker Dr	Schaumburg	IL	60194		
Mehta Hetal	L	11/26/75	7 Gary Dr	Englishtown	NJ	07726		
Mehta Hiral	A	01/14/79	730 Starboard Pt Dunbarlakes	Schaumburg	IL	60194	(708) 882-8191	
Mehta Hitesh	C	10/15/79	7827 N Lotus Av	Morton Grove	IL	60053	(708) 966-1657	
Mehta Jayesh	V	02/03/73	1622 Bellaire	Portage	MI	49002	(616) 327-5456	
Mehta Jessica	D	08/01/71	107 E Wesev Dr	O'Fallon	IL	62269	(618) 631-7908	
Mehta Kalpish		03/27/75	195 Feronia Way	Rutherford	NJ	07070	(201) 460-1822	
Mehta Ketan	B	03/14/71	11703 Hunters Run Dr	Hunt Valley	MD	21030		
Mehta Kevin	D	06/04/80	1028 Creekbend Dr	Vernon Hills	IL	60061	(708) 634-4685	
Mehta Kruti	H	07/21/71	140 Devonshire Ct	Elyria	OH	44035	(216) 365-9738	
Mehta Manish	K	01/16/71	*612 Louis Riel House, SFU*	Burnaby	BC	V5A 1S6	(604) 294-1628	mehta@cs.sfu.ca
Mehta Manish		05/02/79	4504 Early Morn Dr	Piano	TX	75093	(214) 612-1144	
Mehta Manisha	P	11/15/68	12318 Autumn Vista	San Antonio	TX	78249	(212) 663-5013	

Mehta	Mausmi	P	08/19/78	6006 Samuel Bluff Ct	Sugarland	TX	77479	(713) 565-0626	
Mehta	Mayur	P	01/27/70	2273 Dewitt Drive	Clarksville	TN	37043	(615) 648-9535	mehtap@lynx.apsu.edu
Mehta	Meghal	P	04/11/73	12319 Autumn Vista	San Antonio	TX	78249	(210) 561-0287	
Mehta	Meghna		12/23/77	7826 S Urbana Ave	Tulsa	OK	74136	(918) 491-6392	
Mehta	Milon	Y	11/06/77	1121 Harrisburg Pike	Carlisle	PA	17013	(717) 249-3120	
Mehta	Minesh		09/03/69	11403 Tortuga St	Cypress	CA	90630	(714) 898-3156	
Mehta	Mohit	P	04/09/79	12320 Autumn Vista	San Antonio	TX	78249	(210) 561-0287	
Mehta	Mona	S	09/29/77	3001 Kentucky Ave	Kenner	LA	70065	(504) 443-1819	mmehta2@mailhost.tcs.tulane.edu
Mehta	Neel		12/02/68	108 Berwick Ct	Elyria	OH	44035	(216) 322-9744	
Mehta	Neel	N	06/03/76	34 Tower Ave	Needham	MA	02194	(617) 449-4582	
Mehta	Neha	H	08/03/79	7822 Old Galveston Rd	Houston	TX	77034	(713) 944-4647	
Mehta	Neil		10/22/71	6823 North Bethmaur Lane	Glendale	WI	53209-2714		(414) 351-3815
Mehta	Nihar		08/31/74	27635 San Valle	Mission Viejo	CA	92692	(714) 830-8409	
Mehta	Nirav		04/08/77	195 Fercania Way	Rutherford	NJ	07070	(201) 460-1822	
Mehta	Nirav	P	03/31/75	"419 Moore Hill, 204 E 21st St"	Austin	TX	78750	(512) 495-5762	
Mehta	Nishali	D	01/12/82	4980 Ariano Drive	Cypress	CA	90630	(714) 826-3579	
Mehta	Nishit	K	07/11/76	8904 Taymouth Ct	Raleigh	NC	27613	(919) 870-5637	
Mehta	Nishith		09/09/67	27365 San Valle	Mission Viejo	CA	92692	(714) 830-8409	
Mehta	Nishu		09/09/67	27635 San Valle	Mission Viejo	CA	92692	(714) 830-8409	
Mehta	Niti		12/15/78	2224 Spring Hollow Ln	Germantown	MI	38139	(901) 755-5343	
Mehta	Nitu		02/22/77	4555 W Maple	Bloomfield Hills	MI	48301		nmehta@oakland.edu
Mehta	Niyati	D	10/21/76	107 E Wesev Dr	O'Fallon	IL	62269	(618) 631-7908	nmehta@cctr.umkc.edu
Mehta	Pratiksha		04/22/77	15218 SE 175th Place	Renton	WA	98058		
Mehta	Priti	A		7500 Cook Rd #196	Houston	TX	77072	(713) 561-7990	s141c@jetson.uh.edu
Mehta	Priti	P	10/21/76	2273 Dewitt Dr	Clarksville	TN	37043	(615) 648-9535	
Mehta	Purvi		06/12/77	9167 Robinson #2g	Overland Park	KS	66212	(913) 383-2347	
Mehta	Rajan	A	12/13/77	101 Tiffany Dr	Waynesboro	VA	22980		
Mehta	Rajat		07/15/79	some				(513) 453-1574	
Mehta	Rajeev	H	01/05/68	1007 Stuyvesant Ln	St Louis	MO	63011	(312) 666-9782	
Mehta	Rajesh	A	06/14/73	7500 Cook Rd #196	Houston	TX	77072	(713) 561-7990	
Mehta	Rajesh	R	12/10/66	51 Marc Dr	Dayton	NJ	08810	(908) 274-1609	
Mehta	Rajiv		09/19/74	3900 Chestnut St #709	Philadelphia	PA	19104		
Mehta	Rajiv	M	03/29/75	7405 N U 74th Dr	Parkland	FL	33067	(305) 345-1660	
Mehta	Reena	J	11/21/74	2136-104 B St	Edmonton	ALB	T61-5G8	(403) 435-9070	
Mehta	Rima		07/20/79	7 Glenwood Dr N	Bergenfield	NJ	07621	(201) 439-0465	
Mehta	Rish	T	09/22/76	2538 Durant Ave #10	Berkeley	CA	94704	(510) 649-8473	rish@uclink2.berkeley.edu
Mehta	Rishi		08/28/79	13702 San Martin Ln	Houston	TX	77083	(713) 561-5580	
Mehta	Rupal		07/01/70	7392-11 Ridgeport Dr	Cincinnati	OH	45230	(513) 232-6953	
Mehta	Sachin		07/28/78	705 18th Ave nw	Minot	ND	58703	(701) 852-6604	
Mehta	Sagar	J	05/19/78	63 Princeton St	Clifton	NJ	07014-1814		(201) 284-0352
Mehta	Samir	B	07/11/74	1123 Elmsford Drive	Cupertino	CA	95014	(408) 446-3982	sammer@uclink.berkeley.edu
Mehta	Samir	S	10/27/74	16407 Ginger Run Way	Sugarland	TX	77478	(713) 277-5401	
Mehta	Sandip		12/23/72	48 Fitzpatrick St	Stoughton	MA	02072		
Mehta	Sangita		02/13/76	6623 Inwood West Dr	Houston	TX	77088	(713) 820-9325	
Mehta	Sapna		06/07/78	34 Towne Ave	Needham	MA	02194	(617) 449-4582	
Mehta	Sapna	K	01/08/72	"1227 Spruce St, #2F"	Philadelphia	PA	19107	(215) 731-9484	sapna@cpcn.com
Mehta	Sapna		04/05/77	17 Redondo	Laguna Niguel	CA	92677	(714) 495-9239	
Mehta	Sarika		06/26/80	705 18th Ave NNW	Minot	ND	58703	(701) 852-6609	
Mehta	Seema	P	02/24/74	8301 LaConte Drive	Huntington Beach	CA	92646	(714) 848-8008	
Mehta	Sejal	M	02/18/80	11 Marsham Dr	Marlton	NJ	08053	(609) 596-8290	
Mehta	Sejal	M	06/04/80	48 Fitzpatrick St	Stoughton	MA	02072	(617) 449-1871	
Mehta	Shalin	B	04/17/75	11703 Hunters Run Dr	Cockeysville	MD	21030	(410) 771-0251	
Mehta	Shamit	M	07/26/78	48 Fitzpatrick St	Stoughton	MA	02072	(617) 344-6030	
Mehta	Shan		03/10/72	30815 Wendbrook	Beverly Hills	MI	48025		
Mehta	Shitali	D	11/03/79	4980 Ariano Drive	Cypress	CA	90630	(714) 826-3579	
Mehta	Shishir		12/29/73	48 Fitzpatrick St	Stoughton	MA	02072		
Mehta	Smeet	M	06/01/75	6759 Highland Pines Cir	Fort Myers	FL	33912	(813) 561-2731	
Mehta	Snehal		08/11/76	9273 Goldhurst Terrace	Burnaby	BC	V5A 4P5		
Mehta	Sradha		04/02/76	3543 Gresham Ct	Pleasanton	CA	94588	(510) 846-0871	
Mehta	Sranik	S	08/10/77	3543 Gresham Ct	Pleasanton	CA	94588	(510) 846-0871	mehta@eecs.berkeley.edu
Mehta	Sripal		11/03/77	9 Amelia St	N Caldwell	NJ	07006	(201) 403-8804	
Mehta	Sumit		12/22/73	189 Greenaway Rd	Amherst	NY	14226	(716) 832-4350	smehta@acsu.buffalo.edu
Mehta	Sunita		06/08/79	17381 Burchit Circle	Yorba Linda	CA	92686	(714) 993-2672	
Mehta	Swapna		06/01/74	6623 Inwood West Dr	Houston	TX	77088	(713) 820-9325	
Mehta	Tejas	C	03/24/77	7827 Lotus Ave	Morton Grove	IL	60053	(000) 000-0000	t-mehta@ux5.cso.uiuc.edu
Mehta	Tejas	P	10/27/74	9167 Robinson #2G	Overland Park	KS	66212	(416) 746-9436	mehtat@ecf.toronto.edu
Mehta	Tejas	P	10/27/74	49 Silverstone Dr #1201	Etobicoke	ONT	M9V-3G2	(416) 748-7219	
Mehta	Tushar	P	01/20/71	18 Newgate Pl	Brampton	ONT	L6S-4W6	(905) 459-7636	
Mehta	Utkar	J	08/13/80	62 Brambling Ln	Voorhees	NJ	08043	(609) 751-2132	
Mehta	Vijesh	R	09/05/77	15 Bayporte	Irvine	CA	92714	(714) 551-0998	
Mehta	Vikram	D	11/19/67	5606 Fairview Forest Dr	Houston	TX	77088	(713) 820-2659	
Mehta	Zubin	N	09/05/74	4545 Forest Bend Rd	Dallas	TX	75244	(214) 490-7829	
Meppani	Rahul		05/19/80	11 Fensmere Rd	Boston	MA	02132	(617) 469-4675	zmehta@sun.cis.smu.edu
Mistry	Neerav	R	08/13/81	3531 Skyline Dr	Hayward	CA	94542	(510) 537-7364	
Mistry	Sonia	S	06/23/81	92 Green Ave	Madison	NJ	07940	(201) 774-2501	
Mithani	Chirag	D	06/08/80	6592 Rocky Crest Drive	San Jose	CA	95120	(408) 268-8876	
Mithani	Shail	H	08/18/70	167 Brightwoods Ln	Rochester	NY	14623	(716) 427-7154	
Modi	Apurva		08/16/80	29531 Greenboro	Farmington Hills	MI	48334	(810) 851-3965	
Modi	Keyur	K	10/18/78	1289 Belgrave Crescent	Yardley	PA		(215) 493-2029	
Modi	Kinjal	K	08/27/75	1289 Belgrave Crescent	Yardley	PA		(215) 493-2029	

Modi Reshma	05/04/77	29531 Greenboro	Farmington Hills	MI	48334	(810) 851-3965	
Mody Asit	A 12/26/66	334 S Hobart St #14	Los Angeles	CA	90020	(213) 383-6174	
Mody Hetal	P 06/09/78	37 Tuscarora Dr	Toronto	ONT	M2H-2K4	(416) 491-5560	
Mody Mona	S 03/18/75	1307 Amble Rd	St Paul	MN	55112	(612) 631-1716	
Mody Rajal	K 08/04/74	4292 Brigaddon Dr	Shoreview	MN	55126	(615) 483-0316	
Mody Seema	S 06/21/71	1307 Amble Rd	St Paul	MN	55112	(612) 631-1716	
Mody Sujata	P 07/27/73	4 Dorchester East	Irvine	CA	92720	(714) 552-5660	
Mody Sunil	07/11/79	8540 Midland Ct	Greendale	WI	53129	(414) 529-2894	
Mody Vishal	08/08/77	1717 E Division	Arlington	TX	76011	(817) 860-8576	
Mody Yash	P 03/20/76	37 Tuscarora Dr	Toronto	ONT	M2H-2K4	(416) 491-5560	
Mohnut Sheel	04/07/82	1016 Summarridge Dr	Murrsville	PA	15668	(412) 325-2058	shel@industry.net
Momaya Masum	H 02/21/77	1926 Banks Dr	Elgin	IL	60123	(708) 695-0935	masum@imso.edu
Moonat Joahee	04/23/78	3602 Windbriar Ct	Houston	TX	77068	(713) 893-1371	
Moradia Haresh	J 05/19/72	9404 Country Path Trail	Miamisburg	OH	45342	(513) 434-2267	
Morbha Reena	03/06/78	1804 Randolph Ave	Windsor	ONT	N9B-ZW3	(519) 254-3504	
Mutha Nina	K 05/20/74	*6606, #10 Wisteria Dr *	Charlotte	NC	28210	(704) 553-1646	nkmutha@mosaic.uncc.edu
Mutha Paresb	K 07/27/76	*6606, #10 Wisteria Dr *	Charlotte	NC	28210	(704) 553-1646	
Mutha Punam	K 04/13/78	*6606, #10 Wisteria Dr *	Charlotte	NC	28210	(704) 553-1646	
Nagda Kush	03/17/78	28 McArthur St	Etobicoke	ONT	M9P 3M7		
Nagda Lav	03/17/78	28 McArthur St	Etobicoke	ONT	M9P 3M7		
Nagda Sameer	H 12/12/72	243 Massachusetts Ave	Placentia	CA	92670	(714) 524-7038	
Nahla Anita	03/31/69	6300 Welford Rd	Charlotte	NC	28211	(704) 366-8980	
Nahla Neeta	08/19/73	6300 Welford Rd	Charlotte	NC	28211	(704) 366-8980	
Nahla Rita	02/24/74	6300 Welford Rd	Charlotte	NC	28211	(704) 366-8980	
Naik Hetal		39 Oak Ln	Verona	NJ	07044	(201) 239-5653	
Nanavati Amiti	10/19/77	2246 Georgia Dr	Westlake	OH	44145	(216) 835-8408	
Nanavati Asha	R 05/05/66	421 Ridgeway Rd	Lexington	KY	40502	(708) 910-4446	
Nanavati Sujal	M 03/07/69	17 Edgewood Ave	Rochester	NY	14618	(716) 442-4553	
Nayak Rahul	S 08/30/76	541 Princeway Ct	Manchester	MO	63011	(314) 394-3195	rahul_nayak@brown.edu
Nayak Ravi	S 10/22/77	541 Princeway Ct	Manchester	MO	63011	(314) 394-3195	
Oswal Rajal	A 01/02/74	2342 Nightshade Lane	Fremont	CA	94539	(510) 656-4148	
Oza Saumil	R 05/15/77	2574 Admiral's Walk Dr	Orange Park	FL	32073	(904) 269-2280	
Padia Brijal	H 02/23/80	229 Beachers Brook Ln	Cary	NC	27511	(919) 467-2078	
Pahade Jay	K 10/19/79	187 Randwood Dr	Getzville	NY	14068	(716) 688-2907	bb319@freenet.buffalo.edu
Pahade Nickesh	R 10/04/75	189 Randwood Dr	Getzville	NY	14068	(716) 688-2907	npahade@umich.edu
Palkhiwala Sameet	11/23/74	748 Fillmore Court	Paramus	NJ	07652	(201) 445-1061	
Palkhiwala Sapan	N 03/29/74	13730 Adare St	Cerritos	CA	90703	(310) 404-1729	
Palkhiwala Sonali	A 10/01/78	748 Fillmore Court	Paramus	NJ	07652	(201) 445-1061	
Palvia Anjali	S 01/18/79	21 Surrey Ln	Needham	MA	02192	(617) 449-8443	
Palvia Anjali	01/18/79	6 Anne Drive	Hicksville	NY	11801	(516) 931-2284	
Palvia Anupam	09/27/75	6 Anne Drive	Hicksville	NY	11801	(516) 931-2284	
Palvia Aseem	01/14/73	6 Anne Drive	Hicksville	NY	11801	(516) 931-2284	
Panatal Tanay	11/02/67	1702 Kewala St ph-3	Honolulu	HI	96822	(808) 538-6202	
Panchal Perna	12/25/77	40 Heur St	Little Ferry	NJ	07643	(201) 440-2779	
Pancholy Maulik	N 01/18/74	2516 Glasgow Dr	Troy	OH	45373	(513) 339-7322	
Pancholy Sona	N 06/14/71	2516 Glasgow Dr	Troy	OH	45373	(513) 339-7322	
Pandit Rajul	P 08/04/65	150 Saratoga Ave #304	Santa Clara	CA	95051	(408) 984-3627	
Parekh Adarsh	05/29/79	1220 Smoke Tree Dr	La Habra	CA	90631		
Parekh Amrsh	12/23/81	17 Lindberg	Irvine	CA	92720		
Parekh Amy	10/27/78	14 Glenn Place	Hastings-On-Hudson	NY	10706	(914) 478-1075	
Parekh Anish	06/10/79	1302 Burnt Wood Ct	Lawrenceville	GA	30244	(770) 564-3515	
Parekh Ashish	11/24/74	1220 Smoke Tree Dr	La Habra	CA	90631		
Parekh Folgunsee	3/	24 w Interlaken Dr	Phoenix	AZ	85023	(602) 866-7030	fparekh@mailhost.tcs.tulane.edu
Parekh Grishma	K 09/22/80	20 18th St	Jericho	NY	11793	(516) 938-8717	
Parekh Julie	S 01/31/77	4712 Interlachen Cir	Dallas	TX	75287	(214) 931-8245	
Parekh Kartik	01/30/80	5846 Flaig Dr	Fairfield	OH	45014	(513) 860-9839	
Parekh Mihir	K 11/15/76	10440 Briarcove Lane	Cincinnati	OH	45242	(513) 984-9739	
Parekh Mona	09/26/75	123 Sunset Ave	Sunnyvale	CA	94086	(408) 739-7240	
Parekh Neha	H 05/27/77	40825 Las Palmas	Fremont	CA	94539	(510) 651-0125	
Parekh Nimisha	K 06/04/74	24 W Interlaken Dr	Phoenix	AZ	85023	(602) 866-7030	nimisha@mailhost.tcs.tulane.edu
Parekh Ojas	04/04/77	1350 Baldridge Dr	Lawrenceville	GA	30244-2585	(770) 923-6009	
Parekh Rajesh	M 09/22/71	2436 E 10th St #2	Tulsa	OK	74104	(918) 584-0012	
Parekh Rupal	01/18/77	8216 E 75th St	Tulsa	OK	74133	(918) 459-0081	
Parekh Sanjay	M 03/22/74	P O Box 15158	Atlanta	GA	30333	(404) 908-1646	
Parekh Sharmi	P 03/13/78	7102 La Granada Dr	Houston	TX	77083	(713) 879-1183	
Parekh Shayna	01/19/81	12914 Walverton Lane	Cerritos	CA	90703-7265	(310) 865-1679	
Parekh Sheetal	C 08/24/79	12914 Walverton Lane	Cerritos	CA	90703-7265	(310) 865-1679	
cparekh@kaiwan.com							
Parekh Shefali	K 06/20/78	24 W Interlaken Dr	Phoenix	AZ	85023	(602) 866-7030	
Parekh Shruti	12/14/74	40825 Las Palmas	Fremont	CA	94539	(510) 651-0125	
Parekh Smriti	04/23/80	11125 Marilyn Ct	Orlandbark	IL	60462	(708) 460-5265	
Parekh Sunit	K 03/09/78	10440 Briarcove Lane	Cincinnati	OH	45242	(513) 984-9739	
Parekh Viral	H 02/11/81	4508 Roderigo Ct	Fremont	CA	94555	(510) 791-1295	
Parekh Viral	H 02/11/81	4508 Roderigo Ct	Fremont	CA	94555	(510) 791-1295	
Parikh Amit	G 11/27/70	6306 Shady Brook Ln #2108	Dallas	TX	75206	(214) 691-7324	
Parikh Kajal	10/29/70	42377 Waterfall	Northville	MI	48167	(810) 344-8924	
Parikh Kavita	H 07/30/78	62 Elderberry Ln	Fairfield	CT	06430	(203) 335-2952	
Parikh Namita	P 10/11/77	42 Fans Rock Rd	Hamden	CT	06518	(000) 248-7894	
Parikh Rajiv	09/07/79	33 Tanglewood Dr	Livingston	NJ	07039	(201) 992-1390	
Parikh Rima	J 08/19/81	100 Old Pro's Way	Cary	NC	27513	(919) 469-0802	

Parikh	Sachin	P	08/06/73	42 Fans Rock Roan	Hamden	CT	06518	(203) 248-7894
Parikh	Salil	K	01/13/77	4 Victoria Way	Kendall Park	NJ	08824	(908) 821-5946
Parikh	Seema		08/27/75	33 Tanglewood Dr	Livingston	NJ	07039	(201) 992-1390
Parikh	Vinay		06/01/73	10703 Watchful Fox Dr	Austin	TX	78750	(512) 282-4140
Parikh	Vinay		05/15/71	1771 Filbert St	San Francisco	CA	94123	(415) 929-0339
Parmar	Jitendra	K	01/29/69	251 Azriba Dr #7	Sunnyvale	CA	94086	(415) 965-9331
Parsh	Deeba	B	08/12/79	2312 Londonderry Dr	Murfreesboro	TN	37129	(615) 896-7240
Parsh	Nikhil	B		2312 Londonderry Dr	Murfreesboro	TN	37129	(615) 896-7240
Patadia	Ankit	B	03/14/78	686 E 24th Street	Upland	CA	91784	
Patadia	Sameet	B	08/10/79	686 E 24th Street	Upland	CA	91784	
Patel	Ami			35 Rainford Rd	Edison	NJ	08820	(908) 549-1899
Patel	Ami	R	05/30/75	11 Stretford Ct	Sugar Land	TX	77479	(713) 980-4177
Patel	Amish	V	04/09/78	7334 Devereux Rd	Downers Grove	IL	60516	(708) 241-0999
Patel	Avani	V	04/07/74	7334 Devereux Rd	Downers Grove	IL	60316	(708) 241-0999
Patel	Bhumika	M	05/30/80	2178 Shadow Ridgeway	San Jose	CA	95138	(408) 531-9861
Patel	Brijesh		09/15/77	23 Henry St	Edison	NJ	08820	(908) 549-6197
Patel	Devali		11/21/77	4 Marth's St	Edison	NJ	08820	(908) 769-9006
Patel	Hetal			35 Princeton RD	Piscataway	NJ	08859	(908) 968-8354
Patel	Himanshu			20 Dayton Dr 127A	Edison	NJ	08820	(908) 549-4294
Patel	Jatin	P	07/14/76	27 Huntington Dr	Clarksville	TN	37040	(615) 648-9938
Patel	Jigna	P	10/11/79	27 Huntington Dr	Clarksville	TN	37040	(615) 648-9938
Patel	Kalpesh	M	04/15/73	46 Silo Ridge Rd	Orland Park	IL	60462	(708) 349-4237
Patel	Kavita		02/03/77	25 Solomon Dr	Bridgewater	NJ	08807	(908) 253-3824
Patel	Keyuri			190 Hutton St	Jersey City	NJ	07307	(201) 963-9646
Patel	Kishori			119 Coventry Circle	Piscataway	NJ	08854	(908) 819-4696
Patel	Komal	P	08/08/80	8952 White Oak Ave	Munster	IN	46321	(219) 838-6776
Patel	Lina			204 Merrywood Dr	Edison	NJ	08817	(908) 819-4655
Patel	Nayan	A	06/21/79	9563 Sunnybrook Dr	Brentwood	TN	37027	(615) 331-5431
Patel	Priit	R		22 Hillsboro Dr	Orchard Park	NY	14127	
Patel	Rupal	C	04/26/78	1240 Valley View Dr	Turlock	CA	95380	(209) 667-1359
Patel	Sameer	M	12/30/76	7240 Versailles	Amarillo	TX	79121	
Patel	Sanjay	R		22 Hillsboro Dr	Orchard Park	NY	14127	
Patel	Sanjay		01/26/79	Sunny Hill	Oxford	MA	01540	(508) 347-1583
Patel	Sejal			40607 Firesbeal Dr	Sterling Heights	MI	48313	(810) 247-0909
Patel	Sheetal	C		12 Olympic Dr	Voorhees	NJ	08043	(609) 861-1880
Patel	Subharna	K	07/30/68	11740 Beach Blvd	Stanton	CA	90680	(818) 907-6110
Patel	Vandana	V	12/30/71	"290 River Rd, 14"	Piscataway	NJ	08854	(908) 805-0712
Patel	Vina		05/27/76	6071 Crossview Circle	San Jose	CA	95120	(408) 997-0101
Patil	Amit	R	11/14/78	1002 Willow Dr #67	Chapel Hill	NC	27514	(919) 968-1916
Patil	Avinash		06/10/75	15 Grove Creek Court	Lafayette	CA	94549	(510) 256-8613
Patil	Nita		01/19/78	2821 lange Ave	San Diego	CA	92122	(619) 622-9053
Patil	Rahul	R	05/15/73	"1002 Willow Dr, #67"	Chapel Hill	NC	27514	(919) 968-1916
Patil	Shilpa		06/10/73	15 Grove Creek Court	Lafayette	CA	94549	(510) 256-8613
Patri	Shrabhi		01/10/71	3423 Honey Creek	Houston	TX	77082	(713) 531-8095
Patri	Vikas		09/17/74	439 Ridge Line Ct	Dayton	OH	45458	(513) 529-5197
Patrawala	Ekta	M	08/30/76	2087 Swan Ln	Safety Harbor	FL	34695	(813) 726-3671
Patrawala	Milli	A	07/11/77	6563 Fitewood Ct	San Jose	CA	95120	(408) 997-2966
Patrawala	Robbie	A	11/19/68	6563 Fitewood Ct	San Jose	CA	95120	(408) 997-2966
Ponda	Vaibhavi		12/22/77	5444 Suffield Ct	Skokie	IL	60077	(708) 966-0573
Ponda	Vaishali		05/21/74	5444 Suffield Ct	Skokie	IL	60077	(708) 966-0573
Potdar	Kamlini	K	10/04/78	1132 Brighton Dr	Carol Stream	IL	60188	(708) 830-1144
Prakash	Nisha	A	08/23/79	5051 Olde Mill Ct	Sylvania	OH	43560	(419) 843-5369
Prasad	Sarvant		03/26/81	11525 Iron Liege Ln	Cincinnati	OH	45249	(513) 247-0248
Punatar	Amy	M	12/25/81	302 Bedford Springs Rd	Lynchburg	VA	24502	(804) 525-3463
Punatar	Beena	D	09/02/80	4239 Clearview Ct	Bellbrook	OH	45305	(513) 848-3228
Punatar	Harren	D	05/31/79	4239 Clearview Ct	Bellbrook	OH	45305	(513) 848-3228
Punatar	Shilpa		02/06/76	302 Bedford Spring Rd	Lynchburg	VA	24502	(804) 525-3463
Punatar	Ashish	D	11/07/71	921 Thorndale Dr	Dayton	OH	45458	(513) 433-9929
Punatar	Sandeep	D	03/21/75	921 Thorndale Dr	Dayton	OH	45458	(513) 433-9929
Raichand	Anita		11/02/69	850 N State #22E	Chicago	IL	60610	(708) 655-2036
Raichand	Sunil		06/20/72	2701 W 35th St	Oakbrook	IL	60521	(708) 655-2036
Ramahia	Arun		06/16/82	2145 Blairmont Dr	Pittsburgh	PA	15241	(412) 835-2021
Ranka	Jinendra	K	09/13/69	516 Stewart Ave Apt A	Ithaca	NY	14850	(607) 273-0191
Rathod	Kartik	A	11/18/78	7460 Bathurst St Apt 214	Hornhill	ONT	14J-7K9	(905) 886-1042
Rathod	Veeral		07/09/79	1000 Timbercreek	Sherman	TX	75092	(903) 868-1174
Ravani	Purvi		09/19/81	126 Manor Way	Rochester	MI	48309	(810) 375-5994
Sacheti	Amit		03/21/69	16010 Garden Hill Ln	Houston	TX	77095	(713) 550-7679
Saklecha	Anju		10/01/75	11710 Pine Valley Place	Northridge	CA	91326	
Saklecha	Aseem		09/28/71	12123 Snowville Rd	Brecksville	OH	44141	(216) 838-1372
Salgia	Amar	D	05/05/74	1884 Dorsetshire Rd	Columbus	OH	43229	(614) 899-2678
Salgia	Anup		12/23/70	1884 Dorsetshire Rd	Columbus	OH	43229	(614) 899-2678
Sandesara	Chirag	M	08/10/73	2010 Midwest Club	Oak Brook	IL	60521	(708) 323-0000
Sangave	Rahul		05/13/76	69801 Meadowglen Ln	Houston	TX	77042	(713) 784-5319
Sanghani	Mehul	P	05/08/76	1615 S Main Street	Blacksburg	VA	24060	(540) 552-4011
Sanghani	Nipa		05/15/79	1250 Berrystone Trail	Missouri City	TX	77459	(713) 499-2594
Sanghani	Parag	K	07/08/80	7127 La Granada	Houston	TX	77083	(713) 530-0535
Sanghani	Rajul	K	05/08/77	2501 Silver Spur Ct	Herndon	VA	22071	(703) 904-9242
Sanghani	Samir	A	04/12/74	149 N Half Dr	Sugar Land	TX	77478	(713) 242-0446
Sanghani	Swati	K	12/11/80	2501 Silver Spur Ct	Herndon	VA	22071	(703) 904-9242
Sanghani	Zarana	K		7127 La Granada	Houston	TX	77083	(713) 530-0535

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Sanghvi	Prachi	M	05/16/82	3864 Coral Tree Circle	Coconut Creek	FL	33073	(305) 968-5050	kpgt66c@prodigy.com
Sanghvi	Amita	A	06/12/80	502 Jeb Stuart Dr	Wilmington	NC	28412	(910) 395-4551	
Sanghvi	Darshan	G	08/26/75	3661 Condor Rd	Levit Town	NY	11756	(516) 731-3469	
Sanghvi	Hardik	G	11/04/77	3661 Condor Rd	Levit Town	NY	11756	(516) 731-3469	
Sanghvi	Mehul	N	01/28/70						
Sanghvi	Miraj	K	09/08/80	2439 Redrock Dr	Corona	CA	91720	(909) 735-6595	
Sanghvi	Neil		05/05/77	1 Bayberry Close	Piscataway	NJ	08854	(908) 699-0618	
Sanghvi	Priya		05/27/75	5652 Larkmont Dr	Huntington Beach	CA	92649	(714) 846-0238	
Sanghvi	Sandip	G	09/12/73	3661 Condor Rd	Levit Town	NY	11756	(516) 731-3469	
Saraiya	Manish		09/13/72	18803 Stefani Ave	Cerritos	CA	90703	(310) 865-0857	
Saraiya	Puja	H	01/15/81	44970 Cougar Circle	Fremont	CA	94539	(510) 657-4335	belloffor@aol.com
Saraiya	Tejas		10/05/78	3021 Del Rey Ave	Carlsbad	CA	92009	(619) 942-3658	
Sardar	Sujata	A	02/09/82	123 Gayle Drive POBox 715	Millen	GA	30442	(912) 982-3757	
Saula	Archand	P	06/30/79	186 Shweky Ln	Southington	CT	06489	(203) 621-8813	
Saula	Shaloo	K	12/21/82	3086 Barwell Rd	Mississauga	ONT	L5L-3Z9	(905) 828-8804	
Savla	Archana	P	06/30/79	186 Shweky Lane	Southington	CT	06489	(860) 621-8813	
Sejpal	Samir		09/17/76	PO Box 3035	Burlington	NC	27215	(910) 226-6110	
Sejpal	Shilpa	V	04/27/79	PO Box 3035	Burlington	NC	27215	(910) 226-6110	
Sethi	Himanshu		09/20/76	271 Woodhams Rd	Santa Clara	CA	95051		
Sethi	Pratima		11/12/76	992 Nettle Place	Sunnyvale	CA	94086		
Sethi	Prerna		10/25/81	992 Nettle Place	Sunnyvale	CA	94086		
Sethi	Sudhanshu		10/29/80	271 Woodhams Rd	Santa Clara	CA	95051		
Sethi	Vaibhav		06/04/77	992 Nettle Place	Sunnyvale	CA	94086		
Sethi	Vinit		06/20/73	992 Nettle Place	Sunnyvale	CA	94086		
Setlur	Ranjeeta	P	12/20/76	"452, South Main St"	Willits	CA	95490	(707) 459-2231	rsetlur@stmarys-ca.edu
Shah	Aakash	A	05/28/80	1251 W Lobster Trap Dr	Gilbert	AZ	85233		
Shah	Aakash	S	06/07/77	34 N Liberty Dr	S Barrington	IL	60010	(708) 426-1988	
Shah	Aalap	P	10/15/80	6727 Marisol Dr	Houston	TX	77083	(713) 879-1026	
Shah	Aalap		10/15/80	6727 Marisol Drive	Houston	TX	77083	(713) 879-1026	
Shah	Aanand	S	07/20/76	11711-38A Ave	Edmonton	AB	T6J 0L8	(403) 434-7014	ashah@gpu.srv.ualberta.ca
Shah	Achira	P	04/14/77	249 Hillside Ave	Needham	MA	02194	(617) 449-3297	
Shah	Agam		12/29/76	13 Liberty Ln	Attleboro	MA	02703	(308) 226-1866	
Shah	Ajay	C	08/31/79	13019 Oakwood Lane	La Mirada	CA	90638	(310) 947-7018	
Shah	Ajay	S	02/01/74						
Shah	Akash	A	03/12/74	26 Walker St	Lindsey	ONT	K9V-8C2	(705) 324-7877	
Shah	Alitheo	N	04/25/75	3227 W 39th Pl	Indianapolis	IN	46208	(317) 299-5080	
Shah	Alpa	M	06/15/79	9038 Hollyberry	Des Plaines	IL	60016	(708) 297-7322	
Shah	Alpesh			5512 Wynwood Ct	Troy	MI	48098	(810) 641-9622	
Shah	Alpita	A	09/02/70	544 Raintree Dr	Glen Ellyn	IL		(708) 858-0428	
Shah	Amal		11/23/75	10983 Spear Ad	Concord	OH	44077	(216) 357-5624	
Shah	Aman	H	04/29/78	1068 Crosswind Court	San Jose	CA	95120	(408) 268-1205	
Shah	Amee	B	07/20/81	1616 E Barley Rd	Naperville	IL	60565	(708) 369-8882	
Shah	Amee	K	10/21/77	2 Tropeano Ct	Bellingham	MA	02019	(508) 966-3105	
Shah	Amee	K	02/16/78	12 Berkshire Rd	Chelmsford	MA	01863	(508) 251-8911	
Shah	Ameet	A	05/19/78	3551 Hennen Rd	Burnsville	MN	55337	(612) 894-4987	
Shah	Ameet	U	11/24/77	1631 Cotton Grove Rd	Lexington	NC	27292	(704) 352-6488	shaha@opus.ncssm.edu
Shah	Ami				Paramus	NJ	07625	(201) 262-6922	
Shah	Ami	N	06/05/78	131 East Lincoln	Glendale Heights	IL	60139	(708) 655-3786	
Shah	Ami	P	10/13/78	971 Emerson	Troy	MI	48084-1691		(810) 244-9576
Shah	Ami	S	07/29/77	13023 Pingry Pl		MO	63131	(314) 965-5585	
Shah	Ami	S	05/25/80	39 Ridge Rd	Searingtown	NY	11507	(516) 625-8617	
Shah	Ami	V	07/22/78	805 Masters Dr	Idaho Falls	ID	83401	(208) 523-1436	AmitShah@aol.com
Shah	Ami		10/13/78	971 Emerson	Troy	MI	48084	(810) 244-9576	
Shah	Amish	A	08/08/72	43363 Debrum Common	Fremont	CA	94539	(510) 657-2349	
Shah	Amish	M	07/25/77	9038 Hollyberry	Des Plaines	IL	60016	(708) 297-7322	
Shah	Amish	S	07/24/74	8 Andreas	Cherry Hill	NJ	08003	(609) 424-4897	
Shah	Amisho	K	01/10/76	539 Isle Royal Bay	Roselle	IL	60172	(708) 529-4397	ak-shah@ux4.cso.uiuc.edu
Shah	Amit	G	07/04/70	728 Harvard	Matteson	IL	60443	(708) 720-2443	
Shah	Amit	I	7/23/75	1524 Royal Green Circle #Q103	Port St Lucie	FL	34952	(407) 335-3482	quest@grove.ufl.edu
Shah	Amit	M	08/10/70	10525 Lancaster Ln	Maple Grove	MN	55369	(612) 425-9757	ashah@mailbio.umn.edu
Shah	Amit	N	12/25/74	8 Cannonball Dr	Danbury	CT	06810	(203) 798-0596	amshah@acs.bu.edu
Shah	Amit	N	06/11/75	11412 Rouen Dr	Potomac	MD	20854	(301) 983-8597	
Shah	Amit	P	12/10/70	4459 N MacGregor Way #131W	Houston	TX	77004	(713) 748-4922	amit@cs.uh.edu
Shah	Amit		06/16/79	19686 Sussex	Livonia	MI	40152	(313) 462-2902	
Shah	Amy	G	11/07/75	728 Harvard	Matteson	IL	60443	(780) 720-2443	
Shah	Amy		06/15/77	13080 El Monte	Leawood	KS	66209	(913) 681-1593	
Shah	Amy		12/02/80	6 Sunbeam Place	The Woodlands	TX	77381	(713) 364-0742	
Shah	Amy		12/17/81	17 Batmarlea Rd	Norwalk	CT	06850	(203) 852-0797	
Shah	Anand	J	01/31/79	370 Hillside Drive South	New Hyde Park	NY	11040	(516) 294-3231	
Shah	Anar		04/02/74	26 Humboldt Ave	Burlington	MA	01803		
Shah	Anish		09/02/79	1822 Aberdeen	Canjon	MI	48187	(313) 981-3496	
Shah	Anish	H	03/30/82	1068 Crosswind Court	San Jose	CA	95120	(408) 268-1205	
Shah	Anish	M	07/12/76	423 Meade Dr	Moan Township	PA	15108	(412) 457-8029	
Shah	Anish	N	03/30/68	7008 98th Place	Lanham	MD	20706	(301) 577-8459	
Shah	Anish	P	08/10/70	6727 Marisol Dr	Houston	TX	77083	(713) 879-1026	
Shah	Anish	R	09/28/79	1981 Dunmore Pl	Hoffman Estates	IL	60195	(708) 882-8598	
Shah	Anita		06/07/79	32 Snyder Dr	Wharton	NJ	07885	(201) 627-6283	
Shah	Anita	M	09/21/74						
Shah	Anjali	C	08/31/69	732 Manor Ct	Brooklyn	NY	11235	(718) 934-3848	
Shah	Anjali	N	06/16/74	609 Tenth Ave	Warminster	PA	18974	(215) 674-2688	csc2ans@cabell.vcu.edu

Shah	Anjali	02/11/77	87 Saratoga Dr North	Cranbury	NJ	08512	(609) 936-1110	
Shah	Ankit	A 09/06/78	651 Bending Ct	Des Plaines	IL	60016	(708) 699-7778	
Shah	Ankoor	D 11/14/78	2461 West 2nd St	Brooklyn	NY	11223	(718) 376-2053	
Shah	Ankur	I 08/25/81	4513 Church	Skokie	IL	60076	(708) 673-6804	
Shah	Anuja	S 11/19/76	1137 Yorkshire Dr	Carrollton	TX	75007	(214) 245-0894	
Shah	Anup	P 06/25/78	1251 W Lobster Trap Dr	Gilbert	AZ	85233		
Shah	Arati	B 12/19/76	4039 Brenner Ct	Sugarland	TX	77478	(713) 265-0507	
Shah	Archana	M 07/21/76	1047 Prescott Dr	East Lansing	MI	48823	(517) 332-5621	
Shah	Archit	08/30/79	487 Jeremy Drive	Bourbonnais	IL	60914	(815) 935-1499	
Shah	Arpita	09/08/79	1701 Caliper	Troy	MI	48084	(810) 649-0981	
Shah	Arti	S 09/22/81	17010 Redwood Glen Dr	Eureka	MO	63025	(314) 938-4839	
Shah	Asheta	08/27/76	254 Prairie Dog Lane	Fremont	CA	94539	(510) 657-0890	
Shah	Ashik	K 05/18/66	21330 Meadowhill Dr	Spring	TX	77388	(713) 355-6963	
Shah	Ashik	x/xx/71	16407 Ginger Run Way	Sugarland	TX	77478	(713) 974-2600	
Shah	Ashish	A 07/12/74	316 Narrow Ln	Orange	CT	06477	(203) 795-0430	
Shah	Ashish	B 04/30/75	120 Pleasantview Dr	Suffield	CT	06078	(203) 668-5897	ashah1@emerald.tufts.edu
Shah	Ashish	J 06/21/73	2605 Ellsworth St #1	Berkeley	CA	94704	(408) 729-7916	Ashishjs@uclink.berkeley.edu
Shah	Asma	01/29/82	19686 Sussex	Livonia	MI	48152	(313) 462-2902	
Shah	Atish	D 03/23/73	30 Dublin Ct	Latham	NY	12110	(518) 783-5254	
Shah	Avani	K 01/03/80	6220 Selars Ct	Charlotte	NC	28211	(704) 366-6482	
Shah	Avnee	D 01/14/73	1505 Madison St	Clarksville	TN	37040	(615) 647-9030	ashah@utkvtx.utk.edu
Shah	Baiju	K 11/08/78	10710 Memorial Cove	Houston	TX	77024	(713) 984-0499	
Shah	Bejal	11/24/76	3 Dunnerdale Rd	Morris Plains	NJ	07950	(201) 984-7723	beetle@gwiz2.circ.gwu.edu
Shah	Bejal	J 12/22/77	3184 Angelus Dr	Waterford	MI	48329	(810) 673-9041	bjshah@umich.edu
Shah	Bela	M 05/27/79	10535 Hammerly Blvd #111	Houston	TX	77043	(713) 935-9704	
Shah	Bhairav	S 10/31/73	2513 Boothbat Ct	Raleigh	NC	27613	(919) 847-3447	
Shah	Bhavesh	A 05/30/72	2112 Bus Loop 70 E	Columbia	MO	65201	(913) 831-4391	
Shah	Bhavesh	J 10/25/71	2158 Mapleview Dr	Old Bridge	NJ	08857	(908) 360-0347	
Shah	Bhavik	12/02/78	1112 HWY 26 & I-24 Exit 11	Clarksville	TN	37043	(615) 358-9292	
Shah	Bhavik	N 12/02/78	"Comfort Inn, Hwy 76 & I-24"	Clarksville	TN	37043	(615) 358-9292	
Shah	Bhavin	N 06/30/77	4048 Twyla Lane	Campbell	CA	95008	(408) 378-8765	bhavin@ucsd.edu
Shah	Bhavin	R 09/07/73	802 Avon Rd	Philadelphia	PA	19116	(215) 644-5753	
Shah	Bhavin	R 08/24/77	11832 Woodvale Ct	Cincinnati	OH	45246	(513) 851-3975	
Shah	Bijal	B 05/24/80	357 W Hampshire Ln	Bloomington	IL	60108	(708) 529-6043	
Shah	Bimal	R 11/17/74	111 Nantucket Ct	Winston-Salem	NC	27103	(910) 765-8198	bshah@email.unc.edu
Shah	Bindesh	A 12/05/68	6112 Westgate Dr #104	Orlando	FL	32835	(407) 293-6648	
Shah	Bindi	03/26/82	354 Shadywood Dr	Dayton	OH	45415	(513) 836-8080	
Shah	Bindi	D 07/29/70	893 Cortland Dr	Apple Valley	MN	55124	(612) 432-8390	
Shah	Binoy	H 06/28/76	2415 Coventry Dr	Parma	OH	44134	(216) 884-5229	shah.85@postbox.acs.ohio-state.edu
Shah	Binoy	M 12/06/81	35-02-24 Ave	Astoria	NY	11103	(718) 278-6851	
Shah	Birju	N 05/06/77	408 Hastings Pl	Martinez	GA	30907	(706) 863-6976	gpgv02a@prodigy.com
Shah	Bobby	02/25/79	22585 Brady Lane	Farmington Hills	MI	48335	(810) 473-4021	
Shah	Brijesha	N 07/23/76	11106 Rippling Meadows	Houston	TX	77064	(713) 894-4352	
Shah	Brinda	B 10/05/69	3 Argosy Ct	Gaithersburg	MD	20878	(301) 926-0434	
Shah	Charlie	S 06/16/77	6 Stacy St	Edison	NJ	08820	(908) 754-2775	
Shah	Cheryl	M 04/15/77	1091 Regency Ln	Carol Stream	IL	60188	(708) 213-0884	
Shah	Chintu	A 04/15/77	32232 Ashley Way	Union City	CA	94587	(510) 471-8025	
Shah	Chirag	R 11/13/71	5508 W Main St	Morton Grove	IL	60053	(708) 965-1067	
Shah	Chirag	S 11/03/76	26245 Lawrence Dr	Dearborn Hts	MI	48127	(313) 565-5968	
Shah	Chirag	05/11/76	5059 Olde Mill Ct	Sylvania	OH	43560	(419) 843-5359	
Shah	Chirag	11/13/78	PO Box 10589	Stanford	CA	94309		
Shah	Chiray	06/05/78	26245 Lawrence Dr	Dearborn Hts	MI	48127	(313) 565-5968	
Shah	Chirayu	06/05/78	6 Stacy St	Edison	NJ	08820		
Shah	Chivag	J 08/17/76	182 Morningside Rd	Paramus	NJ	07652	(201) 670-8451	
Shah	Dakshash	M 03/15/71	1047 Prescott Dr	E Lansing	MI	48823	(517) 332-5621	
Shah	Darshan	P 07/23/70	1592 E 133rd Ave	Thornton	CO	80241	(303) 452-4277	
Shah	Darshana	S 01/10/73	759 Caldwell Pl	Santa Clara	CA	95051		dshah@intel.com
Shah	Darshana	11/15/75	8248 Elliot Green	Buena Park	CA	90621	(714) 670-7854	
Shah	Darshini	N 11/30/79	"160 Mansfield Ct, P O Box 5041"	Athens	GA			30604 (706) 546-5464
Shah	Deepal	K 10/05/71	34 North Liberty Dr	S Barrington	IL	60010	(708) 426-1088	dkshah@tx.ncsu.edu
Shah	Deepesh	M 04/07/78	4542 E Carolina Dr	Phoenix	AZ	85032	(602) 493-9745	
Shah	Deepti	U 07/02/80	10 Westside Dr	Lexington	NC		(704) 246-5726	
Shah	Devanshi	A 10/24/77	12002 Creekhurst	Houston	TX	77099	(713) 933-2772	
Shah	Devi	S 11/11/78	724 Silverwood Dr	Lake Mary	FL	32746	(407) 323-3509	
Shah	Dharmendra	H 08/03/71	3701 W Madison	Skokie	IL	60076	(708) 673-5912	
Shah	Dharmi	K 06/17/80	1540 Old Louisville Rd	Rawling Green	KY	42101	(502) 781-5437	
Shah	Dheval	04/09/77	822 Jamestown Rd	East Windsor	NJ	08520		
Shah	Dhiren	03/20/71	220 Redwood	Elk Grove Village	IL	60007	(708) 439-3106	
Shah	Dhruti	V 05/05/80	10138 Hartford Ct	Schiller Oak	IL	60176	(708) 671-5008	
Shah	Dhwani	04/17/79	1064 Cove Dr	Prospect Heights	IL	60070	(708) 459-8202	
Shah	Dhyanan	06/07/82	13739 Destino Place	Cerritos	CA	90703	(310) 926-5511	
Shah	Digish	D 02/17/81	12903 Droxford St	Cerritos	CA	90703-6067		
Shah	Dimple	D 05/30/78	1767 Kanauha Trail	Stone Mountain	GA	30087	(770) 723-0308	
Shah	Dimple	P 02/22/74	8030 Remington Rd	Cincinnati	OH	45242	(513) 984-9550	
Shah	Dipa	C 02/25/75	5110 Holly Ridge Dr	Raleigh	NC	27612	(919) 782-1621	
Shah	Dipali	06/30/75	532 Tyrella Ave #27	Mountain View	CA	64043	(415) 964-7648	dipali@uclink2.berkeley.edu
Shah	Dipesh	K 08/17/73	923 S Warrington Rd	Des Plaines	IL	60016	(708) 298-7128	
Shah	Foram	S 01/17/80	1375 Rebacca Dr 415	Hoffman Est	IL	60194	(708) 781-9103	
Shah	Gaurang	W 12/30/73	11106 Rippling Meadows	Houston	TX	77064	(713) 894-4352	
Shah	Gautam	B 01/30/76	25 Pkwy Forest Dr #106	North York	ONT	M2J-1L4	(416) 756-1550	

Shah	Gopi	B	03/01/77	10710 Memorial Cove	Houston	TX	77024	(713) 984-0499	
Shah	Harshish	N	08/24/76						
Shah	Heemanshi	D	07/20/74	2461 West 2nd St	Brooklyn	NY	11223	(718) 376-2053	
Shah	Heena			11 Yardley St	Edison	NJ	08820	(908) 381-7152	
Shah	Heena	K	05/17/75	10307 Marlow Dr	Munster	IN	46321	(219) 922-1470	
Shah	Hemal	H	07/20/74	2477 Grapevine Terrace	Fremont	CA	94539	(510) 657-5927	
Shah	Hemal	N	09/24/70	8 Cannonball Dr	Danbury	CT	06810	(203) 798-0596	
Shah	Hemali	K	03/15/73	10373 Munster Dr	Munster	IN	46321	(219) 922-1470	
Shah	Hemali		05/17/82	2320 Woodglen Dr	Richardson	TX	75082	(214) 234-6506	
Shah	Hemant		11/02/77	28 Carmel Ct	Toronto	ONT	M2M-4B4	(416) 221-5347	
Shah	Hemi		12/28/77	354 Shadywood Dr	Dayton	OH	45415	(513) 836-8080	
Shah	Himal	K	10/15/81	8707 E 133 Pl	Bixby	OK	74008	(918) 369-3163	
Shah	Himesh	N	11/12/68	6736 Patrick Ln	Plano	TX	75024	(214) 491-7488	himesh_shah.tps@tps.eds.com
Shah	Himesh	H	08/19/77	2477 Grapevine Terrace	Fremont	CA	94539	(510) 657-5927	
Shah	Hiren	R	03/25/72	6112 14th Ave NW #2	Seattle	WA	98107		
Shah	Hita	M	10/29/72	407 Justice Ln	Morrisville	PA	19067	(215) 295-5260	
Shah	Humanshu	H	11/24/67	6307 Briar Terr	Houston	TX	77072	(713) 933-5409	
Shah	Jagat	V	03/06/78	7 Madison Dr	Plainsboro	NJ	08536	(609) 799-3470	
Shah	Jagesh		07/11/71	8248 Elliot Green	Buena Park	CA	90621		
Shah	Jaipna		01/16/79	1112 Kenwal Dr	Concord	CA	94521	(510) 827-1936	
Shah	Jalika	S	11/24/71	6438 Taunton Rd	Harrisburg	PA	17111	(717) 541-8274	
Shah	Jalpa	P	08/02/66	3120 School House Ln	Philadelphia	PA	19164	(215) 438-3549	
Shah	Jasmine	T	11/05/81	7007 96th Ave	Lanham	MD	20706	(301) 577-5581	
Shah	Jatin	C	04/26/73	5110 Holly Ridge Dr	Raleigh	NC	27612	(919) 782-1621	
Shah	Jafin	P	07/31/77	1523 Evergreen Pl	Elkhart	IN	46514	(219) 264-1955	
Shah	Jay	A	10/15/78	18 Stephen Dr	Hopewell Jct	NY	12533	(914) 226-6016	
Shah	Jay	D	06/29/80	38451 Whispering Trail Dr	Hoffman Estates	IL	60195	(847) 358-8578	
Shah	Jay	N	12/24/76	10 Molloy St	Copioque	NY	11726	(516) 789-9157	
Shah	Jay		08/12/76	10976 W 66 Ave	Arvada	CO	80004	(303) 420-7049	
Shah	Jayesh		03/29/77	8435 Gratiot	Saginaw	MI	48609	(517) 781-4101	
Shah	Jelina	J		3371 W 134th Ave	Broomfield	CO	80020	(303) 466-0431	
Shah	Jesika	R	01/08/70	69 Saint Paul's Ave	Jersey City	NJ	07306	(201) 653-6471	
Shah	Jessica	H	07/13/80	30 Ondina Drive	Fremont	CA	94539	(510) 651-5284	
Shah	Jessica		12/08/78	3356 Boston Rd	Lexington	KY	40503	(606) 223-8211	
Shah	Jharikhana	J	01/29/70	1970 E Glenn	Tucson	AZ	85719	(520) 322-5161	
Shah	Jheel		12/28/78	6 Sunbeam Place	The Woodlands	TX	77381	(713) 364-0742	
Shah	Jigar	K	08/13/73	3065 Wilma Rudolph Blvd	Clarksville	TN	37040	(615) 645-7227	
Shah	Jigar	M	11/22/71	2941 S Michigan Ave #505	Chicago	IL	60616	(312) 949-0672	
Shah	Jigar	T	12/06/75	4672 Creekwood Dr	Fremont	CA	94555	(510) 791-1487	
Shah	Jigen	A	01/19/80	731 Grove Ave	Edison	NJ	08820	(908) 321-5076	
Shah	Jigana	R	09/19/72	11832 Woodvale Ct	Cincinnati	OH	45246	(513) 851-3975	
Shah	Jill	C	10/28/77	2305 W Knoxville	Broken Arrow	OK	74012	(918) 251-3597	
Shah	Jina	J	01/29/70	105 Parkion	Wallington	NJ	07057	(201) 777-8595	
Shah	Jugnu	J	12/29/71	1441 W Rock Ct	Stone Mountain	GA	30088	(404) 469-7385	
Shah	Jugnu	P	10/13/79	1484 Hadlmair Ct	Elkgrove Village	IL	60007	(847) 524-0393	
Shah	Julie		08/03/76	9139 marigold	Munster	IN	46321	(219) 923-5511	
Shah	Kalpesh	J	06/01/73	413 Appleton Dr	Vernon Hill	IL	60061	(708) 367-4863	kalpeshk@uxo.cso.uiuc.edu.
Shah	Kamal	C	04/06/68	133 Reading St	Palatine	IL	60067	(708) 705-6657	
Shah	Kamal		07/18/74	4966 Avila Way	Buena Park	CA	90621		
Shah	Kamish	N	04/04/79	1432 Beverley Blvd	Opelousas	LA	70570	(318) 642-1044	
Shah	Kartik	N	01/29/72	532 Tyrella Ave #27	Mountain View	CA	94043	(415) 964-7648	
Shah	Kavin	G	08/01/78	71 Eagle Ln	Huappange	NY	11788	(516) 724-5492	
Shah	Kavita	M	10/02/80	302 Cambia Dr #2105	Schaumburg	IL	60143	(708) 894-5390	
Shah	Ketan	M	07/14/69	1006 Westmoreland Ave #225	Norfolk	VA	23508		shah@cs.odu.edu
Shah	Ketan	M	03/18/77	10525 Lancaster Lane	Maple Grove	MN	55369	(612) 425-0016	
Shah	Ketan	M	11/07/71	7801 SW 70 St	Miami	FL	33143	(305) 595-3833	eks010@email.mot.com
Shah	Kevin		02/14/81	8683 Moody St	Cypress	CA	90630	(714) 821-6515	
Shah	Keyur	J	12/11/73	33136 Lake Champlain St	Fremont	CA	94555	(510) 475-7882	keyur@uclink2.berkeley.edu
Shah	Keyur	V	06/27/68	36 Kim Dr	Bourbannais	IL	60914	(815) 937-5714	
Shah	Kinnari	V	01/10/71	36 Kim Dr	Bourbannais	IL	60914	(815) 937-5714	
Shah	Komal	H	08/03/73	3338 Cannes Pl	Kenner	LA	70065	(504) 468-8888	
Shah	Kosha	S	08/01/79	1901 Baltimore Dr	Richardson	TX	75081	(214) 644-2211	
Shah	Krupa	D	09/22/79	7 Richmond Ct	Lake Zurich	IL	60047	(708) 438-1730	
Shah	Kruti		02/02/77	2 Marigould Ct	Edison	NJ	08817	(908) 753-0319	
Shah	Leena		03/11/76	PO Box 98	Sicklerville	NJ	08094	(609) 629-7103	
Shah	Lina	K	07/14/71	63 Salem St Apt 4	Boston	MA	02113	(617) 523-0268	
Shah	Madhurina		12/01/69	2406 Kenly Pl	Bowie	MD		(301) 464-8092	
Shah	Molee	V	09/02/78	3939 Apache Trail #V-10	Antioch	TN	37013	(615) 832-4674	
Shah	Maloi			300 Grogory Ave #300	Passaic	NJ	07055	(201) 777-2684	
Shah	Manali	J	04/30/78	PO Box #308	Star-Junction	PA	15482		
Shah	Manali	N	10/13/76	28559 Eton Glen	Farmington Hills	MI	98331	(313) 553-7327	
Shah	Manan	K	09/29/78	"2, Middleview Ct"	Baltimore	MD	21244-2620	(410) 597-9410	
Shah	Manan	M	04/22/81	1214 Berkshire Ln	Barrington	IL	60010	(708) 438-6152	
Shah	Manish	A	11/07/78	316 Narrow Ln	Orange	CT	06477	(203) 795-0430	
Shah	Manish	D	06/22/79	44 Stoney Point Court	Germantown	MD	20876	(301) 972-9419	mshah@binx.mbhs.edu
Shah	Manish	H	04/06/71	132 E 35th St	New York	NY	10016	(212) 679-8056	
Shah	Manish	H	01/06/73	22 Lucerne Dr	Andover	MA	01810	(508) 475-6739	
Shah	Manish	M	11/03/73	1214 Berkshire Ln	Barrington	IL	60010	(708) 438-6152	manish@babe.math.uic.edu
Shah	Manish	N	09/24/73	15829 Glenarn Dr	Tampa	FL	33618	(813) 962-7937	

Shah	Manish	P	12/02/69	4224-3 Stonebridge SW	Wyoming	MI	49509	(616) 532-5192	shahm@river.it.gvsu.edu
Shah	Manish		06/11/70	7219 Cloister	Toledo	OH	43617	(419) 841-8985	
Shah	Manish		05/31/71	1515 Saint Julian St	Swansea	GA	30174	(770) 232-1030	
Shah	Manisha	J	06/24/66	7117 North Rosemead Blvd #228		Sab Gabriel	CA		91775 (818) 285-7068
Shah	Manisha	P	02/25/78	2711 Northridge Dr E	Clearwater	FL	34621	(813) 786-4074	
Shah	Manjari	H	05/02/75	1 Hudson Ct	Cranbury	NJ	08512	(609) 275-8504	
Shah	Mansi	H	09/29/81	13510 Ashworth Pl	Cerritos	CA	90703	(310) 404-2851	
Shah	Maulik	J	06/15/75	PO Box #308	Star-Junction	PA	15482		
Shah	Mayur		01/19/76	300 Cambia Dr #2105	Schaumburg	IL	60193	(708) 894-5390	
Shah	Keenal		09/15/74	4431 Price Crescent	Burnaby	BC	15G-2N5	(604) 438-2243	mshah@pclab.commerce.ubc.ca
Shah	Mehul	P	03/11/79	5444 W Saffield Ct	Skokie	IL	60077	(708) 966-0573	
Shah	Melissa		11/28/77	1010 Summer Ridge Dr	Murrys ville	PA	15668		
Shah	Menal		09/15/74	4431 Price Crescent	Burnaby	BC	V5G 2N5	(604) 438-2243	
Shah	Mickey	P	02/06/77	3058 Ferncrest Dr	Yorktown Hts	NY	10598	(914) 962-6751	
Shah	Mihir	P	04/08/73	5444 W Saffield Ct	Skokie	IL	60077	(847) 966-0573	
Shah	Mihir	T	04/24/80	4672 Creekwood Dr	Fremont	CA	94555	(510) 791-1487	
Shah	Mikol	D	11/12/79	"Comfort Inn, 1112 Hwy 76 & I-24"	Clarksville	TN			37043 (615) 358-9292
Shah	Minal		06/01/76	32427 Glen Cove	F Hills	MI	48334	(810) 489-9543	
Shah	Minesh	N	12/13/76	"Comfort Inn, Hwy 76 & I-24"	Clarksville	TN	37043	(615) 358-9292	
Shah	Mintu	R	11/05/77	8515 S Cicero Ave	Chicago	IL	60652	(312) 767-3100	
Shah	Mitul		01/06/72	1128 S Douglas Ave	AH	IL	60005	(708) 593-7442	
Shah	Mitul	D	05/17/77	135 Morningside Dr	Grand Island	NY	14072	(716) 773-1314	
Shah	Mitul	H	10/12/78	1705 N Sheridan Rd	Waukegan	IL	60085	(708) 623-7200	
Shah	Mitul	K	02/06/77	8707 E 133rd Pl	Bixby	OK	74008	(918) 369-3163	
Shah	Mitul	P	05/29/74	992 McNair Dr	Lonsdale	PA	19446	(215) 362-5598	
Shah	Mona	A	09/30/75	4183 Loyalist Dr	Mississauga	ONT	L5L3W3	(905) 828-6128	
Shah	Mona	H	11/19/69	23 Rogers Ave	Northborough	MA	01532	(508) 393-9361	
Shah	Mona	J	10/13/73	13330 Cathy Ln	Plainfield	IL	60544	(815) 436-1312	
Shah	Mona	M	07/25/75	1214 Berkshire Ln	Barrington	IL	60010	(708) 438-6152	
Shah	Mona	M	05/14/80	4507 Village Corner Drive	Houston	TX	77059	(713) 486-6125	
Shah	Mona	N	11/09/74	4311 Brights Bend	Missouri City	TX	77459	(713) 438-8775	
Shah	Mona		11/25/69	8315 Duxor Ave	West Hills	CA	91304	(818) 884-6853	
Shah	Mona		09/10/71	8505 Tamaron Dr	Plainsboro	NJ	08536	(609) 897-0664	
Shah	Mona		10/30/75	4183 Loyalist Dr	Mississauga	ONT	L5L 3W3		
Shah	Monali		10/19/72	3011 Independence Dr	St Wayne	IN	46808	(708) 357-3611	
Shah	Monica		12/03/71	1107 Ken Pl	Sugar Land	TX	77478	(713) 242-2575	
Shah	Monica	D		30 Dublin Ct	Latham	NY	12110	(518) 783-5254	
Shah	Monica	M	09/10/71	10525 Lancaster Ln N	Maple Grove	MN	55369	(612) 425-0016	
Shah	Monica	P	07/21/77	38716 Sutton Dr	Sterling Heights	MI	48310	(810) 979-3433	
Shah	Monica	R	08/30/78	2811 Nantucket Ct	Winston-Salem	NC	27103	(910) 765-8198	
Shah	Monica		04/05/76	4956 West Fork Rd	Cincinnati	OH	45247	(513) 574-5485	mes953@nwu.edu
Shah	Monica		07/21/77	38716 Sutton Drive	Sterling Heights	MI	48310	(810) 979-3433	
Shah	Monika	K	06/28/70	1932 N Brighton Pl	Arlington Heights	IL	60004	(708) 398-5083	
Shah	Monika		07/25/75	7219 Cloister	Toledo	OH	43617	(419) 841-8985	
Shah	Moulik		12/13/76	20485 Via Cadit	Yorba Linda	CA	92686	(714) 779-0816	
Shah	Mukesh	C	07/08/73	"45-55, 39th St, Apt # 4-B"	Sunnyside	NY	11104	(718) 361-2295	mshah@mathlab.sunysb.edu
Shah	Munjal	M	07/04/73	4040 Twyla Ln	Campbell	CA	95008	(408) 378-8765	
Shah	Naikshah	A	05/12/79	18 Stout Ct	East Brunswick	NJ	08816	(908) 651-8734	
Shah	Naikshaj	J	02/03/76	1441 West Rock Ct	Stone Mountain	GA	30088	(770) 469-7385	
Shah	Namita	K	09/15/80	5011 Hillswick Dr	Sugarland	TX	77479	(713) 265-5877	
Shah	Nandini		11/09/72	1592 E 133rd Ave	Thornton	CO	80241	(303) 255-2268	
Shah	Nayan	N	07/22/72	10 Malloy St	Copague	NY	11726	(516) 789-9157	
Shah	Neal		03/10/74	10976 W 66 Ave	Arvada	CO	80004	(303) 420-7049	
Shah	Neal		10/16/79	13737 Plymouth Crossing	Edmond	OK	73013	(405) 478-7376	
Shah	Neelash	D	08/16/75	135 Morningside Dr	Grand Island	NY	14072	(716) 773-1314	
Shah	Neel		10/02/79	8915 Dairy Ashford	Houston	TX	77099	(713) 568-4469	
Shah	Neelima		02/26/79	33696 Bardolph Circle	Fremont	CA	94555	(510) 795-8824	
Shah	Neemrit		07/19/80	64 Copper Kettle Rd	Trumbull	CT	06611	(203) 375-1699	
Shah	Neepa	C	06/09/75	41 Washington Ave	Burlington	MA	01803	(617) 272-9113	nshah@eniac.seas.upenn.edu
Shah	Neerali	M	12/17/81	64 Copper Kettle Rd	Trumbull	CT	06611	(203) 375-1699	
Shah	Neetu		02/14/77	1515 Saint Julian St	Swansea	GA	30174	(770) 232-1030	
Shah	Neha	B	10/26/72	30W005 Mayfair Ct	Warrenville	IL	60555	(708) 876-1279	
Shah	Neha	B	09/13/76	38643 Wakefield Ct	Northville	MI	48167	(810) 477-5352	
Shah	Neha	B	06/26/77	8374 Shadow Wood Blvd	Caral Springs	FL	33071	(305) 752-5460	
Shah	Neha	D	03/30/77	33696 Bardolph Circle	Fremont	CA	94555	(510) 795-8824	
Shah	Neha		08/05/81	13737 Plymouth Crossing	Edmond	OK	73013	(405) 478-7376	
Shah	Nehal	A	02/23/76	504 E Berkshire	Lombard	IL	60148		
Shah	Nehal	P	04/07/77	18803 Fortson Ave	Dallas	TX	75252	(214) 867-6255	
Shah	Nehal		01/13/80	18751 Jeffrey Ave	Cerritos	CA	90703		
Shah	Neil	P	02/08/79						
Shah	Neil	P	02/08/79	10 Merrimac Road	Randolph	NJ	07869	(201) 361-0625	provin_s_shah@exchange.com
Shah	Neil	V		3026 Fox Hill Dr	Sterling Hts	MI	48310	(810) 979-7449	
Shah	Neil	V	09/07/81	3900 Meadowbrook	Troy	MI	48084	(810) 689-5647	
Shah	Neil		09/24/75	3026 Fox Hill Dr	Sterling Hts	MI	48310	(810) 979-7449	
Shah	Nena	M	01/13/76	9 Belgraria Ter	Farmington	CT	06032	(203) 678-9691	
Shah	Nepoli	M	11/16/77	8759 Johannesburg Dr	Germantown	TN	38139	(901) 757-2625	
Shah	Neville	D	06/05/74	11647 Joyas Ct	San Diego	CA	92124	(619) 560-5622	neville@cory.eecs.berkeley.edu
Shah	Nickesh	P	11/06/72	22 Windsor Cres South Harrow	"Middlesex, London"	HA2-8QW		(181) 864-1429	
Shah	Nihar	S	11/18/76	6431 El Perico Lane	Carlsbad	CA	92009	(619) 438-4266	
Shah	Nikash	M	07/18/81	15 Middleburg Ct	Streamwood	IL	60107	(708) 884-0524	

Shah Niketa	B	10/29/73	22804 Valley Dr	Richtan Park	IL	60471	(708) 748-6833	
Shah Nikhil	H	05/21/77	30 Thames Ave	Piscataway	NJ	08854-5229		(908) 572-7913
Shah Nilay	M	12/10/80	5059 Olde Mill Ct	Sylvania	OH	43560	(419) 843-5359	
Shah Nilay		08/06/74	4526 W Bonnie Ct	Mequon	WI	53092	(414) 242-4827	
Shah Nilay		06/23/82	9 Belgravia Terrace	Farmington	CT	06032	(860) 678-9691	
Shah Nima	M	08/31/76	5145 Bracksville Rd	Richfield	OH	44286	(216) 659-9715	
Shah Nimesh	R	07/12/73	479 Valparaiso Ct	Valley Park	MO	63088	(314) 225-2089	SHAH@SIMON.WUSTL.EDU
Shah Nimesh		04/07/75	203 Union St	Norwood	MA		(617) 762-6599	nim@jhu.edu
Shah Nimish	A	11/05/71	300 N Dawson St	Raleigh	NC	27603	(919) 828-9081	
Shah Nina		12/14/74	PO Box# 2033	Deep River	ONT	K0J 1P0	(613) 584-4469	n.shah@utoronto.ca
Shah Nipo	N	08/25/73	7008 96th Place	Lanham	MD	20706	(301) 577-8459	ns3422a@american.edu
Shah Nippa	R	09/11/75	802 Avon Rd	Philadelphia	PA	19116	(215) 644-5753	
Shah Niraj	S	07/29/77	13333 Sutton St	Cerritos	CA	90703	(310) 926-4075	niraj@uclink4.berkeley.edu
Shah Niraj	S	05/23/80	2369 St James Woods Blvd	Toledo	OH	43617	(419) 841-3662	
Shah Niraj	*****		Box #381 2601 Warring St	Berkeley	CA	94720	(510) 664-3493	niraj@uclink4.berkeley.edu
Shah Nirali	C	05/16/78	7810 Albri Hon Pl	West Chester	OH	45069	(513) 779-2013	
Shah Nirali	H	03/05/81	2983 Mitten Dr	San Jose	CA	95148	(408) 274-7864	
Shah Nirali	N	12/10/76	4945 Harbour Towne Dr	Raleigh	NC	27604	(919) 231-0077	
Shah Nirali	N	03/24/79	1471 Concord Dr	Downers Grove	IL	60516	(708) 963-6858	
Shah Nirali	S	03/10/80	3243 Yardley Place	Simi Valley	CA	93063-1046		(805) 584-1492
Shah Nirali		09/21/79	1401 Via Castilla	PWest	CA	90274		
Shah Nirali	x/xx/xx		10623 Cavalcade Street	Great Falls	VA	22066	(703) 759-3985	
Shah Nirav	A	10/11/72	18 Stephen Dr	Hopewell Jct	NY	12533	(914) 226-6016	
Shah Nirav	A	01/01/78	7545 Cumberland Dr	Hanover	IL	60103	(708) 837-4017	
Shah Nirav	B	10/22/79	8374 Shadow Wood Blvd	Coral Springs	FL	33071	(305) 752-5460	
Shah Nirav	D		502 Meadow Lark	Mayfield	KY	42066	(502) 247-0020	
Shah Nirav	K	07/18/75	1949 Spanish Oaks Dr North	Palm Harbour	FL	34683	(813) 784-6412	nirav@grove.ufl.edu
Shah Nirav	N	12/20/76	19609 Parker	Livonia	MI	48152	(810) 474-9674	nirav@umich.edu
Shah Nirav	R	10/20/79	9065 Barberry	Des Plaines	IL	60016	(708) 299-5201	
Shah Nirav	S	03/11/77	2700 Hearst Ave Unit F9-9820F	Berkeley	CA	94709	(510) 664-0490	nirav@uclink4.berkeley.edu
Shah Nirav	Y		1718 W Catalpa	Mount Prospect	IL	60056	(708) 228-7564	
Shah Nirmal	N	03/02/78	14224 Floral Park Dr	N Potomac	MD	20878	(301) 309-8327	
Shah Nisha	C	04/22/78	5110 Holly Ridge Dr	Raleigh	NC	27012	(919) 782-1621	
Shah Nisha	N	05/24/74	714 Spence Ln	Nashville	TN	37217	(615) 366-6691	
Shah Nisha	V	05/04/78	6272 Donway Dr	Mississauga	ONT	L5V 1H9		Jagnish@accesspt.north.net
Shah Niti	P	10/22/73	2711 Northridge Dr East	Clearwater	FL	34621	(813) 786-4074	
Shah Nitin		03/04/74	6839 Chablis Ct	mentor	OH	44060	(216) 974-8003	join_mithu@keithley.com
Shah Nivisha	J	11/28/70	4040 Twyla Ln	Campbell	CA	95008	(408) 378-8765	
Shah Niyati		05/19/80	23 Morgan Place	East Brunswick	NJ	08816		
Shah Ojas		08/24/71	18148 Sandrigham Ct	Northridge	CA	91362	(818) 360-7785	
Shah Panomita	H		22 Lucerne Dr	Andover	MA	01810	(508) 475-6739	
Shah Parag	N	01/11/77	4311 Brights Bend	Missouri City	TX	77454	(713) 438-8775	
Shah Parag	P	04/03/73	308 Westwood Plaza #183	Los Angeles	CA	90024	(310) 824-5987	
Shah Parag	P	06/21/73	415 Everton Dr	Mississauga	ONT	L5R 1W2	(905) 890-4834	
Shah Parag	P	08/19/77	6572 Leyland Park Dr	San Jose	CA	95120		
Shah Parag		03/10/73	5210-8 Stonehedge Blvd	Fort Wayne	IN	46835	(219) 485-8978	
Shah Parag		09/01/81	28 Carmel Ct	Toronto	ONT	M7M-4B4	(416) 221-5347	
Shah Paras	J	02/15/81	15102 Quail Rock Circle	Houston	TX	77095	(713) 550-3155	
Shah Paresen	V	05/06/77	3026 Fox Hill Dr	Sterling Hts	MI	48310	(810) 979-7449	
Shah Paresen	C	06/12/81						
Shah Pari	M	10/27/78	1906 Beckert Dr	Piqua	OH	45356	(513) 773-3906	
Shah Pari	S	08/13/80	724 Silverwood Dr	Lake Mary	FL	32746	(407) 323-3509	
Shah Parin	P	11/10/75	4124 Southlawn Rd	Cedar Falls	IA	50613	(319) 277-8740	shahpar@charlie.acc.iit.edu
Shah Paromita		01/04/72	22 Lucerne Dr	Andover	MA	01810	(508) 475-6739	
Shah Parshv	K	3/28/xx	10307 Marlow Dr	Munster	IN	46321		
Shah Parul		12/09/72	1241 Little Book Ln	Birmingham	AL	35235	(205) 854-2508	
Shah Parul		09/25/77	44 St John St	Little Ferry	NJ	07643	(201) 440-5728	
Shah Parul	H	01/01/70	2402 S Sterling St	Morganton	NC	28655	(704) 433-0011	
Shah Parul	R	08/02/73	6112 14 Ave NW #2	Seattle	WA	98107		
Shah Parul		12/27/79	73 Clydesdale Dr	Toronto	ONT	M2J-3N3	(416) 491-2217	
Shah Pauravi	M	05/02/80	2577 Trailside Ct	Sugarland	TX	77479	(713) 980-3740	
Shah Payal	C	09/22/75	223 South Heber St	Beckley	WV	25801	(304) 255-0045	
Shah Payal	H	06/05/78	2983 Mitten Dr	San Jose	CA	95148	(408) 274-7864	
Shah Payal	J	11/16/75	123 S Windham Ln	Bloomington	IL	60108		
Shah Payal	K	09/15/77	131 E Lincoln	Glendale Heights	IL	60139	(708) 665-3786	
Shah Payal	K	08/20/79	467 Nantucket Rd	Naperville	IL	60565	(708) 961-0617	
Shah Payal	N	06/30/76	1046 Thornwaode Ln	Stone Mountain	GA	30083	(404) 297-4198	
Shah Pina	V	05/19/78	340 W Brentwood Ave	Orange	CA	92665	(714) 282-8507	
Shah Pina		06/25/77	4 Trinity Cres	Richmond Hill	ONT	L4B2S4	(905) 886-7960	
Shah Pinal	C	09/23/79	785 Dixon Ave	Coplaque	NY	11726	(516) 842-0242	
Shah Pinky	N	04/22/78	1300 Cambia Dr #5115	Schaumburg	IL	60193	(708) 307-9313	
Shah Priyush	J	05/17/05	10616 Mellow Meadows #44B	Austin	TX	78750	(512) 257-9896	piyush@mail.ntu.edu
Shah Pooja	K	07/11/79	906 Vista Mesa Ct	Duarte	CA	91010		
Shah Pooja		01/21/79	17434 158th Ave SE	Renton	WA	98058		
Shah Poorvi	J	05/09/73	2513 Boothbay Ct	Raleigh	NC	27613	(919) 847-3447	
Shah Poorvi		11/13/72	971 Emerson	Troy	MI	48084	(810) 244-9576	
Shah Pranav		11/22/65	2251 Clinton Avenue	Alameda	CA	94501	(510) 523-0899	
Shah Pratik		08/30/76	1850 Harvest Ln	Glendale Hts	IL	60139	(708) 653-6356	
Shah Prathiti	M	04/13/76	32232 Ashley Way	Union City	CA	94587	(510) 471-8025	pshah@uop.edu
Shah Prerak			405 Sumner St #1	Akron	OH	44304	(216) 535-2942	

Shah	Priti	06/04/78	79 W Central Ave	Maywood	NJ	07607	(201) 368-3709	
Shah	Priti	03/14/77	4 Juniper Drive	Mt Laurel	NJ	08054	(609) 866-8912	
Shah	Priya	05/02/77	5140 Cameron	Troy	MI	48098	(810) 641-8549	
Shah	Priya	J 01/08/79	123 S Windham Ln	Bloomington	IL	60108		
Shah	Puja	04/30/77	812 Lexington Circle	Hanover Park	IL	60103	(708) 830-2046	
Shah	Purav	12/07/77	812 Lexington Circle	Hanover Park	IL	60103	(708) 830-2046	
Shah	Purnima	M 03/30/80	1655 Sioux Ct	Fremont	CA	94539	(510) 656-7399	
Shah	Purvi	06/11/79	812 Lexington Circle	Hanover Park	IL	60103	(708) 830-2046	
Shah	Purvy	D 01/21/76	6819 San Ramo	Houston	TX	77083	(713) 933-0133	
Shah	Radika		95 Mt Pleasant Ave	Edison	NJ	08820	(908) 753-3886	
Shah	Rahul	08/15/70	425 N Columbia Center Blvd #1207	Kennewick	WA		99336 (509) 735-6156	
Shah	Rahul		112 Gregory Ave #04	Passaic	NJ	07055	(201) 773-7780	
Shah	Rahul	M 04/04/77	7072 Pittsford	Canton	MI	48187	(313) 453-2968	
Shah	Rahul	11/21/78	842 Lakeside Dr	Bartlett	IL	60103		
Shah	Raj	J 04/24/77	1001 Rainbow Dr	Richardson	TX	75081	(214) 231-5878	rshah@sol.cs.trinity.edu
Shah	Raj	07/14/74	12531 Pepper Creek Lane	Cerritos	CA	90710	(213) 926-0924	
Shah	Raj	08/01/79	8030 Remington Rd	Cincinnati	OH	45242	(513) 984-9550	
Shah	Rajs	M 07/17/69						
Shah	Rajan	B 02/03/76	146 Christina Circle	Wheaton	IL	60187	(708) 690-0192	
Shah	Rajan	10/27/71	1090 Roadrunner Rd	Anaheim	CA	92807		
Shah	Rajavi	S 12/23/74	16906 Jenikay	Houston	TX	77084	(713) 463-8736	
Shah	Rajen	A 02/22/74	501 Midsummer Dr	Gaithersburg	MD	20878	(301) 869-7196	ras2@cornell.edu
Shah	Rajesh	12/20/72	8435 Gratiot	Saginaw	MI	48609	%177814101	jayesh@umich.edu
Shah	Rajiv	R 04/18/72	6 Levi Run	Boothwyn	PA	19061	(610) 358-2543	
Shah	Rajiv	R 05/28/72	1435 Bussard Ct	Arden Hills	MN	55112	(612) 636-9833	
Shah	Rajiv	S 09/16/77	6438 Taunton Rd	Harrisburg	PA		(717) 541-8274	
Shah	Rajiv	10/06/69	2612 Ponderosa Dr	Bellevue	NE	68123		
Shah	Rajkumar	P 08/01/79	8030 Remington Rd	Cincinnati	OH	45242	(513) 984-9550	
Shah	Raju	K 03/17/76	311 Wayne St	N Manchester	IN	46962	(219) 983-4593	
Shah	Raju	M 02/26/77	PO Box 202039	New Haven	CT	06520-2039	(203) 436-0266	
Shah	Rajul	A 12/11/82	43363 Debrum Common	Fremont	CA	94539	(510) 657-2349	
Shah	Rakesh	01/02/70	125 11th Ave #19	College Point	NY	11356	(718) 463-7609	
Shah	Rakesh	J 05/19/70	16906 Jenikay	Houston	TX	77084	(713) 463-8736	
Shah	Rakesh	M 07/23/69	1655 Sioux Ct	Fremont	CA	94539	(510) 623-8981	rakeshs859@aol.com
Shah	Ravi	P 05/16/79	80 E Stevenson Dr	Glendale Hts	IL	60139	(708) 462-0339	Ravi@imsa.edu
Shah	Raxita	H 06/06/79	866 NW 90 St	Seattle	WA	98117		
Shah	Reena	D 12/06/77	11 Mountain Ridge Drive	Livingston	NJ	07039-3408	(201) 994-9188	
Shah	Reena	M 02/23/65	220 E 18th St #3	New York	NY	10003	(212) 598-4060	shahr@un.org
Shah	Reena	M 10/27/79	16 Donna Dr UNIT #36	Norwalk	CT	06854	(203) 866-9802	
Shah	Reena	R 05/12/74	W6328 Roe Ln	Fort Atkinson	WI	53538	(414) 563-4286	
Shah	Reepal	A 10/25/77	4 Hampton Ct	Burr Ridge	IL	60521	(708) 323-9409	
Shah	Resha	C 12/29/77	1609 Cottingham Dr	Schaumburg	IL	60194	(708) 882-1497	
Shah	Resham	G 06/05/78	652 San Andreas Ct	Merced	CA	95340	(209) 383-5495	
Shah	Reshma	P 10/31/73	5586 Crestview Dr	Fairfield	OH	45014	(513) 874-4270	
Shah	Reshma	10/10/82	1960 Golfridge Dr	Bloomfield Hills	MI	48302	(810) 855-9686	
Shah	Riken	08/22/80	703 FoxFire	Elizabethtown	KY	42701	(502) 737-2637	
Shah	Rikin	P 09/21/78	15325 Metropal Dr	Hacienda Heights	CA	91745	(310) 693-5965	
Shah	Rina	05/05/74	354 Shadywood Dr	Dayton	OH	45415	(513) 836-8080	
Shah	Rina	A 07/25/74	1268 Leaside Ln	Hixon	TN	37343	(615) 843-3782	
Shah	Rina	C 10/08/72	6737-18th Ave NW	Seattle	WA	98117		
Shah	Rina	P 01/04/74	15325 Metropal Dr	Hacienda Heights	CA	91745	(310) 693-5965	
Shah	Rina	12/27/74	9858 Kedvale Ave	Skokie	IL	60076		
Shah	Rina	04/30/80	254 Prairie Dog Lane	Fremont	CA	94539	(510) 657-0890	
Shah	Rinku	R 06/18/75	6112 14th Ave NW #2	Seattle	WA	98107		
Shah	Rinoo	V 01/01/69	39-20 Greenpoint Ave	L I C	NY	11104	(718) 937-4143	
Shah	Rishin	D 12/10/80	1708 Walker Ridge Ct	Chesterfield	MO	63017	(314) 537-2643	
Shah	Ritesh	R 11/12/74	209 Heavens Way	Yorktown	VA	23693		
Shah	Ritesh	03/28/75	58 Manchester Road	Brookline	MA	02146	(617) 232-2268	rashah@mit.edu
Shah	Romit	x/xx/76	2533 Hillegass St Apt 101	Berkeley	CA	94704	(510) 843-1580	
Shah	Ronak	R 05/28/72	1435 Bussard Ct	Arden Hills	MN	55112	(612) 636-9833	
Shah	Ronak	07/28/82	9830 S Oswego	Tulsa	OK	74137	(918) 229-2873	
Shah	Roop	09/04/77	12531 Pepper Creek Lane	Cerritos	CA	90710	(213) 926-0924	
Shah	Roshan	07/25/79	112 Wartendy Ke Ave	Emerson	NJ	07630	(201) 599-0689	Roshanshah@qzone.uu.holonet.net
Shah	Rubin	T 06/13/80	104 Lachberry Ln	Cary	NC	27511	(919) 233-4813	RN4TKD@aol.com
Shah	Ruchi	D 09/06/79	1906 Becker Dr	Piqua	OH	45356	(513) 773-3906	
Shah	Rupa	P 07/02/76	20 Corsi Rd	Bloomfield	NJ	07003	(201) 338-8123	
Shah	Rupal	B 10/06/74	357 W Hampshire Ln	Bloomington	IL	60108	(708) 529-6043	
Shah	Rupal	C 04/21/78	223 South Haber St	Beckley	WV	25801	(304) 255-0045	
Shah	Rupal	H 06/03/74	2402 S Sterling St	Morganton	NC	28655	(704) 433-0011	rshah@eos.ncsu.edu
Shah	Rupal	J 06/24/80	3184 Angelus Dr	Waterford	MI	48329		
Shah	Rupal	11/01/75	48099 Picadilly Ct	Canton	MJ	48187	(313) 453-2917	
Shah	Rupen	J 11/15/68	1840 Trudeau Way	San Jose	CA	95132	(408) 729-7916	
Shah	Rupesh	D 03/30/75	2091 Osage Ln	Hanover Park	IL	60103	(708) 289-5140	
Shah	Sachin	12/30/73	42 Marion Pond Rd	Hamilton Square	NJ	08691	(609) 587-9809	
Shah	Sachin	12/08/74	P O Box 2283	Meriden	CT	06450	(203) 237-4598	
Shah	Sachin	D 11/10/70	5238 Long Lake Rd	New Brighton	MN	55112	(612) 786-0491	
Shah	Sachin	01/19/78	18803 Stefani Ave	Cerritos	CA	90703	(310) 865-0857	
Shah	Sagar	P 04/03/77	136 Redhill Tr #1D	Carol Stream	IL	60188	(708) 510-6869	
Shah	Sagar	R 08/15/77	11000 Front Beach Rd	Panama City Beach	FL	32407	(904) 234-6247	
Shah	Sajani	A 06/07/76	25 Saratoga Dr North	Cranbury	NJ	08512	(609) 936-0619	sas17@cornell.edu

Shah	Sameer	D	09/14/70	9001 Grayland #E	Knoxville	TN	37923	(615) 521-0777	
Shah	Sameer	D	09/14/70	1505 Madison St	Clarksville	TN	37040	(615) 647-9030	
Shah	Samir	A	11/25/73	12646 Westmere	Houston	TX	77077	(713) 497-3014	
Shah	Samir	D	01/16/73	1508 Midwest Club	Oak Brook	IL	60521	(708) 655-1670	
Shah	Samir	D	10/28/74	1902 Chestnut St	Philadelphia	PA	19103	(215) 561-0581	ss054316@sjuphil.sju.edu
Shah	Samir	J	01/01/80	565 Ambay Dr	San Jose	CA	95136	(408) 265-3398	
Shah	Samir	N	07/23/75	808 N Calhoun St	Mexico	MO		(314) 581-6351	
Shah	Samir	N	07/16/76	1300 Cambia Dr #5115	Schaumburg	IL	60193	(708) 307-9313	
Shah	Samir	R	06/14/77	2115 Indian Creek Rd	Diamond Bar	CA	91765		
Shah	Samir		11/14/72	33 Chateau Haute Brion	Kenner	LA	70065	(504) 469-0152	shahsam@eng.cuburn.edu
Shah	Samit		09/20/71	4620 Spyglass Dr	Dallas	TX	75287	(214) 713-7755	shah@eepost.uta.edu
Shah	Samit	B	02/09/79	8650 Sandberry Blvd	Orlando	FL	32819	(407) 352-0225	
Shah	Sanat	R	07/23/74	209 Heavens Way	Yorktown	VA	23693		
Shah	Sandip		02/26/77	1902 Chestnut St	Philadelphia	PA	19103	(215) 561-0581	st95nx6h@post.drexel.edu
Shah	Sangeeta	A	02/13/69	26 Walker St	Lindsay	ONT	K9V-6C2	(705) 324-7877	
Shah	Sangeeta	J	12/14/74	2320 Woodglen	Richardson	TX	75082	(214) 234-6506	
Shah	Sangita		01/06/71	2819 Via Buena	Palos Verdes	CA	90274	(310) 377-6841	
Shah	Sanjay	B	12/06/70	405 Summer St Apt 2	Akron	OH	44304	(216) 535-2942	r2sbs@uakron.edu
Shah	Sanjay	D	02/15/82	586 Jeremy Dr	Bourbonnais	IL	60914		
Shah	Sanjay	I	06/24/70	570 McMurray Dr #188	Nashville	TN	37211	(615) 331-6114	
Shah	Sanjay	M	07/11/71	425 Marconi Blvd	Copague	NY	11726	(516) 842-0924	
Shah	Sanjay	M	12/13/74	5411 Sequoia Farms Dr	Centerville	VA	22020	(703) 631-0421	
Shah	Sanjay	R	04/08/67	2251 Clinton Avenue	Alameda	CA	94501	(510) 523-0899	
Shah	Sanjit	A	07/01/73	8813 Saunders Ln	Bethesda	MD	20817	(301) 983-2586	sanjitshah@aol.com
Shah	Sanjiv	K	03/13/72	1932 N Brighton Pl	Arlington Heights	IL	60004	(708) 398-5083	
Shah	Sanket	D	04/04/78	582 Ridgeline Run	Longwood	FL	32750	(407) 260-2303	
Shah	Sapna		02/19/81	316 Narrow Ln	Orange	CT	06477	(203) 795-0430	
Shah	Sarika		06/15/76	42 Mariah Pond Rd	Hamilton Square	NJ	08690	(609) 587-9809	
Shah	Sarika	H	09/17/77	30 Ondina Drive	Fremont	CA	94539	(510) 651-5284	
Shah	Sariju	S	09/06/79	102 Wilbur Cross HWY	Berlin	CT	06037	(203) 666-1811	
Shah	Saurin	D	11/21/66	28 Mayfair Rd	Fairfield	CT	06430	(203) 334-1342	sds8@columbia.edu
Shah	Saurin	P	11/30/75	3996 Saint Edmond Ave NW	Canton	OH	44718	(216) 492-9215	ssiceman@expert.cc.purdue.edu
Shah	Seema	R	07/29/80	9139 S Marigold Ln	Munster	IN	46321	(219) 923-5511	
Shah	Seema		04/24/78	305 Camaritas Way	Danville	CA	94526	(510) 820-0477	
Shah	Sejal		08/05/79	42 Fairview Ave	Bergenfield	NJ	07621	(201) 385-8324	
Shah	Sejal	A	06/14/78	13 Liberty Ln	Attleboro	MA	02703	(508) 226-1866	
Shah	Sejal	B	08/08/81	4324 Valley Dr	Allentown	PA	18104	(610) 398-1647	
Shah	Sejal	C	06/30/78	2060 Dougherty Circle	Macungie	PA	18062	(610) 398-8706	
Shah	Sejal	D	09/05/77	5238 Long Lake Rd	New Brighton	MN	55112	(612) 786-0491	
Shah	Sejal	H	08/06/80	81 Sable Run	E Amherst	NY	14051	(716) 689-9549	
Shah	Sejal	R	10/08/80	1335 Concord Lane	Schaumburg	IL	60193	(847) 985-3027	
Shah	Sejal	S	12/24/75	14915 Ne 75th Ct	Redmond	WA	98052	(206) 885-3335	sejal@u.washington.edu
Shah	Sejal	S	02/19/74	12101 S Lockwood	Alsip	IL	60685	(708) 371-9813	
Shah	Sejal	S	02/23/77	1227 Westgreen Blvd	Katy	TX	77450	(713) 492-1077	
Shah	Sejal	S	12/24/75	14915 NE 75th Ct	Redmond	WA	98052	(206) 885-3335	
Shah	Shailavi	C	10/26/71	176 Reed Dr	Pittsburgh	PA	15205	(412) 922-4896	
Shah	Shailesh	C	07/12/71	102 Old Post Rd	Lynchburg	VA	24502	(804) 237-3357	
Shah	Shaival	S	11/04/81	13333 Sutton St	Cerritos	CA	90703	(310) 926-4075	
Shah	Shaival		06/06/75	305 Camaritas Way	Danville	CA	94526	(510) 820-0477	
Shah	Shalin	A	10/4/76	8813 Saunders Ln	Bethesda	MD	20817	(301) 983-2586	
Shah	Shamik		07/09/79	128 Hillside Rd	Needham Hts	MA	02194		
Shah	Shamita		01/18/80	37448 Windwood	Farmington Hills	MI	48335	(810) 477-1869	
Shah	Sharon	G	10/19/80	71 Eagle Ln	Hawpange	NY	11788	(516) 724-5452	
Shah	Shayer		11/16/80	"Perrick Motel, 5898 State Route 95"	Mt Gilead	OH			43388 (419) 946-6010
Shah	Sheetal		01/25/72	1287 Reilly Ln	Clarkson	GA	30021	(404) 294-9476	
Shah	Sheetal	B	11/04/74	4324 Valley Dr	Allentown	PA	18104	(610) 398-1647	sheetal@mit.edu
Shah	Sheetal	S	05/06/81	14915 NE 75th Ct	Redmond	WA	98052	(206) 885-3335	
Shah	Shetal		06/16/70	1115 Bluebird Dr	Munster	IN	46321	(219) 923-0691	
Shah	Shetal		06/14/71	2415 Coventry Dr	Parma	OH	44134	(216) 884-5229	
Shah	Shetal	A	08/09/71	13 Liberty Ln	Attleboro	MA	02703	(508) 226-7866	ss2006@student.law.duke.edu
Shah	Shilpa		05/29/70	1423 S 3rd St HE	Alhambra	CA	91803	(818) 458-8970	
Shah	Shilpa	K	02/16/72	539 Isle Royal Bay	Roselle	IL	60172	(708) 529-4397	u51339@uicvm.uic.edu
Shah	Shilpa	P	06/04/70	401 Farmstead Dr	Cary	NC	27511	(919) 469-0956	
Shah	Shilpa	P	06/05/76	Budget Motel Rt 9-W	Albany	NY	12143	(518) 756-6606	
Shah	Shilpa		02/03/81	730 Bryants Nursery Rd	Silver Spring	MD	20905	(301) 989-0993	
Shah	Shilpi		03/09/78	109 Pineridge Dr	Beckley	WV	25801	(304) 255-4580	
Shah	Shital	A	09/15/75	3652 Wincross Dr	Germantown	TN	38118	(901) 754-0439	sshah@odin.cbu.edu
Shah	Shital	R	04/15/76	15 Heritage Way	Lawrenceville	NJ	08648	(609) 883-7977	srshah@drew.edu
Shah	Shivani	M	09/01/81	11180 Starview Ct	Alta Loma	CA	91737	(909) 989-5637	
Shah	Shraddha	P	07/13/80	3058 Ferncrest Dr	Yorktown Hts	NY	10598	(914) 962-6751	
Shah	Shrenik	P	07/07/79	128 Hillside Rd	Needham	MA	02194	(617) 449-3297	
Shah	Shrenik	P	09/07/79	249 Hillside Ave	Needham	MA	02194	(617) 449-3297	
Shah	Shreya		03/15/79	4080 Alex Ln	Carmichael	CA	95608		
Shah	Shripal	H	04/24/77	23 Rogers Ave	Northboro	MA	01532	(508) 393-9361	
Shah	Shripal	K	11/16/77	10522 Cypress Dr	Cupertino	CA	95014		
Shah	Shruti			same				same	
Shah	Shushama	V	01/26/73	1807 Red Oak Way	Hatfield	PA	19440	(215) 571-4646	
Shah	Shweta	P	11/28/75	401 Farmstead Dr	Cary	NC	27511	(919) 469-0956	spshah1@eos.ncsu.edu
Shah	Siddharth	K	09/22/77	906 Vista Mesa Ct	Duarte	CA	91010		
Shah	Sidharth	A	11/29/76	517 N Morris	Rose Hill	KS	67133	(316) 776-0674	

Shah	Smita	P	07/29/81	Budget Motel Route 9 West	Ravena	NY	12143	(518) 756-6606	
Shah	Smita		01/29/81	Budget Motel Rt 9-W	Albany	NY	12143	(518) 756-6606	
Shah	Smriti		08/09/72	3817 Polton Pl Way	San Jose	CA	95121	(408) 274-6209	
Shah	Snehal	N	06/25/72	33 Arbor Ln	Dix Hills	NY	11746	(516) 271-3828	
Shah	Snehal		07/23/78	3185 Savard	St Laurent	QUE	H4K-1T9	(514) 337-1682	
Shah	Soha	D	12/13/76	1906 Beckert Dr	Piqua	OH	45356	(513) 773-3906	
Shah	Sonal	S	04/25/79	2781 NE 3rd St	Pompano Beach	FL	33062	(305) 946-3234	
Shah	Sonal		07/07/71	4431 Price Crescent	Burnaby	BC	15G-2N5	(604) 438-2243	
Shah	Sonal		09/26/80	146 Christina Circle	Wheaton	IL	60187	(708) 690-0192	
Shah	Sonal	A	08/02/77	300 N Dawson St	Raleigh	NC	27603	(919) 828-9081	
Shah	Sonal	K	08/22/79	48099 Picadilly Ct	Canton	MI	48187-5481	{313} 453-2917	
Shah	Sonal	N	03/01/74	33 Arbor Ln	Dix Hills	NY	11746	(516) 271-3828	sshah2@emerald.tufts.edu
Shah	Sonal	N	10/21/75	408 Hastings Pl	Martinez	GA	30907	(706) 863-6976	
Shah	Sonal	R	03/08/75	6 Levi Run	Boothwyn	PA	19061	(610) 358-2543	
Shah	Sonal		03/08/75	6 Levi Run	Boothwyn	PA	19061	(610) 358-5458	
Shah	Sonal		05/30/75	24404 E Rockbury Dr	Diamond Bar	CA	91765	(909) 860-0835	
Shah	Sonal		04/12/80	8334 Highridge Dr	Columbus	OH	43065	(614) 792-6999	
Shah	Sonali	N	11/03/70	11412 Raven Dr	Potomac	MD	20854	(301) 983-0757	
Shah	Sonia		08/21/73	14 North Ln	Orchard Park	NY	14127		
Shah	Sonya	J	05/20/75	565 Amboy Dr	San Jose	CA	95136	(408) 265-3398	sonyshah@cats.ucsc.edu
Shah	Sonya		05/20/75	565 Amboy Dr	San Jose	CA	95136	(408) 265-3398	
Shah	Sujana	D	03/14/81	5238 Long Lake Rd	New Brighton	MN	55112	(612) 786-0491	
Shah	Sujata	P	02/02/77	5586 Crestview Dr	Fairfield	OH	45014	(513) 874-4270	
Shah	Suketu	R	04/15/76	15 Heritage Way	Lawrenceville	NJ	08648	(609) 883-7977	sshah@drew.edu
Shah	Suketu	S	01/12/71	2510 120th Ave	Kenosha	WI	53144	(414) 859-3020	
Shah	Sulay		07/02/80	7706 Dell Glen	Houston	TX	77072	(713) 568-8099	
Shah	Sumil	A	10/02/81	8813 Saunders Ln	Bethesda	MD	20817	(301) 983-2586	tumil@aol.com
Shah	Sumit	S	05/26/72	16906 Jenikay	Houston	TX	77084	(713) 463-8736	
Shah	Sunil		11/05/71	1170 Atlantic Dr #B	Atlanta	GA	30329	(404) 875-8685	GT2510c@prism.gatech.edu
Shah	Suparna	N	11/05/74	13223 Verbena Lane	Houston	TX	77083	(713) 879-9457	
Shah	Supna		06/27/79	1960 Golfridge Dr	Bloomfield Hts	MI	48302	(810) 855-9686	
Shah	Surabhi	K	07/17/67	P O Box 12942	Raleigh	NC	27605	(919) 833-2548	shahsk@wastenot.ehnr.state.nc.us
Shah	Swati	D	02/18/77	7648 Manchester Manor	Hanoverpark	IL	60103	(847) 213-3104	
Shah	Swati		10/30/70	2612 Ponderosa Dr	Bellevue	NE	68123		
Shah	Sweta		12/05/80	3829 Deercreek Ln	Harvey	LA	70058	(504) 340-4283	
Shah	Sweta		11/23/75	24775 Venice Dr	Novi	MI	48374	(810) 347-4576	shahsj@engin.umich.edu
Shah	Sweta		05/30/79	738 Swanswood Ct	San Jose	CA	95120	(408) 268-7068	
Shah	Tania		04/04/75	4726 Armour Drive	Santa Clara	CA	95054	(408) 988-5187	
Shah	Tanya	A	11/20/80	3551 Hennen Rd	Burnsville	MN	55337	(612) 894-4987	
Shah	Topen	B	06/26/80	888 Baldwin Road	Woodbridge	CT	06525	(203) 389-1314	
Shah	Tarak	R	04/01/80	1901 Nantes Way	Bakersfield	CA	93311	(805) 665-2417	
Shah	Tejal	A	01/16/74	43363 Debrum Common	Fremont	CA	94539	(510) 657-2349	
Shah	Tejal	J	05/20/78	1527 Dickson Dr	Columbus	OH	43228	(614) 276-8656	
Shah	Tejal	J	09/18/79	2204 Norwich Ave	Lubbock	TX	79407	(806) 795-7057	
Shah	Tejal	N	05/14/76	13223 Verbena Lane	Houston	TX	77083	(713) 879-9457	
Shah	Tejal		05/25/72	215 B Mapleview Dr	Old Bridge	NJ	08857	(908) 360-0347	
Shah	Tejal		12/01/80	4431 Price Crescent	Burnaby	BC	15G-2N5	(604) 438-2243	
Shah	Tejash	M	09/29/73	1047 Prescott Dr	East Lansing	MI	48823	(517) 332-5621	
Shah	Tina	D	07/17/80	893 Cortland Dr	Apple Valley	MN	55124	(612) 432-8390	
Shah	Tanya		09/21/69	335 East Sycamore st	Columbus	OH	43206	(614) 443-3622	
Shah	Trishna		02/02/79	10713 Camino El Canon	Bakersfield	CA	93311	(805) 665-1150	
Shah	Trupti		07/19/72	1026 Lincoln High Way	Shererville	IN	46375	(219) 365-8146	
Shah	Tushar	D	04/13/71	382 Bluefield Dr	San Jose	CA	95136	(408) 281-1668	Tushar.Shah@Eng.Sun.COM
Shah	Tushar		07/13/75	5 S 745 Timberlane Dr	Naperville	IL	60563		
Shah	Ulka	K	01/28/77	7706 Dell Glen	Houston	TX	77072	(713) 568-8099	
Shah	Umesh	S	04/28/72	"2241 Univ Hills Blvd.#104"	Toledo	OH	43606	(419) 531-6874	USHAH@UOFT02.UTOLEDO.EDU
Shah	Urvi	P	03/25/73	681 Elmhurst #F	Des Plaines	IL	60016	(708) 427-0570	
Shah	Vaishalee		06/05/80	7321 Spruce Circle	La Palma	CA	90623	(714) 521-6976	
Shah	Vaishali	G	04/05/80	652 San Andreas Ct	Merced	CA	95340	(209) 383-5495	
Shah	Vaishali	R	02/10/73	2337 Fallen Dr	Rowland Hts	CA	91748	(818) 913-4427	
Shah	Valerie	K	11/30/76	4080 Alex Ln	Carmichael	CA	95608	(916) 944-2498	valerie@uclink4.berkeley.edu
Shah	Vandana	M	07/18/81	7801 SW 70th St	Miami	FL	33143	(305) 595-3833	
Shah	Veeral	S	10/20/78	49 Minuteman Way	Shrewsbury	MA	01545	(508) 842-0459	
Shah	Veeral	V	07/19/78	3900 Meadowbrook	Troy	MI	48084	(810) 689-5647	
Shah	Viraj	V	01/16/76	38132 Sumpter Dr	Sterling Heights	MI	48310	(810) 979-9678	
Shah	Viral	M	09/26/75	44 Saint John St	Little Ferry	NJ	07643	(201) 440-5728	
Shah	Vishant	R	12/01/71	6311 Country Rd	Eden Prairie	MN	55346	(612) 934-1667	vxs8254@hertz.njit.edu
Shah	Yagi		06/25/76	3663 Hawkwood Rd	Diamond Bar	CA	91765	(909) 861-4681	
Shaha	Ashish	A	10/16/77	12 Splitrock Dr	Great Neck	NY	11024	(516) 487-1852	
Sham	Rachna	S	12/28/75	4700 S Kirkwood	Houston	TX	77072	(713) 498-3865	
Sheri	Deep			147 Bolman Ave	Averat	NJ	07001	(908) 634-7791	
Sheth	Ami	A	07/06/70	320 Fairmount Ave #303	Jersey City	NJ	07306	(201) 333-0450	
Sheth	Ami		04/19/77	27635 San Valle	Mission Viejo	CA	92692	(805) 584-8486	
Sheth	Amita		10/27/77	13203 Adare St	Cerritos	CA	90703	(310) 926-8312	
Sheth	Amy	J	03/24/79	3535 Hill Springs	Kingwood	TX	77345	(713) 360-0360	
Sheth	Anish	A	05/05/76	1263 Knox Dr	Yardley	PA	19067	(215) 493-4538	
Sheth	Avani	J	07/16/79	2110 Jonathan Dr	Sterling Heights	MI	48310	(810) 939-0043	
Sheth	Bijal	D	04/21/74	7100 West View #1627	Houston	TX	77055	(713) 688-6440	
Sheth	Emil	V	09/08/79	5710 E Fox St	Mesa	AZ	85205	(602) 981-7660	
Sheth	Ganjan	B	09/21/71	2343 River Valley	Missouri City	TX	77489	(713) 499-2373	

Sheth	Jalpa	L	04/24/77	16715 Gaelic Ln	Houston	TX	77084	(713) 859-8395	
Sheth	Kanan	K	11/15/76	21 St Anne Ct Fox Hall	Dover	DE	19901	(302) 734-1800	
Sheth	Ketki		11/06/82	13203 Aclare St	Cerritos	CA	90703	(310) 926-8312	
Sheth	Meera	S	11/29/73	33 Crown Point Rd	Thorofare	NJ	08086	(609) 845-8520	
Sheth	Mira		08/31/66	111 E 35th St #2	Davenport	IA	52806	(319) 391-4898	
Sheth	Mona	M	08/11/69	5149 Frybrook Ct	Mississauga	ONT	L5M-5A8	(905) 328-9879	
Sheth	Neil		11/04/77	1516 Crowley Rd	Arlington	TX	76012	(817) 792-3906	
Sheth	Nigam		06/04/82	18708 Saddle River Dr	Edmond	OK	73003		
Sheth	Nilesh	S	09/14/72	33 Crown Point Rd	Thorofare	NJ	08086	(609) 845-8520	
Sheth	Niraj		09/05/73	320 Fairmont Ave	Jersey City	NJ	07306	(201) 333-0450	
Sheth	Niraj	A	11/19/74	17711 Autumn Trails	Houston	TX	77084	(713) 855-7109	
Sheth	Niyati	P	04/16/79	18708 Saddle River Drive	Edmond	OK	73003	(405) 330-6969	
Sheth	Palak		07/17/80	5239 Cedar Grove Ct	w Bloomfield	MI	48322	(810) 661-9166	
Sheth	Paresh	L	08/23/71	621 Country Meadow Ct	Antioch	TN	37013	(615) 360-3262	shethp@tsu.bitnet
Sheth	Payal	S	07/31/76	5572 Driftwood Ave	La Palma	CA	90623		
Sheth	Poorvesh		03/23/70	8889 Caminito Plz Centr #7224	San Diego	CA	92122-1099	(619) 452-7484	
Sheth	Pullin	S		1608 Branham House #50	San Jose	CA	95118	(408) 264-8748	
Sheth	Purvi	P	01/23/72	5140 Oakbrooke Dr	W Bloomfield	MI	48323	(810) 737-0962	
Sheth	Ritesh	B	07/06/76	104 Fox Dr	Newark	DE	19713	(302) 731-1990	raistlin@gwis2.circ.gwu.edu
Sheth	Ronak	P	01/21/81	1162 Briarhurst Dr	Manchester	MO	65021	(314) 225-8508	
Sheth	Rupal	N	05/08/81	1522 Bloomingdale Dr	Troy	MI	48098		
Sheth	Safil	D	04/17/79	1912 Springtree Dr	Maryland Heights	MO	63043	(314) 576-6931	
Sheth	Samir	D	08/09/76	7100 West View #1627	Houston	TX	77055	(713) 688-6440	
Sheth	Sapna	H	08/19/77	4631 Carmen Ct	Union City	CA	94587	(510) 489-6741	
Sheth	Sapna		09/28/73	4631 Carmen Ct	Union City	CA	94587	(510) 489-6741	
Sheth	Sheetal	R	12/25/76	100 Hockessin Valley Falls Dr	Hockessin	DE	19707	(302) 234-2059	
Sheth	Sheetal		06/24/76	4105 Gloria Lane	Bethlehem	PA	18017	(610) 868-1231	
Sheth	Sheetal		12/25/76	100 Hockessin Valley Falls Dr	Hockessin	DE	19707	(302) 234-2059	
Sheth	Shilpa	A	09/14/78	17711 Autumn Trails	Houston	TX	77084	(713) 855-7109	
Sheth	Shyam	R	08/18/76	47 Dalburn Dr	Scarborough	ONT	M1V-1A8	(416) 291-9784	
Sheth	Sonali	L	02/23/75	621 Country Meadow Ct	Antioch	TN	37013	(615) 360-3262	
Sheth	Sonyu	H	09/28/73	4631 Carmen Ct	Union City	CA	94587	(510) 489-6741	
Sheth	Sumi	L	08/16/79	16715 Gaelic Lane	Houston	TX	77084	(713) 859-8395	
Sheth	Tarang		10/27/73	2075 Blacksmith Lane	Oakville	ONT	L6M 3A3	(905) 847-8320	
Sheth	Tej		10/27/73	2075 Blacksmith Lane	Oakville	ONT	L6M 3A3	(905) 847-8320	
Sheth	Tejal	K	07/09/73	2770 Still Valley Ct	E Lansing	MI	48823	(517) 332-0682	
Sheth	Tejosh	S	11/16/74	33 Crown Point Rd	Thorofare	NJ	08086	(609) 845-8520	
Sheth	Tushar		07/06/76	2110 Jonathan Dr	Sterling Hts	MI	48310	(810) 939-0043	
Shetti	Bahubali	J	02/17/70	395 Maple St	Haworth	NJ	07641	(201) 387-2616	
Shetti	Neel	J	07/14/79	395 Maple St	Haworth	NJ	07641	(201) 387-2616	
Shingavi	Rajesh	N	01/01/72	50 Canwell Ave	Somerville	MA	02144	(617) 628-6326	rshingav@diamond.tufts.edu
Shroff	Aashir	V	11/14/79	1054 Micro Ct	San Jose	CA	95120	(408) 927-8080	
Shroff	Adhir		07/18/70	4020 Longlin	Lincoln Park	MI	48146	(312) 975-1279	
Shroff	Mili	V	08/02/82	1054 Micro Ct	San Jose	CA	95120	(408) 927-8080	
Shroff	Nital	H	04/27/75	1940 Elida Rd	Lima	OH	45805	(419) 227-3333	
Shroff	Saloni	H	09/01/73	1940 Elida Rd	Lima	OH	45805	(419) 227-3333	sshroff@uceng.uc.edu
Singh	Ashvin	K	05/25/80	1095 Micro Place	San Jose	CA	95120		
Singh	Rakesh	K	10/16/73	1095 Micro Place	San Jose	CA	95120		
Singhi	Shashi	K	01/10/71	110 Sussex Turnpike	Randolph	NJ	07869	(201) 895-2754	
Singhvi	Ashish	K	10/09/77	76 Mark Terrace	Randolph	MA	02368	(617) 963-1751	
Snaghami	Mehul	P	05/08/76	1615 South Main St	Blacksburg	VA	24060	(703) 552-4011	
Salanki	Mona	R	01/23/76	1625 Briarcliffe Blvd	Wheaton	IL	60187	(708) 682-0465	
Salanki	Namita	R	07/09/70	1625 Briarcliffe Blvd	Wheaton	IL	60187	(708) 682-0465	
Soni	Anupa		03/23/78	4 Lapstone Gardens Kenton	Harrow	UK	HA3-0ED	(181) 907-8439	
Surana	Amit		05/14/70	10442 SW 129 Place	Miami	FL	33186	(305) 386-2790	
Surana	Eva	P	09/07/71	1340 Longcreek Dr #206	Columbia	SC	29210	(803) 772-8116	esurana@univscvm.csd.scarlina.edu
Surana	Kavi		03/17/78	10442 SW 129 Place	Miami	FL	33186	(305) 382-5222	
Surana	Pamit		04/13/71	10442 SW 129 Place	Miami	FL	33186	(305) 386-2790	
Surana	Rajiv		04/25/68	4305 Erie St #501	Racine	WI	53402	(414) 681-9615	
Surana	Richita	C	08/03/77	1100 Meredith Dr	Florence	SC	29505	(803) 662-7892	rsurana@emory.edu
Sutaria	Bhavesht			13 Dorothy Ave	Wembley	U.K.	HAO 4JL		bob@sutaria.powernet.co.uk
Sutaria	Namita	S	09/28/74	7438 Tunbury	Houston	TX	77095	(713) 859-7242	st5f8@jetson.uh.edu
Sutaria	Sangeeta	S	10/10/76	7438 Tunbury	Houston	TX	77095	(713) 859-7242	
Sylvan	Frank	C	01/16/68						
Talsania	Seema		10/18/76	5 Yellowstar Ct	Woodridge	IL	60517	(708) 969-8845	
Taswala	Shweta	M	10/24/78	118 Midway Ln	Vernon Hills	IL	60061	(708) 367-6617	
Tejani	Mehul	N	03/28/79	5306 Inlet View Ln	Hixson	TN	37343	(615) 870-2444	
Tejani	Shalin	N	10/14/82	5306 Inlet View Ln	Hixson	TN	37343	(615) 870-2444	
Tolat	Parag	P	09/08/78	9 Chautauqua Trail	Madison	WI	53719	(608) 833-2989	
Tolat	Parini	P	03/25/81	9 Chautauqua Trail	Madison	WI	53719	(608) 833-2989	
Tolia	Ashish	K	04/28/71	721 Bear Creek Circle	Winter Springs	FL	32708	(407) 366-8810	
Tolia	Jil	K	12/32/73	721 Bear Creek Circle	Winter Springs	FL	32708	(407) 366-8810	
Tolia	Mihir	K	09/30/80	721 Bear Creek Circle	Winter Springs	FL	32708	(407) 366-8810	
Tripathi	Keyur		01/16/76	576 Giuffrida Ave #2	San Jose	CA	95123		
Trivedi	Nehreet		01/31/81	412 Peck Lane	Orange	CT	06477	(203) 795-6734	
Trivedi	Payal		01/06/79	412 Peck Lane	Orange	CT	06477	(203) 795-6734	
Turakhia	Bindul	R	02/21/72	17 Pineview Ct	Springfield	NJ	07081	(201) 375-1478	
Turakhia	Chintan	P	08/31/81	33654 Caliban DR	Fremont	CA	94555	(510) 792-3900	
Turakhia	Keval	R	06/17/81	17 Pineview Ct	Springfield	NJ	07081	(201) 375-1478	
Turakhia	Mintu		02/08/74	33654 Caliban Dr	Fremont	CA	94555	(510) 792-3900	mintu@po.eecs.berkeley.edu

Turakhia	Sujay	J	08/19/79	4013 Pawnee Dr	Liverpool	NY	13090-2833	
Turakhia	Tejal		10/05/77	4013 Pawnee Dr	Liverpool	NY	13090	(315) 622-3287
Udani	Jay	K	05/28/69	556 Nicot Ave #5	Los Angeles	CA	90048	(213) 951-0485
Ujja	Avnee		05/23/79	1834 Coe's Post Run	WestLake	OH	44145	(216) 835-5950
Ujja	Shetali		10/08/73	1834 Coe's Post Run	WestLake	OH	44145	(216) 835-5950
Vadecha	Mona		03/08/77	21803 Point Brush Ln	Diamond Bar	CA	91765	(909) 861-2677
Vadecha	Neil		11/17/78	21803 Point Brush Ln	Diamond Bar	CA	91765	(909) 861-2677
Vagadia	Neha	R	02/28/79	30 Young Rd	Foxboro	MA	02035	(508) 543-0097
Vagadia	Nisha		11/21/76	30 Young Rd	Foxboro	MA	02035	(508) 543-0097
Vaidya	Anshish	V	12/30/68	8306 Leamont Dr	Houston	TX	77072	(713) 498-8416
Vaidya	Dipal	V	03/27/71	8306 Leamont Dr	Houston	TX	77072	(713) 498-8416
Vaidya	Pratik	V		8306 Leamont Dr	Houston	TX	77072	(713) 498-8416
Vaidya	Tushar		01/21/79	301 Grosvenor Ct	Bolingbrook	IL	60440	(708) 985-9144
Vakharia	Ameesha	P	12/15/78	2423 Bellwood Dr	Pittsburgh	PA	15237	(412) 367-7217
Vakharia	Neil	N	05/22/82	29981 Sycamore Oval	Westlake	OH	44145-5148	(216) 892-1467
Vakharia	Nirav	N	06/01/76	29981 Sycamore	Westlake	OH	44145	(216) 892-1467
Vakil	Bijal		04/24/72	928 Bridle Path	Walnut	CA		(909) 598-7114
Vakil	Nikita	B	01/26/79	380 NW 101 Terrace	Coral Springs	FL	33071	(305) 753-6144
Varia	Ajay	R		71 Canarvan Ct	Brampton	ONT	L6Y-4N1	(905) 455-7803
Varia	Apurva	P	10/13/73	1114 Midway Dr	Richardson	TX	75081	(214) 644-0294
Varia	Meghal	H	08/10/79	36 Pleasant Valley Pl	Bramalea	ONT	L6S-5S2	(905) 793-9567
Varia	Nisha	M	09/26/75	737 Pinehurst Dr	Chapel Hill	NC	27514	(919) 929-6726
Varia	Rachna	M	07/03/71	737 Pinehurst Dr	Chapel Hill	NC	27514	(919) 929-6726
Varia	Shoina	P	04/11/72	1114 Midway Dr	Richardson	TX	75081	(214) 644-0294
Varia	Smita	M	11/27/76	737 Pinehurst Drive	Chapel Hill	NC	27514	(919) 929-6726
Vasa	Amee		11/27/70	21512 Regnart Rd	Cupertino	CA	95014	(408) 253-8232
Vasa	Anita		12/13/72	18782 Pinto Ln	Santa Ana	CA	92705	(714) 771-7860
Vasa	Gaurav		xx/xx/xx	4555 Wellington Ct	Cypress	CA	90630	
Vasa	Jay		01/10/74	21512 Regnart Rd	Cupertino	CA	95014	(408) 253-8232
Vasa	Payal		12/30/81	4555 Wellington Ct	Cypress	CA	90630	
Vasa	Sarita		05/06/75	18782 Pinto Ln	Santa Ana	CA	92705	(714) 771-7860
Vhora	Erica	M	03/30/79	9003 Chesney Downs	Houston	TX	77083	(713) 879-1159
Vijayakumar	Anita				6806 Penner Ave			Downers Grove IL
60516	(708) 963-1951							
Vipani	Manish	P	06/28/71	1744 Locksley Park Dr	San Jose	CA	95132	(408) 272-0504
Vira	Anjali		08/13/78	33 Chateau Haut Brion	Kenner	LA	70065	(504) 469-0152
Vira	Darshni	D	10/01/81	41458 Vista Linda	Palmdale	CA	93551	
Vira	Lisa	K	03/25/70	202 E Rosemary St #3	Chapel Hill	NC	27514	(919) 933-0421
Vira	Manish	A	12/11/74	33 Chateau Haut Brion	Kenner	LA	70065	(504) 469-0152
Vira	Sejal	B	04/12/80	1308 Sand Pine Dr	Ladson	SC	29456	(803) 572-7495
Visaria	Minal	V	10/27/76	11 West Railroad Ave	Tenaply	NJ	07670	(201) 567-4583
Vora	Ami		02/03/80	35 Wesson Terrace	Northboro	MA	01532	(508) 393-2490
Vora	Amit	V	07/07/80	123 Swedes Run Dr	Delran	NJ	08075	(609) 764-0937
Vora	Avni	R	08/26/70	612 Ridgewood Ct	Oak Brook	IL	60521	(708) 789-2060
Vora	Avni		08/26/80	612 Ridgewood Ct	Oak Brook	IL	60521	
Vora	Avni		11/03/81	35 Wesson Terrace	Northboro	MA	01532	(508) 393-2490
Vora	Bina		11/12/81	16305 Whitehaven Rd	Silver Spring	MD	20906	(301) 924-2369
Vora	Bindia		10/31/80	8114 Oakley Dr	Darien	IL	60561	(708) 985-3211
Vora	Chirag	P	04/13/72	"Apt 4C, 4 Susan Ln"	Lexington Park	MD	20653	(301) 737-5430
Vora	Chirag	P	07/29/76	4C 4 Susan Ln	Lexington Pk	MD	20653	(301) 737-5430
Vora	Jigar	P	05/27/78	4C 4 Susan Ln	Lexington Pk	MD	20653	(301) 737-5430
Vora	Kavita	N	07/21/79	223 North River Dr	Pennsville	NJ	08070	(609) 678-7526
Vora	Kevin	L	02/15/81	360 St Louis Ave	Darval	QUE	H95-256	(514) 631-1393
Vora	Lisa	B	03/19/80	16305 Whitehaven Rd	Silver Spring	MD	20906	(301) 924-2369
Vora	Mamta		03/25/75	69 Bedford St	Burlington	MA	01803	(617) 270-6819
Vora	Megha	H	09/14/78	10253 Mead Ln	Eden Prairie	MN	55347	(612) 942-6787
Vora	Milan		12/08/80	1416 Buford Dr	Yardley	PA	19067	(215) 493-2322
Vora	Neha	H	06/26/81	10253 Mead Ln	Eden Prairie	MN	55347	(612) 942-6787
Vora	Parag		12/17/77	1416 Bedford Dr	Yardley	PA		(215) 493-2322
Vora	Parul	V	07/13/78	123 Swedes Run Dr	Delran	NJ	08075	(609) 764-0937
Vora	Pranav	J	09/05/77	51850 Lake Knoll Ct	Granager	IN	46530	(219) 272-0125
Vora	Ruchir	N	12/08/77	69 East Foxboro St	Sharon	MA	02067	(617) 784-6216
Vora	Rupa	R	04/22/81	28160 Holly Berry Ln	Yerba Buena	CA	92687	(714) 692-1187
Vora	Sanjay	V	06/07/69	687 Presque Isle Dr	Pittsburgh	PA	15239	(412) 325-4978
Vora	Vaishali		12/18/72	5 Ban Oak Ct	Reisterstown	MD	21136	(410) 526-7235
Zaveri	Anooj	K	12/30/75	4962 Chedworth Dr	Stone Mountain	GA	30087	(404) 934-7015
Zaveri	Khusali	P	05/22/73	5829 Broadwell Dr	Piano	TX	75093	(214) 608-0400
Zaveri	Minesh		08/17/74	1370 N Baldwin Ave	Marion	IN	46952	(317) 662-9586
Zaveri	Pavan	P	12/25/75	5829 Broadwell Dr	Piano	TX	75093	(214) 608-0400
Zaveri	Sejal	K	07/12/80	4962 Chedworth Dr	Stone Mountain	GA	30087	(404) 934-7015
Zaveri	Shalin		12/20/76	3508 Solano Ct	Arlington	TX	76017	(817) 465-6994
Zganjer	Darko		04/15/66	163 Lee st	Daytona Beach	FL	32117	(904) 253-2694
Zota	Ami		04/20/77	304 Summertime Rd	Fayetteville	NC	28303	(910) 864-2131
Zota	Rita	R	02/25/82	304 Summertime Rd	Fayetteville	NC	28303	(910) 864-2131
Zota	Sejal		04/19/74	304 Summertime Rd	Fayetteville	NC	28303	(910) 864-2131

YJA Second Biennial Convention Roster

With total attendance at 600, this year's YJA convention was the largest ever of its kind! Who knows — in 1998, maybe we'll shoot for a 1000-person convention! (Are any youth groups interested?)

In early June, the convention participant database was merged with the YJA Membership Database. Therefore, you'll find the addresses and other personal information of convention participants in the YJA Membership Directory (just a few pages up the road!).

Because of an early press deadline, you may not see your name or the name of your new friends below. We truly regret any omissions and errors. After the convention, you can find the updated roster of names on YJA's internet home page: <http://www.utexas.edu/students/yja/>

Bijal Ajmera	Nivan Bhuta	Jankhana Desai	Ketan Gada	Anish Jain
Ketan Ajmera	Sapna Bhuta	Meghana Desai	Neela Gada	Anju Jain
Purvi Ajmera	Janki Bhuva	Nikesh Desai	Ravi Gada	Ankit Jain
Samir Ajmera	Shalabh Bobra	Nimesh Desai	Amy Gala	Hans Jain
Sima Ajmera	Sonia Bobra	Niraj Desai	Anant Gala	Hetal Jain
Ami Badani	Vimal Chedda	Roopali Desai	Chaitali Gala	Himanshu Jain
Mona Badani	Alpa Chhedda	Sharad Desai	Ketan Gala	Himanshu Jain
Nikita Badani	Manish Chhedda	Sonali Desai	Nilesh Gala	Kiran Jain
Rupal Badani	Mayur Chhedda	Ronak Desai	Purvi Gala	Malini Jain
Shilpa Badani	Mital Chhedda	Aashish Dhakad	Sanjay Gala	Mamta Jain
Liza Baid	Monica Chhedda	Anoop Dhakad	Shaila Gala	Mona Jain
Pramendra Baid	Sejal Chhedda	Lynna Dhanani	Suchita Gala	Mukesh Jain
Aarti Bakshi	Jill Chokshi	Ankur Dholakia	Jyotsom Ganatra	Mukul Jain
Amit Bakshi	Neel Chokshi	Rishi Dholakia	Mira Gandhi	Mukund Jain
Rupali Bansal	Anuj Choksi	Arpita Doshi	Priti Gandhi	Nancy Jain
Sonali Bansal	Binish Choksi	Atish Doshi	Ruchir Gandhi	Neeraj Jain
Vikash Banthia	Kunal Choksi	Avani Doshi	Rujuta Gandhi	Neetu Jain
Sameer Bavishi	Amit Daga	Deepti Doshi	Rajul Ghelani	Nina Jain
Chirag Bhakta	Aashish Dalal	Jayna Doshi	Viral Goda	Nisha Jain
Sharon Bhandari	Mitul Dalal	Neepa Doshi	Nilesh Gohel	Nishu Jain
Jenish Bhavsar	Parin Dalal	Pankit Doshi	Mital Gosalia	Puneet Jain
Tarak Bhavsar	Rooshin Dalal	Roopesh Doshi	Rishi Gosalia	Raja Jain
Gira Bhayani	Sonali Dalal	Rupesh Doshi	Viral Gosalia	Rakesh Jain
Kalyani Bhayani	Amishi Dedhia	Sejal Doshi	Sheetal Haria	Ravi Jain
Meenesh	Bela Dedhia	Tejas Doshi	Stephen Hempel	Renu Jain
Bhimani	Neha Dedhia	Neil Doshi	Nilesh Hingarh	Rupali Jain
Seema Bhimani	Sachin Dedhia	Rajat Fofaria	Viresh Hingarh	Samta Jain
Anuja Bhuta	Samir Dedhia	Rupen Fofaria	Alok Jain	Sarita Jain
Monika Bhuta	Sneha Dedhia	Rena Furia	Amit Jain	Shenil Jain

Convention Roster (continued)

Siddhartha Jain	Sanjay Kothari	Seema Mehta	Viral Parekh	Aalap Shah
Sidney Jain	Shakuntala	Sejal Mehta	Rajiv Parikh	Achira Shah
Sima Jain	Kothari	Shalin Mehta	Salil Parikh	Ajay Shah
Stasha Jain	Sundeep Kothari	Shamit Mehta	Seema Parikh	Aman Shah
Sudeep Jain	Tej Kothari	Shefali Mehta	Viraj Parikh	Amee Shah
Sumeet Jain	Hetal Lakhani	Shishir Mehta	Pareena Parikh	Ami Shah
Vikas Jain	Sameer Lapsia	Sraddha Mehta	Ankit Patadia	Amit Shah
Vipin Jain	Apur Lathiya	Srenik Mehta	Sameet Patadia	Amy Shah
Meghan Jasani	Meera Makim	Sripal Mehta	Bhumika Patel	Amy Shah
Ranak Jasani	Alkit Malde	Sumit Mehta	Rupal Patel	Amy Shah
Arpana Jhaveri	Neil Malde	Sunita Mehta	Sameer Patel	Anar Shah
Kavita Jhaveri	Nikhil	Swapna Mehta	Ushma Patel	Anish Shah
Neera Jhaveri	Manudhane	Neerav Mistry	Vina Patel	Anish Shah
Moshmee	Chintan Maru	Chinar Mithani	Amit Patil	Anjali Shah
Kalamkar	Dhenu Maru	Apurva Modi	Avinash Patil	Anup Shah
Ruturaj	Nimit Maru	Reshma Modi	Shilpa Patil	Archana Shah
Kalamkar	Sheela Maru	Sujata Mody	Mili Patrawala	Archit Shah
Bhavik Kamdar	Ankur Meghani	Vishal Mody	Anita Raichand	Arpita Shah
Dharmik Kamdar	Amar Mehta	Reena Morbia	Arun Rambhia	Asheta Shah
Gunjan Kamdar	Arvin Mehta	Kush Nagda	Jinendra Ranka	Ashik Shah
Hansni Kamdar	Ashish Mehta	Lav Nagda	Veeral Rathod	Ashish Shah
Jayu Kamdar	Biren Mehta	Sameer Nagda	Anju Saklecha	Ashish Shah
Tirath Kamdar	Chetan Mehta	Rahul Nayak	Amar Salgia	Ashita Shah
Zarna Kamdar	Hemal Mehta	Ravi Nayak	Mehul Sanghani	Bejal Shah
Ami Kapadia	Hetal Mehta	Rajal Oswal	Rajul Sanghani	Bhavin Shah
Gaurav Kapadia	Kalpish Mehta	Sameet	Swati Sanghani	Bhavin Shah
Neha Kapadia	Ketan Mehta	Palkhiwala	Prachi Sanghavi	Bobby Shah
Sonali Kapadia	Manish Mehta	Sapan Palkhiwala	Miraj Sanghvi	Cheryl Shah
Sunil Kapadia	Manish Mehta	Sonali Palkhiwala	Neil Sanghvi	Chirag Shah
Anand Kenia	Mayur Mehta	Anjali Palvia	Priya Sanghvi	Chirag Shah
Maneesh Kenia	Meghna Mehta	Anupam Palvia	Manish Saraiya	Chirayu Shah
Sheetal	Minesh Mehta	Aseem Palvia	Puja Saraiya	Darshan Shah
Khandhar	Mona Mehta	Adarsh Parekh	Tejas Saraiya	Darshana Shah
Shruti Khandhar	Neil Mehta	Amrish Parekh	Sujata Sardar	Deepesh Shah
Bina Khandor	Nihar Mehta	Anish Parekh	Archana Savla	Devi Shah
Rajul Khemsara	Nishali Mehta	Ashish Parekh	Samir Sejpal	Dhaval Shah
Vandana	Nishit Mehta	Kartik Parekh	Shilpa Sejpal	Dhyanan Shah
Khemsara	Nishu Mehta	Mihir Parekh	Anlin Sethi	Digish Shah
Vickas Khemsara	Pratiksha Mehta	Mona Parekh	Himanshu Sethi	Dimple Shah
Shachi Khichadia	Rish Mehta	Neha Parekh	Necsa Sethi	Dipali Shah
Bhumika Khona	Sagar Mehta	Ojas Parekh	Pratima Sethi	Elna Shah
Pooja Kobawala	Samir Mehta	Shayna Parekh	Prerna Sethi	Heena Shah
Purvi Kobawala	Samir Mehta	Sheetal Parekh	Sudhanshu Sethi	Hemal Shah
Rupak Kobawala	Sandip Mehta	Shruti Parekh	Vaibhav Sethi	Hemali Shah
Abha Kothari	Sangita Mehta	Sunit Parekh	Vinit Sethi	Hinesh Shah
Raj Kothari	Sapna Mehta	Umesh Parekh	Aakash Shah	Hiren Shah

Convention Roster (continued)

Jagesh Shah	Neemit Shah	Raj Shah	Shripal Shah	Tej Sheth
Jaina Shah	Neerali Shah	Raj Shah	Shweta Shah	Ashvin Singh
Jallika Shah	Neha Shah	Raj Shah	Siddharth Shah	Rakesh Singh
Jasmine Shah	Neha Shah	Rajan Shah	Smita Shah	Mona Solanki
Jay Shah	Nehal Shah	Rajiv Shah	Smruti Shah	Namita Solanki
Jay Shah	Nehal Shah	Rajiv Shah	Sonal Shah	Amit Surana
Jayu Shah	Neil Shah	Raju Shah	Sonal Shah	Pamit Surana
Jessica Shah	Neil Shah	Raju Shah	Sonya Shah	Seema Talsania
Jhankhana Shah	Nepali Shah	Rakesh Shah	Suparna Shah	Parag Tolat
Jheel Shah	Neville Shah	Raxita Shah	Surabhi Shah	Parini Tolat
Jigar Shah	Nihar Shah	Reena Shah	Swati Shah	Ashish Tolia
Jigna Shah	Nikhil Shah	Reena Shah	Swati Shah	Jil Tolia
Jill Shah	Nilay Shah	Rikin Shah	Sweta Shah	Mihir Tolia
Jugna Shah	Nimesh Shah	Rina Shah	Tania Shah	Keyur Tripathi
Kamal Shah	Niraj Shah	Rina Shah	Tapan Shah	Neheet Trivedi
Kartik Shah	Nirali Shah	Rina Shah	Tarak Shah	Payal Trivedi
Ketan Shah	Nirali Shah	Rina Shah	Tejal Shah	Bindul Turakhia
Kevin Shah	Nirali Shah	Rinku Shah	Tejal Shah	ChintanTurakhia
Keyur Shah	Nirali Shah	Ritesh Shah	Tejal Shah	Keval Turakhia
Kinnari Shah	Nirav Shah	Romit Shah	Tejash Shah	Mintu Turakhia
Lina Shah	Nirav Shah	Roop Shah	Trishna Shah	Mona Vadecha
Manali Shah	Nivisha Shah	Rupal Shah	Tushar Shah	Neil Vadecha
Manish Shah	Niyati Shah	Rupal Shah	Tushar Shah	Neha Vagadia
Manish Shah	Parag Shah	Rupal Shah	Vaishalee Shah	Nisha Vagadia
Manish Shah	Parag Shah	Sachin Shah	Vaishali Shah	Tushar Vaidya
Mansi Shah	Parag Shah	Samir Shah	Valeri Shah	Smita Varia
Maulik Shah	Parag Shah	Samir Shah	Veeral Shah	Anita Vasa
Melissa Shah	Paras Shah	Samit Shah	Veeral Shah	Gaurav Vasa
Menal Shah	Pareen Shah	Sandip Shah	Vishant Shah	Jay Vasa
Mihir Shah	Pari Shah	Sanjay Shah	Ashish Shaha	Payal Vasa
Milesh Shah	Paromita Shah	Sanjay Shah	Ami Sheth	Sarita Vasa
Mitul Shah	Parshv Shah	Sanket Shah	Amita Sheth	Anjali Vira
Mitul Shah	Payal Shah	Sapna Shah	Anish Sheth	Darshni Vira
Mona Shah	Payal Shah	Sarika Shah	Avani Sheth	Manish Vira
Mona Shah	Pina Shah	Seema Shah	Emil Sheth	Ami Vora
Mona Shah	Pooja Shah	Sejal Shah	Neil Sheth	Avni Vora
Monali Shah	Pooja Shah	Sejal Shah	Nigam Sheth	Avni Vora
Monica Shah	Poorvi Shah	Shaival Shah	Niyati Sheth	Bina Vora
Monica Shah	Priti Shah	Shaival Shah	Payal Sheth	Lisa Vora
Naishadh Shah	Priya Shah	Sheetal Shah	Poorvesh Sheth	Mamta Vora
Naishaj Shah	Puja Shah	Shilpa Shah	Sapna Sheth	Milan Vora
Nandini Shah	Purav Shah	Shilpa Shah	Sateen Sheth	Ruchir Vora
Neal Shah	Purnima Shah	Shilpa Shah	Sheetal Sheth	Khushali Zaveri
Neal Shah	Purvi Shah	Shrenik Shah	Sonya Sheth	Minesh Zaveri
Nealesh Shah	Rahul Shah	Shreya Shah	Sumi Sheth	Pavan Zaveri
Neelima Shah	Rahul Shah	Shripal Shah	Tarang Sheth	Ami Zota

A Glossary of Jain Terms

source: Dr. Prem Gada, JAINA (Lubbock, TX)

WORD: MEANING

Abadhita: With no contradiction of the probandum
 Abadhitavisayatva: Absence of contradiction of the probandum
 Abhavya: One who is incapable of attaining moksha
 Abhedavrtti: Identifying by transference of epithet
 Abhedopacara: Making identical aspect predominant
 Abhigraha: Resolution
 Abhikshna-Jnanopayoga: Ceaseless pursuit of right knowledge.
 Abhipsa: Desirable
 Abhiseka: Anointing ceremony
 Abhyasta: Habituated
 Abhyuhana: Process of understanding
 Abrahma: Unchastity.
 Abrahma-varjana: Abandonment of all incontinence
 Acaksurdarsana: Perception by means of the senses other than visual
 Acara: Conduct
 Acarya: Head of a mendicant group; spiritual leader; monk-scholar
 Achakshu-darshanavarana: Non-Ocular-Conation-Obscuring
 Acharya-Bhakti: Devotion to Acharyas or Heads of the Orders of Saints.
 Achetanatva: Unconsciousness
 Adama-nirjara: Equanimous submission to the fruition of karma
 Adana-niksepana-samiti: Care in the picking up and putting down of any object
 Adattadana-virati: Not taking anything which has not been given; identical to asteya-vrata
 Adeya: Impressive; appearance such as may affect others.
 Adharma: Principle of Rest
 Adharma-dravya: The principle of rest
 Adhigama: preaching of another.
 Adhigamaja: Grahita
 Adhikarana: Dependence
 Adhikaraniki-kriya: having weapons of hurtfulness.
 Adho-loka: The lower world; the home of infernal beings
 Adhyavasaya: Determinate cognition
 Adhyayana: Lecture
 Advaita: Non-dual; cap., the monistic school of Vedanta
 Agama: Scripture; canonical literature; Verbal testimony
 Agamika: Non-repetitive
 Agari: House-holders (laymen).
 Aghatiya: Karmas that generate embodiment and particular conditions thereof
 Aghatiya: Non-Destructive karmas
 Agni: Fire
 Agurulaghu: Nor heavy-light; neither too heavy to move, nor too light to have stability.
 Agurulaghutva: Capacity by which one at-

tribute or substance does not become another and the substance does not lose the attributes whose grouping forms the substance itself. Individuality. The quality of constancy in space-points
 Ahampatyaya: Self-awareness
 Ahara Agra-hya-Vargana: Assimilation-unrecievable-molecule
 Ahara-Vargana: Assimilation-molecule for food
 Aharaka: Assimilative. The spiritual man-like emanation from the head of a saint in doubt, in the sixth spiritual stage.
 Aharaka mishra: Assimitative with physical.
 Aharaparyapti: Taking of morsels of food
 Aharyaprasanjana: Determinate concomitant
 Aharyaropa: Determinate concomitant
 Ahavaniya-agni: One of the sacred fires in the Hindu sruta ritual
 Ahimsa: Non-harming; Non-violence
 Ahimsavrata: Refraining from harming
 Ailaka: The highest state of a Digambara layman, wherein he retains only one piece of clothing
 Ajinana: Ignorance
 Ajiva: Insentient; Non-Living; Non-Soul; That which is not soul
 Ajna-vyapadiki-kriya: Misinterpreting the scriptural injunctions, which we do not want to follow.
 Ajnana: Ignorance—nivartaka—remover; Wrong belief caused by ignorance. Indiscrimination of good and bad.
 Ajnanavada: Agnosticism
 Ajnanika: Agnostic. Everything is not knowable. This is one of the general attributes of all substances.
 Ajnavicaya: Contemplation on the teachings of Jina
 Akama-nirjara: Equanimous submission to the fruition of karma.
 Akasa: Space
 Akasha: Space
 Akashaya: Quasi-passions; slight or minor passions.
 Akincitkara: Immaterial
 Akrandana: weeping
 Akriyavada: Doctrine of non-action
 Akriyavadi: Opposite of Kriyavadi, e.g., the soul does nothing. This undermines all truth.
 Aksa: An organ of sense
 Self
 Aksara: Alphabet
 Aksata: Uncooked rice
 Aksaya-tritiya: The "immortal third," a Jain holiday
 Alankara: Ornamentation
 Alocana: Critical self-examination
 Intuitional cognition
 Aloka: Non-Universe
 Aloka-akasa: Totally empty space
 Alekitapana-bhojana: Thoroughly seeing to one's food and drink.

Amanaska: Without mind
 Amari: Prohibition of animal sacrifice
 Amla: Acid.
 Amsavatara: Minor incarnation of Visnu
 Amudha drishtitva: Free from superstitious belief.
 Amudhadrsti: Freedom from delusory notions
 Amurtatva: Along with Achetanatva, is common to Space, Motion, Rest and Time.
 Along with Chetanatva, is a common attributes of the class of substance, or group of attributes, called Soul. Immateriality
 Anabhimata: Undesirable
 Anabhoga: putting down a thing where it ought not to be put.
 Anabhoga-kriya: indifference in dropping things or throwing oneself down upon the earth, i.e. without seeing whether it is swept or not.
 Anabhyupagata: Unproved
 Anadeya: Non-impressive; dull appearance.
 Anadhyavasaya: Indecision
 Anadhyavasita: Neither known
 Anadi: Having no beginning
 Anadinidhana: Without beginning and without end
 Anagara: House-less (ascetics).
 Anagara-dharma: Mendicant discipline
 Anaikantika: Inconclusive
 Anaikantikatva: Inconclusiveness
 Anakanksha-kriya: Disrespect to scriptural injunctions out of vice or laziness.
 Anakaropayoga: Formless conscious activity
 Anaksara: Non-alphabet
 Anangapravista: Main scriptures
 Ananta-sukha: Infinite bliss
 Anantadharma: Infinite aspects
 Anantajnana: Infinite knowledge; a synonym for kevalajnana
 Anantanu-Vargana: Infinite-atoms-molecule
 Anantanubandhi: Error feeding or wrong-belief-breeding or Right-belief preventing-passions.
 Anantanubandhi-kasaya: Passions that "Pursue from the limitless past," preventing the attainment of samyak-darsana
 Anantaviryatva: Infinite energy
 Ananugamika: Non-following
 Ananaya: Lacking in positive concomitance
 Anarpitabhasa: False unimplied point of view
 Anarpitana: Unimplied view-point
 Anartha danda-vrata: Taking a vow not to commit purposeless sin
 Anarthadandavrata: Refraining from the five minor types of evil activity
 Anasana: Fasting
 Anashana: Fasting—external austerity.
 Anataraya: Obstructive.
 Anavastha: Regressus ad infinitum
 Anekantavada: The doctrine of manifold aspects
 Anekatva: Multiplicity
 Anga: Limb; cap., a group of twelve Jain canonical texts

Glossary: page 2

Angabahya: The subsidiary canon
 Angapuja: Veneration of the limbs of the lord
 Angopanga: Limbs; limbs and minor limbs.
 Anigraha: Free from defect
 Anindriyaja: Non-sensuous, not caused by senses
 Anirakṛta: Not refuted
 Anisṛita: Independent
 Anitya: Impermanent
 Anitya anupreksha: Everything is subject to change or transitory, transitoriness
 Anityavada: Noneternalism
 Anivartin: That state from which there is no returning
 Anivṛtti-karana: The process of suppressing certain mohaniya karmas
 Anrita: Falsehood.
 Antar-muhurta: A period of up to forty-eight minutes
 Antara-bhava: The state of existence between death and rebirth
 Antaratman: The state of perceiving the self within
 Antaraya: inflow of obstructive karma
 Obstructive
 Antaraya-karma: Karma that restricts the energy-quality of the soul
 Antarjalpa: Inward repetition
 Antarmuhurta: For a moment
 Antarmuhurtika: A period of less than forty-eight minutes
 Antarvyapti: Internal concomitance
 Antyesti-kriya: Funeral rites
 Anu: Atom; an indivisible particle of matter
 Anu Vargana: Atom
 Anu-Vratas: Five minor vows.
 Anubhaga: intensity of fruition
 Anubhava: Experience
 Retribution of a karma; intensity
 Anubhaya-mana: Neither true nor false.
 Anubhaya-vachana: Neither true or false.
 Anubhuta: Cognised, felt
 Anugamika (Avadhijana): Following
 Anugamin: Following
 Anukampa: Compassion
 Anumana: Inference
 Anumanika: Inferential
 Anumati-tyaga: Preparatory to the monk's life.
 Enjoins a gradual giving up of the world and retiring into some very quiet place to acquire the knowledge of truth and ultimately to become fit to be a teacher of the path to Liberation.
 Anumatityaga-pratima: The tenth stage in which a layman refrains from all household activities
 Anumiti: Inference
 Anupalambha: Non-observation
 Anupatta: Matter which is not taken in by the soul.
 Anupayoga: Not in actual use
 Anupayukta: Without attention
 Anupreksa: Reflection, twelve kinds
 Anupreksha: Meditation.
 Anupurvi: Migratory form; the power of retaining the form of the last incarnation during transmigration, i.e., in the passage from

one to another condition of existence.
 Anutseka: not being proud of one's own achievement or attainments.
 Anuvichi-bhashana: Speaking in accordance with scriptural injunctions.
 Anuvratas: Minor vows pertaining only to laypeople
 Anuyoga: Exposition; a group of postcanonical texts
 Anvaya: Concomitance in agreement
 Anvayadharmas: Quality
 Anyatarasiddha: Unproved for either of the two
 Anyathanupapatti: Logical impossibility in the absence of the other
 Anyatva anupreksha: Separateness. Otherness.
 The world, my relations and friends, my body, and mind, they are all distinct and separate from my real self.
 Apadhyana: Thinking ill of others.
 Aparā (Samgrahanaya): Non-ultimate (generic)
 Aparamārthika: Empirical
 Aparigraha: Nonpossession
 Aparinamin: Unchanging
 Aparyapti: Undevelopable; Incapable of developing the body fully.
 Aparyavasita (Srutajana): Having no end
 Apavartana: Energy that hastens the time and decreases the intensity of karmic fruition
 Apaya: Perceptual judgment
 Apayavicaya: Contemplation on the means by which beings can be saved
 Apo-kayika: Water-bodies
 Apradhanacarya: Nominal acarya
 Apramanatva: Invalidity
 Apramatta-virata: Restraint not vitiated by carelessness, the seventh gunasthana
 Apramatva: Non-organ of knowledge
 Aprapyakaritva: The quality of acting from distance
 Apraṭipatina: Non-extinguishing
 Apraṭita: Neither known
 Apratyā Vekshita: Putting down a thing without seeing.
 Apratyakhyana-kriya: not renouncing what ought to be renounced.
 Apratyakhyanavarana: Obstructors of partial renunciation
 Apratyakhyanavaraniya: Partial vow-preventing passions including anger, pride, deceit and greed.
 Aprayojaka: Immaterial
 Apta: Authentic
 Apta-vacana: Statement of an authentic personality
 Apurva-karana: The process by which the soul attains to an unprecedented degree of purity
 Arāhamta: Prakrit for arhat
 Arambha: Commencement of a thing - compare attempt in Criminal Law.
 Arambha-tyaga: Abandonment of merely worldly engagements and occupations.
 Arambhatyaga-pratima: The eighth stage in which a layman withdraws from all professional commitments

Arambhaya-himsa: Violence occurring either accidentally or through the performance of an acceptable occupation
 Arapa: Hot light; radiant heat; possessed of a brilliant body, which is hot to others but not to the possessor, as the gross radiant earth bodied beings in the sun.
 Arati: Displeasure in regard to sense activities dissatisfaction.
 The lamp-waving ceremony
 Arcana: Worship
 Ardhā narācā samhanana: Semi-unbreakable joints and bones.
 Ardhā-phalaka: Loincloth worn by Svetāmbara monks
 Ardhā-pudgala-paravartana-kala: The amount of time required for a soul to take in and use up half of the available karmic matter in the universe
 Arghya: Respectful offering
 Arham: Identical to arhat
 Arhat: "Worthy to worship"; an epithet of one who has attained kevalajana; a synonym for kevalin
 Arhat Kevali: Omniscient Lord
 Arhat-Bhakti: Devotion to Arhats or Omniscient Lords.
 Arihamta: A variant for arahamta
 Arpanaya: Implied point of view
 Arpanayabhasa: False implied point of view
 Artha: Meaning of a word
 Artha (Kaladigata): Object
 Artha-kriya: Exercise of casual efficiency
 Artha-kriyasamartha: Capable of performing any action
 Artha-naya: Point of view of meaning
 Artha-nayabhasa: False point of view of meaning
 Artha-paryaya: Mode of the object
 Artha-prapakarva: Conveyance of the sense
 Artha-pratipadaka: Support of truth
 Artha-samvedana: Manifested in the statement
 Arthavagraha (Matijana): Object-awareness
 Arupi-ajiva: The four insentient, formless dravyas
 Aryika: Nuns of the Digambara sect
 Asad guna udbhavana: proclaiming in oneself the good qualities which one does not possess.
 Asamgrahika (Naigamanaya): Non-generic
 Asamjini: Unable to reason about spiritual matters
 Asamkhyata: Innumerable
 Asamprapta sripatika samhanana: Loosely jointed bones.
 Asamyama: Nonrestraint
 Asankyatana-Vargana: Innumerable-atoms-molecule
 Asarira: Free from embodiment; a siddha
 Asat-khyati: Knowledge of a non-existent thing
 Asata-vedaniya: Pain-feeling; that which brings pain. The inflow of pain-bringing-feeling
 Asata, Asatavedaniya: Experience of pain
 Asatana: Disrespect
 Asatavedaniya: Unpleasant-feeling
 Asatpratipaksatva: Non-conclusive

Glossary: page 3

Asatva: Non-existence	Avadhi-darshanavarana: Visual-conation-obscuring.	Bahiratman: (Perceiving) The self in externals
Asatya: Lying	Avadhi-jnanavarana: Visual-knowledge-obscuring	Bahirvyapti: External concomitance
Asatya mana: False mind	Avadhidarsana: The indistinct type of awareness preceding avadhijnana	Bahu (Matijnana): Many
Asatya-Vachana: False	Avadhijnana: Supermundane knowledge such as clairvoyance	Bahu-shruta-bhakti: Devotion to Upakhyayas or teaching Saints.
Ascarya: Extraordinary event	Avagaha: Penetrability	Bahuvridha (Matijnana): Multiplied
Asharana anupreksha: Unprotectiveness; helplessness. The soul is unprotected from the fruition of karmas. Death, pain, pleasure, success, failure are the necessary results of our acts in this or past lives.	Avagraha (Matijnana): Determinate perception	Bala tapa: austerities not based upon right knowledge
Ashrava: Inflow	Avaharana: Distinguishing	Balabhadra: A Jaina literary type; the hero and companion of narayana
The attraction of good or bad matter by the soul in virtue of its mental, vocal, or bodily activity.	Avaktavya: Indescribable	Balatapa: Austerities not based upon right knowledge.
Ashrava anupreksha: Inflow. The inflow of karma is the cause of my mundane existence and it is the product of passions, etc.	Inexpressible	Bandah: Bound
Ashubha: Ugly (body).	Avamaudarya: Eating only a very small portion of food	Bandha: Attracted matter had actually become a part of our body, i.e., when it has become bound to the soul as the body is already bound to it.
Ashubha-nama: A Bad-body-making karma	Avamodarya: Eating less than one's fill, or less than one has appetite for—external austerity.	Bondage
Ashuchi anupreksha: Impurity. The body is impure and dirty.	Avantara samanya: General substance	Karmic bondage
Asi: "Sword"; government	Avapodvapa: Elimination and addition	The matter comes and binds the soul.
Asiddha (Hetvabhasa): Non-existence	Avarana: The veil	Bandhana: Bondage; molecular bondage.
Asiddhata: Unproved state	Avarana ksaya: Destruction of veil	Energy that brings about karmic influx
Asiddhatva: Non-existent	Avaraniya: Obscuring	Bhagavan: Venerable
Asiddhi: Whose existence cannot be proved	Avarnavada: Causes the right-belief-deluding karmic matter (Darshana).	Bhaikshya-shuddhi: Purity of alms, according to the scriptures.
Aspasta: Indistinct	Avasarpini: Descending round	Bhajana: Option
Asrava: Karmic influx	Regressive half-cycle	Bhakti: Devotionalism
The thought-activity invites the karmic matter into the soul.	Avashyaka-parihari: Not neglecting one's six important daily duties	Bhanga: Infractions committed intentionally
Asraya: Substratum	Avastu-nirbhasa: Dealing with no object	One of the seven-fold ways of statement
Astanga: Eight limbs (of samyak-darsana)	Avasyaka: Essential duty	Bhasa: Language
Asteya: Not stealing	Avaya (Matijnana): Perceptual judgment	Bhasa-samiti: Care in speaking
Asthira: (unsteady circulation of blood, etc.).	Avayava: Part	Bhasha Aagrahya-Vargana: Speech-unrecievable-molecule
Asti-kaya: Having extension	Avicyuti: Absence of lapse	Bhasha-Vargana: Speech-molecule
Astikya: Affirmation	Avidya: Ignorance	Bhasya: Commentary
Astitva: Existence	Avinayeshu: Those who are uncivil or ill-behaved. ?????	Bhattacharya: Venerable ones; a class of Jaina clerics
Asubha-karma: Unwholesome karma	Avipaka-nirjara: Inducing a karma to leave the soul by means of a contrary karma, or by means of ascetic practices.	Bhava: Function
Asva: Horse	Avirata: Wolelessness, non-renunciation. Wolelessness.	Internal; states of a dravya; a synonym for pariyaya
Aticara: Infractions committed by accident	Avirati: Nonrestraint	Bhava-jiva: Real symbol of soul
Aridesavakya: Analogical sentence	Aviruddhanupalabdhi (Hetu): Non-availability of non-contradictory	Bhava-puja: The internal aspect of a devotional practice
Atisaya-ksetra: Places where miraculous events associated with great monks have occurred	Aviruddhopalabdhi (Hetu): Availability of non-contradictory	Bhava-samyaktva: The internal aspect of true insight
Atithi-samvibhaga: Sharing with (ascetic) guests	Avisamvadakatva: Non-discrepancy	Bhavana: Meditation
Taking a vow to take one's food only after feeding the ascetics with a part of it.	Avisvagbhava: All-pervasiveness	Meditation.
Ativyapti: Undesirable extension	Aviveka: Lack of discrimination	Practice; a section of the Acaranga-sutra
Atma ninda: denouncing one's self	Avrta: Obscured	Bhavanavasi: Those (gods) who reside in mansions
Atma prashansa: Praising oneself	Avyakta: Indeterminate	Bhavasruta: Real functioning knowledge
Atman: Soul; self	Avyaktaksara: Indistinct sound	Bhavatmaka: Real
Atmanubhava: Abiding in one's own nature	Ayaga-pata: Votive slabs	Bhavatva: Real
Atmarthatva: Meant for the self	Ayariya: Prakrit for acarya	Bhavollasa: Aroused emotions
Atmarupa (Kaladigata): Form	Ayashah kirti: Notoriety; bringing bad name, even if one does good actions.	Bhavya: One who is capable of attaining moksa
Atmasad-guna uchchhadana: not proclaiming one's own good qualities.	Ayoga-kevalin: The fourteenth gunasthana, attained by the kevalin when, in the instant before death, all his activities cease	Bhavyatva: Capability of attaining moksa
Attara guna: A kind of production of the dependence relating to the non-soul, i.e., production of books, pictures, statues, etc.	Ayu: Age-karma	Bhaya: Fear
Audarika: Physical	Age.	Fear.
The physical body of all men and animals.	Ayu-karma: Karma that determines the span of a given lifetime	Bheda: Disjunction
Audarika mishra: Physical with karmic.	Badara: Gross (body).	Bheda-vivaksa: Desired difference
Audarikasarira: Gross-body of Lord	Badha: Depriving of vitality	Bheda-vrtti: Attitude of difference
Aupapadika: Born spontaneously	Badhita-visaya: Subject being hindered	Bhedopacara: Secondary use of difference
Aupamika: Subsidence		Bhekta-pana: mixing up food and drink.
Aushbha: Awkward.		Bhiksu-pratima: Difficult asuterities recommended for a mendicant
Avadhi (Jnana): Clairvoyance		Bhirutva-pratyakhyana: Giving up cowardice or fear.
		Bhoga: Enjoyment, experience

Glossary: page 4

Bhoga Antaraya: obstructive of Enjoyment, of non-consumable things.	Citrajnana: Knowledge of the picture	The true Religion
Bhoga-antaraya: Karma that restricts enjoyment	Culika: Appendix; a class of Jaina cononical texts	Dharma svakhyatva tattvanupreksha: Nature of Right-Path as said by the conquerors. The true nature of Truth, i.e., the three fold path to real Liberation.

Glossary: page 5

Drstanta-dosa: Fallacy of example
 Duh-pramishtha: Putting down a thing petulantly or peevishly.
 Duhshruti: Reading or hearing bad books.
 Duhsvara: Harsh-voiced, noisy.
 Dukha: Pain
 Durbhaga: unprepossessing; even though beautiful.
 Durbhiksa: Famine
 Durgandha: Evil-smelling; mal-odorous.
 Dusama: Unhappy
 Dusama-dusama: Extremely unhappy
 Dvesa: Hatred; aversion
 Dvesha: Hatred in the pleasing and displeasing wordly objects of the five senses.
 Dvija: Twice-born
 Dvindriya: Two-sensed.
 Dvipa: Island
 Dvipa-samudra: Island-continent
 Eka: One; unitary
 Eka-ksetravagaha: Occupying the same locus
 Eka-phalaka: Probably identical to eka-sataka
 Eka-sataka: A mendicant who wears a single piece of cloth
 Ekanta: One-sided
 Taking only one aspect of a many-sided thing e.g., man is mortal and immortal, regarded from the point of view of body and soul respectively.
 Taking only one view.
 Ekanta-nitya: Absolutely eternal
 Ekantavada: Extremism; absolutist doctrine
 Ekantavadin: One who holds an absolutist doctrine
 Ekartha-samavayin: Co-inherent in the same substratum
 Ekatva: Unity
 Ekatva anupreksha: Loneliness, I am alone the doer of my act and the enjoyer of the fruits of them.
 Ekativajana: Knowledge of oneness
 Ekendriya: A being with only one (namely, the tactile) sense faculty; a synonym for sthava beings
 One-sensed creature
 Ennui: dissatisfaction.
 Esana-samiti: Care in accepting alms
 Eva: In fact; an important term in the formula of the sapta-bhangi-naya
 Evambhuta (Naya): The such-like
 Evambhutabhasa: False such-like view point
 Gaccha: A chapter of monks
 Gajanmilika: Closing of eyes like an elephant
 Gandha: Smell.
 Gamika (Sruta): Scriptures containing repetitions
 Gana: A residence unit for monks
 Ganadhara: Direct disciple of the Tirthankaras
 Supporters of the order, i.e., the first mendicant disciples of a Tirthankara
 Gandha: Smell
 Gandharva: Celestial musician
 Gani-pidaga: Basket of the ganadharas, i.e., the canon of the Jainas
 Ganin: Leader of the order
 Garbha: Conception
 Garhaparya-agni: One of the sacred fires of the Hindu srauta ritual

Gati: Birth; destiny
 condition of existence
 Condition; Condition of existence.
 Gau: Cow (animal) or the action of going
 Ghana-ambu: Humid air
 Ghana-vata: Dense air
 Ghatanama: Name of pitcher
 Ghatikarman: Destructive karmans
 Ghatiya: Destructive
 Karmas that have a vitiating effect upon the qualities of the soul
 Ghoratavassi: One who practices severe austerities
 Gorji: A term used for yati
 Gotra: Exogamous groups
 Family-determining.
 Gotra-karma: Karmas that determine environmental circumstances
 Grahana: Cognition
 Grahya: Cognitum
 Granthi: Knot
 Gumma: A chapter of monks
 Guna: Attribute
 Quality
 Guna (Kalpana): Quality
 Guna sthana: Fourth spiritual stage.
 Guna vratas: Special vows relating to the limitation and determination of his daily work, food and enjoyment.
 Guna-adhikshu: The path of liberation.
 Guna-sabda: Word indicating quality
 Gunasthana: The fourteen stages of purification
 Gunavratas: Restraints that reinforce the practice of the anuvratas
 Guni-desa (Kaladigata): Territory of object
 Gupti: Preservation
 Restraint
 Guru: Heavy
 Spiritual teacher
 Guru-mudhata: False beliefs pertaining to teachers
 Guru-upasti: Listening to and venerating teachers
 Hamsa: Swan
 Hasya: Laughter
 Laughter; Risible or Laughter-producing.
 Hasya-pratyakhyana: Giving up of frivolity.
 Hetu: Reason
 Hetu-dosa: Fallacy in the cause
 Hetu-samarthana: Support by cause
 Hetvabhasa: Fallacies of reasons
 Himsa: Injury, harming violence
 Himsa: Injury.
 Himsadana: Giving objects of offence to others.
 Hiyanama (avadhijnana): Decreasing
 Hundaka: Unsymmetrical; disproportionate, deformed.
 Hundavasarpini: A period of avasarpini in which extraordinary events may take place
 Idantollekha: Indication
 Iha: Speculation
 Indrasthapana: Which has the shape of India
 Indriya: An organ of sense
 Sense organ
 Indriyaja: Sensuous

Irya: Care in walking.
 Irya-samiti: Care in walking
 Iryapatha-kriya: walking carefully, i.e., looking on the ground for protecting living beings which may be trod upon and thus injured.
 Isat-pragbhara-bhumi: "Slightly bent region," the name of the final abode of the liberated souls [the siddhas]
 Ista-devata: Chosen deity
 Isvara: God
 Jaina: Follower of Jina, a synonym for Nigantha; one who has samyak-darsana
 Jaina-brachman: Laypeople in charge of priestly functions within certain Jaina communities
 Jaina-sasana: Teaching of the Jainas
 Jainabhasa: False Jainas
 Jala: Water
 Janma: Birth
 Janma-kalyana: Birth; one of the five auspicious events in the career of a Tirthankara
 Jara: Old age
 Jarisabda: Root word
 Jati: Birth, caste; species within a gati Genus of beings.
 Genus.
 Jati (Kalpana): Sophism
 Jati-karma: The variety of nama-karma that determines one's specific destiny
 Jati-mantra: A litany used in celebrating the birth of a child
 Jayamala: Garland of victory; a hymn in praise of the Jinas
 Jigisu katha: A debate which is held for victory
 Jijnasa: Curiosity
 Jina: Spiritual victor; a synonym for Tirthankara
 Jina-agama: Jaina scripture
 Jina-bhavana: Jaina temple
 Jina-bimba: Image of Jina
 Jina-nama: Name of Jina
 Jinakalpin: A monk whose conduct is modeled upon that of Mahavira
 Jinasthapana: Image of Jina
 Jiva: living
 Soul; sentient
 Jiva Kanda: Fifth of the Sacred Books of the Jainas
 Jivatva: Soul
 Jnana: Knowledge
 Jnana-cetana: Consciousness characterized as knowing itself
 Jnananaya: Point of view of knowledge
 Jnananayabhasa: False point of view of knowledge
 Jnanavarana: Knowledge-obscuring
 Jnanavaraniya: Knowledge-obscuring
 Jugupsa: Disgust
 Disgust; aversion. Hiding one's own, and publishing other people's shortcomings.
 Jyotiska: The steller gods
 Kaivalya: Pure knowledge
 Kala: Time
 Time stages within the progressive and regressive half-cycles; time as a dravya
 Kala (Drvyadigata): Periodically

Glossary: page 6

Kala (Kaladigata): Time
 Kala (Kalakarakadigata): Time
 Kalanu: Time-points
 Kalatyayapadista: Mistimed (contradicted)
 Kalikasruta: A Jain scripture
 Kalpatita: Born in the highest heavenly abodes
 Kalpopapanna: Born in the kalpa heavens
 Kalyanaka: Auspicious moments
 Kanyadana: Ceremony of giving away the bride
 Kapota-lesya: Gray karmic strain
 Karaka: Case
 Karana: Cause
 Karana (Hetu): Cause
 Karanantaraskalya: Co-operation of all other causes
 Karanapunyalabdh: Non-availability of the cause
 Karanatva: As the cause
 Karanolkha: Mention of instrument
 Karma: Action
 Karma-bhumi: Realm of action
 Karma-cetana: Consciousness of oneself as the doer of actions
 Karma-phala-cetana: Consciousness of oneself as the enjoyer of the karmic fruits
 Karma-prakrti: The particular form into which karmic matter is differentiated
 Karman: Action
 Karmana: karmic.
 Karmana-sarira: The transmigrating body of karmic matter
 Karmana-Vargana: Karmic-molecule
 Karsapana: Coin
 Karta: Agent
 Karunya: Pity, Compassion for the afflicted.
 Karya: Effect
 Karya (Hetu): Effect
 Karyanupalabdh: Non-availability of the effect
 Kasaya: Passions
 Katha: Debate
 Narrative literature
 Talk
 Kathora: Hard
 Katuka: Bitter.
 Kavala-ahara: Food in morsels; ordinary human food
 Kaya: Movement by body.
 Kaya klesha: Mortification of the body, so long as the mind is not disturbed—external austerity.
 Kaya-klesa: Mortifications of the body
 Kayiki-kriya: a wicked man's readiness to hurt others.
 Kayotsarga: Abandonment of the body, a standing or sitting posture of meditation
 Kesa-loca: The practice of pulling out one's hair in five handfuls
 Kevala (Jnana): Perfect knowledge
 Kevala-darshanavarana: Perfect-conation-obscuring.
 Kevala-jnanavarana: Perfect-knowledge-obscuring.
 Kevaladarsana: Perception associated with kevalajnana
 Kevalajnana: Knowledge isolated from karmic obstruction; infinite knowledge;

omniscience; knowledge involving awareness of every existent in all its qualities and modes
 Kevalin: One who has attained kevalajnana; a synonym for arhat
 Kilita samhanana: Riveted bones.
 Klishyamanehu: The afflicted.
 Komala: Soft
 Krama: Order
 Sequential order
 Kramabhavi: Occurring successively
 Kramayaugapadya: Simultaneity or order
 Krishna: Black.
 Kriya (Kalpana): Activity
 Kriya naya: Point of view of action
 Kriyanayabhasa: False point of view of action
 Kriyas: Actions; a Jain term for sacred rites
 Kriyasabda: Root word
 Kriyavadi: belief in time, soul, etc., as causing everything in the world.
 All the substances perform their functions and become causes of different effects.
 Krodha: Anger
 Krodha-pratyakhyana: Giving up anger.
 Krsi: Farming
 Krsna-lesya: Black karmic stain
 Ksama: Forgiveness
 Ksamaramana: An ascetic who suffers with equanimity; title used in addressing a monk during the ritual fo confession
 Ksanika: Momentary
 Ksanti: Forbearance
 Ksapana: Destruction
 Ksatriya: Member of a warrior caste
 Ksay: Destruction
 Ksayika-samyak-darsana: True insight achieved by the destruction of darsana-mohaniya karmas
 Ksayopasama: Cessation and subsidence of karmic veil
 Ksayopasama-labdh: Attainment of purity by the destruction-cum-suppression of certain karmas
 Ksayopasamika-samyaktva: True insight achieved by the destruction cum-suppression of darsana-mohaniya karmas; identical to vedakasamyaktva
 Ksetra: Territory
 Kshanti: Forgiveness
 Kshaya: Destruction
 Ksina-moha: Permanent dissociation from all caritra-mohaniya karmas and from the passions which they produce, the twelfth gunasthana
 Ksipra (Matijnana): Quick
 Ksullaka: Minor; junior monk; a Jain layman on the eleventh pratima; one who wears three pieces of clothing
 Kumbhaka: Hunchback.
 Kula: Family
 Kumara-sramana: A life-long celibate
 Kundalini-cakra: Mystical centers of psychic energy
 Kutastha-nitya: Eternal and unchangeable
 Labdhi: Attainment
 Labdhi (Aksara-sruta): Potential auditory attainment

Labdhi (Indriya): Sense qua attainment
 Labdhyaksara: Potential auditory attainment
 Labha: Attainment
 Labha Antaraya: Gain-Obstructive.
 Labha-anfaraya: Hindrance to the attainment of something
 Laghu: Light.
 Light; loss
 Laukika: Mundane
 Lesya: Karmic stain, the color of which indicates a soul's degree of purity
 Linga: Gender
 Lobha: Greed
 Lobha-pratyakhyana: Giving up greed.
 Loka: Universe
 Loka anupreksha: Universe. The nature of the Universe and its constituent elements in all the vast variety proving the insignificance and miserable nothingness of man in time and space.
 Loka-akasa: The inhabited universe
 Loka-mudhata: False beliefs pertaining to everyday religious practices
 Madhu: Honey
 Madhura: Sweet.
 Madhya-loka: Middle of terrestrial world
 Madhyasthya: Tolerance or indifference to those who are uncivil or ill-behaved.
 Madya: Alcohol
 Maha-Skandha-Vargana: Great-molecule-molecule
 Mahana: Prakrit for Sanskrit brahmana
 Mahavira-jayanti: Birth anniversary of Mahavira
 Mahavrat: The five great vows of a mendicant
 Maitri: Benevolence for all living beings.
 Mamsa: Flesh; meat
 Mana: Movement by mind.
 Pride
 Manah-paryaya: Psychic mode
 Manah-paryaya (Jnana): Intuition of the modes of other minds Telepathy
 Manah-paryaya-darsana: Intuition of the psychic mode
 Manahparyaya-jnanavarana: Mental-knowledge-obscuring.
 Manahparyayajnana: Direct awareness of thought forms of others without the aid of mind or senses
 Manas: Mind
 Manasatva: Mental cognition
 Manastambha: A characteristic Jain pillar
 Mano Agraha-Vargana: Mind-unreceivable-molecule
 Mano-Vargana: Mind-molecule
 Manodrava: Mind substance
 Manogupti: Preservation of mind.
 Manojanma: Born of mind
 Manojanya: Born of mind
 Mantra: Holy litany
 Manushya: Human.
 Manushya Anupurvi: Human—Migratory form.
 Manushya-Ayu: Human-age-karma
 Manushyayu: Human age.
 Manushya: Human being

Glossary: page 7

Manusya-gati: Human destiny
Marga prabhavana: Propagation of the path of Liberation.
Masi: Ink; writing
Mastakabhiseka: Head-anointing [ceremony]
Mati (Jnana): Perceptual
Mati-jnanavarana: Sensitive-knowledge-obscuring.
Matijana: Mind-based knowledge
Maulahetu: Original cause
Maya: Causes inflow of sub-human age karma
Cheating others, preaching the false doctrines, etc. Deceit
Deceit.
Maya-shalya: The thorn of deceit.
Mayakriya: Deceitful disturbance of someone's right knowledge and faith.
Mayavada: Illusionism
Mithya (Sruta): False
Mithya darshana: Wrong belief.
Mithya-darshana-kriya: Praising actions due to wrong belief.
Mithya-drsti: Perverted vision
Mithya-shalya: The thorn of wrong-belief.
Mithyadarsana: Synonymous with mathyadrsti and mithyatva
Mithyadarshana: wrong-belief
Mithyadrsti: Incorrect view of reality, the first gunasthana
Mithyatva: Lack of insight; synonymous with mithyadarsana and mithyadrsti
wrong belief.
Mithyatva-kriya: That which strengthens wrong belief, e.g., superstition, etc.
Mohaniya: Deluding
Mohaniya-karma: Karma that prevents the true perception of reality and the purity of the soul; karma that defiles the bliss-quality of the soul
Moksa: Liberation
Salvation; emancipation from the cycle of birth and death
Moksa-marga: The path of salvation
Moksha: Liberation
The total separation of Soul from the bondage of all matter
Muh-patti: A small piece of cloth worn over the mouth by Sthanakavasi mendicants to protect airbodies from harm
Mukta: The Liberated Soul.
Mula Guna: a kind of production of the dependence relating to the non-soul, i.e., of the body, speech, mind and respiration.
Mulagunas: The eight basic restraints of a Jain layman
Mulasutra: A group of texts belonging to the subsidiary canon
Muni: Mendicant; sage
Murccha: Delusion
Murtatva: Along with Achetanatva, is common to Matter.
Materiality
Nabho-Vargana: Sphere-molecule
Naicayika: Transcendental
Naigama (Naya): Non-distinguished
Naigamabhava: False point of view of the non-

distinguished
Nama: Body-making Karma
Nama (Niksepa): Symbol of name
Nama-Jaina: Nominal Jaina
Nama-karma: Karma that determines destinies and body types
Namadinayasamudayavada: Combination of the points of view of name etc.
Namadiniksepa: Symbols of names etc.
Namajiva: Name symbol of soul
Namaskara-mantra: Reverent salutation to the [five] holy beings
Namaskaraniksepa: Symbol of salutation
Namatmaka: Form of the name
Namendra: The name 'Indra'
Nandyavarta: A kind of diagram
Napumsaka Veda: Common sex.
Napumsakaveda: Sexual cravings for a hermaphrodite
Naracha-Samhanana: Unbreakable joints and bones.
Naraka: Hell; the world of infernal beings Hellish.
Naraka Anupurvi: Hellish—migratory form.
Narakayu: hellish age.
Narakayu karma: Hellish age karma
Naraki: Hell beings
Narayana: A Jain literary type; the hero's companion and slayer of the villain
Nasti: Does not exist; the second member of the sapta-bhangi-naya
Nastitva: Non-existence
Naya: Partial truth
View; partial expression of truth
Nayabhava: False point of view
Nayana: Sight
Nayavada: Doctrine of nayas
Nayavakya: Statement from a point of view
Nicha Gotra: Low family.
Nichai Vritti: an attitude of humility towards one's betters.
Nidana: Seeking worldly gain from the performance of good deeds and austerities
The thorn of desire for future sense-pleasures.
Nidhatti: Energy that renders karmas incapable of all activity save changes in fruition time and intensity
Nidra: Sleep
Nidra-Nidra: Deep sleep.
Nigamana: Conclusion
Nigantha: Nirgrantha
Unattached, without possessions; ancient name for the Jain community
Nigoda: The lowest form of life
Nigraha: Defeat
proper control over mind, speech and body.
Nigrahadhikarana: Place for defeat
Nigrhita: Defeated
Nihkamksita: Freedom from anticipation
Nihksepa (Niksepa): The different ways of putting a thing
Nihnava: Falsehood, heresy
Nihpratikara: Unavoidable
Nihsankata: Freedom from doubt
Nikacana: Energy that renders karmas incapable of all activity

Nila: Blue
Nila-lesya: Blue karmic stain
Nimitta-karana: External efficient cause
Nirvichikitsita: Free from repulsion from anything.
Nirakrta: Refuted
Niranvaya: Discrete
Nirjara: Dissociation of karmas
The falling away of karmic matter from the soul.
The gradual shedding of the matter already bound is shedding
Nirjara anupreksha: Shedding. Karmic matter must be shed from or shaken out of the soul.
Nirmanava: Formation; proper formation of limbs and minor limbs in relation to their situation and dimensions.
Nirnitavipaksavrttika: Whose existence in the heterologous is decisive
Nirukti: Etymology
Nirvana: Release from bondage; the final death of an enlightened human being [arhat] followed immediately by moksa
Nirvana-bhumi: The place at which a Tirthankara attained nirvana
Nirvicikitsa: Freedom from disgust
Nirvrttindriya: Physical sense-organ shaped like Kadamba flower
Niryukti: Prakrit verse commentary
Nisarga: inborn error
Nisarga Kriya: Admiration of hurtful or unrighteous things.
Nisargaja: Agrahita
Niscaya (Naya): Consideration
Niscaya-naya: Nonconventional view
Niscayabhava: False real point of view
Niscita (Matijnana): Determined
Nisedha: Negation
Nisedhakalpana: Negative aspect
Nisedhasakhaka (Hetu): Which proves negation
Nishkankshita: Free from worldly desire.
Nishshankita: Free from all doubt.
Nitya: Eternal
Nityavada: Eternalism
Niyati: Fate
Niyativada: Fatalism
No-kasaya: Subsidiary passions
No-kashaya: Quasi-passions; slight or minor passions.
Nyag rodha parimandala: Banyan-like; short in lower but large in upper extremities like a banyan-tree.
Om: Sacred sound formed by combining the first syllable of each word in the namaskara-mantra
Pada: Word
Padartha-pratibandha: Indirectly connected with an object
Padastha-dhyana: Concentration upon holy chants
Padma-lesya: Lotus-pink karmic stain
Paduka: Footprint
Paundastha-dhyana: Concentration upon certain objects made up of the elements of matter

Glossary: page 8

Paksa : Thesis	Parishaha-jaya: Sub-dual of sufferings	Pramada: Carelessness
Paksa-sadhya-samsarga: Association of the subject with the probandum	Paritapiki-kriya: Anything which may cause mental pain to oneself or others.	Negligence; carelessness; apathy
Paksa-suddhi: Purification of the thesis	Parivrajaka: A non-Jaina mendicant	Pramada-charitra: Thoughtless or inconsiderate conduct, such as plucking flowers or breaking branches of trees, without any purpose.
Paksabhana: Knowledge of the subject	Parmarthika (Pratyaksa): Transcendental	Pramana: Dimensions
Paksadharmata: Subsistence in the subject	Paroksa: Indirect perception, accomplished through the senses, inference, etc. non-perceptual	Organ of knowledge
Paksadhamatva: Subsistence in the subject	Paroparodhakarana: Residence in a place where one is not likely to be prohibited by others nor where one should be likely to prohibit others.	Pramana-prasiddhatva: Definitely proved
Paksadosa: Fallacy in the thesis	Parsad gunaudbhavana: proclaiming the good qualities of others.	Pramana-vikalpa-prasiddhatva: Optionally proved
Paksavacana: Statement of the subject	Parthivi-dharana: Visualization of certain scenes by means of the earth element	Pramana-vikalpa-siddha Proved as well as optionally proved
Paksiya sadhya-sadhana-sambandha: Relationship of the probandum and the probane of the subject	Parvan: Jaina holy days	Pramanaikadesatva: Cognising a part of the organ of knowledge
Pamana-siddha: Proved by definite organ of knowledge	Paryapta: rational five-sensed, fully developable soul.	Pramanatva: (No definition given)
Panca-kalyana: The five auspicious events in the life of a Tirthankara; -mahotsava (the celebration of these events)	Paryatti: Developable; capable of developing the body.	Pramanavakya: Statement of the organ of knowledge
Panca-mahavratas: see also mahavratas	Paryaya: Mode	Pramanya: Validity
Panca-namaskara-mantra: see also namaskara-mantra	Mode; a synonym for bhava	Pramatr: The knower
Panca-rupya: Five characteristics	Modification	Pramatta-virata: Total restraint without overcoming pramada; the sixth gunasthana
Panchendriya: Five-sensed.	Modifications	Pramatva: Organ of knowledge
Pani-patra: Hand-bowl	Paryaya: Synonym	Prameya: Subject
Papa: Unwholesome karmas	Paryayarthikabhasa: False point of view of mode	Prameyatva: Capacity of being known by someone, or of being the subject-matter of knowledge.
Papopadesha: Preaching of sin to others.	Paryayastikanaya: Point of view of the mode	Know-ability
Para (Samgraha naya): Ultimate	Paryusana-parva: A ten-day holy period for fasting during the rainy season	Pramoda: Delight at the sight of beings, better qualified or more advanced than ourselves on the path of liberation.
Para prashansa: praising others	Pasavaccijja: Those who follow the discipline of Parsva	Pranatipiki-kriya: Depriving another of vitalities of age, sense-organs, power or respiration.
Para-dravya: The being, location, time, or state, respectively, of other objects	Patra: Bowl	Pranayama: Yogic control of respiration
Para-pratipatti: Understanding of others	Paudgalika: Material	Prapyakarita: Working in close contact
Paraghata: Destructive; Possessing a limb or organ fatal to others, as a lion's claws, etc.	Phaddaga: A chapter of monks	Prapyakaritva: Contactory nature
Paramanu: Atom	Phala: Fruit	Prarambha-kriya: trying to persevere in one's attachment to worldly belongings.
Paramatman: The highest [the liberated] soul	Resultant	Prasama: Ease
Parameshthin: The supreme divinity	Pinchi: A peacock-feather whiskbroom	Prasanga-viparyaya: Perverted cause
Paramita: Perfection	Pita: Yellow.	Prasiddha: Proved
Paraninda: Speaking ill of others.	Pita-lesya: Yellow karmic stain	Prasna: Question
Parartha: For others (eye etc.)	Pitr-loka: World of the Manes	Prasnadesa: Astrologer (who answers questions)
Parartha (Anumana): For others (i.e. syllogistic)	Posadhovavasa: The third siksavratas and fourth pratima; fasting on the eighth and fourteenth days of each lunar fortnight	Prasnika: Who asks question
Pararthy: Meant for others	Posaha-sala: Fasting hall	Prati-narayana: A Jaina literary type; the villian
Parasamaya: The tenants of others	Prabhavana: Illumination	Pratibandha: Hindrance
Paridevana: Piteous or pathetic moaning to attract compassion.	Propagation of the path of Liberation.	Pratiharya: Miraculous phenomenon
Parigraha: Possession	Prachala: Drowsiness.	Pratijna: Thesis
Worldly attachment.	Prachala-prachala: Heavy drowsiness.	Pratikramana: Ritualized confession
Parigraha-tyaga: Preparatory to the monk's life. enjoins a gradual giving up of the world and retiring into some very quiet place to acquire the knowledge of truth and ultimately to become fit to be a teacher of the path to Liberation.	Pradesa: Space-point; amount of karma	Pratima: Stages of renunciation for a layman
Parigrahyatya: Preparatory to the monk's life. enjoins a gradual giving up of the world and retiring into some very quiet place to acquire the knowledge of truth and ultimately to become fit to be a teacher of the path to Liberation.	Pradesha: Quantity	Pratimas: The Eleven stages of the Householder's Life.
Parigrahyatya-pratima: The ninth stage in which a layman abandons the cares of worldly possessions	pradesha-bandha: The particular number of the molecules actually absorbed.	Pratipatin (Avadhi): Extinguishing
Parihara-vishuddhi: Ideal and passionless conduct.	Pradeshatva: Capacity of having some kind of location in space.	Pratisedha: Negation
Pariksa: Examination	Spatiality	Pratisedha-sadhaka (Hetu): Which proves something negative
Parinama: Modification	Pradoshiki-kriya: Tendency to accuse others in anger	Pratisedharupa (Hetu): Negative
Parinami-nitya: Eternal but constantly changing	Prajna: Wisdom	Pratisrika: Each one of them
Parinamika: Existence of knowledge	Prakaranasama (Hetvabhasa): Inconclusive	Pratita: Obstructed
Parinamin: Changing	Prakirnakas: Miscellaneous; a group of Jaina canonical texts; scattered stars	Prativadin: Opponent
Paripurna (Naigama): Non-distinguished in general	Prakriti: kind	Pratyabhijna: Recognition
Parisaha-jaya: Victory over the afflictions	Prakrti: Original nature of mind and matter in the Samkhya doctrine; types of karma	Pratyakhyana: Renunciation of certain foods; one of the six avasayakas
Parishaha: Sufferings.	Pralaya: Demanifestation	Pratyakhyanavaraniya: Obstructors of complete renunciation
		Pratyakhyanavaraniya: Total-vow-preventing

Glossary: page 9

- passions including anger, pride, deceit and greed.
- Pratyaksa:** Direct perception
- Perceptual cognition**
- Pratyaksa viruddha:** Contradicted by perceptual cognition
- Pratyaksagamiya:** Perceived directly
- Pratyayiki-kriya:** Inventing new sense-enjoyments.
- Pratyeka:** Individual; solitary
- Pratyeka sharira:** Individual body; A body enjoyable by one soul only.
- Pratyeka Sharira-Vargana:** Individual body-molecule
- Pravacana-matrkā:** The eight exercises that prepare a monk for advanced meditational states
- Pravachana-bhakti:** Devotion to Scriptures.
- Pravachanavatsalatva:** Tender affection for one's brothers on the path of liberation.
- Pravrajya:** Renunciation
- Pravrttinimitta:** Usage
- Prayascitta:** Repentance of transgressions
- Prayashchitta:** Expiation—internal austerity.
- Prayoga-kriya:** bodily movement.
- Prayogya-labdhī:** Reduction of karmic matter in soul attainment of purity due to such a reduction
- Prayojaka-vrddha:** A man, who comprehends the word
- Prayojya-vrddha:** Elder person, who is asked to do a thing
- Proshadhopavasa:** Fortnightly must fast.
Taking a vow to fast on 4 days of the month, viz. the two 8th and the two 14th days of every lunar fortnight.
- Prthvi-kayika:** Earthbodies
- Psadha-pratima:** The fourth sravaka-pratima
- Pudgala:** Matter
- Pudgala Dravya:** Matter-Substance
- pudgala-skandha:** Aggregate of matter
- Pudgalavadin:** Follower of Buddhist school which upholds a theory of soul
- Puja:** Worship
- Pumveda:** Masculine.
Sexual cravings for a female
- Punya-karma:** Wholesome karma
- Punya-ksetra:** Field of merit
- Puranas:** Name of a class of sacred texts dealing with the lives of Tirthankaras
- Purusa:** Person
- Soul**
- Purusa-visesa:** Special soul, i.e., the God (Isvara) of the Yoga school
- Purusaveda:** Male-sex-consciousness
- Purva:** A group of fourteen Jaina canonical texts, now extinct
- Purva ratanu smarana-tyaga:** Renouncing of thinking over, remembrance of past enjoyment of women.
- Purvacara (Hetu):** Predecessor
- Purvakaranupalabdhī:** Non-availability of the predecessor
- Puspa:** Flower
- Raga:** Desire; passion; attachment
Giving up infatuation.
- Rajas:** Principle of motion in the Samkhya doctrine
- Rajoharana:** A whiskbroom
- Rajya-Katha:** politics
- Rakta:** Rad.
- Rasa:** Taste
- Rasa parityaga:** Daily renunciation of one or more of six kinds of delicacies: Ghee, milk, curd, sugar, salt, and oil—external austerity.
- Abandonment of stimulating or delicious food**
- Rati:** Indulgence
Pleasure in sense activity
- Ratnatraya:** The three jewels: right faith or insight, right knowledge, right conduct
- Ratre-bhukta-tyaga:** Abstinence from eating at night.
- Ratri-bhojana:** Eating at night
- Ratribhakta-pratima:** The sixth stage, in which one limits all sexual activity to nighttime hours
- Raudradhyana:** Meditation on the perverse pleasure of causing injury to others
- Rju:** Analytic
- Rju-sutrabhāsa:** False analytical view point
- Rjumati:** Straight intelligence
- Rjusutra (Naya):** Analytic stand, point
- Rjusutra-naya:** "Straight-thread" view
- Rta:** Vedic concept of cosmic law
- Ruja:** Illness
- Ruksha:** Rough.
- Rupastha-dhyana:** Concentration on the form of the Jina
- Rupatita-dhyana:** Concentration on that which transcends form: the nature of the siddha
- Sabala:** "Disfigured"; offence
- Sabda:** Verbal testimony
- Sabda (Kaladigata):** Word
- Sabda (Naya):** The verbal
- Sabdabhāsa:** The false verbal view-point
- Sabdadyullekha:** Mention of word etc.
- Sabdallekha:** Mention of word
- Sabdanayabhāsa:** False point of view of word
- Sachitta-tyaga:** Abstinence from the flesh of conscious creatures.
- Sacitatyaga-pratima:** The fifth stage, in which a layman ceases to take certain vegetable life as food
- Sad gunochchhadana:** concealing the good qualities of others
- Sada-mukta:** Forever free of bondage
- Saddharma-vrddhi:** Increase in righteousness
- Sadhana:** Probans
- Sadharana:** Common body; Possessed and enjoyable by many souls as a potato.
- Sadharana-vanaspati:** Souls which exist together with many others in a common plant body
- Sadharma avishamvada:** Not disputing with one's co-religionists, as to "mine" and "thine".
- Sadhu:** Mendicant
- Sadhu-Samadhi:** Protecting and reassuring to saints or removing their troubles.
- Sadhyā:** Probandum
- Sadhya-dharma-visista:** The object which is qualified by the quality to be proved
- Sadhya-dharmadhara:** The substratum of the quality to be proved
- Sadhya-sadhana-bhava:** Probaandum and probane relationship
- Sadhyiji:** A nun of the Svetambara or Sthanakavasi sect
- Sadi:** Having a beginning
- Sadrsā:** Similar
- Sadrsya:** Similarity
- Sadrsya-jnana:** Knowledge fo similarity
- Sahabhavin:** Simultaneous
- Sahacara:** Futile invention
Simultaneous
- Sahacaranupalabdhī:** Non-availability of one which is simultaneous
- Sahasa:** putting down a thing hurriedly
- Sakala-pratyaksa:** Perfect perception
- Sakaladatti:** Transference of property prior to renunciation
- Sakaladesa:** Full statement
- Sakara:** Having a form
- Sallekhana:** Ritual death by fasting
- Sallekhanavratā:** The decision to perform sallekhana
- Samabhirudha (Naya):** Subtle
- Samabhirudhabhāsa:** False subtle view
- Samachaturasra:** Symmetrical; perfect symmetry all round.
- Samadana-kriya:** tendency to neglect vows, after having taken them.
- Samadhi-marana:** Death while in meditation
- Samanadhikaranya:** Co-existence
- Samanaska:** Endowed with the mental capacity Possessed of mind
- Samantanupatana-kriya:** Answering call of nature in a place frequented by men, women or animals.
- Samanya:** Generality
- Samanya-guna:** Common Attributes
- Samanyalaksana pratyasatti:** Relationship of generalisation
- Samarambha:** Preparation for a thing: i.e. collecting materials for it. Compare in Criminal Law the conduct of the criminal before committing the offence.
- Samarthana:** Corroboration
- Samarthana-nyaya:** Acceptance of the propriety of the cause
- Samarthyapratibandha:** Non-hindrance in capability
- Samavasarana:** Holy assembly of the Jina
- Samavayi-dravya-sabda:** Word indicating a collection
- Samaya:** Moment
- Samayika:** Attaining equanimity; fusion with the true self
Taking a vow to devote so much time everyday, once, twice or three times, at sunrise, sunset, and noon for contemplation of the self for spiritual advancement. Worship—self-contemplation and purifying one's ideas and emotions.
- Samayika-caritra:** Avoiding all evil actions, identical to the assumption of the five mahavratas
- Samayika-pratima:** The third stage of practicing samayika
- Samayika-samyama:** A synonym for samayika-

Glossary: page 10

caritra	Samvega: Agitation leading to disenchantment	molecule
Samayikavratā: Cultivation of equanimity; the second of the siksavratas	Perpetual apprehension of mundane miseries.	Sankita: Doubtful
Sambandha: Relationship	The apprehension of the miseries of the world.	Sannikarsa: Approximity
Sambandha (Kaladigata): Relationship	Samvyavahara: Transaction	Santara-Shunya-Vargana: Inter-non-inter-in-different molecule
Sambandhin: Which are related	Samvyavaharika: Empirical (intuition)	Santara-Vargana: Inter-non-inter molecule
Samgha: Order of monks, nuns, laymen, and laywomen	Samvyavaharika-pratyaksa: Direct perception, in the conventional sense	Sapaksa: Homologous instance
Samgha-pari: Leader of lay community	Samyag mithyatva (mishra): Right-wrong belief; mixed wrong and right belief.	Saparyavasita (Srutajnana): Having end
Samghata: Aggregation	Samyag-darsana: Right faith	Sapindikarana: A ritual connected with offering of food to the Manes
Samgraha (Naya): Generic	Samyag-drsti: Right vision	Sapta-bhanga-naya: The sevenfold predication
Samgrahabhasa: False generic point of view	Samyag-jnana: Right cognition	Saptabhanga: Seven aspects
Samgrahika (Naigama): Generic	Samyak (Srutajnana): Authentic	Saptabhangī: Seven-fold statement
Samhanana: Bones, muscle, etc.	Samyak-caritra: Proper conduct	Saptapadi: That portion of the Hindu wedding ceremony in which the couple takes seven steps around the fire
Samhata-pararthatva: Collection, meant for others	Samyak-darsana: Correct view of reality; true spiritual insight; faith in the teachings of the Jina	Saraga-samyama: self-control with slight attachment; etc.
Samiti: (Self-) regulation	Samyak-drsti: The fourth gunasthana, in which one attains samyak-darsana	Sarage-samyama: Self-control with slight attachment found in monks only.
Carefulness	Samyak-jnana: Correct knowledge; knowledge associated with samyak-darsana	Sarana: Refuge
Samjni: Able to think abstractly about spiritual matters	Samyak-mithyatva: A state of transition in which both correct and incorrect views are present; the third gunasthana	Sarira: Body
Samjvalana: Perfect conduct preventing. This is the slightest degree of passion and co-exists with self-restraint of a high order.	Samyaka adana nikshepa samiti: Proper care in lifting and laying.	Sarva-virata: Attainment of sarva-virati; the sixth gunasthana
Smoldering; -kasaya, subtle passions which are removed as one progresses from the sixth to the twelfth gunasthana	Samyaka bhasa samiti: Proper care in speaking.	Sarva-virati: Total restraint of a mendicant
Samkalpa-himsa: Intentional, premeditated violence	Samyaka eshana samiti: Proper care in eating.	Sarvajna: An omniscient being; a synonym for kevalin
Samkramana: Energy that contributes to the differentiation or transformation of karmas	Samyaka irya samiti: Proper care in walking.	Sasana-devata: Guardian spirits
Sampada: Qualifications (of an acarya)	Samyaka utsarga Samiti: Proper care in excreting.	Sastra: Scripture
Sampurna-naigama: Full non-distinguished	Samyaktva: Authenticity	Sasvadana: State of "mixed taste"; the second gunasthana
Samrambha: Determination to do a thing - compare intention for an offence in Criminal Law.	Samyaktva Prakriti: Clouded-right-belief, right belief clouded by slight wrong belief. Full right belief of the subsidential or destructive kind, being a characteristic	Sat: Being
Samarsa: Cycle of transmigration	Samyaktva Prakriti: primary attribute of the soul, manifests itself at the subsidence or destruction of this sub-class.	Sat-jiva-nikaya: The six kinds of living beings, namely, the five ekendriyas and the trasa
Mudane Life	Samyaktva-kriya: that which strengthens right belief: e.g., worship, etc.	Sata-vedaniya: Pleasure-feeling; that which brings pleasure.
Samsara anupreksha: Mudaneness. Soul moves in the cycle of existences and cannot attain true happiness till he is out of it.	Samyam-asamyama: restraint by vows of some, but not of others.	Sata-vendaniya: Pleasure-bearing feeling karmic matter
Samsarga (Kaladigata): Contact	Samyama: Restraint	Sata, Satavedaniya: Experience of pleasure
Samsargin: Which comes in contact	Samyamasamyama: Restraint of some vows, but not of others, found in laymen only.	Satpratipaksa: Inconclusive reason
Samsari-jiva: Mundane soul	Samyogi-dravya-sabda: Word indicating a union	Satrsanac: Continuous participles
Samsaya: Doubt	Sandeha: Doubt	Sattadvaita: Non-duality of the existence
Samshaya: Doubt, scepticism, hesitaion, e.g., as to path of Liberation	Sandigdha-vipaksa-vrttika (Hetvabhasa): Whose existence in the heterologous is doubtful	Sattveshu: Living beings.
Samskara: Latent mental trace	Sangha: The Saints' brotherhoods.	Satya Truth: Vrata - the vow to abstain from lying
Samskara-prabodha: Awakening of the latent impression	Sangraha-naya: Synthetic view	Satya mana: True mind
Samskaras: Sacred rites	Sanjna (Aksarasruta): Script	Satya-vachana: True
Samsthana: Figure; figure of the body.	Sanjna-sanjni-sambandha: Relationship of word and its meaning	Savicara: Accompanied by applied thinking
Samsthanavicaya: Contemplation of the structure of the universe	Sanjnin (Srutajnana): Discursive	Savipaka: The ripening of fruit by itself.
Samudayavada: Collective	Sanka-matra-vighataka: Being a remover of the doubt in general	Savipaka-nirjara: The natural maturing of a karma and its separation from the soul.
Samudghata: Bursting forth; expansion of the soul to the limits of the loka-akasa	Sankalana: Synthetic judgment	Sayoga-kevalin: A kevalin still possessed of the activities of body, speech, and mind; the thirteenth gunasthana
Samudita: Jointly	Sankalanatmaka: Synthetic	Shaktitas-tapa: The practice of austerities, according to one's capacity.
Samvara: Spiritual path; the stoppage of karmic influx	Sankhya: Number	Shaktitas-tyaga: Giving to others, gift of knowledge, food, medicine, etc., according to one's capacity.
Stoppage of Inflow	Sankeyatanu-Vargana: Numerable-atoms-	Shalya: A thorn; a blemish.
Stopped.		Sharira: Bodics.
the stoppage of inflow of karmic matter into the soul.		The body.
Samvara anupreksha: Stoppage. The inflow must be stopped.		Sharitra: Conduct.
Samvatsari: Annual ceremony of public confession		Sharitra-mohaniya: Right-conduct-deluding.
		Shaucha: contentment
		Shiksha-vratas: Four vows relating to meditation in the morning, noon, and evening, to keeping fast on certain days, and to his duty

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of daily giving charity in the form of knowledge, medicine, comfort, and food.

Shila: Restrictions

Shila vrateshvanatichara: Faultless observance of the Five Vows, and faultless subdual of the passions. Shita="Cold."

Shoka: Sorrow

Shruta: Scriptures

Shruta-jnanavarana: Scriptural-knowledge-obscuring.

Shubha: Beautiful (body).
Graceful.

Shukla: White.

Siddha: A liberated soul; a kevalin freed from all activities whatsoever
Liberated soul
Proved
The Realised Soul.

Siddha sadhana: The means to prove

Siddha-gati: The destiny of the siddha

Siddha-loka: The permanent abode of the siddha; a synonym for isat-pragbhara-bhumi

Siddhanta: Doctrine

Siddhi: Yogic power

Siksavratas: Vows of spiritual discipline

Sila: Conduct

Silpa: Handcrafts

Skandha: Aggregate

Smarana: Recollection

Smrta: Remembered

Smrti: Memory

Smrti-jnanavarana: Knowledge-obscuring karman of memory

Snapan: The ceremony of sprinkling or bathing the Jina-image

Snigdha: Smooth.

Snigdha-ruksatva: Moisture and dryness (of atoms)

Soka: Sorrow

Sparsa: Touch

Sparsha: Touch

Sparshana-kriya: Frivolous indulgence in touching.

Spasta: Obvious

Spastata: Clarity

Sraddha: Faith
Offering of food to the Manes

Sramana: A non-Vedic mendicant, usually a Jain or a Buddhist

Sramanabhuta: A novice about to become a mendicant

Sramanopasaka: A disciple of the ascetics; a synonym for sravaka

Sravaka: A layman; a synonym for upasaka and sramanopasaka

Sravaka-pratima: The eleven stages of the path of the layman; a synonym for upasaka-pratima

Sravakacara: Book of the layman's discipline

Sreni Ladder: A term applied to the eighth, ninth, and tenth gunasthanas

Srotra: Ear

Sruta: Scriptural (cognition)
The oral tradition of Jain scripture

Sruta-pancami: The "scripture-fifth," a Jain holiday

Srutajana: Knowledge derived from instruction and reasoning

Srutanusarana: Basing on word

Srutanusarin: Based on word

Srutanusaritra: Based on word

Srutopayoga: Conscious activity towards verbal thinking

Stava: Hymn of praise

Steya: Theft.

Sthana: Situation.

Sthanakavasi: Dwellers in halls; name of a Jain sect whose members do not worship in temples

Sthapana: Replacement

Sthapana: Ritual act of asking a monk to stop for alms

Sthapanacarya: Sacred objects used as a substitute for a teacher

Sthapanajina: Symbol of Jina

Sthapanajiva: Image symbol of soul

Sthapanendra: Symbol of Indra

Sthavara: Immobile beings, such as plants
Immobile, with bodies having one sense only, i.e., the sense of touch.

Stavira: Elder
Elder (of the monasteries)

Sthavirakalpin: A monk who lives in an ecclesiastical community

Sthira: Steady (circulation of blood, bile, etc.).

Sthitapaksatva: Real doctrine

Sthiti: Duration

Sthiti karana: To help oneself or others to remain steady in the path of truth.

Sthitkarana: Acting to promote the stability of another's faith in the Jain path

Stotra: A philosophical hymn

Stri-Katha: Women

Strimukti: Attainment of moksa in a female incarnation

Striraga-katha-shravana tyaga: Renouncing of (reading or) hearing stories exciting attachment for women

Striveda: Feminine inclination.
Sexual cravings for a male

Stupa: Reliquary mound

Styanagridhi: Somnambulism.

Styanarddhi-nidra: Somnambulism

Subhaga: Amiable; amiable personality, even though not beautiful.

Suddha dravya: Pure existence of the substance

Suddhi: Purity

Sudra: A member of the fourth caste

Sugandha: Sweet-smelling; fragrant.

Sukha: Bliss

Sukha-vedana: Feeling of happiness

Sukla: White

Sukla-lesya: Luminous white karmic stain

Sukshma: Fine (body) uncuttable and all-pervasive.

Sukshma Nigoda-Vargana: Fine-common-body-molecule

Suksma-samparaya: The state of having only the subtle passions; the tenth gunasthana

Suksmakriya-anivartin: The state of subtle movement

Sunyangara: Residence in a solitary place, like a mountain or cave, etc.

Susama: Happy

Susama-dusama: More happy than unhappy

Susama-susama: Extremely happy

Susvara: Sweet-voiced, musical.

Sutra Style: Aphoristic mode of presentation; the canonical scriptures

Suya-nana: Scriptural knowledge

Sva sharira sanskara-tyaga: Renouncing of beautifying one's own body; self-adornment.

Sva-dravya: Specific being, location, time, and state, respectively of oneself

Sva-para-vyavasayini: Definitive cognition of the self and others.

Sva-samviditva: Self-illuminating

Svabhava: Own nature

Svabhava-parinama: Undefined change

Svabhava-sthita: Established in one's own nature

Svabhava-viruddha: Contradiction in nature

Svabhavanupaabdhhi: Non-availability of the nature

Svadeha-parinama: The physical dimensions of the soul identical to those of its current body

Svadyaya: Study—internal austerity.
The study of the scriptures

Svahasta-kriya: Undertaking to do by one's own hand, what should be done by others.

Svavitva: The knower

Svanuraktatvakarana: Sustaining object in its own form

Svapaka: The lowest class in Indian society

Svartha (anumana): For oneself (inference)

Svartha-vyavasiti: Definite cognition of the self

Svarupa: Form

Svarupa-pratiti: Indetermination of knowledge

Svarupa-prayuktavyabhicara: Characterised by the innate nature of the object

Svarupa-visesana: Indication of nature

Svasamaya: One's own doctrine

Svastika: Well-being; the stylized wheel of life

Svati: Tapering;
like a snake-hole, broad in lower but short in the upper extremities, reverse of Nyagrodha parimandala.

Svetambara: White [cotton]-clad; name of Jain sect whose mendicants wear white garments

Svetapata: A synonym for Svetambara

Syadvada: The doctrine of qualified assertion

Syat: From a particular point of view
In some respect

Syatcara: Marked by syat

Sykladhanya: Pure concentration

Tajasa: Electric body
Electric body of mundane souls which always accompanies them.
Electric.

Tajasa Agrabhya-Vargana: Electric-unrecievable-molecule

Tajasa Vargana: what the electric body is made of.

Tajasa-sarira: Heat body

Tajasa-Vargana: Electric Molecule

Tamas: The principle of inertia in the Samkhya doctrine

Tan-manohara anga-nirikshana-tyaga: Renouncing of seeing their beautiful bodies.

Tanu-vata: Rarefied air

Tapa: Austerities.

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Repentance, remorse
 Tapas : Austerity
 Taranapantha: A Jaina reform movement started by Taranasvami
 Tarka : Reductio ad absurdum
 Tattva: The [nine] "reals," regarded as objects of faith for a Jaina
 Tattva-rupavati: The meditative practice of envisioning the body as totally pure
 Tejo-kayika: Fire bodies
 Tendriya: Three-sensed.
 Terapantha: Path of the thirteen; name of a subject of the Sthanakavasi
 Tika: Commentary
 Tikta: Pungent.
 Tirtha: Ford; the path of Jaina practice; the monastic order
 Tirtha-ksetra: A place where arhats have attained moksha
 Tirthamkara: A Tirthamkara's career with all its grandeur when He preaches and completes His Ministry.
 Tirthankara: Builders of the ford; the omniscient spiritual teachers of the Jains; a synonym for Jina
 Tirthankara-prakrti: Karmas that determine the body of a Tirthankara
 Tiryanca: Animals and plants, sub-human.
 Tiryancha Anupurvi: Sub-human—migratory form.
 Tiryancha-ayu: Sub-human age karma
 Tiryanchayu: Sub-human age.
 Titthiya: Pali for Tirthankara
 Trairupya: Triple characteristic
 Trasa Mobile being: A being having two or more senses
 Mobile, with bodies having 2, 3, 4, and 5 senses.
 Trasa-nadi: Channel of the mobile beings; that portion of the lokakasa in which the trasas abide
 Trilaksana: Three characteristics
 Ubhaya mana: Mixed true and false mind.
 Ubhaya-Vachana: Both true and false.
 Ubhayasambandha (Vyanjana): Relation of the two, i.e. contact-awareness and object-awareness
 Ubhayasiddha: Proved both ways
 Ubhayasiddha (Hetvabhava): Unproved for both
 Uchedavada: Doctrine of annihilation after death
 Uchedavadin: Annihilationist
 Uchhvasa: Sigh
 Uchcha: Gotra high family.
 Uchchhvasa: Respiration.
 Udaya: Arising
 Uddistatya-pratima: The eleventh stage, in which a layman renounces any food or lodging that has been specifically prepared for him
 Uddistha-tyaga: Preparatory to the monk's life. enjoin a gradual giving up of the world and retiring into some very quiet place to acquire the knowledge of truth and ultimately to become fit to be a teacher of the path to Liberation.
 Udirana: Energy that makes possible the pre-

mature fruition of karmas
 Udumbara: Fig
 Udvartana: Energy that delays the time and increases the intensity of karmic fruition
 Udyota: cold light, phosphorescence; cold light like moonshine.
 Uha (Pramana): Inductive reasoning
 Ullekha: Mention
 Upa-brimhana: Also Upa guhana, advancement in one's own attributes. Free from a tendency to proclaim the faults of others.
 Upabhoga: Repeated enjoyment
 Upabhoga-antaraya: Hindrance to repeated enjoyment
 Upabhoga, pari bhoga parimana: Taking a vow every day limiting one's enjoyment of consumable and non-consumable things.
 Upabhogha Antaraya: obstructive of Re-enjoyment of non-consumable things.
 Upacara: Transference of epithet
 Upadana-karana: Material cause
 Upadhyaya: Preceptor
 Upaghata: Self-destructive; Having a self-destructive limb or organ, as a stag's horns.
 Upaguhana: Protecting a fellow Jaina
 Upakara: Effect
 Upakaranana: Mixing up of things necessary for doing any act.
 Upakaranendriya: Physical sense-organ
 Upakarini: Effect
 Upalambha: Observation
 Upamana (Pramana): Analogy
 Upanaya: Application
 Upanayana: Ceremony of initiation
 Upanga: Minor limb
 Subsidiary to the Anga; a group of twelve canonical texts
 Upaniti: The ceremony of initiation for a layman
 Upapata: Rebirth in hell or heaven
 Upapatti: Concomitant
 Upasaka: A Jaina layman; a synonym for sravaka
 Upasaka-pratima: The eleven stages of laymanship, a synonym for sravaka-pratima
 Upasama: Suppression
 Upasamana: Energy that temporarily prevents karmas from coming to fruition
 Upasamharavacana: Concluding words
 Upasanta-moha: The eleventh gunasthana, in which all caritra-mohaniya karmas are briefly rendered inoperative
 Upasarga: Calamity
 Preposition
 Upatta: Of the matter assimilated as karma and non-karma by the soul, that which is accepted by the soul.
 Upayoga: Applied consciousness
 Conscious activity
 Upayogendriya: Functioning sense
 Urdhva-loka: The celestial world
 Ushna: Hot.
 Utkrama: Perverted order
 Utpada: Birth
 Comes into existence
 Origin; acquisition
 Utpala-patra-satavyati-bheda: Like the piercing of the hundred petals of a lotus

Utsarga-samiti: Care in performing the excretory functions
 Utsarpini: Ascending round
 Progressive half-cycle
 Uttama arjava: Supreme Straight-forwardness, (Honesty).
 Uttama mardava: Supreme Humility
 Uttama samyama: Supreme Restraint.
 Uttama satya: Supreme truth.
 Uttama-akinchanya: Supreme non-attachment. Not taking the non-self for one's own self.
 Uttama-brahmacharya: Supreme Chastity.
 Uttama-kshama: Supreme Forgiveness
 Uttama-shaucha: Supreme contentment.
 Uttama-tapa: Supreme Austerities.
 Uttama-tyaga: Supreme Renunciation.
 Uttaracara: Successor
 Uttaracaranupalabdhi (Hetu): Non-availability of the follower
 Uvajjhaya: Prakrit for upadhyaya
 Vacana: Statement
 Vacya-vacaka-bhava: Relationship of the word and its meaning
 Vada: Legitimate discourse
 Vadara Nigoda Shunya-Vargana: Gross common-body-indifferent-molecule
 Vadara Nigoda-Vargana: Gross common-body-molecule
 Vadin: Proponent
 Vaggupti: Preservation of speech.
 Vaidriyika: fluid.
 Vaikalika: [Texts studied] beyond the prescribed hours
 Vaikriyika: Fluid
 Fluid, the body of hellish and celestial beings, which they can change at will.
 Vaikriyika-mishra: Fluid with karmic.
 Vainayika-mithyatva: Mithyatva due to indiscriminate openmindedness
 Vaineyika: Religion is identical with veneration of parents, king, etc., e.g., Confucianism.
 Vairagya: Aversion leading to renunciation
 The non-attachment to sense pleasures.
 Vaisya: A member of the merchant caste
 Vaivahiki-kriya: The wedding ceremony
 Vaiyavrittya-karana: Serving the meritorious..
 Vaiyavrittya: Service of the saints or worthy people—internal austerity.
 Vaiyavrttya: Respectful service
 Vajra Diamond: adamant
 Vajra-naracha-Samhanana: Adamantine, joints and bones.
 Vajra-rishabha-aracha-Samhanana: Adamantine, nerves, joints and bones.
 Vakprayoga: Statement
 Vakya: Sentence
 Valaya: Layer of the atmosphere
 Vamana: Dwarf.
 Vanaspati-kaya: Plant beings
 Vanavasi: Forest dweller
 Vandana: Reverent salutation
 Vang: Movement by speech
 Vardhamana (Avadhi): Augmenting
 Varna: Caste hierarchy/ class; color; a quality of matter
 Color.

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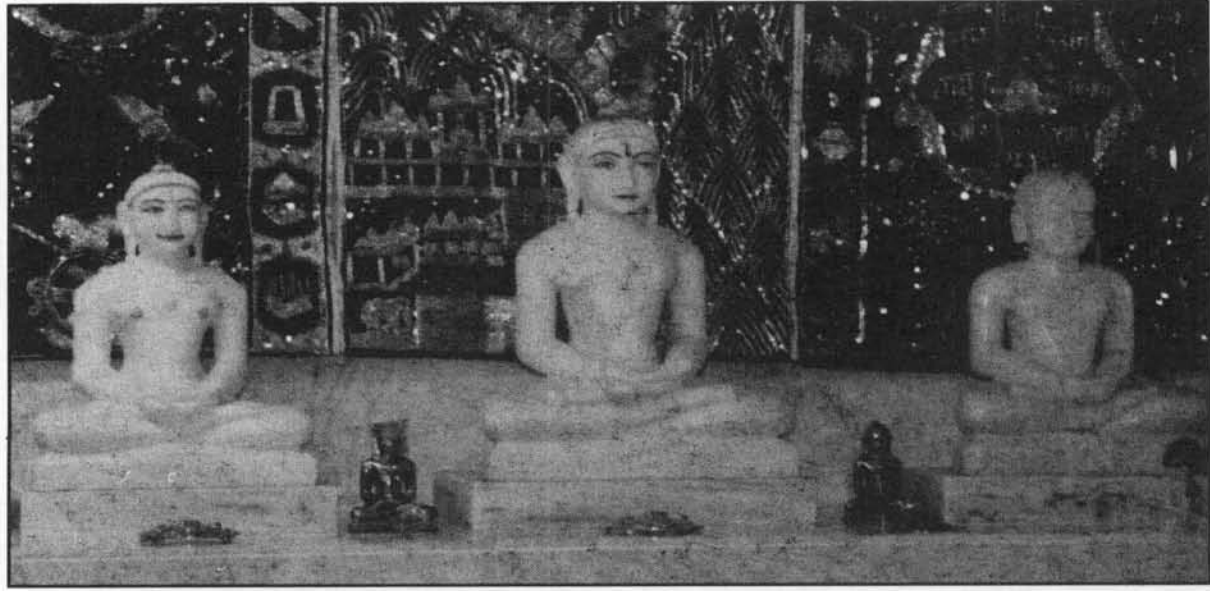
Letters

Varna-vyavastha: Class/ caste system
 Varnalabha: Ritual celebrating the establishment of a new household by a married son
 Varsa : Continent
 Varuni-dharana: A process of meditational "cleansing," accompanied with the water element.
 Vasana: Memory impression
 Trace
 Vastu : Real
 Vastutva: capacity by which a substance has a function.
 Functionality
 Vatsalya: Disinterested affection
 Tender affection for one's brother on the path of Liberation.
 Vayu-kayika: Air-bodies
 Veda: Sex-consciousness
 Sexual feelings
 Vedaka-samyaktva: A synonym for ksayopasamika-samyaktva
 Vedaniya: Feeling Karma
 Vedaniya-karma: Karma responsible for mundane experience of pain and pleasure
 Vibhava: Defiled; impure
 Vibhu: All-pervasive
 Vicara: Shifting attention from one mode to another
 Vidarana-kriya: Proclaiming other's sins.
 Vidhana: Ritual
 Vidhi: Positively
 Vidhi-sadhaka (Hetu): Positive, which proves something positive
 Vidhikalpana: Positive aspect
 Vidhirupa (Hetu): Positive
 Vidya: The arts
 Vighraha-gati: Movement of a soul to its new destiny
 Vihayogati: Movement; capacity of moving in space.
 Vijigisu: Who wants victory
 Vikala-pratyaksa: Partial perception
 Vikaladesa: Partial reference
 Vikalpa: Idea
 Vikalpa-prasiddhatva: Optional
 Vikalpa-siddha: Optionally proved
 Vikalpagamya: Optional knowledge
 Vikalpatmika: Optional only
 Vikrti: Defiled modification
 Vimochitavasa: Residence in a deserted place.
 Vinaya: Reverence to the elders Reverence—internal austerity. Veneration. Taking all religions and gods, even the so-called religions which enjoin cruel or immoral practices, to be equally worthy of pursuit.
 Vinaya-sampannata: Reverence for means of Liberation and for those who follow them.
 Vipaka: Karmic retribution
 Vipakavicaya: Meditation on karmic fruition
 Vipaksa: Heterologous
 Vipaksabadhaka-pramana: Proof which obstructs the opponent's view
 Vipaksasattva: Presence in heterologous cases
 Viparita: Contradictory
 Perverse belief, e.g., animal sacrifices lead to heaven. Injury to anyone cannot be a cause of merit.

Viparita-mithatva: Perverted or incorrect view
 Viparitaropa: Contrary imposition
 Viparyaya: Error
 Vipulamati: Ample intelligence
 Vira-nirvana: Beginning of the Jain era; death [anniversary] of Mahavira
 Virodha: Contradiction
 Virodhi-himsa: Injury generated by standing in
 Virodhi-himsa: opposition to an enemy
 Virodhi-sanka: Doubt of the opponent
 Viruddha: Contradictory
 Viruddha sahakaranupalambha: Non-availability of the concomitant contradictory to the probandum
 Viruddha-dharmadhyasa: Which imposes the opposite quality
 Viruddha-karyanupalambha: Non-availability of the effect contradictory to the probandum
 Viruddha-svabhavanupalambha: Non-availability of the nature contradictory to the probandum
 Viruddha-vyapakanupalambha: Non-availability of the determinant concomitant contradictory to the probandum
 Viruddhakarananupalambha: Non-availability of the cause contradictory to the probandum
 Viruddhanupalabdhii: Non-availability of the contradictory
 Viruddhopalabdhii: Availability of the contradictory
 Virya: Energy
 Virya Antaraya: obstructive of power of exercise of one's capacities.
 Viryantaraya: Energy-obstruction
 Visadesa: Dissimilar
 Visamvada: Wrangling, etc., wrong-belief, envy, back-biting, self-praise, censuring others, etc., and causes a bad-body-making karma.
 Visani: An animal possessed of horns
 Visesa-darsana: Particular observation
 Visesavamarsa: Inference of the particular
 Vishesha-guna: Special Attributes
 Visistapratyaksa: Qualified direct perception
 Visuddhi: Purity
 Vitaraga: Free from passion; an epithet for an arhat
 Vivaksa: Aspect emphasized by a speaker
 Vivarta: Mode
 Vivartavada: The theory of illusory causation in monistic Vedanta
 Vivikta-sayyasana: Solitary place of rest
 Vivikta-shayyasana: Sitting and sleeping in a lonely place, devoid of animate beings—external austerity.
 Vrata: Restraint
 Vow.
 Vrata-pratima: The second stage where a layman assumes the anuvratas
 Vratyanukampa: Compassion for the vowers.
 Vrishyeshta rasa-tyaga: Renouncing of exciting and aphrodisiac food or drinks.
 Vritti-parisankhyana: Taking a mental vow to

accept food from a house-holder, only if a certain condition is fulfilled, without letting anyone know about the vow—external terity.
 Vrtti: Subcommentary
 Vrtti-parisankhyana: Limiting the extent of one's begging rounds
 Vyabhicara: Contradiction
 Vyabhicarin: One who contradicts
 Vyanjana: That which manifests
 Vyanjana (Aksarasruta): Consonant
 Vyanjanaksara (Sruta): Alphabet
 Vyanjanaparyaya: Manifest modes
 Vyanjanavagraha (Mati): Contact-awareness
 Vyantaravasi: The peripatetic gods
 Vyapaka: Determinant concomitant
 Vyapakanupalabdhii: Non-availability of the determinant concomitant
 Vyapti: Necessary concomitance
 Vyaptigraha: Cognition of the concomitance
 Vyaptigrahana: Cognition of the concomitance
 Vyaptijnana: Knowledge of necessary concomitance
 Vyapya: Determinate concomitant
 Vyapya (Hetu): Determinate concomitant
 Vyapyopalabdhii: Availability of concomitant
 Vyatikrama: Disturbed order
 Vyatireka: Disagreement
 Vyatireka-dharma: Disagreement
 Vyavahara: Convention; appropriate proceedings Practical
 Vyavahara (Naya): Empirical
 Vyavaharabhasa: False empirical point of view
 Vyavaharika: Empirical
 Vyavasayin: Definitive
 Vyaya: Decay
 Goes out of existence.
 Loss; disappearance
 Vyuparataknaya-anivartin: Absolute nonmotion
 Vyutpattinimitta: Etymological
 Vyutsarga: Giving up attachment to the body, etc.—internal austerity.
 Renunciation of egoistic thoughts
 Yadreccha-sabda: Words, which are proper names
 Yaksa: Demigod
 Yantra: Mystical diagram
 Yashah Kirti: Fame; bringing good fame even if one does not do good actions.
 Yathakhyata-caritra: Conduct conforming to perfect purity
 Yathapravrtta-karana: The soul's ineradicable tendency towards spiritual growth
 Yati: A spiritually advanced layman of the Svetambara sect
 Yatra: Pilgrimage
 Yaugapadya: Simultaneity
 Yoga contemplation: Vibration; activities; meditation Vibrations in the soul.
 Yojana: A measure of distance equal to about eight or nine miles
 Yugapat: Simultaneous

JAIN TEMPLE, WASHINGTON, DC



JAI JINENDRA

अहो! अहो! श्री सदगुरु, करुणासिंधु अपार
आ पामर पर प्रभु कर्यो, अहो! अहो! उपकार (१२४)

Thanks! the Holy True Teacher!
Unfathomable ocean of compassion;
I'm highly obliged; Oh! good Teacher,
The Pupil poor has no expression. (124)

शुं प्रभुचरणकने धरुं? आत्माथी सहू हीन,
ते तो प्रभुअे आपियो, वर्तु चरणाधिन (१२५)

What should I offer to you, Lord?
In soul-comparison all is trifle;
The soul is gifted by the Lord,
I wish to act to your oracle. (125)

- Shri Atmasiddhi Shastra, Srimad Rajchandra -

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

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

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would like to thank the
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an opportunity for youth
to embrace and integrate
Jain philosophy and practice.*

Jai Jinendra,

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