

YOUNG JAINS OF AMERICA

YOUNG MINDS

COMMEMORATIVE CONVENTION ISSUE

Third Biennial Convention
"Jainism: Back to Basics"

July 2-5, 1998
Houston, Texas



*Houston YJA Convention
Committee (HYJACC)
And
Young Jains of America (YJA)*

*Sincerely applaud and acknowledge
Support, Help and Contributions*

From

*All Members, Executive Board and Trustees
of Jain Society of Houston*

*All Members, Executive Board and Trustees
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YOUNG MINDS

Commemorative convention issue

Young Jains of America

**Third Biennial Convention
“Jainism : Back to Basics”**

**July 2-5, 1998
Houston, Texas**

Young Jains of America (YJA)

Houston YJA Convention
Committee (HYJACC)

Federation of Jain Associations
in North America (JAINA)

Jain Society of Houston (JSH)



***Jaya viyaraaya jagaguru, houu mumma tuha pabhaavo /
Bhayavam bhavva nivveo magga nusaariaa itta phala siddhi //***

**Glory to Vitarag (who is without attachments)! Glory to the teacher of the world
May your influence inspire me to walk towards liberation and may it fulfill my
desires to practice dharma.**

Namaskar Maha Mantra

The Universal Prayer

Namo Arihantanam -

Obeisance to the Arihantas - perfect souls - Godmen

*I bow to those who have reached omniscience in the flesh and teach
the road to everlasting life in the liberated state*

Namo Siddhanam -

Obeisance to the Siddhas - liberated bodiless souls

*I bow down to those who have attained perfect knowledge and have
liberated their souls of all Karma*

Namo Atiyanam -

Obeisance to the masters - heads of congregations

*I bow down to those who have experienced self-realization of their souls
through self-control and self-sacrifice*

Namo Uvajjhyanam -

Obeisance to the teachers - ascetic teachers

*I bow down to those who understand the true nature of soul and teach
the importance of the spiritual over the material*

Namo Loē Savva Sahunam -

Obeisance to all ascetic aspirants in the universe

*I bow down to those who strictly follow the five great vows of conduct
and inspire us to live a virtuous life*

Esō Pancha Namokaro -

This five folds obeisance mantra

To these five types of great souls I offer my praise

Savva Pavappanasno-

Destroys all demerit

Such praise will help diminish my sins

Mangalanameva Savvesim -

And is the first and foremost of all

Giving this praise is most auspicious

Pudhaman Havai Mangalam -

Auspicious recitations

So auspicious as to bring happiness and bliss



FOREWORD

Jainism : Back to Basics

Jainism always strives for the realization of the highest perfection of man, which in its original purity is free from all pain and the bondage of birth and death.

The term Jain is derived from the Sanskrit *Jina*, "conqueror," and implies conquest over this bondage imposed by the phenomenal world.

Jainism does not consider it necessary to recognize a God or any being higher than the perfect man. Souls are beginningless and endless, eternally individual.

It classes souls into three broad categories: those that are not yet evolved; those in the process of evolution and those that are liberated, free from rebirth.

Jainism has strong monastic-ascetic leanings, even for householders. Its supreme ideal is Ahimsa, equal kindness and reverence for all life.

The Jain Agamas teach great reverence for all forms of life, strict codes of vegetarianism, asceticism, nonviolence even in self-defense, and opposition to war.

Jainism is, above all, a religion of love and compassion.

Young Jains of America

www.yja.org

YJA MISSION STATEMENT: 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 Jain youth organization for establishing a network to share Jain heritage and religion through youth.

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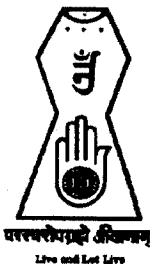
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FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA

A Non-Profit Tax Exempt Organization. IRS Code Section 501 (c)(3) EI #54-1280028

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July 2, 1998

Dear Friends,

On behalf of the Houston Convention Committee, I take great pleasure in welcoming y'all to Houston, Texas for the Third Biennial Young Jains of America Convention.

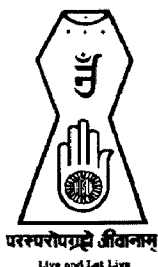
As we get caught up in the activities and events of our lives, it is easy to push religion to the back of our minds. This year's theme "Jainism - Back to Basics" was chosen to bring us back to the roots of our religion. I hope that this convention will help you integrate Jainism more into your daily routine, because it is not only a religion, but a way of life.

These four days will be a unique opportunity for you to experience Jainism in all its many aspects. Through the extensive activities planned, you will be able to explore the depths of Jainism and acquire a solid grasp of its fundamentals. You will have time to discuss and learn about Jainism with scholars and peers from around the world. I urge you to take this time to initiate new friendships and strengthen old ones.

On behalf of the convention committee, I want to thank all the volunteers, youth and adults, Jain Society of Houston and JAINA for all their support and guidance throughout the planning of this convention. I sincerely hope you have a wonderful weekend. Jai Jinendra!

Neela Gada

Convention Chairperson



YOUNG JAINS OF AMERICA

FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA

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July 4, 1998

Dear Friends,

Jai Jinendra!

Welcome to the Third Biennial Young Jains of America (YJA) Convention! This event is the largest ever forum for Jain youth, with over 700 registered participants from the United States, Canada, and United Kingdom. Because young Jains arranged the entire convention, the 1998 YJA Convention stands today as a monument of what we can accomplish if we work together.

This convention is the end product of a collaboration between Young Jains of America and HYJACC, the Houston Young Jains of America Convention Committee. While at times the road to this convention has not been easy, it has indubitably been fulfilling. We are honored to be a part of an experience as unique as the 1998 YJA Convention.

On behalf of the 1997-1998 YJA Executive Board, we would like to thank each and every participant for supporting this event. Your continued support will enable YJA to reach its ultimate mission: to establish a network to share Jain heritage and religion through youth.

Sincerely,

Raju M. Shah

Gaurav K. Kapadia

YJA Chairs 1998



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Dear Young Jains of America,

On behalf of myself and all Jains across North America, it is a pleasure to extend warm greetings to everyone in attendance at the 3rd Biennial Convention of Young Jains of America.

While some parts of the world are engaged in destruction and dissection, you, the young Jains of America have embarked upon the construction and unification by organizing this convention where young Jains from all walks of life are able to come and experience the vibrations of peace, amity, creativity and love.

I am proud to congratulate all those who so generously donated their time, talent and treasure to make this gathering possible.

Please accept my sincere best wishes for an enjoyable and memorable convention.

Dhiraj Shah, M.D.
President, Federation of
Jain Associations in
North America

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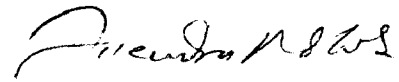
July 2, 1998

On behalf of Jain Society of Houston, Inc. and its 350+ member families, I welcome you to the YJA Third Biennial Convention. We are happy to see Jain Youth from all over the United States of America assemble in the bayou city to promote principles & practices of Jainism.

We are very glad and encouraged by the large attendance of delegates here with enthusiasm in maintaining our religious and cultural heritage.

I also like to congratulate organizers of this convention for their superb dedicated efforts to make this convention successful.

I commend the selection of the theme for this convention " Back to Basics". I am certain the deliberations on the theme will help to synchronize 'Jain Principles & Beliefs' with 'Western Materialistic Way of Life'.


Jitendra R. Shah
President

Jain Society of Houston

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Message from the Chief Trustee

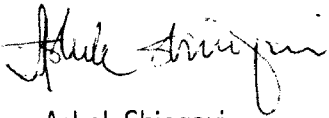
Jai Jinendra,

The Third Biennial YJA Convention, "Jainism : Back to Basics" in Houston brings such joy and happiness to the Jain Society of Houston and our youth group. Our youth had shown tremendous excitement in the past two conventions, and it inspired them to bring this convention to Houston.

This convention will give you the basic understanding of Jainism. To get pleasure, joyful bliss and true happiness, it is always better to go "Back to Basics," namely Non-Violence, Truth, Non stealing, Celibacy and Non-Attachment. The "Live and let live" principle will guide you through all aspects of your life.

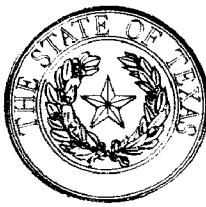
We are living in the world of Science and Technology, Computers and Communication Satellites. All over the world, political and socio-economic systems are undergoing important changes. Indians have migrated to North America, including youngsters who have made excellent use of the opportunities presented to them. With all this progress, I am glad the youths are thinking to go "BACK TO BASICS." Jains practice ethics and conduct their lives in a rational manner in order to attain happiness and peace of mind individually as well as collectively.

On behalf of the Jain Society of Houston, I congratulate and thank all those who donated funds, time, and effort to make this event successful. The dedicated volunteers, who were determined to seize the momentum and plan our future course, embarked on a promising ride with their hearts full of confidence. It has been a very involved project with a lot of time spent, efforts undertaken and hard decisions made. We also congratulate all youths throughout North America and rest of the world for their effort to join this convention and making it successful.



Ashok Shingavi

Chief Trustee, Jain Society of Houston



STATE OF TEXAS
OFFICE OF THE GOVERNOR

GEORGE W. BUSH
GOVERNOR

May 1, 1998

Greetings to:

Young Jains of America

Welcome to Houston for the national Young Jains of America convention. This July 2 - 5 conference provides a great opportunity to visit with fellow members from across the country, explore ideas and strengthen your faith.

Texas has a strong spiritual foundation, and residents are proud of our diverse culture that embraces so many people from around the world. I commend you for your dedication to your faith and its preservation.

In a time when many feel that violence has taken over our society, I applaud your efforts to teach and preserve peace. Your example to other young people is very important and could make a significant impact.

I know you will enjoy Houston. From fine restaurants and entertainment to cultural attractions and parks, it has something for everyone. I'm confident Houston will show you our famous, warm Texas hospitality.

Laura joins me in sending best wishes for a successful conference.



Sincerely,

A handwritten signature of George W. Bush in black ink.

GEORGE W. BUSH

POST OFFICE BOX 12428 AUSTIN, TEXAS 78711 (512) 463-2000

T · H · E CITY OF HOUSTON



YOUNG JAINS OF AMERICA DAYS

Founded in 1991, YOUNG JAINS OF AMERICA (YJA) is the umbrella youth organization of the FEDERATION OF JAIN ASSOCIATIONS OF NORTH AMERICA (JAINA). YJA strives to carry out its mission of becoming a nationally and internationally recognized umbrella Jain youth organization, and establishing a network to share Jain heritage and religion.

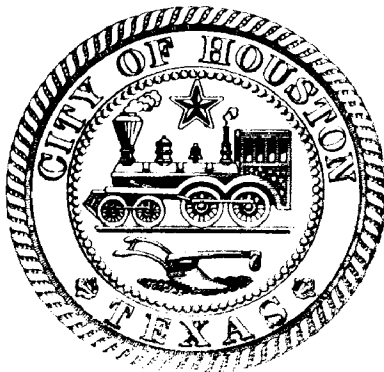
On July 2 - 5, 1998, YOUNG JAINS OF AMERICA will host its biennial national convention in Houston. The event will provide an educational and inspirational experience for participants, who will enjoy keynote lectures, workshops, seminars, and group discussions. The convention will focus on the theme, "*Jainism - Back to Basics.*"

The City of Houston is pleased to welcome the participants of this event, and extends best wishes to all for a successful and rewarding event filled with spiritual renewal.

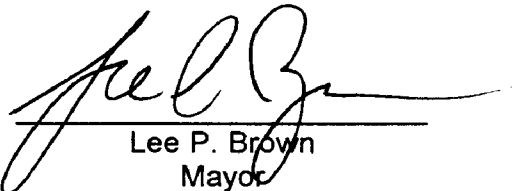
Therefore, I, Lee P. Brown, Mayor of the City of Houston, hereby proclaim July 2 - 5, 1998, as

YOUNG JAINS OF AMERICA DAYS

in Houston, Texas.



In Witness Whereof, I have hereunto set my hand and caused the Seal of the City of Houston to be affixed this 7th day of May, 1998, A.D.


Lee P. Brown
Mayor

United States Senate

WASHINGTON, DC 20510-4304

July 2, 1998

Young Jains of America
Third Biennial Convention
Houston, Texas

Dear Convention Delegates:

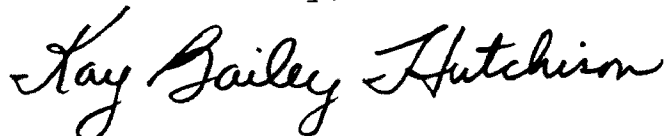
Welcome to Houston! I know that the citizens of our area and the Houston YJA Convention Committee will provide their usual warm hospitality in welcoming you to Texas.

Please accept my greetings and best wishes as you gather for your Third Biennial Convention. It was rewarding to learn that more than 700 young persons from around the world will be attending. The culture of our nation is enriched by the contributions the Jain heritage and religion have made to our country.

It is important to always set worthy goals and work to achieve them. Each of you can have a positive impact in your communities and I know that your 1998 Convention will provide an excellent opportunity to share ideas and aspirations before returning to your hometowns.

I offer my best wishes for an educational and enjoyable 1998 Convention. Please plan to visit Houston again.

Sincerely,



Kay Bailey Hutchison

KBH/had

United States Senate

WASHINGTON, D. C.

PHIL GRAMM
TEXAS

May 12, 1998

Dear 1998 Young Jains of America:

On behalf of the State of Texas, I would like to welcome the 1998 Young Jains of America Convention. Thank you for choosing our state for your important meeting.

I know that the Young Jains of America works hard to prevent violence for millions of Americans. I commend your efforts to continue to educate and hold conferences that will advance the awareness of our country.

May your future endeavors be as rewarding and successful.

Yours respectfully,



PHIL GRAMM
United States Senator

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May 14, 1998

MESSAGE

Ahimsa, or non-violence, the cardinal principle of Mahatma Gandhi's philosophy, stems from the ancient teachings of Lord Mahavira, a concept sustained throughout India's history since that time by the Jain community. In a world driven by violence, this message remains the best hope for the world's future. The Young Jains of America therefore can look forward to fulfilling a great mission in projecting the humaneness and sublime nature of India's heritage to the people of the United States.

I send my greetings to the Young Jains of America for their 1998 Convention being held in Houston on July 2-5, 1998.

(Naresh Chandra)

Convention Donor List

We deeply appreciate the financial support from the following people and organizations who donated directly to the Houston YJA Convention Committee to help fund this convention. Without these sponsors, the convention would not have been possible.

Due to printing lead-time for this souvenir guide, this list is up-to-date as of the mail received in Houston by May 10, 1998. Please accept our apology for any unintentional omissions or errors.

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"We judge ourselves by what we feel capable of doing, while others judge us by what we have already done"
 (Longfellow)

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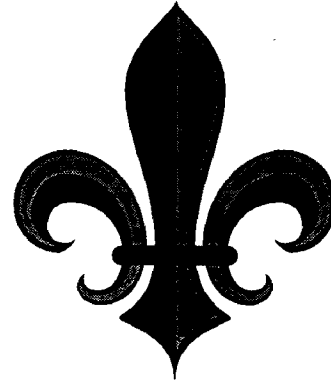
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The Houston YJA Convention Committee and Young Jains of America would like to sincerely thank all of the volunteers that have helped make this convention such a success. Though we have made every attempt to include all of the people who have helped us, we may have missed some volunteers. We regret any omissions or errors.

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"The real art of conversation is not only to say the right thing at the right place but to leave unsaid the wrong thing at the tempting moment" (Dorothy Nevill)

YJA - A Review : 1996 - 1998



Young Jains of America (YJA) is an umbrella youth organization with the mission of establishing a network to share Jain heritage and religion through youth. The idea of starting such an organization was spearheaded in 1989 at the 5th JAINA convention in Toronto. At the 6th Convention in Stanford, CA, a group of motivated and dedicated youths formed YJA. They divided North America into six regions and appointed regional coordinators and general coordinators. In 1994, YJA Local Representatives (LR) were established in every major city and Jain Center. LR's proved to be a vital part of the organization because their responsibilities included distributing information and news to the local youth as well as providing their regional coordinator with information about the local youth's needs. In July 1994, YJA organized its own First Biennial Convention, which was attended by over 430 youths from all across North America in Chicago, IL. 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. YJA hopes to continue such efforts to further strengthen the organization and provide Jain heritage and religion through youth.

The YJA executive board meeting in Minnesota in August 1996 marked the beginning of a new system of selecting executive board members. With only one returning board member, the 1996 term marked the first time executive board members were elected.

As the fall 1996 semester moved ahead we had the difficult job of learning our new roles. A post-convention issue of Young Minds, our Newsletter, was released early at the beginning of our term. Several key fundraising initiatives were started in the fall, among them was the successful OM Keychain fundraiser and a partnership with AT&T and ICM. Preliminary work was done on the YJA Convention bid application to reflect the successes of the San Francisco Convention. The webpage moved from its previous host at the University of Texas to Yale, and the Web Team expanded it to include the full content of each newly printed Young Minds and Jain Digest Young Minds Insert. We also worked on a multimedia presentation about YJA and its projects. This presentation was placed on the webpage and used at many youth activities later in the year including the JAINA convention. People to People, one of our activities to increase local youth participation, began this semester, with the Jain centers of Columbus, Toledo, British Columbia and Seattle participating.

In order to fill vacancies on the YJA executive board, YJA elected four people at the Executive Board Meeting in Dallas during the last weekend of January 1997. The meeting proved to be invigorating for the YJA board. For the JAINA convention, YJA began to prepare for two sessions both dealing with the young Jain's role in YJA. YJA also hosted the JAINA convention website and sold Convention Souvenir T-shirts as a fundraiser (which disappeared very quickly). Also unveiled at the convention was Jain Jewelry pendants, pins and earrings with a Jain emblem on them. YJA's co-sponsoring of a raffle with Jain Society of Toronto as a mutual fundraiser helped to secure YJA's financial standing. The spring semester of 1997 also saw the pre-convention issue of Young Minds reach over 1500 households, and the inserts in Jain Digest reach many of the Jain families in North America. Spring 1997 also saw the start of the PenPals program – designed to unite youth from inside North America with other Jains in America and all over the world. YJA initiated several projects – including helping with the creation of a standard Pathshala syllabus and a book of religious plays.

YJA...(Continued)

The response from the 1997 JAINA Convention was amazing – many people expressed interest to be a board member or to help YJA in some other way. Our next executive board meeting was in St. Louis. Many projects were created at this meeting. This meeting saw the creation of two separate committees: Webteam and Education. One of the major events of the meeting was the selection of Houston as the host of the 1998 YJA Convention. The fall 1997 semester also saw the beginning of bigger committees with more people involved. The first two committees to do this were the Webteam and Public Relations committee, forming a comprehensive list of people interested in a specific section of YJA. The fall semester hosted two regional conventions – one in Tulsa and the other in North Carolina, both of which proved to be very successful.

From January 28th through February 2nd 1998, YJA held its biannual board meeting in Houston, Texas. As three new members joined the existing eight board members, the weekend proved to be extremely productive. One of the major issues discussed during the weekend was the 3rd Biennial YJA convention to be held on the 4th of July weekend in Houston. The YJA board members visited the site, met with the Houston YJA Convention Committee, and finalized several details. This meeting also saw the splitting of Public Relations creating an additional committee to handle publications separately. Public Relations has turned out several key statements reflecting YJA's view on national discussions – namely the role of sects within Jainism. One project that shall be implemented in the West region is the creation of a regional yearbook. The Jain Association of Young Adults in Los Angeles will make a scrapbook that contains pictures of all the youths in the area, their hobbies, and their contact information. Another project that YJA has already begun working on is the establishment of a permanent parent network. Along with local representatives, we feel the need to also have an adult supporter in each city. The adult representative would be responsible solely for YJA activities. The idea of Jatra trips within regions began in the Midwest Region with a successful Jatra to Kansas City by the St. Louis youth. We hope to build this idea to where the entire *Jatra* would be organized and participated in solely by the youth. YJA is currently working on establishing Jain youth organizations at the university level. The board is working on compiling a list of youths at each college or university, and then, each board member will work on establishing more Jain youth groups within their respective regions.

Aside from large national conventions, YJA plans on continuing its past history of hosting smaller, regional conferences. However, YJA does wish to bring youths together through activities other than conventions. We plan on hosting a debate over the Internet via video conferencing. YJA also wants to publish a casebook of real life situations that we as Jains encounter living here in America. The purpose of this book is to aid youths in conquering problems they face as Jains in a largely monotheistic society.

One of the key goals of YJA is to involve as many young Jains as possible to help execute YJA's mission and projects. To that end, YJA through a series of seminars at this convention and through increased communication through the web will spread more knowledge about our projects and solicit your help to carry out these plans. We plan to continue and increase such programs as Foster Focus and People to People to strengthen networking and interaction among Jain Youth nationwide, and prepare and develop the Jain leaders of tomorrow. Both of these are geared towards those centers that are willing to help out the Community by making a project and presenting it to their local society. This project helps get the youth involved and working on a common goal to help the community. One of our major focuses is to further educate our youth on Jainism. Young Jains 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, now is the time 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. We hope that you will get involved and help us achieve our goals.

YJA Donor Appreciation

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We deeply appreciate the financial support from the following people and organizations who have donated to YJA in support of youth activities. Please accept our apology for any unintentional omissions or errors.

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"Like a mother who protects her child, her only child, with her own life, one should cultivate a heart of unlimited love and compassion towards all living beings." (Lord Buddha)

GET INVOLVED WITH YJA!!!

Young Jains of America is looking for youth across the United States and Canada to help us achieve our mission. There is something for everyone to do depending on your specific interests. You can 1) Join the executive board 2) Become a local representative 3) Join the webteam 4) Help with fundraising 5) Submit project ideas.

The terms of many of the executive board members is coming to a close, and YJA will be accepting applications from young Jains to fill these slots. The executive board consists of fifteen board members spread throughout the nation. The executive board makes all decisions concerning YJA's policies and activities. The term for both a Regional Coordinator (RC) and a General Coordinator (GC) is two years with an option of one additional year. There is an executive board meeting one weekend every six months. The first meeting is in August, when all positions will be appointed, and the second meeting is at the end of January. Attendance for these meetings is compulsory for all board members. The main form of communication amongst the board is through e-mail and the Internet. Each board member should be able to commit at least ten hours to YJA every week. YJA will be accepting resumes until the 10th of July. In your resume, please include leadership positions, Jain activities, and an essay entitled "What I can bring to YJA." All applicants must be at least 18 years old; or 16 years old and have held a leadership position in your local Jain youth group. If you have any questions, feel free to contact the executive board.

Local representatives (LR) are designated to help their region flourish by organizing activities for their youth like community service projects or conventions. The LR is the most important unit on the local scale. They are like cheerleaders or motivators for YJA and they make sure their community is aware of all YJA projects and activities. They are the mediators for communication between the Regional coordinator and their community. They are responsible for not only attending their youth activities, but also executing and implementing them and providing updates for their Regional Coordinator once every two weeks.

The web team is a group of people who work on different aspects of the YJA home page individually. Since our organization is scattered throughout the United States and Canada, the home page is something that is very important for our members because it allows anyone, anywhere to obtain information about activities, conventions, and publications. Now that we have our own server, we have the increased capacity to host other YJA affiliate sites, as well as make our site more exciting to those who view it. If you are interested and have at least 2 hours a week to devote your time to "virtual YJA", please contact Raju Shah at shah@zoo.cs.yale.edu

It is essential that every organization have enough money to function. In order to allow every young Jain in the nation a chance to participate in everything we do, we must make them aware of our projects, by publications, calling, etc. We do not have a membership fee because we want to allow every youth an equal chance to participate in all our activities. We provide Young Minds every 3 months in order to educate and bond our community across North America. This cost free publica-

YOUNG
JAINS OF
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**Visit the YJA
Website at
www.yja.org**

"The future is not something we enter. The future is something we create"

(Leonard Sweet)

Get Involved...(Continued)

tion details our activities, and current projects, and its expense is over \$2,500.00. If you have creative ideas for fundraising projects or would just like to be involved in the action, please contact Jill Shah at shahj@euler.mcs.utulsa.edu. Donations can also be sent to Jill Shah, 2305 West Knoxville, Broken Arrow, OK, 74012, with checks payable to JAINA-YJA.

If you don't have the resources or the time to commit to YJA, then please support in any other way you can. The best thing you can do is to support other youth, and help them strive in the Jain community. We all want our religion to flourish and to succeed not only in India but in the rest of the world. The only way to do this is to instill an education and foundation of Jain principles and culture in our youth today.

If you have any suggestions of activities we can do, please submit them. If you want to help and are not sure exactly what you are interested in, please contact any of the executive board members, so they can find you a suitable position.

YJA Goals

- *To raise awareness about Jain ideals and principles in North America and the World*
- *To create a forum for sharing Jain religion*
- *To instill a sense of pride among Jain youth about their heritage*
- *To address the problems, difficulties, and the concerns facing Jain youth*
- *To assist and to promote charitable community activities*
- *To prepare Jain youth to become successful Jain leaders of tomorrow*
- *To develop friendships among the Jain youth*
- *To foster and strengthen local Jain youth groups*

Congratulations and Best Wishes
to
Young Jains of America
from

Bhupat & Jyoti Mehta
Houston, Texas



"If you begin the day with love in your heart, peace in your nerves, and truth in your mind, you not only benefit by their presence but also bring them to others, to your family and friends, and to all those whose destiny draws across your path that day" —Unknown

YJA Pen Pal Form

Young Jains of America started a Pen Pal program enabling young people to interact with each other across the country. So far, about one hundred young people have taken advantage of this opportunity and have been matched up with pen pals. If you are interested in obtaining a Jain pen pal, just fill out this form and send it to the address given below and YJA will match you according to the information you have provided. You will then receive a letter indicating the name and address of your new pen pal. You can also call or e-mail your information to the person below. Additionally, there is a form on YJA's website at www.yja.org, which can be sent directly to us.

PERSONAL INFORMATION

Name: _____ Age: _____
Address: _____ Gender: _____
City: _____ St: _____ Zip: _____ E-mail: _____
Interests/Hobbies: _____

TYPE OF PEN PAL YOU WOULD PREFER

Age: _____ Gender: _____

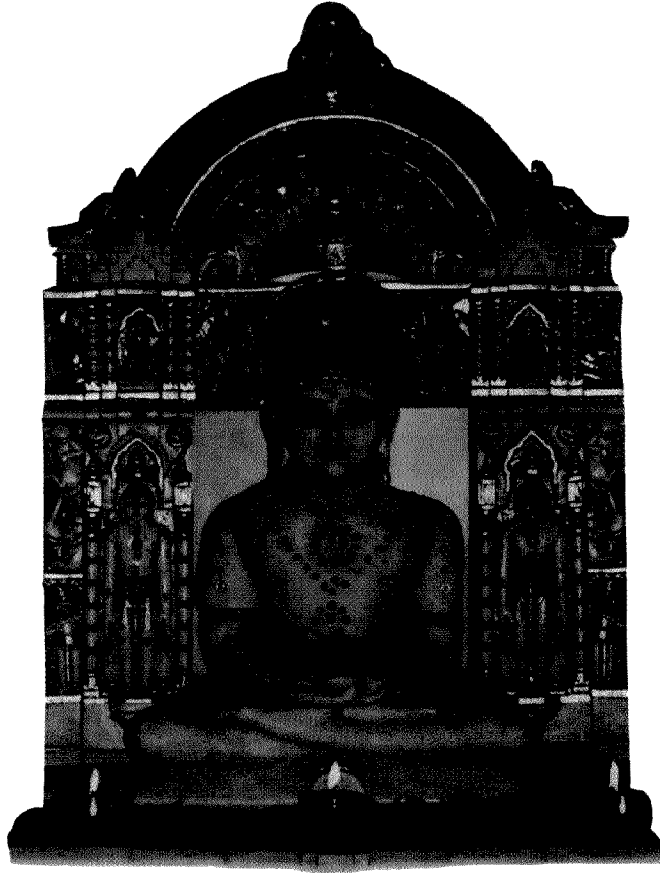
Area (please check):

- ☐ South (ex. Texas, Oklahoma)
- ☐ Southeast (ex. Florida, Georgia, North Carolina)
- ☐ West (ex. California, Nevada)
- ☐ Midwest (ex. Ohio, Illinois, Michigan)
- ☐ Mid-Atlantic (ex. Maryland, Boston, New Jersey)
- ☐ Northeast (ex. Vermont, Pittsburgh, Toronto)
- ☐ Outside of North America
- ☐ No preference

Interests: _____

Send to: Shilpa Shah (404) 321-4637
1310 N. Crossing Way shilpashah@ibm.net
Decatur, GA 30033

*Congratulations and Best Wishes
to the
Young Jains of Houston
for putting together a spectacular Convention*



SHREE MAHAVIR SWAMI MULNAYAK MURTI (JAIN SOCIETY OF HOUSTON TEMPLE)

Jain Society of Houston

3905 Arc Street

Houston, Texas

(713) 789-2338

Website : www.jain-houston.org

"A man who has committed a mistake and doesn't correct it, is committing another mistake"
(Confucius)

1998 YJA Convention - The Journey

by Swapna Mehta (Houston, TX)

This year has been a true bonding experience for all of us involved in the implementation of this convention. From bidding, to registration, to the days we have all spent together this convention weekend, each of us has put forward our best effort to make this a memorable experience for each and every participant. And it all began as a dream of a few dedicated volunteers.

Initially, YJA sent out bid packets to interested youth groups in the U.S. and Canada. Each youth in the Houston area was contacted regarding the bid and ultimately a core team of ten individuals came together to form the Houston YJA Convention Committee (HYJACC).

The Houston youth community has been active for over 10 years now. With a total membership of over 150 youth, the Jain Fellowship of Houston has been one of the most active on the continent. Handling Jain educational and religious activities as well as social service activities such as feeding the homeless, clothing drives, annual banquets, and hosting countless South Regional conventions has become a regular activity for the group. The next logical step was to take on this international event.

The bidding process was a period filled with growing pains for HYJACC. Though most of those in the group knew each other very well, others had never met. But, a variety of meeting places helped foster growing friendships. The bid took approximately 2 months to put together. From deciding on various venues, to forming a preliminary budget, to creating the actual bid: it was time consuming, yet fulfilling to each of us.

Some of the factors used to evaluate Houston's bid included the proposed site, the adult support, the financial capabilities, and the enthusiasm expressed by the youth group. After the review of Houston's bid for hosting the 1998 Young Jains of America Biennial Convention, the YJA Executive Board along with the help of JAINA board members and the YJA Advisory Board, decided upon Houston for the convention site. The HYJACC team and the Houston community were ecstatic.

But, there was not a moment to waste, as many preparations were necessary.

Working together, HYJACC and YJA formed liaisons for each committee: Activities, Finance, Fundraising, Public Relations, Records, Registration, Site, Souvenir, and Transportation. These liaisons between YJA and HYJACC, allowed both groups to develop better communication, delegation, and organization skills and it helped us gain leadership experience, trust, patience, and compromise. Then the real work began:

The Activities committee began by designing the theme for the convention. Then they quickly became busy organizing various topics for discussion during the convention. They also were contacting speakers, moderators and panel participants for the various forums that were presented throughout the convention. They tried to take each individual's interests in mind when setting up breakout groups. They also organized the social events on the three evenings of the convention.

The Finance committee generated a budget and maintained the inflow and outflow of funds generated from donations and registration and being used for expenses.

ACTIVITIES

FINANCE

FUND-RAISING

PUBLIC RELATIONS

RECORDS

REGISTRATION

SITE

SOUVENIR

TRANSPORTATION

"He or she who knows that enough is enough will always have enough"

(Lao Tzu)



It's PHILADELPHIA !

**SAMARPAN JAIN SANGH is proud
to host the next
JAINA CONVENTION 1999**

**To be held in Philadelphia, July 4th Weekend 1999
We need speakers, moderators, ideas, and essays for the Youth**

***We Need You !!!
Tell us what you can do***

**SAMARPAN JAIN SANGH
congratulates
YJA**

**Please write to :
Devendra T. Peer, Convenor
9701 Bustleton Ave.
Philadelphia, PA 19115**

**Phone Number :
(215) 464-7676
FAX Number :
(215) 677-9919**

"When one door closes another door opens; but we often look so long and so regretfully upon the closed door, that we do not see the ones which open for us" (Alexander Graham Bell)

1998 YJA Convention...(Continued)

The Fund-raising committee was busy raising funds that were necessary to put this convention together from individuals, Jain centers, and corporate sponsors.

The Public Relations committee was busy getting the word out about the convention. From contacting all the Jain publications to maintaining contact with various parent groups the PR group had it's hands full. They maintained the Convention web site and had the event publicized to the general public through various local and national publications. The Public Relations Committee ensured the publicity of the convention in order to make all interested youth aware of the conference in a timely manner.

Registration prepared registration packets, maintained all the registrant information, and dealt with the brunt of calls from the public. With all this on their plates, they also were busy preparing registration packets for each of the participants.

Records organized meetings, kept minutes and manned the booth at the Jain Center to keep the Houston community abreast of the progress we were making. They are also working on compiling all files into one database as a reference guide for future convention committees.

The Site committee began negotiations with Del Lago and was able to sign a contract soon after Houston was awarded the bid for the convention. Setting up room assignments, designing the menus of all our meals and snacks, and security were just a few of the tasks they had to tackle.

The Souvenir committee was kept busy putting together this entire souvenir guide. From soliciting articles to editing to formatting donors' advertisements to the actual printing, the committee was always on their toes and on tight schedules.

Transportation organized the buses for the pick-up and drop-offs for all the participants of the convention. They also handled getting discounted airline rates for the participants.

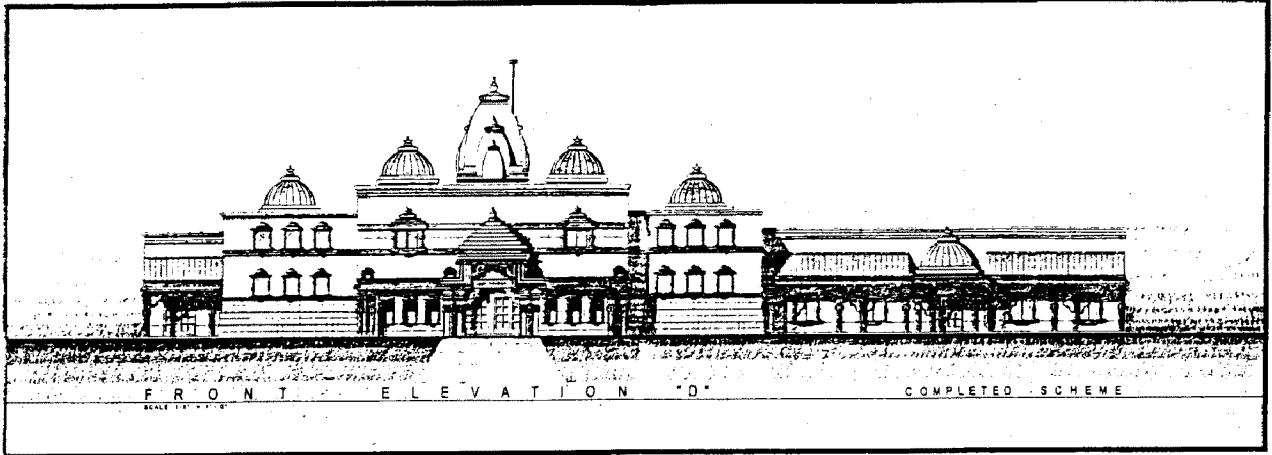
Each one of us enjoyed meeting youth from around North America, being able to influence the programming so we could address various issues important to us, and feeling that we made a difference in the continuance of Jainism in North America. And I think Samir Sanghani (HYJACC/Public Relations) put it best when he said, "the one thing that each and every one of us disliked about this convention was having to turn down so many eager youth due to space limitations."

Obviously this convention was a lot of work and required a sacrifice of time, energy, resources, and a personal life, but each of us felt deeply that this was an activity that we had to be a part of. As Ameet Shah (YJA SE Regional Coordinator/Director of Public Relations) put it, "I hope that the convention provides an opportunity for youth to further their knowledge through Jain education, and also, the convention should create a stronger unity amongst young Jains." Each of us has tried to put a part of ourselves into this convention and we have attempted to make this the most educational, entertaining, and memorable convention yet. We all hope that you have gotten as much out of this convention as we have. *If we have, in our zest to organize this convention, inadvertently offended anyone in any way, Michammi Dukkadam.*

"This convention was a lot of work and required a sacrifice of time, energy, resources, and a personal life, but each of us felt deeply that this was an activity that we had to be a part of."

*Congratulations & Best Wishes to the
Young Jains of America for hosting the
3rd Biennial Convention at Houston, TX*

Jain Center of Northern California
is proud to announce the future home
of Tirthankars in Milpitas, CA



*Let this temple be an inspiration to
mankind to practice non-violence in
thoughts & actions.*

Jain Center of Northern California
33136 Lake Champlain St.
Fremont, CA 94555
(510) 475-7882 ♦ www.jcnc.org

*“Weakness of attitude becomes weakness of character”
(Albert Einstein)*

JAINA At a Glance

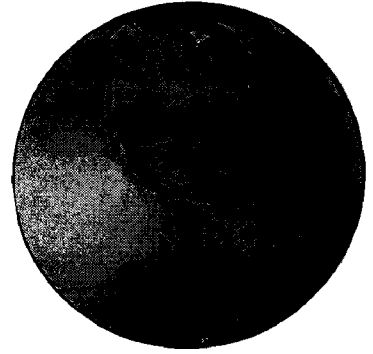
compiled by Prabodh Mehta (Houston, TX)

JAINA is the umbrella organization of local Jain Associations in the U.S.A. and Canada. Through the guidance and vision of religious leaders Acharya Sushil Kumar Ji and Gurudev Chitrabhanuji, the Jain community in North America had its seeds firmly planted. Formally, established in 1981 AD, the main purpose of JAINA is to preserve, practice, and promote Jainism. JAINA's objectives are:

- To promote religious and educational activities related to the Jain religion and to better understand the Jain religion.
- To assist and promote charitable and humanitarian community service activities in North America and worldwide.
- To promote vegetarianism and non-violence.
- To provide and promote academic and cultural interchanges and cooperation among Jains in North America, India, and other countries.
- To assist existing Jain associations and promote the formation of new Jain associations throughout North America.
- To assist in the establishment of Jain temples, Sthanaks, Pathshalas, and other facilities for carrying on Jain activities.
- To establish liaison with governmental agencies in pursuance of the above objectives.

JAINA provides a library to its constituents which is currently located in Lubbock, Texas. There are plans to relocate the main library to Los Angeles and to establish branch libraries. JAINA also publishes the Jain Digest and JAINA Focus for thousands of Jains in North America and worldwide. Other activities include:

- JAINA's Visiting Scholar Program – sponsors and coordinates visits of many Jain scholars, monks, nuns, bhattarakas, artists, and various Jain leaders in North America.
- Marriage Information Service – provides matrimonial ads in the Jain Digest and a computerized data bank for marriage referrals.
- Relationship with world Jain community – JAINA continues to foster interaction, dialog and communication with Jain communities throughout the world. In 1996 and 1997 there were meetings in Ahmedabad, India, with Jain leaders to develop better cooperation for the propagation of Jainism in North America.



"JAINA is the umbrella organization of local Jain Associations in the U.S.A. and Canada"

CONGRATULATIONS To HYJACC & YJA

For a wonderful job on the
1998 convention!

We are extremely proud of your success!

**Premchand, Bhagwati, Kumud, Neela & Ravi Gada
Lubbock, Texas**

Dear Mom and Dad,

Without your support and wisdom, I would not have made it through this convention and its planning. Thanks for all the pep talks to keep my spirits up and positive, all the endless hours on the phone, all the unexpected trips to Houston and Lubbock, all the encouragement even when I made mistakes, all the emails and cards, thanks for everything. You kept me motivated at my lowest moments and helped me fulfill my goals. Though sometimes I have a weird way of showing it, I appreciate all your hard work. I am so grateful and lucky to have parents like you.

*Love,
Neela*

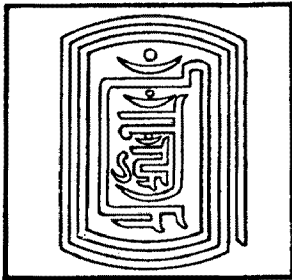
JAINA..(Continued)

- Video documentaries – JAINA was proud to assist in the production of the hour long documentary “AHIMSA” which was broadcast on PBS. Another such production is underway.
- Ahimsa Day celebrations – JAINA adopted the first Sunday of October (the closest Sunday to Mahatma Gandhi’s birthday) as Ahimsa Day and has had many city mayors issue proclamations celebrating it.
- Universal forgiveness – JAINA has begun celebrating a day of Universal Forgiveness after the completion of Paryushan & Dashlakshan Parva.
- Jains at the White House – President Clinton invited prominent Jains to attend a signing of H.R. 1308, Religious Freedom Restoration Act at the White House.
- Jain CD ROM – a CD-ROM containing literature, information on temples, and other Jain facts is in production and should be a valuable reference tool for future generations.
- USAID – In recognition of JAINA's services worldwide, the United States Agency for International Development recently awarded the World Community Services committee (WCS) of JAINA a certificate of registration. JAINA is only the second Indian American organization out of 1,500 to be so recognized. This certificate means that WCS is now eligible to receive matching grants from USAID.
- One of its successful branches is the Young Jains of America

“JAINA has begun celebrating a day of Universal Forgiveness after the completion of Paryushan & Dashlakshan Parva.”



AUM HRIM ARHUM



It is an ancient miraculous supreme *mantra* among all the mystical seed *mantras*. Even the *Kundalini* (hidden serpent-like dormant energy) can be raised by meditating on this *mantra*. Ultimately, with the help of this *mantra*, its vibrations and its experiences, one can liberate oneself from the cycle of birth and death.

Best Wishes for the Grand Success
of the
1998 YJA Convention, Houston

from

Parimal Desai
Pratima Desai
Sagar Desai
Suhani Desai

With Best Wishes and Compliments

from



Arvind Doshi
Jyoti Doshi
Ankur Doshi

"Animals cannot speak, but can you and I not speak for them and represent them ? Let us all feel their silent cry of agony and let us all help that cry to be heard all around the world" (Rukmini Devi Arunlal)

JAINA World Community Service

by Dr. Dhiraj Shah (President, JAINA)

The World Community Service committee of JAINA was established in September 1991 to put Lord Mahavir's preaching into practice. Over the last seven years, this committee's efforts have touched people all across the world that have been struck by natural disaster, poverty or other difficulties.

JAINA has helped earthquake victims in Unarkashi, Uttar Pradesh; North Ridge, California; Latur, Maharashtra; and Kobe, Japan. Victims of the Mississippi River floods and refugees in Rwanda have also benefited from the efforts of World Community Service. Furthermore, as most Jains are from India, we have taken on social service projects throughout our homeland. For example, we built a primary school and a 'Jain Nagar' of 55 houses for the victims of the earthquake in Maharashtra in the village of Kawatha, 45 miles south of Latur. The group also has donated \$33,000 to Bharatiya Jain Sanghathan of Pune, Maharashtra to take care of over a thousand orphans who were victims of the Latur earthquake. These children were provided a home and nourishment, and they are also being educated from kindergarten through the 12th grade through this donation. World Community Service also sent 60,000 pounds of clothes to India to help people in need.

To care for the wellness of the impoverished and sick in India, we have engaged in a variety of medically related projects. One has been to provide new ambulances to Ahmedabad, Gujarat and Bahubali, Maharashtra. Also, large amounts of medical equipment were sent to India to provide free services to the needy. World Community Service also has set up free medical camps where thousands of needy and poor patients were treated. Furthermore, World Community Service started a free dispensary to provide medications to pilgrims and needy villagers in Vasai, Gujarat. The group also prevented the slaughter of thousands of animals during the drought by helping many panjarapoles (gaushalas) of India where old and sick animals are kept until they reach a natural death.

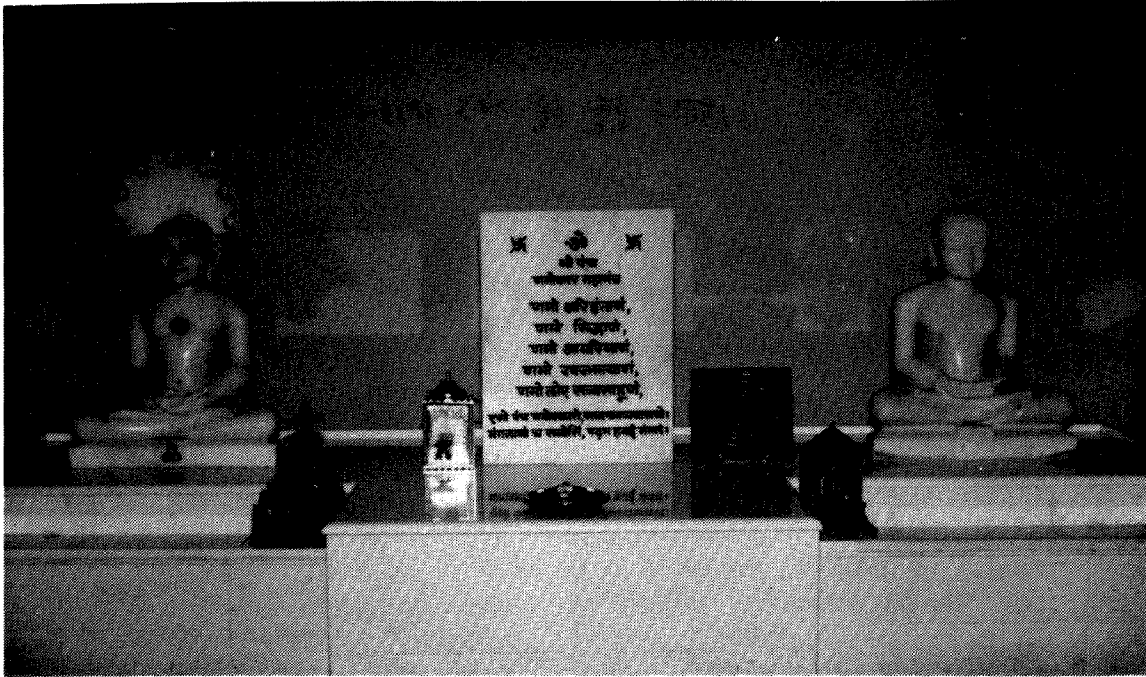
Continuing with its efforts to build a strong community locally and internationally, World Community Service also has engaged in helping sectors of the population that have been disadvantaged. Here in North America, we have started the "North American Jain Families Assistance Program" aimed to help needy Jain families locally. In addition, in coordination with the Jain Center of America, the group also has taken up an initiative to start a "Women's Center" to help needy tribal women in Mangrol, Gujarat, situated at the border of Gujarat, Maharashtra and Madhya Pradesh.

The list of dedicated efforts goes on endlessly considering the wide variety of work with which this group has been able to interact. Much has been accomplished, but it is simply a drop in the bucket. We intend to achieve much more with the help of all of you in the years to come as the Jain population in North America expands, and the demands for continued service to our world increase as they always have been.



"Furthermore, as most Jains are from India, we have taken on social service projects throughout our homeland"

BEST WISHES FOR A SUCCESSFUL AND ILLUMINATING 1998 YJA CONVENTION



FROM : JAIN SOCIETY OF NORTH TEXAS

The Jain Society of North Texas (JSNT) is now in process to expand to a new, larger, and more modern facility to meet the needs of all the Jains in the region. JSNT has acquired a new location and has begun the planning and design phase, including the fund-raising.

For any ideas concerning the realization of this dream of a model Jain Center in the southwest, and especially your financial contribution, please contact :
Pradeep Shah PRESIDENT (972) 867 6255

You may also contact any of the Board Members of JSNT
or send donations directly to :
538 Apollo
Richardson, Texas 75801

The 24 Tirthankaras

from JAINA Education Library

Time rolls along in eternal cycles of rise and decline. Utsarpini is a "rising" or "progressive" era in which human morale and natural conditions improve over time. At the end of Utsarpini, begins Avasarpini, a "declining" or "regressive" era of the same length, in which human morale and virtues deteriorate. During the middle of every rising and declining era twenty-four souls become Tirthankaras. They are humans like us who rise to that level. While accumulating different karmas, they also accumulate a special karma called Tirthankar Nam Karma in the last 3rd of their life by performing one or more of the 20 special austerities. Tirthankar Nam Karma matures in the final life and leads the person to become a Tirthankara. After attaining omniscience, a Tirthankara reorganizes Jain religion to suit the changing times.

Tirthankaras are also called Arihantas, Jinas, Kevalis, and Vitragi. Arihant means "destroyer of inner enemies," Jina means "victor of inner enemies," and vitragi means "one who does not have anymore attachment or hatred towards anyone." This means that they are totally detached from worldly aspects. They have destroyed the four ghati karmas, namely Jnanavarniya Karma, Darshanavarniya Karma, Mohaniya Karma, and Antaraya Karma. They are Kevaljnani meaning that they know everything everywhere that happened in the past, that is happening now, and that will happen in the future at the same time. They are also Kevaldarshani, meaning that they can see all that happened in the past, that is happening now, and that will happen in the future all at the same time.

Jains celebrate five major events in the life of a Tirthankar. They are called Kalyanak (auspicious events). They are:

- **Chyavana Kalyanak** - This is the event when the Tirthankar's soul departs from its last life, and is conceived in the mother's womb.
- **Janma Kalyanak** - This is the event when the Tirthankar's soul is born.
- **Diksha Kalyanak** - This is the event when the Tirthankar's soul gives up all his/her worldly possessions and becomes a monk/nun.
- **Kevaljnana Kalyanak** - This is event when Tirthankar's soul destroys the four ghati karmas completely and attains the Kevaljnana (absolute knowledge). Celestial angels set Samavsaran for Tirthankars from where he/she delivers the first sermon. This is the most important event for the entire Jain order as the Tirthankar reinstates Jain Sangh and preaches the Jain path of purification and liberation.
- **Nirvana Kalyanak** - This event is when a Tirthankar's soul is liberated from this worldly physical existence forever and becomes a Siddha. On this day, the Tirthankar's soul destroys the four aghati karmas completely, and attains salvation, the state of eternal bliss.

Arihant

destroyer of inner enemies

Jina

victor of inner enemies

Vitragi

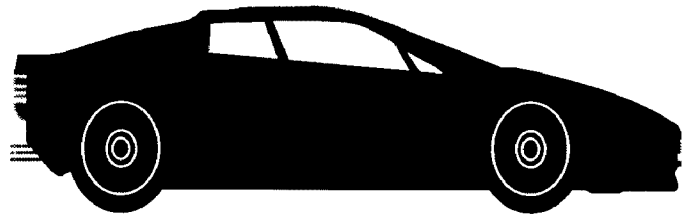
one who does not have anymore attachment or hatred towards anyone

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"When you were born, you cried and the world rejoiced. Live your life so that when you die, the world cries and you rejoice" (Old Indian Saying)

24 Tirthankaras...(Continued)

There are other significant events also in the final life of a Tirthankara. When a Tirthankar's soul is conceived, his/her mother has fourteen dreams (some texts mention sixteen dreams). A Tirthankar's soul, while even in mother's womb, has three types of knowledge, namely Matijnan, Shrutjan, and Avadhijnan. One year before the time of renunciation, a group of celestial angels come to pay homage to the future Tirthankar. They remind him/her that the time to renounce the world is arriving. When a Tirthankar renounces the worldly life, he attains Manahparyavjan, the fourth type of the knowledge, which enables him/her to know people's thoughts.

NAME	FATHER	MOTHER	BIRTH PLACE	PLACE OF NIRVANA	EMBLEM
1) Rishabha Dev	Nabhi-raj	Maru-Devi	Ayodhya	Mount Kailasa	Bull
2) Ajit Nath	Jita Satru	Vijaya-Devi	Ayodhya	Sammet Shikharji	Elephant
3) Sambhava Nath	Jitari	Sena	Sravasti	Sammet Shikharji	Horse
4) Abhinandan Nath	Samvara	Siddhartha	Ayodhya	Sammet Shikharji	Monkey
5) Sumati Nath	Megh-Prabha	Sumangala	Ayodhya	Sammet Shikharji	Curlew
6) Padma Prabhu	Dharana	Susima	Kausambhi	Sammet Shikharji	Red Lotus
7) Suparshva Nath	Supratishtha	Prithvi	Kasi (Banaras)	Sammet Shikharji	Svastika
8) Chandra Prabhu	Mahasena	Lakshmana	Chandrapuri	Sammet Shikharji	Crescent
9) Suvidhi Nath	Sugriva	Rama	Kakandi	Sammet Shikharji	Dolphin
10) Shital Nath	Dridharatha	Sunanda	Bhadrikapuri	Sammet Shikharji	Wishing Tree
11) Shreyansa Nath	Vishnu	Vishnudri	Simhapuri	Sammet Shikharji	Garuda
12) Vasupujya Swami	Vasupujya	Vijaya	Chappapuri	Chappapuri	Buffalo
13) Vimal Nath	Kritvarman	Suramya	Kampilya	Sammet Shikharji	Boar
14) Anant Nath	Simhasena	Sarvasa	Ayodhya	Sammet Shikharji	Bear
15) Dharma Nath	Bhanu	Suvrata	Ratnapuri	Sammet Shikharji	Vajardanda
16) Shanti Nath	Visvasena	Acira	Hastinapura	Sammet Shikharji	Deer
17) Kunthu Nath	Surya(Sura)	Sri-Devi	Hastinapura	Sammet Shikharji	Goat
18) Ara Nath	Sudarsana	MitraDevi	Hastinapura	Sammet Shikharji	Fish
19) Malli Nath	Kumbha	Rakshita	Mithilapuri	Sammet Shikharji	Waterpot
20) Munisuvrata Swami	Sumitra	Padmavati	Kusagra (Rajgriha)	Sammet Shikharji	Tortoise
21) Nami Natha	Vijaya	Vapra	Mithilapuri (Mathura)	Sammet Shikharji	Blue Lotus
22) Nemi Natha	Samudravijaya	Sivadevi	Sauripura (Dwarka)	Mount Girnar	Conch
23) Parshva Natha	Asvasena	Vama	Kasi	Sammet Shikharji	Serpent
24) Mahavira Swami	Siddharatha	Trishala	Kundapura	Pavapuri	Lion

"Your feasts and your ceremonials, which are marked by animal sacrifices, are gateways to direct hell"
(Bankey Behari)

JAI JINENDRA
We Proudly Support
The 1998 Young Jains of America Convention

Houston, Texas, U.S.A.

K.T. SHAH, M.D.

Int. Medicine and Gastroenterology
(Class of '55 - New High School, Ahmedabad)
(Class of '64 - B.J. Med. College, Ahmedabad)



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Houston, Texas 77081
(713) 666-6181

Vasantben Shah
Baiju Shah, Gopi Shah
Saurabh Shah, J.D.
(Davis, Polk & Wardwell, N.Y.)

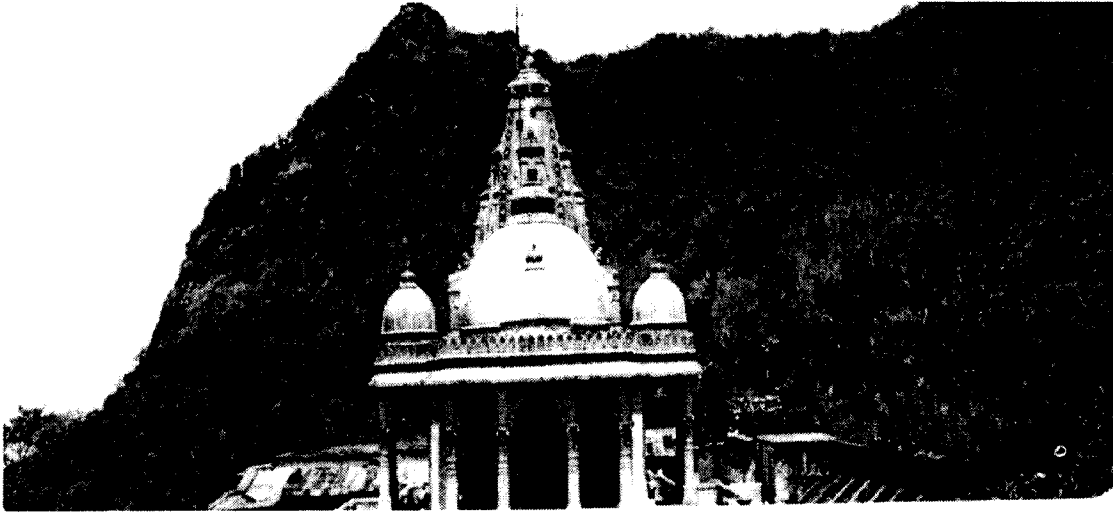
"Lofty ideas and high ascetic practices are found in Jainism. It is impossible to know the beginning of Jainism"
(Major General Forlong)

Sacred Jain Tirthas

Compiled by Parag Mehta and Pavan Zaveri (Houston, TX)

That which sublimates is a Tirtha (place of pilgrimage). One who promotes the Tirtha is a Tirthankara. A tirtha located at the actual place of a tirthankara's nirvana (the place from which Tirthankara preaches the last time ever, and attains moksha) carries a very special importance. It is believed that these tirthas are at the closest distance to the soul of that tirthankara currently residing in Siddha Shila (the place where the soul resides after attaining liberation or moksha). Below are listed some of the most sacred and holy Jain pilgrimage places in India. Pilgrimage to these tirthas are therefore endowers of merit and destroyers of sins. We as Jains should try to visit these tirthas as many times as possible.

♦ Sammet Shikharji, Madhuban, Bihar



Sammet Shikharji directly translates as “the supreme Tirtha”; however, the tirtha defies all words about the greatness of this tirtha. This Tirtha is the place of the austerities of so many of the Tirthankaras and sadhus/sadhvis, and the land of nirvana of many. Twenty of the twenty-four tirthankaras, attained moksha (liberation) atop the peaks in this mountainous area. When the pilgrimage is performed with utmost devotion, the equivalent of many upvaas is achieved by your soul. In addition, a devoted trip here can help achieve rebirth in dev-gati (as a heavenly being) or manushya-gati (as a human).

The mountain, known as Sammet Shikhaa or Parshvanatha Mountain, is situated at a height of 4479 feet from sea level. At each of the peaks where a tirthankara attained moksha is a marble “paglaji” (foot markings). According to the traditional belief, Saudharmendra (the highest heavenly being) had installed a heavenly idol on each of the spots of the emancipation of the tirthankaras. A temple is also situated on the mountainside in the midst of the natural scenery and beauty, which has an idol of Shri Parshwanath Bhagwan. The entire pilgrimage is eighteen miles long and generally is done on foot.

“If we deny love that is given to us, if we refuse to give love because we fear pain or loss, then our lives will be empty, our loss greater” (Author Unknown)

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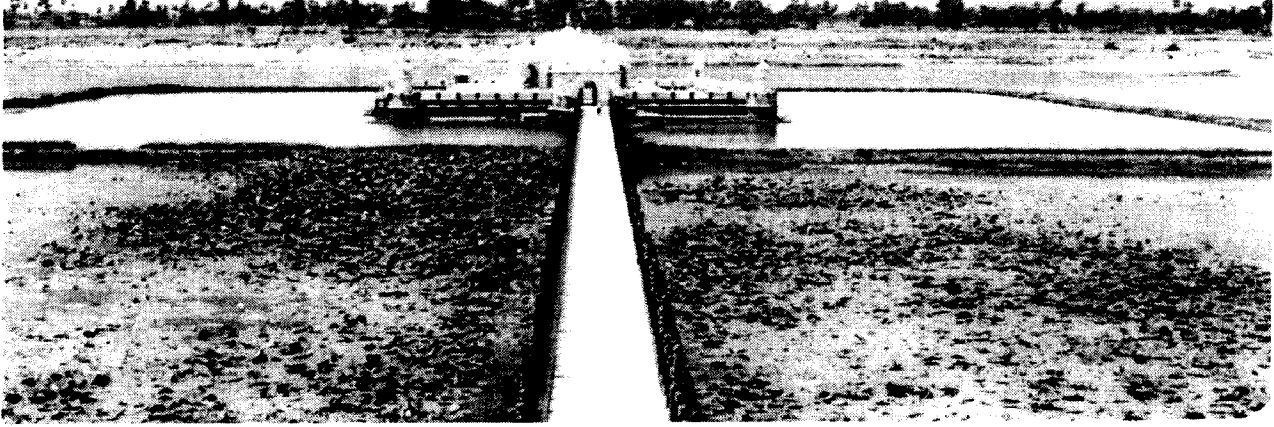
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Jain Tirthas...(Continued)

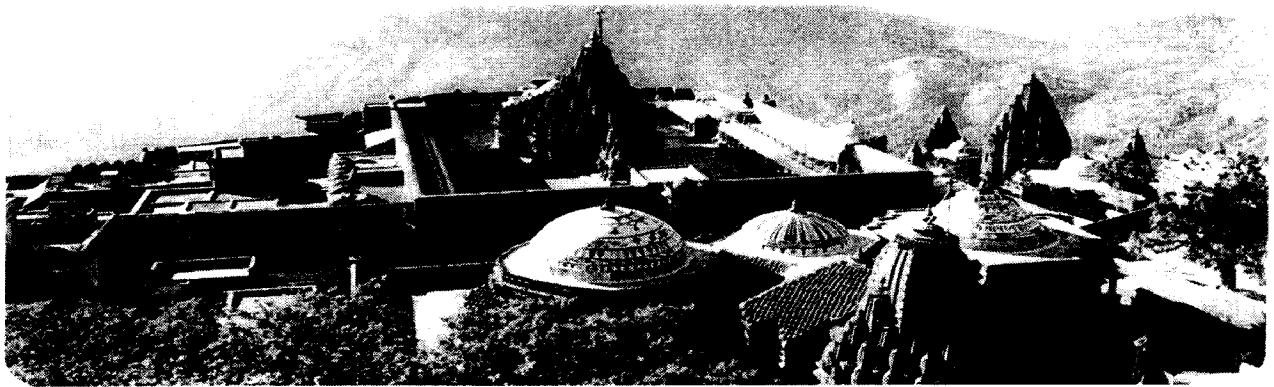
♦ Pavapuri, Bihar



The tirtha is situated in the midst of a lake on the outskirts of the Pavapuri Village in the state of Bihar. This is the sacred land of the last preaching, and emancipation of Shri Mahavir. From here Mahavir Bhagwan delivered sermons continuously for sixteen days before attaining the moksha in 527 B.C.

A beautiful temple at the center of the lake, covered with lotus flowers, is the location where Mahavir Bhagwan, attained moksha. This water-temple has "*paglaji*," black in complexion and 18 cm in size. Every year on Diwali - the day Mahavir attained moksha, a fair of devotees is held here. There is also an idol of Mahavir swami made out of five metals, which was installed by Acharya Shri Abhayadevasuriji.

♦ Girnarji, Junagadh, Gujarat



The Girnar Mountain is located in the neighborhood of Junagadh, Gujarat. It is also referred to as Ujjayantagiri or Raivatagiri in the scriptures. The peaks of this lofty mountain have grown sacred and blessed because it was the place of renunciation, omniscience and salvation for Neminath Bhagwan, the 22nd Tirthankara.

Non-Violence is Supreme

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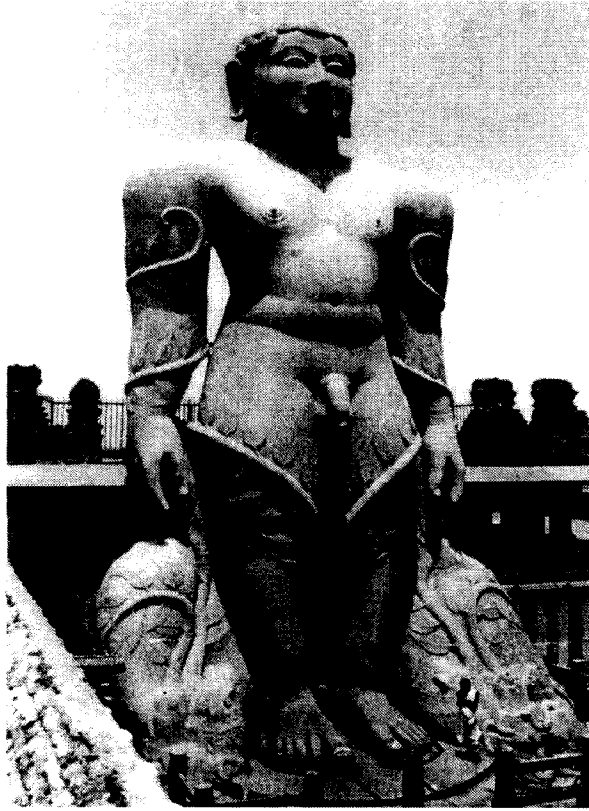
Nitesh, Akash, Chandni

"He who has an opinion of his own, but depends on the opinion and tastes of others is a slave"
(Klopstock)

Jain Tirthas...(Continued)

The entire mountainous area is covered with a number of temples all interconnected by 9,999 steps. This is a mountain revered by Jains and Hindus alike creating an often-busy environment. Of the five main peaks, the first, fourth and fifth hold significance for Jains. The first peak has a beautiful temple and idol of Shri Neminath Bhagwan. The idol is black in complexion, 140 cm in height and in Padmasana posture. The fourth peak has "paglaji" of monks who attained moksha there and the fifth and furthest peak has the "paglaji" of Neminath Bhagwan. The art and architecture of the temples, ceilings and pillars on these peaks is simply marvelous and delighting.

♦ Gomteshwar, Shravanbelgola, Karnataka



This immense idol of Bahubali Bhagwan, the first person to attain moksha in our current time cycle, stands fifty-seven feet tall, the largest free-standing statue in the world. Made of granite and carved from the top of the mountain itself, the idol was created in 981 A.D., under the direction of Chamundaraya. Every twelve years, a Mahamastaka-abhisheka (grand bathing of the idol) takes place, which most recently occurred in December 1993.

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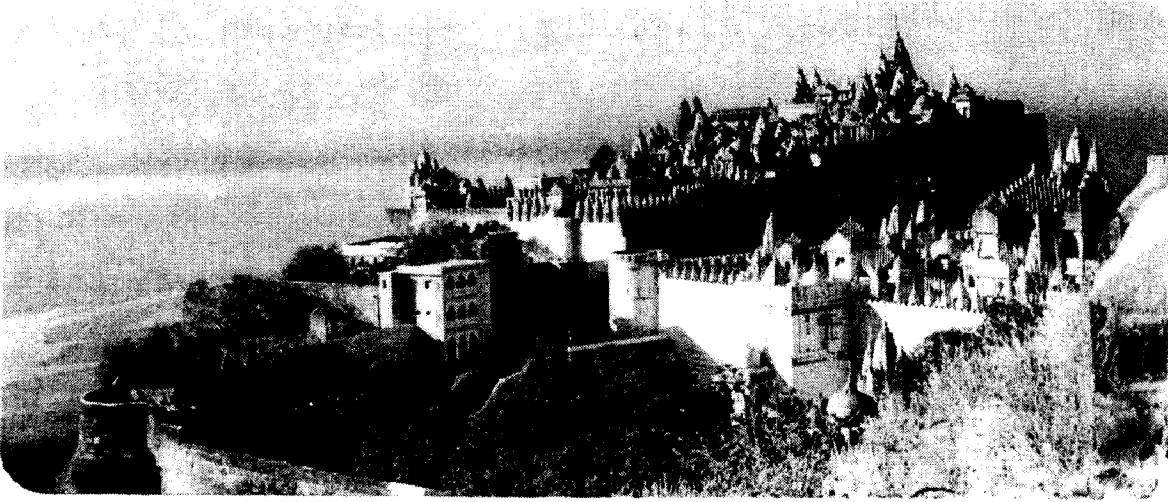
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"Remember there's no such thing as a small act of kindness. Every act creates a ripple with no logical end"
(Scott Adams)

Jain Tirthas...(Continued)

♦ Shatrunjaya, Palitana, Gujarat



This tirtha located in Palitana, Gujarat, is generally looked upon as a Tirtha of all times. It is believed that the 1st Tirthankara, Shri Rishabhadeva, visited this sacred place ninety-nine times and the later 23 tirthankaras, except Neminath, delivered auspicious messages of Jainism from here. Being a great city of temples, Shatrunjaya Tirtha is the Siddhakshetra of all times as defined and approved by the Agamas.

A white idol of Shri Adishvara Bhagwan is seated on a lotus-shaped seat in the main temple, which is located on the mountain. The road leading to the top from the valley is 2 ¼ miles in length and has 3750 steps.

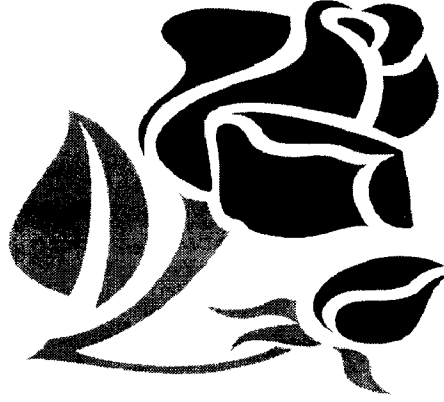
The mountain itself is 1640 feet high and the expanse of the castle containing all the temples is over 20 acres. The mountain has nine peaks and consists of 108 large temples and 872 small shrines, with some 7000 idols of Tirthankaras.

It is a unique tirtha in the world with such a vast number of idols all at one place, and a vast number of temples consisting of lovely architecture in one place.

In the Avasarpini period, this great Tirtha carried 108 names, and was repaired as many as sixteen times. Every year, more than 400,000 pilgrims, observing the six restraints, pay a visit in the form of large groups to this unique tirtha for pilgrimage.

Over the past years, the youth of TEXAS
have produced many benefits to the Jain
Community both locally and nationally.

Best Wishes to continued success by Texans
in the 1998 YJA Convention
and to a prosperous future for Jainism



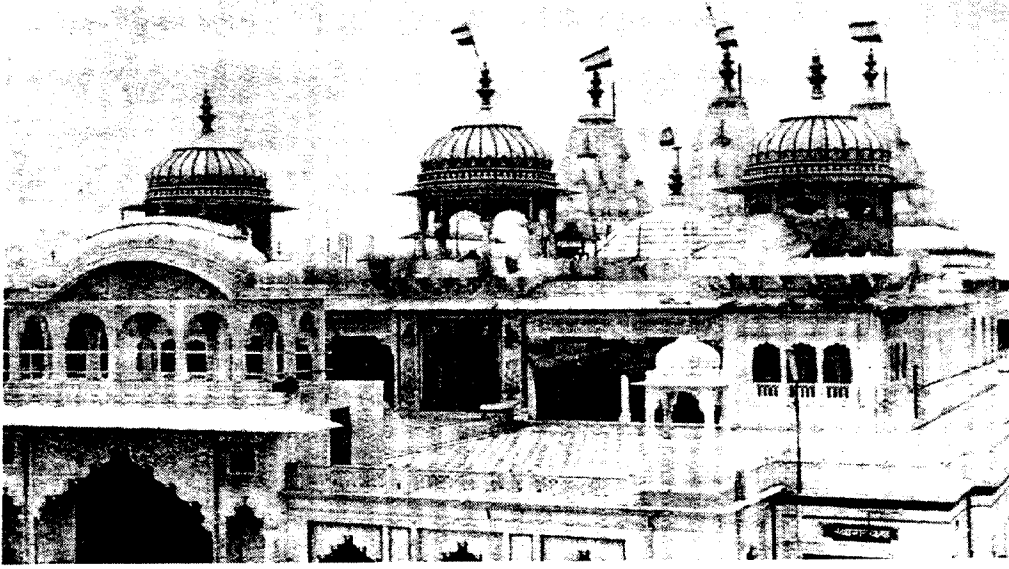
**Pradhuman, Dhanlaxmi
& Pavan Zaveri
(Plano, Texas)**

**Amit & Khushali Shah
(Ann Arbor, Michigan)**

"I adore so greatly the principles of the Jain religion, that I would like to be reborn in the Jain community"
(George Bernard Shaw)

Jain Tirthas...(Continued)

♦ Mahavirji, Chandanpur, Rajasthan



This is one of several Atishaya Kshetras (Tirtha with a miraculous history). About 300 years ago, a farmer took his cow regularly to this area for grazing and the cow ate well, but when the farmer returned home, the cow never gave milk. To solve this mystery, the farmer followed the cow and saw that at one particular location, all the cow's milk would just come flowing out. After noticing this several times, the farmer decided to start digging there and heard a voice warning him to dig with caution. After some slow digging, he uncovered a complete idol of Mahavir Bhagwan, which has now become the main idol in this temple.

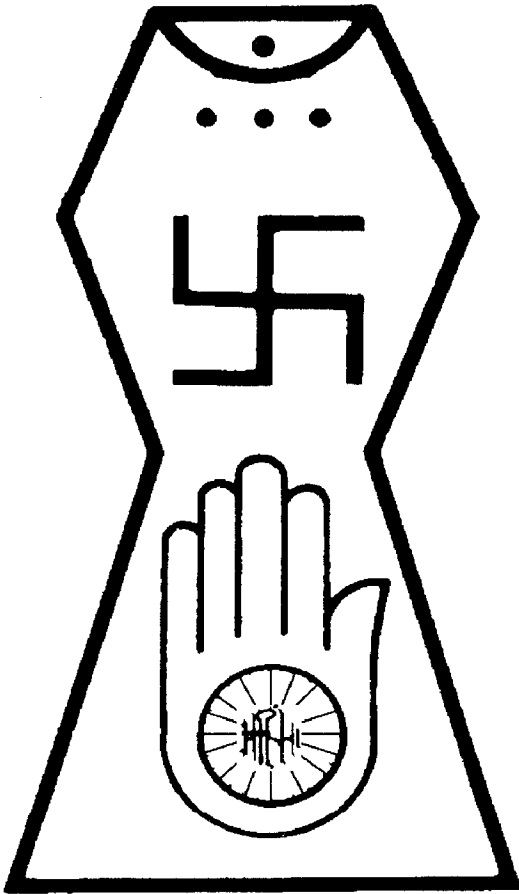


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"The Jains have written great masterpieces only for the benefit of the world"
(Dr. Hertel, Germany)

Jain Symbols

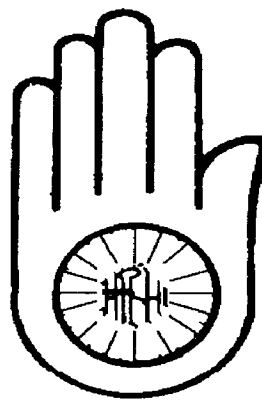
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The Jain Symbol is a congregation of various symbols, each having a deeper meaning. This symbol was adopted by all sects of Jainism while commemorating the 2500th anniversary of the nirvana of Lord Mahavira.

The outline of the symbol is defined as the universe (Lok). The lower part of the symbol represents the seven hells (Naraki). The middle part of the universe contains the Earth and the planets (Manushyalok). The upper part contains the heavenly abodes (Devalok) of all the celestial beings and abode of the Siddhas (Siddhashila). Jains believe that this universe was neither created by anyone, nor can it be destroyed by anyone. It may change its form, but otherwise, it has always been and will always be here.

The raised hand means stop. The word in the center of the wheel is "Ahimsa". Ahimsa means non-violence. Between these two, they remind us to stop for a minute and think twice before doing anything. This gives us a chance to scrutinize our activities to be sure that they will not hurt anyone by our words, thoughts, or actions. We are also not supposed to ask or encourage others to take part in any harmful activity. The wheel in the hand shows that if we are not careful and ignore these warnings and carry on violent activities, then just as the wheel goes round and round, we will go round and round through the cycles of birth and death.



Dear Zarana, Kalpesh, Samir, Swapna, Anish, Pavan,
Dhanesh, Sonia, and Rajesh,

Super Congratulations on a terrific convention. You guys were the
best team I could have to work with.

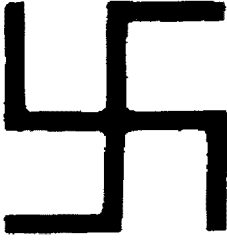
You all made many sacrifices for this convention whether it be for
school, work, or family. I appreciate that more than you will ever
know. You came to numerous day-long meetings, stayed up late
nights, kept deadlines (well, most of them anyways), spent hours on
the phone, and consumed a majority of your weekends and free time
for this conference.

Even though there were hard times and we did not always agree on
things, we worked as a team to make this convention happen. We
have built wonderful friendships from working together. You guys
are the best.

Love,
Neela

P.S. - Are we still going to buy a boat? 😊

Symbols...(Continued)



The four arms of the swastika remind us that during the cycles of birth and death we may be born into any one of the four destinies: heavenly beings, human beings, animal beings, (including birds, bugs, and plants) and hellish beings. Our aim should be Liberation and not Rebirth. To show how we can do this, the swastika reminds us that we should become the pillars of the four fold Jain Sangh and, then only can we achieve liberation. The four pillars of the Jain Sangh are : Sadhus, Sadhvis, Shravaks, and Shravikas. This means that

first, we should strive to be a true Shravak or Shravika, and when we can overcome our social attachments, we should renounce the worldly life and follow the path of a sādhu or sādhvi to be liberated.



The three dots above the swastika represent the three jewels of Jainism: Samyak Darshan (Right Faith), Samyak Jnan (Right Knowledge), and Samyak Charitra (Right Conduct). We should have all three: right knowledge, right faith, and right conduct together and, then only can we achieve Liberation. The right knowledge means having the knowledge that soul and body are separate and that the soul, not the body attains the salvation. The right faith means one must have faith in what is told by Jinas, who were omniscient. The right conduct means that our actions should be void of attachment and hatred.



At the very top part of the Jain Universe symbol is a small curved arc. This arc represents the abode of the Siddhas. It is known as the Siddhashila. It is the final resting place of the liberated souls. The dot represents a siddha. In order to achieve this stage, a soul must destroy all attached karmas. Every living being should strive for this state of Salvation or Liberation.



In loving memory of my beloved father

Late Shri Ratanchand Bhaichand Shah

(9 June 1910-19 December 1996)

A THOUGHT...

In this strife torn world of hatred and hostilities, aggression and aggrandizement, we must revisit our basic roots of Ahimsa, Non-violence and...

Promise ourselves 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 special 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 one we meet – a smile.

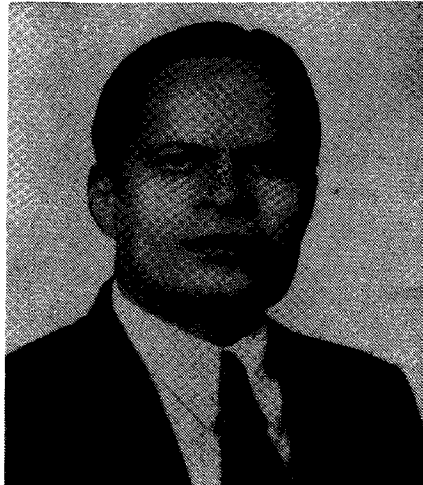
To devote so much time to improve ourselves that we have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear and too happy to permit the presence of trouble.

Source Unknown

With best wishes for a very successful and fun filled
Third Convention of Young Jains of America
from

**Navin & Dr. Kokila Shah
Suparna & Tejal**



Theory of Karma

by Neela Gada (Houston, TX)

Have you ever wondered why certain events in our lives occur? Why some people are healthy and others are constantly ill? Why some are rich and others are poor? Why some are extremely intelligent and others are not? The answer to these questions and many more lies in Jainism's Theory of Karma. This theory was explained by Lord Mahavira and other Jinas who attained kevalgnan (infinite knowledge.)

Karma are the derivatives of karman particles, which are made up of pudgals (non-living matter.) Karman particles are very minute; they can not even be seen with an ultramicroscope. A cluster of these particles is called a karman vargana, and they are found all over the lok (universe.) When a karman vargana becomes attached to the soul it is called a karma.

Karma are the results of our good and bad deeds. Good karma is also called Punya, and are the result of meritorious activities. Another name for bad karma is Pap. Engaging in harmful activities accumulates paps.

There are eight types of karma:

1. *Gnanavarniya Karma (Knowledge Obscuring Karma)*

This karma blocks the atma's (soul's) ability to have infinite knowledge. It is the reason why someone can study for hours and still not understand the subject they are trying to learn, and someone else can learn the material instantly. This karma is earned when you disrespect knowledge, disrespect your teachers and scholars, throw, sit, or step on your books, etc.

2. *Darshanavarniya Karma (Perception Obscuring Karma)*

This karma limits what one sees and understands one is doing. It is the reason you can not see around a hill or beyond the clouds. This karma is gained when you disrespect temples, sadhus and sadhvis, insult the Jain Sangh, etc.

3. *Mohaniya Karma (Faith Obscuring or Deluding Karma)*

This karma hinders ones efforts to achieve right faith and right conduct. This karma is the most difficult to overcome. It causes one to believe that the right is wrong and that wrong is right. This karma is the cause of all of our emotions. Being angry, greedy, egotistical, and deceitful causes this karma. Too much laughing, crying, teasing, fear, hate, insulting, etc also cause Mohaniya Karma.

4. *Antraya Karma (Happiness Obscuring Karma)*

This karma causes the obstacles we face in life. It obstructs you from attaining any of your goals, and prevents you from enjoying the things you do have. For example you have many good things to eat around you and yet you can not eat. This karma is earned when you do not give anyone charity, prevent others from giving charity, become jealous at other's happiness, etc.



"Good deeds are called 'Punya,' and will be rewarded sometime in the future, and bad deeds are called 'Pap,' and will be punished sometime in the future."



CONGRATULATIONS
TO THE
YOUTH OF HOUSTON
FOR THEIR EFFORT AND DETERMINATION
IN SUCCEEDING TO ACHIEVE
A HISTORIC CONVENTION IN 1998



**SUBODH & PALLAVI
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SAMIR MEHTA
(HOUSTON, TEXAS)**



RELIGION

The art of religion is the best of all arts,
the story of religion is the best of all stories,
the strength of faith is the greatest of all sources of strength,
and the happiness of salvation is the finest of all pleasures

"This is my simple religion. There is no need for temples; no need for complicated philosophy. Our own brain, our own heart is our temple; the philosophy is kindness" (Dalai Lama)

Karma...(Continued)

5. *Nam Karma (Physique Determining Karma)*

This karma determines what your body looks like. This karma is the reason why some are fat or thin, beautiful or ugly, black or white, tall or short, etc. This karma is acquired when you insult the appearance of another person, act vainly, steal, cheat, betray others, etc.

6. *Gotra Karma (Status Determining Karma)*

This karma determines what your rank in society will be. Some are born into wealthy families, some into poor families. Some are born into esteemed families while others are not. This karma is obtained by not doing any penance, being too attached to worldly objects, rude to the poor and sick, etc.

7. *Ayushya Karma (Age Obscuring Karma)*

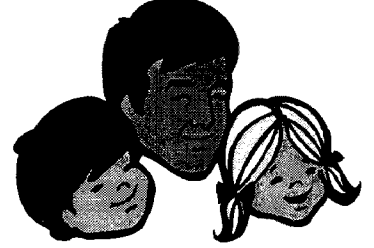
This karma determines how long you will live and it only acquired once in your lifetime. Once your lifespan has been determined it can be shortened, but never extended. Ayushya Karma also determines what type of life form you will be. There are only four life forms; they are Deva Gathi (heavenly being), Naraka Gathi (hellish being), Manushya Gathi (human being), and Tiryancha Gathi (animal and plant being.) This karma is attained when you are boastful, insult others, cheat, etc.

8. *Vedniya Karma (Pleasure/ Pain Karma)*

There are two types of Vedniya Karma: Shata Vedniya - pleasure feeling karma and Ashata Vedniya - pain feeling karma. Shata Vedniya is responsible for the pleasures in our lives and is earned by helping others, making them happy, etc. Ashata Vedniya causes our life's pain and is gathered by harassing others, hurting them, etc.

The first four karmas, Gnanavarniya, Darshanavarniya, Mohaniya, and Antraya Karma are called Ghati Karma (Destructive Karma.) These karma affect the nature of the soul directly. The latter four, Nam, Gotra, Ayushya, and Vedniya Karma are called Aghati Karma (Non-destructive Karma.) These karma do not affect the true nature of the soul, but affect the body it resides in.

We accumulate karma with every activity we do. They are attained by physical, mental, and verbal activities. We can do each of these activities in three different ways: doing the act ourselves, asking someone else to do the act for us, or encouraging someone else to do the act. Thus there are nine different ways to acquire karma. If you commit an act unintentionally, the karma will only stay on the soul for a fraction of a second. This is called Dravya Karma. However, if you perform an action intentionally, the karma will remain on the soul for a longer amount of time. These types of karma are called Bhav Karma.



“Nam Karma’ determines what your body looks like : i.e. whether you are pretty or ugly, black or white, Indian or Chinese.”



“Love All, Serve All”

WITH BEST COMPLIMENTS

FROM

VIRENDRA, BHARATI, AND PRASHANT KOTHARI

*Doubt yourself and you doubt everything you see.
Judge yourself and you see judges everywhere. But
if you listen to the sound of your own voice, you
can rise above doubt and judgment. And you can
see forever.*

Nancy Kerrigan



*“A committee is a thing which takes a week to do what one good man can do in an hour”
(Elbert Hubbard)*

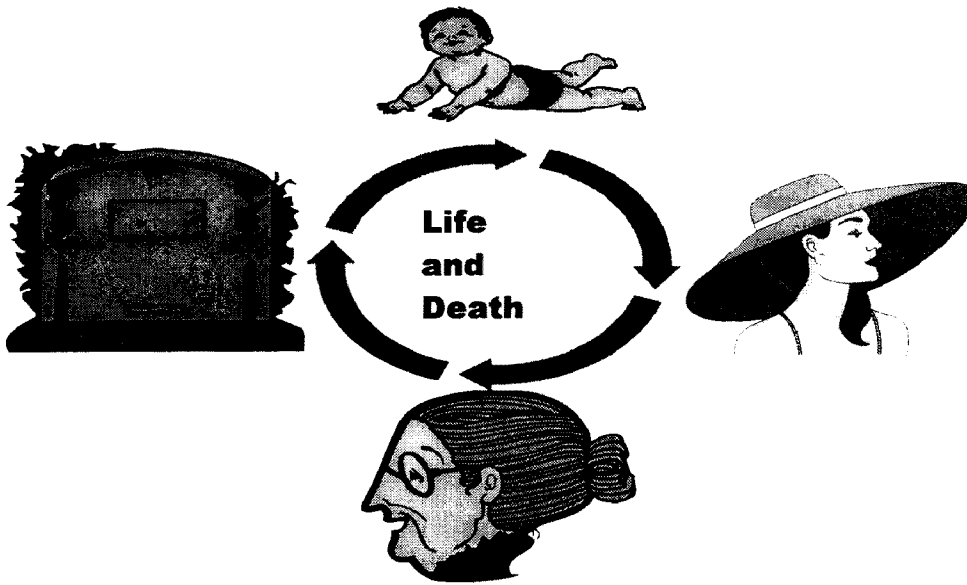
Karma...(Continued)

When karma bonds to the soul there are four different characteristics its bondage will have: nature, quantity, duration, and intensity.

1. *Nature of Bondage*: - This is which type of the eight karma will you get. This depends on the kind of activity committed.
2. *Quantity of Bondage*: - This is the actual number of karman particles we attract to our soul. The larger the vigor of your actions, the more karma you accumulate.
3. *Duration of Bondage*: - This is how long the karma will remain on the soul. Duration is dependent on your intentions at the time of the activity. The more intense your actions, the longer the karma will remain on your soul.
4. *Intensity of Bondage*: - This determines how intense the karma will be bonded to your soul and the level of difficulty required shedding it. The more intense and passionate your act, the stronger the intensity of bondage and harder it will be to shed. There are four levels of bondage, ranging from low intensity (loose) bondage to severe intensity (tightest) bondage.

You can shed karma two ways, passively and actively. Akam Nirjara (passive suffering) takes a long time. This is the natural maturity of your karma. Sakam Nirjara (active suffering) will shorten the duration of karma on your soul. This can be done through austerities like repentance, fasting, meditation, etc.

“As Shravaks and Shravikas, it is very difficult to break away from the seemingly endless cycle of life and death.”



As shravaks and shravikas (householders) it is hard for us to break the cycle of attaining karma and shedding them. Thus we remain in the cycle of birth and death. For sadhus and sadhvis (monks and nuns) it is a bit easier because they have given up the worldly affairs we are caught up in. However we should all strive to minimize our actions and reduce the inflow of karma to our souls. Once we have cleansed our soul of all its karma we will attain our ultimate goal of salvation.

With Best WISHES & COMPLIMENTS

from

DINESH H. LAKHIA

Dr. RAGINI D. LAKHIA, M.D.

NAISARG & SAURIN LAKHIA

In dwelling, live close to the ground.

In thinking, keep to the simple.

In conflict, be fair and generous.

In governing, don't try to control.

In work, do what you enjoy.

In family life, be completely present.

Tao Te Ching



"Realize that if you have time to whine and complain about something then you have the time to do something about it"
(Anthony D'Angelo)

Rituals - Tradition or Novelty ?

by Anop R. Vora (Rochester, NY)

Religions all over the world have rituals-be it Christianity, or Judaism, or Islam or Hinduism. Jainism is no exception. Many of us go through rituals as a matter of tradition without questioning their usefulness. Should we follow our traditions blindly or spend our time more intelligently in doing something else? Before we analyze this issue, let us enumerate some of the rituals we Jains perform throughout the year:

- *Performing Aarti and Mangal Divo*
- *Doing Pratikraman every morning and evening , or doing every fortnight , or once a year*
- *Doing regular Pooja, or Snatra Pooja, or Panch Kalyanak Puja or Antaraya Karma Pooja*
- *Doing Samayik or doing Paushadh*
- *Chanting religious songs (stavans) and verses (stutis)*

"Jainism says that everything starts with how and what we think, day in and day out, and has given us ample means to generate right thoughts."

I believe that the rituals are the tools that were created by our sages to invoke the right spiritual thinking-PURE BHAVAs. Jainism says that everything starts with how and what we think, day in and day out, and has given us ample means to generate right thoughts. Some people might say..why do I need rituals to make my mind think right thoughts? Why can't I sit down and study a book and get equally good results? Let us examine the following reasons:

- First of all, we are all creatures of habit. Once we form a habit of doing anything, we tend to continue with it subconsciously. Same thing happens with rituals. For example, when we start doing a pooja or pratikraman, reciting Navkar Mantra, or doing any other kind of ritual every day, after a while we just go through it as matter of habit without any excuses. If we did not do this, most probably we would have spent the same time on non-spiritual worldly affairs.
- Secondly, many of our rituals require us to go to a temple or upashraya . This makes it easy for us to get away from a routine life and practice in a sacred environment full of positive vibrations. The chances of influencing our thought process in a holy place are much better than in our own homes.
- Thirdly, rituals provide a frame work or an infrastructure to practice religion. It is no different than why we go to schools and colleges to acquire the knowledge rather than by studying at home.

"To say that a single human being, because of his birth, becomes an untouchable, unapproachable, or invisible , is to deny God" (Mahatma Gandhi)

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Rituals...(Continued)

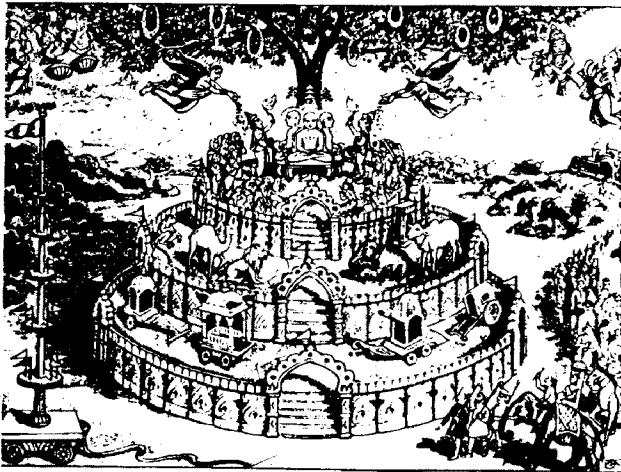
- Rituals could serve as a source of inspiration and strength. Jain history is replete with stories where some souls made enormous spiritual progress while going through some kind of a ritual.
- Rituals also add a variety. If we do meditation alone, it could be tiring for many of us -laymen, after a while. Very few of us can meditate for an extended length of time. But if we do pooja, samayik, pratikraman etc. , our body and mind-both get involved in many different ways, making religious practices more interesting. And there is a social dimension to the rituals too. Social interaction, group encouragement are other benefits that naturally flow by participating in ritual events.

Let us never forget that rituals will not yield good results if we just go through them mechanically without understanding the meaning. However, if there is a choice between doing rituals mechanically and not doing anything at all, let us prefer the former. By going through rituals even mechanically, at least there is a hope that some day, a spark might come that will change our lives for better. Instead of discarding the rituals because we lack the understanding, we need to seek the right Jain scholars/monks, study the scriptures and strive very hard to understand the meaning behind our rituals and get the most value from our effort.

“By going through rituals even mechanically, at least there is a hope that some day, a spark might come that will change our lives for better.”



SAMAVASARAN The Assembly structure



Samavasaran is a three layered, circular designed structure in the open from where the *Jina* after attaining perfect knowledge (*Keval Gnāna*) delivers his sermon facing the East. The *Jina* presides on the uppermost seat of it and his face is seen from all the four directions. His voice is heard by men, women, elephants, lions, cows and other animals who sit in three circular bands below the *Jina* and hear this transmitted sound

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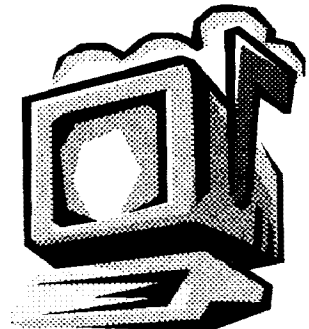
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Ashtaparakari Puja (**Ceremonial Eight Steps**)

by Pramoda Chitrabhanu (Jain Meditation International Center, USA)

In the Svetambar tradition there are eight types of Puja that are part of the *Ashtaparakari Puja*. The word Ashtaparakari comes from 'Asht', which means eight, and 'Prakari', which means different kinds. Jains should perform this puja every day. These are the eight pujas :

- | | |
|------------------------------------|-----------------------------|
| (1) Abhishek (Spiritual Bath) Puja | (5) Deepak (Lamp) Puja |
| (2) Chandan (Sandal-wood) Puja | (6) Akshat (Rice) Puja |
| (3) Pushpa (Flower) Puja | (7) Naivedhya (Sweets) Puja |
| (4) Dhupa (Incense) Puja | (8) Fal (Fruit) Puja |



Spiritual Bath Puja : In this worship, one takes pure unpolluted water and gives the statue a spiritual bath to sanctify it. When one is bathing the statue, it is thought that one is removing the attachment from the throne of one's heart and consecrating the Lord there. The spiritual bath puja has been ordained in Jain scriptures in terms of '*Kshirodadhi lave nir.*' It means that the images should be bathed with water, at once pure and natural as typified in the milky-white ocean water.

Over the years, reference to the milky-white ocean water has been loosely interpreted allowing the use of milk and its derivatives and other substances like honey for the bath. This is not quite in keeping with the basic spirit of Jain philosophy which prohibits any waste or violence towards any living being .



Sandal-Wood Puja : In this act of worship, one takes fresh sandal-wood paste made in the temple and anoints the statue thinking that the words, thoughts, and deeds be fragrant and soothing like the sandal-wood paste.

Flower Puja : In this worship, the devotee offers one beautiful flower to the statue. The flower is examined before it is offered to the Lord so as to avoid any violence of the minutest form. It is obvious that tiny insects live in the flower and one may hurt them whilst plucking it. According to the scriptures, those flowers which fall naturally on the ground are used for worship. The devotee whilst offering the flower wishes that this life be like a flower which spreads its fragrance and beauty everywhere without any expectation.



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<p>Best Wishes for the Success of the 1998 YJA Convention, Houston</p> <p><i>Jiten & Harshida Vasa Gaurav, Payal & Ankit Vasa Cypress, California 90630 (714) 995-1660</i></p>	<p>"WHAT I HAVE DONE WILL ENDURE. NOT WHAT I HAVE SAID AND WRITTEN" MAHATMA GANDHI</p> <p>Congratulations and Best Wishes to the Houston YJA Convention Committee and all those involved</p> <p>NEALESH D. SHAH</p>
<p>WITH BEST COMPLIMENTS</p> <p>from</p> <p><i>From the Chheda and Dedhia Families</i> Rajesh - Jyoti Devi bhair - Damyanti Mayur - Mital - Samir - Sachin</p>	<p>WITH BEST WISHES & COMPLIMENTS</p> <p>FROM</p> <p>Ashok D. Shah Dr. Nirmala Shah 5508 W. Main St. Morton Grove, IL 60053 PH # (847) 965-1067</p>
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"Everyone thinks of changing the world, but no one thinks of changing himself"
(Leo Tolstoy)

Ashtaparakari ...(Continued)



Incense Puja : In this puja, the devotee wishes that as the incense with its enchanting and capturing fragrance removes bad odor and purifies the atmosphere, in the same way all the negative forces and passions be removed from the mind and the right and positive vision be established.

Lamp Puja : As the presence of the lamp removes darkness, in the same way, the aspirant wishes that the lamp will illumine ignorance.



Rice Puja : In this worship, the symbol of the rice signifies that as the grain of rice is sown in the ground and does not grow, in the same way the devotee prays that the cycle of birth and death be ended.

Sweets Puja : In this offering of the sweet, the devotee wishes that this life be sweet with love and friendship without any artificial sweetness.



Fruit Puja : In this puja, the devotee offers the best ripe fruit to the Lord. As the fruit has reached the fullest capacity of ripeness, in the same way, the devotee wishes to reach the state of ripeness where one is completely devoid of attachments and aversion. In this way, one can be liberated from all gravitational forces and enjoy freedom.

Naturally the question arises that *Jina* does not need all things, then why should we offer them ? It is offered to get rid of attachments to material things and to help the caretakers of the temple by providing this offering to them.

Ashtaparakari puja was taken from the book "Jain Symbols, Ceremonies and Practices" by Pramoda Chitrabhanu.

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FROM

HIMAT & KANAK SHAH HIMANSHU & KALPESH SHAH

"Just as a deer moves
about in a forest all alone,
in the same way I shall also
move on the path of reli-
gion all alone, practising
self-control and penance"

(Uttaradhyayan 19:77)



"When you follow your bliss... doors will open where you would not have thought there would be doors; and where there wouldn't be a door for anyone else" (Joseph Campbell)

Introduction to Tattvartha-Sutra

by Dr. N. L. Jain (Madhya Pradesh, India)

Much of the original sacred literature of the Jains is written in the Ardhamagadhi language. This was the public everyday language at the time when Jains began to write down the knowledge passed down from the kevalgyanis. However, as the times changed, Sanskrit became the royal, elite language. So, the Jain scholars too started writing their religious texts in Sanskrit. Tattvartha Sutra is the first of these Jain texts written in Sanskrit in a terse, aphoristic form.

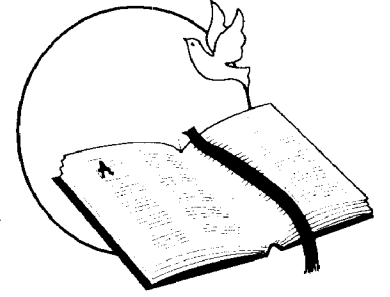
The name Tattvartha Sutra consists of three Sanskrit words: tattva (true nature), artha (things or realities) and sutra (aphorisms of few words). Therefore, it may be called the "Aphoristic Text on the true nature of realities." This indicates the contents of the text. It has two other names: Tattvarth-adhigama-sutra ("manual for knowledge of true nature of things or realities") and Moksh-Shastra ("tenets of salvation"). However, it is popularly known simply as Tattvartha Sutra.

There is no definite information about when this text was composed. However, it is agreed that it was composed during the age of elegant aphorisms. The early centuries of the Common Era have almost every philosophical or religious system in the East putting their tenets in short and sweet forms, aphorisms. Brahmsutra, Yoga-sutra, Vaisheshika sutra, Nyaysutra, etc. represent aphoristic texts of different belief systems. Tattvartha Sutra represents a prominent aphoristic text of the Jain system. Thus, it is likely to have been composed between 200 and 400 AD.

The author of this text is known and agreed upon as Umasvati or Umaswami. However, his detailed biography is not completely agreed upon by all Jains. It is known that he composed his text at Patna in Bihar, a state in eastern India. Umaswami and his text are respected by all the sects of Jainism. It is taken as a sacred act to recite the textual aphorisms in private and temple worships. Jains read the text during religious festivals along with many other texts such as Kalpa Sutra, etc. Because it is relatively short, one can memorize it rather easily.

Tattvartha-Sutra is not a part of the primary sacred scriptures of the Jains. But it is regarded as the most authoritative book on Jainism. It could be compared with the Bible for Christians, the Quran for Muslims, the Gita for Hindus, or the Avesta for Zoroastrians. It has been and continues to be a very popular text. That is why this single text has the largest number of commentaries in different Indian languages from the fifth century and into the current age.

The text has two versions containing either 344 or 357 aphorisms. The text contents relate the major theoretical and practical aspects of the Jain system. It is a small text but it describes Jainism excellently. It represents the epitome of Jainism. This book has ten chapters of uneven length filled with the above number of aphorisms. The subject content is not new. However, it brings together all the previous material, often described in a scattered style, for the first time in a succinct, structured system. The Tattvartha Sutra contains all the necessary



"The Tattvartha Sutra is the first of the Jain texts written in Sanskrit in a terse, aphoristic form and the Umaswami is known to be its author."

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"All truth passes through 3 stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident" (Arthur Schopenhauer)

Tattvartha-Sutra...(Continued)

fundamentals of Jainism. It describes the realities in the world and the true nature of each. Its contents are as appropriate as its name.

The Jain principles are described both psychologically and scientifically. It begins by presenting the concept that the object of a successful life is to attain ultimate, permanent inner happiness or salvation. This goal can not be fulfilled until we engage in a three-fold coordinated path of right faith, right knowledge and right conduct. Furthermore, the path cannot be followed until we have the right knowledge about the realities of the world. The right knowledge can be obtained either by self-intuition or through listening, reading and analyzing the scriptures. However, it is necessary that the knowledge is very right. The criteria can be satisfied only when one critically evaluates the information through different organs of knowledge and viewpoints. This is the same process we apply even today to get useful knowledge. Umaswami carefully outlines this process of acquiring knowledge in the beginning of the Tattvartha Sutra.

The text not only describes the methods of obtaining knowledge about the outer world, but it also describes how to attain knowledge about the inner world. This requires purification of the body, mind and speech through austerities and meditation. In elaborating on this, Umaswami points out the details of the seven types of verbal and non-verbal viewpoints and the theory of manifold predictions. These are the basics for obtaining the right knowledge.

“The Tattvartha Sutra explains how to achieve both outer, worldly peace and inner, innate peace.”

Right in the beginning, the first chapter points out that there are seven elements necessary to proceed on the path of spiritual and physical progress. The first two are the basic elements, namely living beings (jiva) and non-living elements (pudgal). The third and the fourth elements relate to the acquiring of karma by the soul. The influx process is called ashrav and the bondage of karma to the soul is called bandh. The karma are a part of the vast varieties of pudgals in this universe. This karmic bondage is the cause of our rebirths, a continuing cycle of transient joy and pain from which we want to escape. The fifth element is the stoppage of this karma, or samvar. The sixth is the eradication of existing, bound karma through various processes, and is called the shedding of karma, nirjara. Finally, the seventh element is the freedom of the soul from the bondage of all karma, called liberation, or moksha. Thus, these are the seven elements related to our worries and joys. Once again, they are :

1. Living (Jiva/Atma)
2. Non-living (Ajiva/Pudgal)
3. Influx of karma (Ashrava)
4. Bondage of karma (Bandh)
5. Stoppage of karma (Samvar)
6. Shedding of karma (Nirjara)
7. Liberation. (Moksha)

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"A family is a place where minds come in contact with one another. If these minds love one another the home will be as beautiful as a flower garden. But if these minds get out of harmony with one another it is like a storm that plays havoc with the garden" (Buddha)

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"The moment we want to believe something, we suddenly see all the arguments for it, and become blind to the arguments against it" (George Bernard Shaw)

Tattvartha-Sutra...(Continued)

Umasvati must be given credit to have arranged these elements in a proper order with respect to the complete process involved and keeping in mind the principles of human psychology. Earlier texts show numerical and ordinal variations. Umaswati, thus, systematized the Jain system with a logical sequence.

The first verse of the first chapter is "*Samyag darshan jnana charitrani moksha margah*". This is the nutshell of Jainism in some respects. **It means that right knowledge, right faith and right conduct collectively are the only path to liberation or moksha.** The next three verses mention the seven elements. The remainder of the first chapter deals with the process of cognition and details about different types of knowledge.

The second, third and fourth chapters deal with the soul. The fifth chapter deals with the non-soul (ajiva). The sixth, seventh and eighth chapters present the various types of karma, their manifestations, and the inflow and bondage of the karma. Chapter eight offer details about right conduct to remove this karma, which leads directly to the next chapter. The ninth chapter describes the stoppage and shedding off of the karma. Finally, the tenth chapter is about the complete liberation of the soul or moksha.

This short summary of the Tattvartha Sutra does not begin to describe the vast amount of knowledge presented in its text. In a careful, succinct manner, Umaswami has condensed a large number of principles of Jainism into a comprehensible text. Thus, the commentaries written on this text are of great use in understanding the intricate details presented. Grasping the basic principles described in the Tattvartha Sutra is an excellent beginning to attaining an in depth understanding of the Jain religion.

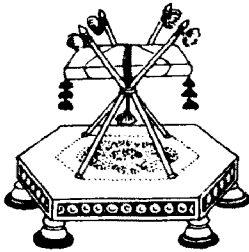
**Samyag Darshan
Samyag Jnana
Samyag Charitra**

**Right Knowledge
Right Faith
Right Conduct**

**This is the only path to
liberation**



STHĀPANĀCHĀRYA
Symbolic presence of a Teacher



This is a symbol indicating the presence of a learned teacher. When the monks, nuns, laymen and laywomen perform religious ceremonies in the absence of their teacher, they use this *sthāpanāchārya* as a symbolic presence of their teacher. This is also known as *āchāryāji* or *thavani*. *Sthāpanāchārya* is represented in the form of a crossed wooden stand made of sandalwood or plastic with a holy book placed on it.

"Essence of humanity is knowledge, essence of knowledge is rationalism, and essence of rationalism is good conduct. Remember, only good conduct gives rise to peace and equanimity" (Acharya Kundkund)

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**"Non-Violence and
Kindness to living beings is
kindness to oneself"
Lord Mahavira**



"Be not afraid of going slowly; be only afraid of standing still"
(Chinese Proverb)

Mahatma Gandhi & Shrimad Rajchandra : Questions & Answers **compiled by Dhanesh Shah (Houston, TX)**

In 1944 Albert Einstein, the greatest scientist of the day, paid this memorable tribute to Mahatma Gandhi:

"As a leader of his people, unsupported by any outward authority; A politician whose success rests not upon craft or master of technical devices, but simply on the convincing power of his personality; A victorious fighter who has always scorned the use of force; A man of wisdom and humility, who has devoted all his strength to the uplifting of his people... A man who has confronted the brutality of Europe with the dignity of the simple human being, and thus at all times risen superior. Generations to come it may be, will scarcely believe that such a one as this ever in flesh and blood walked upon this earth."



Mahatma Gandhi

Mahatma Gandhi - 'Father of the nation India' and the greatest leader of the 20th century – has inspired countless people, and has influenced numerous political and spiritual figures around the world. His leadership in India's non-violent freedom struggle is a landmark in human history. It will be interesting to know who inspired a person of such great measures. Gandhi acknowledged that Shrimad Rajchandra, Tolstoy and Ruskin were the three "moderns", who had influenced him most. Gandhi left a pen-picture of Shrimad Rajchandra who came nearest to being his guru as:

"During the two years I remained in close contact with Kavi Rajchandraji, I felt in him every moment the spirit of vairagya (renunciation)... I never saw him being tempted by objects of pleasure or luxury in this world. There was a strange power in his eyes; they were extremely of single-minded attention... These qualities can exist only in a man of self-control. He disproved the prevalent idea that a man who is wise in the sphere of dharma will not be wise in the affairs of practical life. A student of philosophy of religion, he tried to practice what he believed."

Shrimad Rajchandra, born a poet and a genius of a hundred simultaneous functions of the mind, was born in 1868 A.D. in Gujarat, India. From early boyhood Rajchandra was brilliant and imbibed a spirit of religion from his household atmosphere. He had distinguished spiritual insight and sound knowledge. Shrimad is one the most recognized Jain sages of modern times.

While Mahatma Gandhi was in South Africa, he came into the contact of the Christian Missionaries and had religious and philosophical discussions with them. As a result he had to face a mental storm which arose in his mind. He at once wrote to Shrimad Rajchandra and sought his help to clear the doubtful points, which were troubling his mind. He asked several questions to Shrimad, which were duly answered. Since they have a particular importance and meaning because they come from two great geniuses, who India gave to the world in this twentieth century, we reproduce a few of them here: -

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ACHARYA HEMCHANDRA



Acharya Hemchandra was born as Changdeva in 1088 A. D. in the town of Dhandhuka, sixty miles from the city of Ahmedabad. When Changdeva was young, Acharya Devasuri told the boy's mother that her son would become a famous monk and would glorify the Jain Order, and that she should sacrifice her self-interest and love for the child for the good of the people. Ultimately, the Acharya took the boy with him.

Changdeva was initiated into monkhood and named Somachandra. The disciple was very intelligent and soon mastered the darshanas, scriptures, nyaya, grammar, etc. At the same time, he cultivated excellent virtues like forbearance, tolerance, holiness, simplicity, discipline, chastity, and generosity. Somachandra was made an Acharya when he was only twenty-one years old. At that time, he was given the name Hemchandra Acharya.

The fame of Hemchandra's efficacy and knowledge gradually spread everywhere. King Kumarpal of Gujarat considered Hemchandra his spiritual teacher (guru) and benefactor. King Kumarpal often sought his advice in the shaping of his kingdom in Gujarat. In a very short time, Gujarat became a center of non-violence, learning, and good culture. Vegetarianism was found not only in the Jains, but also in all the people of Gujarat. Jainism became the religion of the land.

Acharya Hemchandra composed several literary works. The Acharya was the first one to put non-violence on a political platform. He was the architect of the greatness and unity of Gujarat. In the field of metaphysics, he was a Yogi. His work Yoga-Shastra, a treatise on yoga, is very famous. People called him 'Kali-kala Sarvajna' meaning 'all-knower in the dark period'. He died in 1173 A. D. at the age of eighty-four.

"I have never met a man so ignorant that I couldn't learn something from him"
(Galileo)

Gandhi..(Continued)

The Nature of God & Creation of Universe:

Mahatma Gandhi: What is God? Is he the creator of the universe?

Shrimad Rajchandra: 1. Just see, you and we, are all mundane beings bound with Karmas, i.e. our souls are in bondage of foreign matter and foreign impulses. The natural state of self with its intrinsic glory free from all karmas, aloof from all impurities and bondage IS GODHOOD. God is endowed with the fullness of peace, bliss and knowledge. This Godhood is the inherent nature of self, but due to ignorance born of the bondage of karmas one is unable to have a vision thereof. However, when one realizes the truth that self is altogether aloof from body and its limitations are the dire fruits of actions, and this self is introspected by mind, then one begins to realize its inner glory of omniscience etc. If you just make a quick survey of the value of all things around you, you will find that there is nothing to excel in the glory of your self. Thus we are led to conclude that 'God' is a synonym of self. For this reason I have firm conviction that God is self and self is God; God has no abode outside the self.



**Shrimad
Rajchandraji**

2. God is not the creator of the universe. All the elements of nature such as atom, space etc. are eternal and were not created. They have got their own substratum. They cannot be created from substances other than themselves. Perhaps if one says that God has created them, this also does not look sound, because if God is a conscious being or consciousness is taken to be His characteristic, then how can atoms and space etc. be conceived to have been from Him? It is quite impossible for the insentient to come out of the sentient. If we regard God also to be insentient, then it will become devoid of all its glory of peace, bliss and knowledge. Just as it is impossible for material things to come out of God, similarly the conscious beings called 'Jivas' cannot be born out of Him. If God is taken to be sentient-cum-insentient, then we will have to content ourselves with the universe by calling it to be God, because the universe consists both of sentient and insentient. Perhaps while admitting atoms, space etc. to be realities independent of God, you may assert that God is the giver of fruits of our actions, but this proposition also will equally fail. On this part it would be advisable to consult "Shaddarshan-Samuchchaya" which has dealt this topic at length.

Nature of Moksha:

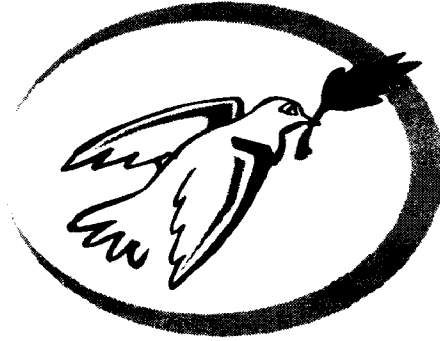
Mahatma Gandhi: What is Moksha (salvation)?

Shrimad Rajchandra: Moksha or salvation is the absolute liberation of self from anger, conceit, greed and other nescient propensities, which bind the soul with earthly coils and other limitations. There is a natural urge in life to be free from all bondage and limitations. A close consideration of this urge makes the truth of the above saying of the wisemen to be self-evident.

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*Puja, Nidhi
Nimmi & Mukesh Turakhia*

Houston, Texas



"In the developed countries there is a poverty of intimacy, a poverty of spirit, of loneliness, of lack of love. There is no greater sickness in the world than that one"

Mother Teresa

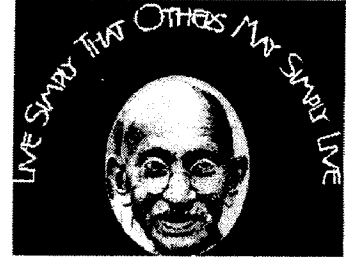
"A pessimist sees the difficulty in every opportunity; an optimist sees the opportunity in every difficulty"
(Sir Winston Churchill)

Gandhi...(Continued)

Possibility of Moksha:

Mahatma Gandhi: Is it possible for an embodied soul to know precisely whether he would attain Moksha or not?

Shrimad Rajchandra: Just as a man, whose hands have been tightly bound down with a rope, on being slowly and slowly loosened, feels a great relaxation from bondage and begins to perceive as if the rope has ceased to exist or exert an influence, similarly the soul which is bound down with various kinds of nescient emotions, on being slowly and slowly released from them, begins to feel the glory of salvation. The more and more the streaks of these emotions fade away, the more and more the soul shines in its luster untarnished with ignorance. As soon as there is complete extinction of these nescient forces, soul even though it may be delineated by body it blooms out in its full splendor with a consciousness of freedom all round. Thus the soul though residing in this body enjoys the blessings of salvation.



"Is it possible for an embodied soul to know precisely whether he can attain Moksha or not?"

Rationalism:

Mahatma Gandhi: When it is said that Religion is the highest thing, then is there any harm in asking reasons for its superiority and validity?

Shrimad Rajchandra: To declare the superiority and validity of the teachings of Religion without considering the reasons thereof is undoubtedly very harmful, for it will give rise to propagation of all sorts of things good or bad, meritorious and demeritorious. The validity or non-validity, superiority or otherwise of a thing can only be established by cogent and potent reasons. I think, only those teachings of religion are best which prove themselves to be strong and sound in destroying the cycle of births and deaths; and in realizing this pure and peaceful state of life.

The Vedas:

Mahatma Gandhi: Who composed Vedas? Are they eternal? If eternal, what does eternal mean?

Shrimad Rajchandra: 1. It seems the Vedas are an ancient composition.

2. Any scripture in the shape of a book cannot be eternal, but of course if taken by their teachings every scripture is eternal; because there is not a single teaching which has not been announced by different people in different ways. The thing worth consideration is its value, i.e. how far it is useful for the living beings. Undoubtedly both are eternal, truth as well as untruth, but the thing is that sometimes the untruth takes the upper hand while at others, truth comes out triumphant.

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Gandhi...(Continued)

Christianity Discussed:

Mahatma Gandhi: Do you know anything about Christianity? If so, what do you think about it?

Shrimad Rajchandra: I have ordinary information of Christianity, but it is a thing of common knowledge that the methods of thought and achievement of the Indian sages are different from those of the foreigners. In Christianity souls are always believed to be dependent on others, even in the highest heaven it is not taken to be free from limitations and bondage. In its scriptures very little light has been shed on the real intrinsic nature of soul. Nor there is any systematic description of the causes of birth, death & other various vicissitudes of life, nor it has dealt with the right ways and methods for the removal of those causes. For these reasons Christianity does not appeal to me to be the highest religion. This opinion of mine is not based on any religious prejudice. If you want to know anything further in this connection, I shall try to elucidate it.



“In Christianity, souls are believed to be dependent on others, even in the highest heaven it is not taken to be free from limitations and bondage.”

Miracles in the Bible:

Mahatma Gandhi: There are so many miracles about Jesus narrated in the Bible, what do you say about them?

Shrimad Rajchandra: It is quite impossible for a dead body to be resurrected by the entry of the soul, which has left it, or by some other soul. If such a thing begins to happen, then the whole science of causation of birth and death will come to an end. But there is no gainsaying the fact that spiritual discipline and yogic practices achieve various sorts of miraculous power. It is all within the pale of possibility that Jesus also might have attained several of these powers, but keep in mind, such powers are far inferior to the glory of omnipotent soul. Glory and grandeur of soul is infinite.

Past and Future Incarnations:

Mahatma Gandhi: Is it possible for us to know about our future and past births?

Shrimad Rajchandra: Yes, it is possible. Men of unblemished knowledge can know such things by intuition. Even ordinary people can know them by logical reasoning. Just as by looking to the clouds & other symptoms of weather a rainfall can be ascertained, so by looking to the tendencies of a being, it is easy to determine his previous set of life which led to his present birth. By this method, of course, it is likely that one may not be able to visualize the full picture of his previous life, still a good deal thereof can be known. Similarly from the above symptoms it is possible to ascertain one's future trends of life as well. The more minutely we go into the details of one's life, the more vivid picture of his future and previous births would come to light.

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Gandhi...(Continued)

The Conditions of Universe:

Mahatma Gandhi: What do you think about the final fate of the universe?

Shrimad Rajchandra: It is all unbelievable to me that one day the universe will be empty of souls & the drama of life will come to an end due to their liberation. To me the universe is a running concern. It is a system of double traffic of birth and death, of integration and disintegration. It will go on to be what it is today. Change of course is its law. The old order is being replaced by the new. If it grows in one part, it decays in the other. If we make a close study of this problem we would come to the conclusion that total destruction or Pralaya of this universe is but impossible. Universe does not mean this earth alone.

The Problem of Ahimsa:

Mahatma Gandhi: If a snake comes to bite us, what should we do? Should we remain calm and silent and allow it to bite, or kill it outright to save us?

Shrimad Rajchandra: If I reply this question in the affirmative and say, let the snake bite, it would, of course become a great problem; but anyhow for those, who have realized the truth that body is a transient thing, it would not be at all reasonable to kill a creature which is attached to the body. So my reply to this question is that those who are anxious for their spiritual good, should, when confronted with such situation offer their body to snake rather than take out its life. You may well ask, "well, what about those who care a little for spiritual good?" For such people my simple reply is that "let them wander in wretched forms like hell etc." How can one like myself advise them to kill a snake? It is the non-Aryan attitude of mind, which teaches the killing of serpents or other creatures. We should ever aspire to be free from such attitude even in dream.

Acknowledgments:

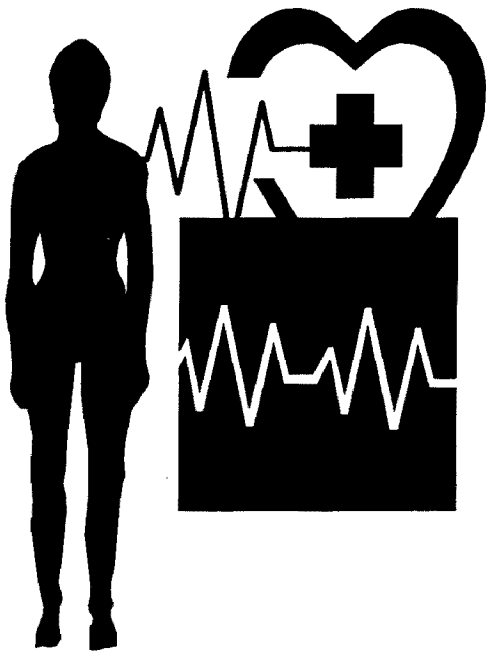
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Jain Monks and Nuns

This article was taken from the Houston Pratishtha Souvenir

Jain Monks and Nuns are eminently respected and worshipped in the most sacred Namaskar Maha Mantra as shown below:

Namo Ayariyanam

Obeisance to the masters - heads of congregations (*Acharya*)

I bow down to those who have experienced self-realization of their souls through self-control and self-sacrifice

Namo Uvajjhaynam

Obeisance to the teachers - ascetic teachers (*Upadhyaya*)

I bow down to those who understand the true nature of soul and teach the importance of the spiritual over the material

Namo Loe Saava Sahunam

Obeisance to all ascetic aspirants in the universe (*Sadhu and Sadhvi*)

I bow down to those who strictly follow the five great vows of conduct and inspire us to live a virtuous life.



The monastic order plays a very important part in Jainism. Tirthankara establishes the order in society by dividing it into four groups, forming the *Chaturvidh Sangha* of laymen, (lay) women, monks and nuns. The lay life is seen as a lower stage, in a way preparatory for the monastic life. Whilst the laity have religious duties enjoined upon them, and the pious layman or woman will, at best, lead a life of devotion and religious observance, it is only when the interests and distractions of the world are set aside that the individual can pursue his or her spiritual development to the fullest extent. The monastic life is hard, demanding the utmost dedication from those who follow it. Whilst, indeed, the ideal of monastic renunciation is found in many other religions, most notably in Christianity and in Buddhism, there is probably no harder religious discipline than that of the Jain monk or nun. Hence monks and nuns are accorded a very high degree of respect by the Jain laity. A layman (or woman) will greet members of the religious order with the very greatest deference, and ministering to their knees, is regarded as highly meritorious. The Five Greatly respected Beings, Panch Parmesthin, saluted in the most widely-used religious invocation, the Namaskara Mantra, include, after the enlightened and the liberated souls (arihant and siddha), the monastic leaders (acharya), the monastic teachers (upadhyaya), and fifthly all monks (sadhu) of the world, as shown above.

Throughout the centuries monks have been the scholars and teachers of the Jain faith. Nuns have been much less involved in scholarship but have also taken a prominent part in expounding the faith to the Jain laity. Not only work of a religious nature but also scholarship of great importance in science, medicine,

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Jain Monks...(Continued)

mathematics, logic, language and other fields was, and is, produced by the monks. The tradition continues today, certainly in the area of religious writing, though lay scholarship in Jain religion has developed considerably in recent times.

In Buddhist countries, the orange-robed monk is a familiar sight. Jain monasticism differs from Buddhist in many aspects. Whilst a Buddhist will often enter the order for a short period, even as a sort of religious finishing school, the career of a Jain monk or nun begins with the ceremony of renunciation and the acceptance of the obligations of the five great vows, and continues unbroken to the end of life. The Jain monastic state is a permanent commitment and those who leave are few.



Discipline of the Jain Monastic Life

The discipline of the Jain monastic life is in most ways harder and stricter than that of the Buddhist. Frequent fasting is enjoined as well as other mortifications involving indifference to all bodily pains and discomfort. The practice of ahimsa, non-violence or harmlessness, is governed for the Jain monk or nun by meticulous regulations to reduce to the minimum the possibility of harm to the least of living creatures. The monk or nun must be ever-vigilant in walking, sitting, and indeed in every movement or action, to see that no minute creature will suffer. Whilst non-possession is a normal rule of monasticism in all religions, the monks of the Digambara sect of Jainism practice this to the extreme, renouncing even the use of clothing (whence the word 'Digambara', meaning 'clothed in the sky'). A Svetambara ('white-clothed') monk will dress in three pieces of white cloth and will have the minimum of changes of clothing. In addition he will possess a couple of pots for food and other uses, a walking staff and a soft brush (more like a small mop) to dislodge insects gently from his path. He may have a few other necessities such as books, writing materials, spectacles and the like. One other difference from the Buddhist monastic order is the far greater proportion and importance of Jain nuns. Although the writings on the discipline of the mendicants tend to be very largely male oriented, nuns have always made up a high proportion of the mendicant order and take an active part in the religious instruction of the laity.

Although the mendicant order is seen as unitary, it has for very many centuries been divided into many stems or groups (*gaccha* or *gana*), traditionally 84 in number. These may take their names from original geographical location, from association with a particular caste, from their founders or from particular points of doctrine or ritual. The *gaccha* may be subdivided in different ways, most commonly into groups studying under particular teachers. References to these divisions of the mendicant order are found around the eighth and ninth centuries AD and some of those existing today are undoubtedly very ancient. For example the *Kharatara Gaccha*, widespread in Gujarat and Rajasthan, is mentioned in an inscription of the late eleventh century AD. Some *gaccha* can trace

"If you have no confidence in yourself, you are twice defeated in the race of life. With confidence, you have won even before you have started" (Marcus Garvey)

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"We should be able to refuse to live if the price of living be the torture of sentient beings"
(Mahatma Gandhi)

Jain Monks...(Continued)

the line of succession of their leaders back through quite a long history. The practice of solitary religious retreat is known in Jainism, but the Jain monk (or nun) is to be seen as a member of a group, attached to his (or her) spiritual director or guru. Although study, scholarship and preaching are important activities in the mendicant order, the primary aim of the monk or nun is the purification of his or her own soul. To this end, all the austerities and monastic discipline are directed. Charitable service to humanity is a virtue and duty of the Jain laity, but the mendicant is seen as a highly deserving object of charity, not as the author of charity himself.

A Day in life of Monks and Nuns

The daily routine of the monks and nuns is meticulously regulated. The first daily duty of the mendicant around sunrise is to examine his clothing and necessities carefully to make sure that no small living beings are trapped or harmed. Afterwards he (or she) will go to the temple and, bowing before the holy images, perform an act of mental worship. (The elaborate rituals of bathing the images and making offerings to them are performed by the laity but not by monks or nuns). Frequently this will be followed by a lecture to the laity, for monks and nuns are the instructors and teachers in matters of religious doctrine. The word 'mendicant' means one who begs, and there are detailed rules regarding the daily tour to beg food. The Svetambara mendicant accepts food in a bowl, brings it back to the monastic hall (*upasraya*) or monastery, and eats after a ritual act of confession to his or her senior. A Digambara monk takes food in his hand and eats it on the spot, standing. It is, of course, regarded as a meritorious act for a householder to provide food for the mendicants. The afternoon will be filled with a rest, a further examination of clothing and necessities, a period of study, or perhaps lecturing to the laity.

Symbols of Monks and Nuns

Below are listed symbols or belongings of Shwetambar Monks and Nuns:



- Rajoharan or Ogcho is a soft broom of woolen threads. It is a helpful paraphernalia for the monks and nuns in their practice of Ahimsa. When a person renounces the world and enters the monastic order, the teacher hands over the rajoharan to the disciple with lots of confidence and enthusiasm. The Jain monks and nuns carry this with themselves all the time to remove and place aside the tiniest beings so they are not injured. Digambara monks use a similar mop made of peacock feathers called pitchi.

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Parasparopagraho jivanam
Souls render service to one another
(Tattvartha Sutra 5:21)

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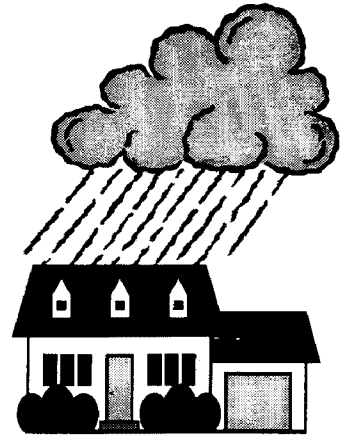
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Jain Monks...(Continued)

- Dando is a long wooden stick carried by monks and nuns during their travel. It is used for measuring the depth of the water while crossing the river. The symbolic meaning behind the stick is that it reminds the monks and nuns that their thoughts should be lofty, high and vertical.
- Tarpani is a pair of wooden eating bowls used by monks and nuns when they go from house to house to collect food. As the monks and nuns are detached from worldly existence they are not allowed to possess anything that is precious or expensive. So the bowls are made of wood and not of any metal.
- Monks and nuns carry in their hands Muhapati - a piece of cotton cloth to cover the mouth. It is also used by laymen and laywomen when performing samayik and pratikraman. This is used to protect the smallest micro-beings from being inhaled during respiration. When one speaks, the sound emanated by the spoken words can hurt the invisible tiny beings in the atmosphere. So to avoid any unseen violence this cloth is used to cover one's mouth when speaking. This is a square piece of cloth measuring one's own 16 fingers in length and breadth.



"During the rainy season, sadhus and sadhvis must stay in one place so harm to insects and other living beings is minimized."

Adherence to Ahimsa

In a country like India, where insect life proliferates, lights can be a danger to small living beings: for the avoidance of ahimsa(harm), monks and nuns use no lights, so they will retire to sleep early, taking care first to examine the resting place for any tiny creature which may suffer harm. These meticulous rules emphasize the fact that, whilst a certain amount of ahimsa is unavoidable for the lay person in ordinary daily life (though it will be avoided as far as possible), the monk or nun should take precautions far beyond those possible to the laity. This constant watchfulness does not only result in the protection of life but also has its effects in the spiritual development of the individual mendicant. During the rainy season (*chaturmas*) the mendicant will stay in one place so that the harm to the burgeoning life of this time, which might be occasioned by the monk or nun traveling around, is minimized. Towns and villages seek mendicants who are particularly respected for their piety and teaching to stay with them during *chaturmas* and give religious instruction. At other times of the year the monks and nuns travel in groups from one place to another (so that they do not get attached to a particular location) always on foot, for the use of any form of transport is forbidden. (For this reason Jain monks, unlike the Buddhists have not been able to spread their faith overseas). The greater danger of harm to small creatures resulting from the use of wheeled vehicles is the main reason for this prohibition.

The rigors of the mendicant life means that relatively few people enter it. This is particularly true of the Digambaras: the total number of Digambara monks had

"Some men boast of their ability to speak 5 different languages; others are proud of their ability to keep silent in one"

(Plato)

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"It's far more impressive when others discover your good qualities without your help"
(Judith Marin)

Jain Monks...(Continued)

fallen a few years ago to around 150. Hence some of the religious functions which in the Svetambara sect are carried out by monks, are undertaken among the Digambaras by religious 'ministers' (the word 'priests' would not be accurate) called *bhattarakas*.

Five Great Vows of Diksha

Nowadays, of course, with much greater opportunities for education for the laity, there are many distinguished lay scholars of Jain religion and practices, but the tradition of monastic scholarship is still strong. The ceremony of *diksha*, or initiation as a monk or nun is a great step in the life of a religious Jain. The rituals are carried out with the greatest solemnity and frequently with much ceremony. The hair of the head is plucked out (as it is recorded was done by Mahavira). It is a lifetime commitment to a life which needs the greatest determination and strength of will but brings, it is certain, great rewards. The aspirant solemnly takes the five great vows of conduct as mentioned below:

- ***Pranatipat Viraman Mahavrat***

Non-violence Or Refrain from hurting any living form

- ***Mrushavad Viraman Mahavrat***

Truthfulness Or Refrain from speaking Lies

- ***Adattadan Viraman Mahavrat***

Non-Stealing Refrain from stealing.

- ***Maithun Viraman Mahavrat***

Observing complete celibacy

- ***Parigraha Viraman Mahavrat***

Renunciation of possessions / limiting one's need with the feeling of simplicity



MANGAL PATH

CHATTARI MANGALAM

CHATTARI LOGUTTAMA

CHATTARI SARANAM PAVVAJJAMI

ARIHANTA MANGALM

ARIHANTA LOGUTTAMA

ARIHANTA SARANAM PAVVAJJAMI

SIDDHA MANGALM

SIDDHA LOGUTTAMA

SIDDHA SARANAM PAVVAJJAMI

SADHU MANGALAM

SADHU LOGUTTAMA

SADHU SARANAM PAVVAJJAMI

KEVALI PANNATUM

KEVALI PANNATUM

KEVALI PANNATUM

DHAMMUM MANGALAM

DHAMMUM LOGUTTAMA

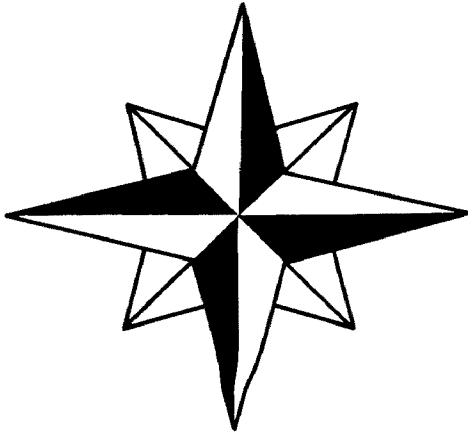
DHAMMUM SARANAM PAVVAJJAMI

"He who has a sharp tongue cuts his own throat"

(Aesop)

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*"Religion itself is an island, a
resting place, strength and shelter
for living beings swept away by
forceful currents in the form of old
age and death"
(Uttaradhyayan 23:68)*

"My grandfather once told me that there are two kinds of people: those who work and those who take the credit. He told me to try to be in the first group; there was less competition there" (Indira Gandhi)

Cool to be Jain

By Atul Shah (UK)

I was born a Jain
and taught never to pain
or injure nature's precious creatures.
Humility was my teacher
Sincerity my every feature.

Never alone was I
My family always surrounded me
Kakas, kakis, masas, masis, bhais and bahens,
Were never too far
Little did I know of my independence
When all I experienced was interdependence

But when I emigrated to the West
I was told it was best
To look after my own interest
Or else I would regress

How could I
Forget my childhood
My joy of giving
Without any expectation of receiving?

Why should I
Become selfish and shrewd
When my heart taught me to share and contribute?

I was confused
Tormented
I felt isolated
And at times even demented

An inner voice kept on saying:
Understand your roots
Discover your truths
And life will reveal its bounty

I read Mahatma Gandhi
And felt inspired, even liberated
That my culture and values were not outdated
And instead, greatly under-rated

I met eminent Jains
Saw their great knowledge and wisdom
And began to see that life had a reason
An opportunity to experience the joy of creation

Writers, mothers, children, artists and poets
Began to encourage my efforts
To revive a dying tradition
And share its wisdom with future generations

I led
I wrote
I spoke
I sang

Its cool to be Jain
Yes its cool
Even in this day and age
Its cool to be Jain

Let us all struggle if we must
To understand, nurture and entrust
This great culture of ours
To present and future generations

Its cool to be Jain
Try it and see for yourself!

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and Compliments
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for the present and future

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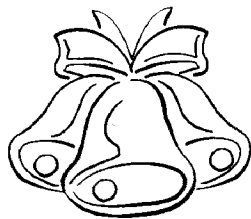
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On the anniversary of our meeting
at the 1st YJA Convention, we
thank YJA for providing a
forum for young Jains



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that the
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Why Marry Jain

by a Young Happily Married Jain Couple

This article is based on our own opinions, perspectives and experiences and is not intended to offend or coerce.

Putting things in perspective

The time has come for many of us to start thinking and making that lifetime commitment of marriage. While we start looking for our soul mate, we start to question ourselves. We should begin to wonder what is important to us both currently and in the future. For most of us this means more than just education, personality, and attractiveness, but also religion and culture. Before we go too far, we know that many young Jains may think that this article does not apply to them or hold any relevance. But it does not hurt to keep in mind what is to follow in the article because the time to settle down approaches more rapidly than we think.

Arranged Marriage-Not as bad as it seems

First consider arranged marriage. We should not think of it as a blind thing or a system without individual say. Generally, arranged marriage is a process whereby two individuals are matched with respect to religion, culture, education and socioeconomic status. Because of this matching process, the families of the individuals tend to have similar ways of thinking, and interact well together. For the most part arranged marriages are no longer without choice. The current system operates as a massive weed out mechanism, where everyone involved has your best interest at heart, and you have the final decision. That is truly the way it usually works in our experience. In the US where Jains are few in numbers and dispersed throughout the country, it can be a real asset in the difficult task of finding a life partner. But the central idea of this article is not to tell you how to get married, but the role that the Jain religion will play in your marriage.

Religion-An integral part of our lives

It is our opinion that the Jain religion is more than just a Sunday go to church religion, but one that infiltrates every aspect of our lives. It is a way of living more than anything; it is a philosophy that helps guide us on the path of salvation by addressing every aspect of our lives with simple lessons. There is definitely a deeper side to Jainism, but the principles of Ahimsa, Anekantvad (multiplicity of view points), Aparigraha (non-possessiveness), the concept of perfected souls, Karma theory, reincarnation, and many others, have slowly entered our thoughts and become a part of who we are. This may be from pathshala classes in our childhood, or through our parents or through conferences. Many of us would like to continue to practice these philosophies throughout our lives and pass them on to our children, and we believe the easiest way to do this is to marry Jain.

Tried and True

As you read this article the skeptical ones would say that religion doesn't play that big of a role in marriage. But being raised as Jain children, it does. This is evident in many of our practices, from vegetarianism to reciting the Namokar Mantra. In



"We are not suggesting that marrying Jain will alleviate your problems, but it can help."

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the
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Shanti Chand Jain
Abhey & Indu Jain
Reetu, Rakhee & Rishhee

Dr. Raj & Meena Sindher
Alok & Naina



Jain Center of Minnesota
congratulates
Young Jains of America
for bringing Jainism
to our Youth !!!

"You are never given a wish without also being given the power to make it come true. You may have to work for it, however" (Richard Bach)

Why marry...(Continued)

a time where about 50% of marriages end up in divorce in the U.S., we should try to avoid anything that may predispose us to the same hardship. Point in fact, our parents come from a land with a low divorce rate, and many of them married into the same religion. They must be doing something right.

Adversity- Why make it harder?

Living in the U.S. as Asian-Americans, we must accept some adversity. We will be exposed to numerous negative influences and ignorance, which in itself makes it hard for us to live as religiously as we would want to. Trying to mix into the melting pot, it is sometimes too easy to give up our religion. If our choice of a lifetime partner is someone with our same religious upbringing and faith, it can make it easier to continue our religion, culture and traditions. For example, the karma theory of Jainism makes us responsible for our thoughts and actions. This in conjunction with the concept of reincarnation makes us conduct our lives knowing that there are benefits and repercussions for our deeds that will affect our atma in this and future lives. In many ways this is a different philosophy from other religions in which life is led only for the current life. We have already lost much of our access to our rich heritage, and by choosing a partner of the same religion we will be strong enough to uphold our religion.

Support

The support structure that you receive from your partner is invaluable. When a couple has the same faith they have an inherent bond of prayer and religious study which helps them through difficult times. Furthermore, there really is truth to the Indian school of thought, that a marriage is more than the union of two, but the joining of two families, both of which support each other through good and bad times. It is much easier for two families to unite and interact positively when they have the same religion.

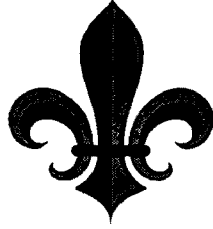
Conclusion

This article is more to provoke thought, for you to start thinking about what you believe is important in life. Remember that religion itself comes to us in many forms and we start to look toward it more and more as life goes on. We are not condemning those of you who have inter-faith marriages, for many of our friends have. Instead we are trying to say that if you have a chance or opportunity to enter into a one-faith marriage, give it a sincere try. Just as a workout partner helps keep us goal-oriented in the gym, so does a partner with similar religious beliefs help us work out our path to salvation.

“...a marriage is more than the union of two, but the joining of two families, both of which support each other through good and bad times. It is much easier for two families to unite and interact positively when they have the same religion.”

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Suresh & Saroj Ghelani

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OF THE
1998 YJA CONVENTION
FROM**



**JAIN SOCIETY
OF
GREATER DETROIT**

"He who asks is a fool for five minutes, but he who does not ask remains a fool forever"
(Chinese Proverb)

Understanding Simple Practices in Everyday Life

by Dr. Premchand Gada (Lubbock, TX)

The followers of all religions have one or more most important aims in their life and Jains are no exception to that goal. As the followers of *Jina*, known as Jains, our aim in this lifetime is to work towards achieving liberation from the seemingly endless cycle of life and death. This aim will not be realized for most of us, but it is our duty to strive towards it. Therefore, every prudent Jain should be careful about what they do in this life, and how they do it. But many of us were not fortunate enough to learn Jain tenets in the true sense, so many times our actions, even though thought to be right, are off target.

To help us achieve this ultimate aim, *Jinas* have engraved the golden rule,

"Samyag darshan jnan charitrani Mokshmargah".

They said, "If you abide by this rule, then your liberation is guaranteed." After knowing this rule, how we implement it in our daily life decides how fast or slow we would reach our goal. So in a way, we are in the driver's seat, and we would have to guide our life on the right path. Therefore, the sooner we understand this landmark statement of Jain philosophy, the easier it is to navigate our life towards that goal.

"Samyag darshan jnan charitrani Mokshmargah" has four meaningful segments

- A) *Samyag Darshan* means right faith
- B) *Samyag Jnan* means right knowledge
- C) *Samyag Charitra* means right conduct
- D) *Mokshmargah* means that the path to salvation is the end result of putting the first three segments together.

The meaning is simple, but very assertive in that if we have right faith, right knowledge and if our conduct is also right, then we would reach our goal of *moksha* (liberation, salvation). All these three factors are equally important. They should work in multiplication with each other, and not as an aggregate of plus or minus. Therefore, we need all three to achieve liberation and if any one or more were missing, then we would not reach that goal. Also, if any one of them is less than what they should be, that would delay our liberation.

Samyag Darshan (Right faith) means having faith in the teachings of *Jinas*. We have to take their teachings as it is. It does not mean that if we do not understand them that we should not ask for explanations. Questioning is to understand the religious teachings and scriptures; not to write a new ideology. Some of the reasons why we should have faith in their teachings are:

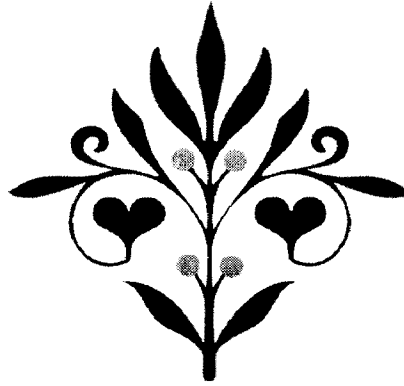
***"Samyag
Darshan
Jnan
Charitrani
Mokshmargah"***

**Best Wishes to the Young Jains of America
for continued progress in the 21st century**

and

**Best Wishes for the grand success of the
1998 YJA Convention**

from



**DR. KIRTI TALSANIA M.D.
DR. URMILA TALSANIA M.D.
DR. SAMEER TALSANIA PH.D. CHE. ENG.
SEEMA TALSANIA**

**5 YELLOWSTONE CT.
WOODRIDGE, IL 60517**

Understanding...(Continued)

- They themselves followed it to be liberated
- They were selfless and also omniscient when they taught us
- They did not have any passions, so there is no reason to misguide us
- They are not direct or indirect beneficiaries of our actions

In the world of opportunity, when we are willing to accept what is more palatable to our ears and eyes, then we are likely to make mistakes. Therefore, we should be careful not to put our faith in words which compromise those values. Many may argue that all religions teach the same, so what is the big deal about the teachings of *Jina*? We should remember that all fruits have juice, but an orange juice is an orange juice, and it can not be an apple juice. Therefore there are always going to be differences and these differences will decide how fast or slow we will attain liberation or even whether we will ever attain liberation.



Samyag Jnan (Right knowledge) means to know that the soul and body are separate entities. Many or most of us have failed to understand the implication of this meaning. The right knowledge is the knowledge which would help us (the soul) to be free from these worldly cycles of birth and death, and not which keeps us in these worldly lives. This knowledge is acquired by studying the scriptures that would lead us to discriminate in what we do and how we do it. This scriptural knowledge also makes us realize that today's suffering or happiness is the direct result of our past deeds. It also teaches us that you need to spend your suffering in tranquility, or otherwise you will once again acquire new bad karmas and the cycle will never end. In a similar manner, it also teaches us that you should not get elated in happiness, because it is not a lasting phenomenon. We should live in patience, because it minimizes our harm to others. Performing wrong actions is always wrong and has many implications. No justification can make wrong actions right.

Being in the worldly life, we have to take care of our ourselves and our family, and for that we need to learn skills and learn how to survive. Here, the *Jinas* taught us to select skills or jobs which involve minimal harm to others. We should not get entangled in justifications that say 'helping others will nullify our wrong actions (bad *karmas*).' Good actions may bring some good results, but wrong actions bring negative results. We should not make our hands dirty just because we want to wash them. We do not realize what kind of passions and emotions may arise while carrying out those harmful activities. We should always remember that the beneficiaries of our actions are not going to suffer for us. So a prudent person would learn to act wisely, calmly, and patiently.

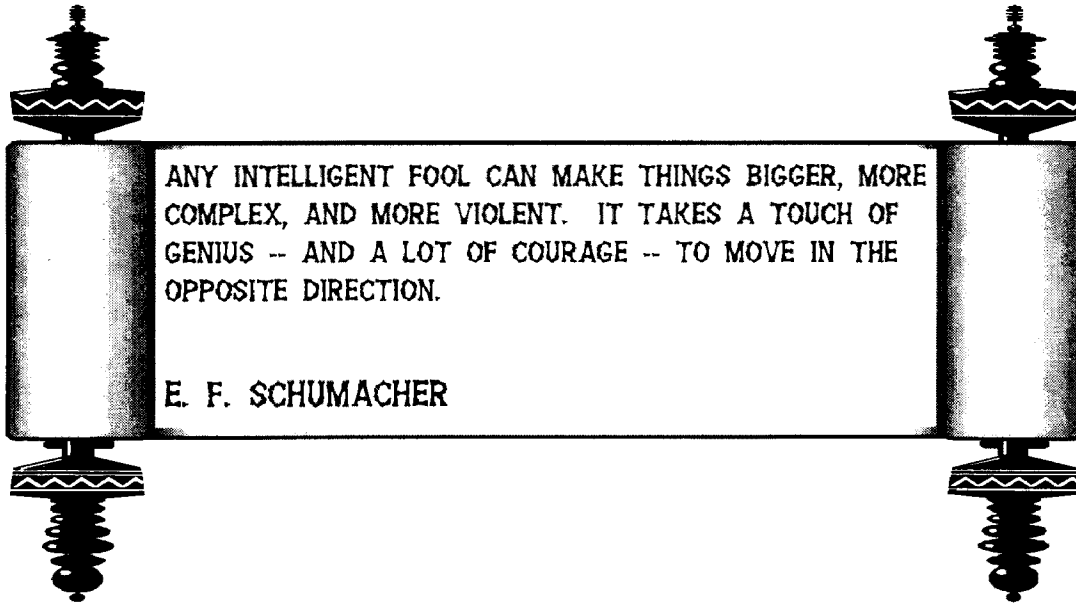
In short, the scriptures guide us to stay away from unnecessary involvement in negative actions, and prepare us to be splashed by the 'mud which one has to clean.' Therefore, we should pick such subjects of study and profession which has the minimal harm. The scriptures also teach us how our activities bring new karmas to our souls, and how we can get rid of old karmas. So if these scriptures

"We should remember that all fruits have juice, but an orange juice is an orange juice, and it can not be an apple juice. Therefore there are always going to be differences and these differences will decide how fast or slow we will attain liberation or even whether we will ever attain liberation."

Dharma**Shanti**

*With best wishes and compliments
from*

Dilip and Dr. Usha Kothari



ANY INTELLIGENT FOOL CAN MAKE THINGS BIGGER, MORE
COMPLEX, AND MORE VIOLENT. IT TAKES A TOUCH OF
GENIUS -- AND A LOT OF COURAGE -- TO MOVE IN THE
OPPOSITE DIRECTION.

E. F. SCHUMACHER

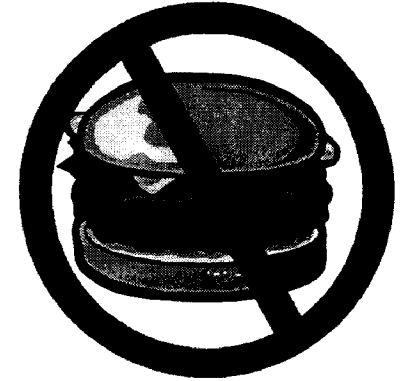
Prema**Ahimsa**

"Happiness isn't something you experience; it's something you remember"
(Oscar Levant)

Understanding...(Continued)

are understood properly, and if our actions are taken accordingly, then the progress towards our goal of liberation will be faster.

Samyag Charitra (Right conduct) means that our activities should be such which would cause minimal or no harm to others, and at the same time help us in our spiritual pursuit. Our actions should not be geared towards the accumulation of wealth, even under the pretense of 'let me accumulate more and more wealth so that I can donate to charity.' Once again, why would a prudent man make his hands dirty when he does not have to? Right faith and right knowledge would lead us to be less involved and choose actions to take and things to do where there is less damage to our soul. We should select studies and occupations which have less harm.



"In daily life, we must be vegetarian and stop using any animal products to avoid harm to living beings."

To start on the path to right conduct, we would have to control our passions, emotions, and desires. On the scale of 1 to 4 we should work to move towards higher stages of 1 or 2 rather than staying at 3 or even 4. We should look after our family and ourselves. In daily life, we must be vegetarian and stop using any animal products to avoid harm to higher living beings. We should develop a friendship towards all living creatures even if they seem insignificant. Admire those who are doing better than us, rather than being jealous of them. Be compassionate towards those who are suffering; help them, and a time may come when we will be indifferent to what is happening around us.

To stay on this path we should accept minor vows to strengthen our commitment and to remain focused. As time passes, and if situations permit, we may totally renounce the world. In total renouncement one voluntarily gives up family, business, social, and charitable ties. His/her main focus is the uplift of the soul only. They totally depend on other for their needs (i.e. food, clothes, etc.), but at the same time they do not ask others to do anything special for them. This way they are avoiding all the reasons to accumulate new karmas and meanwhile performing austerity, meditations and other spiritual activities so that they get rid of their previous *karmas*.

In conclusion, even though it is not easy for everyone to renounce this worldly life, it is very much possible to live a life where there are fewer harms to others. This can reflect on what we want to study and how we want to earn a living. To enhance our commitment and to minimize the damage, we should live in contentment. Such thoughts and actions open up a new outlook and we would not work for money that we may not need. We should set a target in our life, that after accumulating 'X dollars' in wealth, we will spend more time in spiritual pursuit. This will make our life much simpler.

Therefore, with right faith, right knowledge and right conduct, liberation is possible, as difficult as it may seem. *Sadhus*, *sadhvis* and liberated souls have done it and we can be easily one of them.

"True religion can be both steering wheel and brakes; it can guide you along the right road and stop you at the wrong one"
(Rabindranath Tagore)

**WE PROUDLY SUPPORT THE
1998 YJA CONVENTION
IN HOUSTON**

**Motilal and Sukhchen Khemsara
Virendra and Prem Khemsara
Vickas, Rajul, and Vandana**

**With Best Wishes
and
Compliments**



Aswin and Urvashi Mehta

*“Until we extend our cicle of compassion to include every living creature we cannot enjoy WORLD PEACE”
(Albert Schweitzer)*

Meditation of Soul

by Balabhadra Bruce Costain (Columbus, OH)

Preamble: Jainism is the philosophy of Non-absolutism (Anekanta). However, within this philosophy it is still possible to make "absolute" statements providing they are "qualified" by mentioning the particular view-point from which they are being expressed. This is called "qualified assertion". For example, "If a person wants to develop his/her "divine qualities" (qualifying remark) she/he MUST live a MORAL life in thought, word and deed (absolute assertion)".

Another "qualified assertion" is: "For happiness, fulfillment and peace in this life (qualifying remark) the GREATEST effort that you can do is to regularly practice meditation (absolute assertion)".

Life, to a great extent (again a qualifying remark), consists of the practice of PREVENTION; meaning in Jain terms "controlling the reaction". In these times of stress, uncertainty and fear the three greatest prevention practices for happiness and success are DIET, EXERCISE and MEDITATION. The greatest of the greatest is meditation; particularly meditation on Soul.

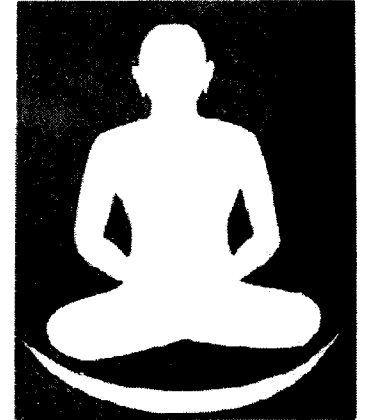
The key to success in meditation is persistence, that is, regular practice. JUST DO IT to the best that you can and progress, benefit and insight will occur. Be patient with yourself, be persistent and you will succeed in many important, practical ways. For example you will be able to persevere with calmness, peacefulness and happiness regardless of what sorrows and joys occur in your life. Attaining such a state is a mini form of Moksha (liberation). Below is a Jain meditation technique that you may wish to practice.

JAIN MEDITATION ON 'TM/SOUL'

Preparation: Sit comfortably, back straight but not stiff. Right hand over left on your lap. (if sitting on chair, your feet should be flat on the floor.) Gently close your eyes.

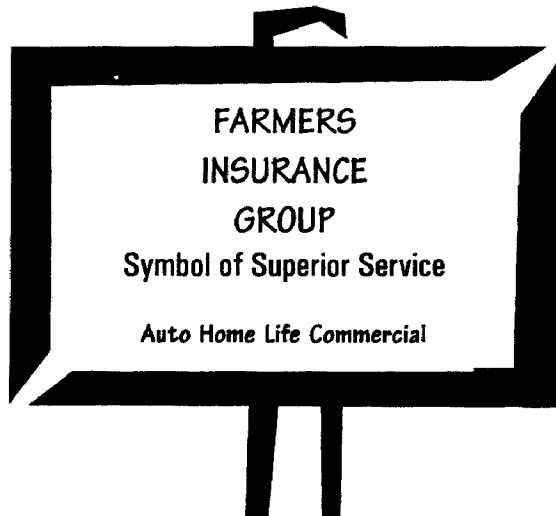
Reminder: Remember, this is 'Awareness Meditation'. Try to keep your 'inner awareness' crisp and clear. If your mind wanders or if thoughts come, bring your awareness/focus back to your meditation.

Now bring your 'inner awareness' to your heart/chest area. Be aware of your breathing in that area. Be aware of the feeling of expansion as you inhale and contraction as you exhale. Now inhale and hold your breath for a few seconds, and exhale. Inhale, hold and experience, and exhale. Be aware of the feeling of expansion while you are holding your breath and after you exhale. Now bring your mental focus to that feeling of expansion and keep your mind on that experience. Keep your focus as *crisp* and *clear* as possible without forcing, on your heart/chest area and the feeling of expansion. If your mind wanders or if thoughts come, if there are distractions, if your focus becomes 'fuzzy', when you



"...you will be able to persevere with calmness, peacefulness and happiness regardless of what sorrows and joys occur in your life. Attaining such a state is a mini form of Moksha (liberation)"

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NIRAD KOTHARI

Nirad Kothari Insurance Agency
101 Southwestern Blvd.
Sugar Land, Texas 77478
(281) 242-2336

***Best Wishes and Congratulations
to***

YJA CONVENTION JULY 1998

from

**William S. Kubricht
BELLAIRE CANCER CENTER
6602 Mapleridge
Houston, Texas 77081**

Meditation...(Continued)

realize your mind has wandered, be aware of that and then bring your focus back to your heart/chest area and the feeling of expansion.

Now attach the expression 'tm' to your breath. When you inhale repeat silently to yourself and when you exhale, repeat 'tm'. Inhale, and hold your breath for a few seconds, exhale, and repeat 'tm'.

Now silently repeat the qualities of tm; repeat "*I am consciousness, pure, happiness, energy, Soul. This is my real nature.*" Repeat tm and its meaning to yourself. Search for and experience the expansion of these qualities with your 'inner awareness'. Let the experience of these qualities flow into all parts of your body; dissolving all unhappiness and worry; and bringing you peacefulness, happiness, energy and health. Keep your awareness of this 'pleasantness' crisp and clear without forcing; and enjoy.

When you are ready, gently open your eyes and let the experience of your meditation remain with you.



THE FLOWER OF ANGER

By Tanuja Gupta (Richardson, TX)



*Anger is a seed,
That turns into a flower.
Anger can be tamed,
If you have the power.*

*From all the bad things,
Some good do arise.
From a bad experience,
A person becomes wise.*

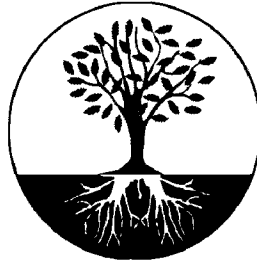
*From a fight,
One learns not to fight again.
From education,
One learns the value of paper and pen.*

*My seed grows,
Taller by the hour.
Only because,
I now have the power.*

"Character cannot be purchased, bargained for, inherited, rented, or imported from afar. It must be home-grown"
(Author Unknown)

**The National Conference (NCCJ) Extends Best Wishes
To The Young Jains of America
For A Successful 1998 Convention in Houston
May You Have Continued Success In All Your Endeavors**

Hope you enjoy your complimentary copy of our InterFaith calendar.



The National Conference (NCCJ), founded in 1927 as the National Conference of Christians and Jews, was originally a coalition of Catholics, Jews and Protestants. Today, NCCJ's diverse membership includes representatives of every race, ethnic group and religious tradition in the United States. NCCJ is dedicated to bringing people of diverse backgrounds together to explore differences of opinion, discover common ground and arrive at a place of mutual respect. NCCJ's programs are directed on how to relate more positively to one another across ethnic, cultural and religious boundaries. Each year, NCCJ's programs help thousands of people, young and old, build on the foundation in which respect, dignity and value are the norm for everyone.

Shri Virchand Gandhi, an Indian Philosopher and a Jain scholar came to Chicago in 1893 as a Jain delegate to represent Jainism at the first Parliament of World's Religions Conference. Over one hundred years later, Interfaith activities continue to play a vital role to promote the understanding and respect for all religions. In 1996, the Jain religion was invited to participate in the InterFaith calendar published by the National Conference. The Jains are deeply honored and privileged to participate in the Interfaith activities by the National Conference.

Our sincere thanks to the National Conference for the complimentary copies of the InterFaith calendars.

**Ramesh T. Solanki
Coordinator / Interfaith Committee
Jain Society of Metropolitan Chicago**

**The National Conference (NCCJ)
Chicago and Northern Illinois Region
360 N. Michigan Avenue, Suite 1009
Chicago, IL 60601
312/236-9272 - 312/236-0029 (Fax)**

"To fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting" (Sun Tzu)

What Should One Think about Other's Religions ?

by Professor Cromwell Crawford (University of Hawaii - Honolulu)

The question of what we should think about religions other than our own elicits diverse points of view, depending on the assumptions of the respondents. Basically there are three different orientations one may adopt [1].

These are:

- Exclusivism
- Inclusivism
- Pluralism

Exclusivism:

Jain students are bound to meet with representatives of the *Youth for Christ* movement on most college campuses. Members are conservative evangelical Christians who actively proclaim that Christianity is the only true religion and that there is salvation only through acknowledging Jesus Christ as Lord. The biblical passage they often quote is John[3] 16-18:



For God so loved the world that he gave his only Son that whosoever believes in him should not perish but have eternal life. For God sent his Son into the world, not to condemn the world, but that the world might be saved through him. He who believes in him is not condemned, he who does not believe is condemned already.

Such texts have provided the inspiration and urgency, which sent missionaries to India and the uttermost parts of the world, and is still a vital part of the Church's belief. Currently the Mormon Church is growing fastest, largely due to its missionary thrust. For the "Church militant", religions like Jainism may have some things in common with Christianity on the *periphery*, but at the *core* they are fundamentally different, hence Jains need to be "saved".

Inclusivism:

The Roman Catholic Church held the second Vatican council (1962-65) in order to modernize its thinking on various matters, including its views of non-Christian religions. Starting with the premise that God's grace and truth must follow each individual, and since it is the social nature of persons to find nurturance in groups, God must be active in all religions. God uses all forms of spirituality to draw people to him, so that though the non-Christian does not know Jesus Christ directly, indirectly he is moved by the spirit of Christ. This means that when a Jain sincerely follows Lord Mahavira, he is actually, *though unknowingly*, following Christ whose grace and truth supply the essence of that relationship. Thus a good Jain is in fact not only an *anonymous believer in God* but also an *anonymous*

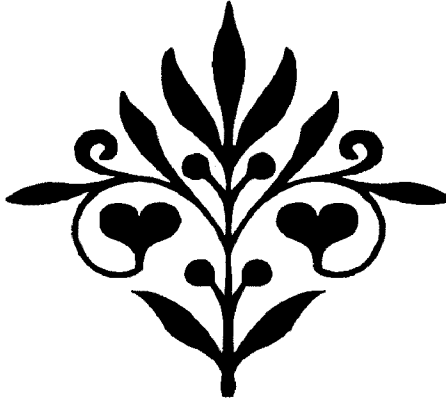
♦ **EXCLUSIVISM**

♦ **INCLUSIVISM**

♦ **PLURALISM**

Congratulations

Young Jains of America
for excellent
effort, dedication, and
commitment in making
the 1998 YJA Convention
a great success



**Prabodh and Sheela
Swapna and Sangita
Mehta**

What Should...(Continued)

believer in Jesus Christ. Through all of his good deeds, the faithful Jain worships the hidden Christ. Indeed, he is a *crypto-Christian*. Inclusivism makes it possible for the Roman Catholic Church to perpetuate its ancient claim that Christ is the norm for truth and the only Mediator between God and man, but non-Christians need not explicitly Confess Christ in order to be saved. Inclusivism is best associated with the writings of Roman Catholicism's most eminent theologian, Karl Riliner (1904-1984).

Pluralism:

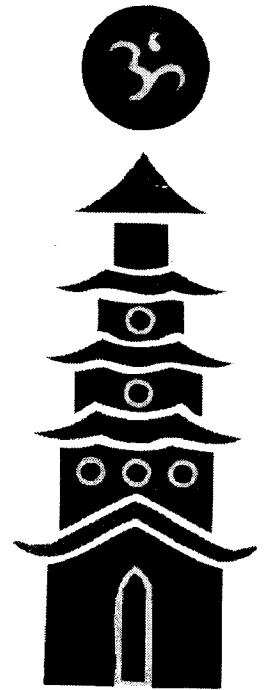
Unlike inclusivism, pluralism holds that the Church must not refer to non-Christians as "anonymous Christians," because the Church does not possess any more truth than that of Muslims, Confucianists, Hindus, Jains, among others. The truth of no religion can be held as normative for all others. Among contemporary philosophers of religion, John Hicks is a leading exponent of this school of thought. Through his prolific writings he declares it dogmatic for one religion to claim it holds more truth than another. To the contrary, all of the major religions speak of the one reality in diverse ways. In his own words,

Using this distinction between the Real *an sich* [in itself] and the Real as humanly thought-and-experienced, I want to explore the pluralistic hypothesis that the great world faiths embody different perceptions and conceptions of, and correspondingly different responses to, the Real from within the major variant ways of being human; and that within each of them the transformation of human existence from self-centredness to Reality-centredness is taking place. These traditions are accordingly to be regarded as alternative soteriological [saving] 'spaces' within which, or 'ways' along which, men and women can find salvation/liberation/ultimate fulfilment.

This is to say that the various languages of the world religions - Buddhism, Jainism, Hinduism, Christianity, Islam - refer, through their own special words, to a divine phenomenon or a manifestation of divine phenomena. "When we speak of a personal God, with moral attributes and purposes, or when we speak of the non-personal Absolute Brahman, or of the Dharmakaya, we are speaking of the Real as humanly experienced; that is as phenomenon"[3].

Jainism:

Having surveyed some of the responses to the question, What Should One think About Religions Other Than One's Own? we now turn to the Jain outlook on this important matter. Briefly stated, the orientation of Jainism comes closest to that of Pluralism, while roundly rejecting Exclusivism and Inclusivism, the latter being only a more subtle version of the former.





Best Wishes for the Success
of the
1998 YJA Convention
HOUSTON

from

**THE JAIN SOCIETY
of
GREATER CLEVELAND**



Best Wishes for the success of the
1998 YJA Convention

Arunaben
Nitin & Varsha
Kavish, Purvi Shah
and
Family
Opelousas, Louisiana



"If you are near the enemy, make him believe you are far from him. If you are far from the enemy, make him believe you are near" (Sun Tzu)

What Should...(Continued)

The roots of Jain ecumenical (world-embracing) thinking are located in two unique doctrines: "Viewpoints" (*nayavada*) and "Maybe" (*syadvada*). Together these two features are known as 'The Doctrine of Many-sidedness' (*anekantavada*), which embodies Jainism's philosophy of epistemological relativity. All of these notions were present in seminal form during the lifetime of Mahavira, but they were probably incorporated into Jainism at a period after his death.

The Doctrine of Maybe (*syadvada*)

It is pointed out that whereas European thought has followed the logical rule of "the law of the excluded middle" – Socrates must either be a mortal or not mortal – Indian thought has been favored the notion of "either a or not-a." In place of two possibilities of predication, Jains posit seven ("the Seven-fold Division" or *saptabhangi*).

For example,

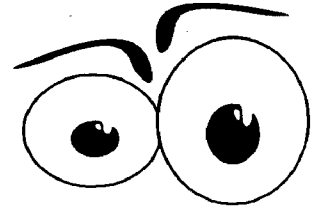
- A visitor to Hawaii, who is fleeing from the void of European winter, may say of the Trade Wind, "They are balmy and warm."
- The Hawaiian greeting this tourist, given his own climate conditioning, may say, 'No, the Trade Winds are not warm.'
- Because the Trade Winds are both warm and not warm, it is possible to predicate the truth of proposition and its opposite, simultaneously.
- Thus the true feature of the Trade Wind can be called indescribable, because they are, from different perspectives, warm, not warm, and warm-and-not-warm.

There are three more divisions but they tend to become pedantic.

The Doctrine of Viewpoints (*nayavada*)

Like the doctrine of "Maybe," the doctrine of "Viewpoints" shows seven ways to consider an object of study.

- We may study a person concretely, and simultaneously as an individual and a member of the human species.
- Alternately we may view him exclusively as a representative of humankind, having characteristics in common with other persons, and with no reference to his individual character.
- Or we may look at him as a close friend, with all of his peculiarities, and not think of him as a member of the human species.
- We may consider him in the here and now, as "a mere phenomenon in a limited area of space and time," ignoring all reference to his past or future.

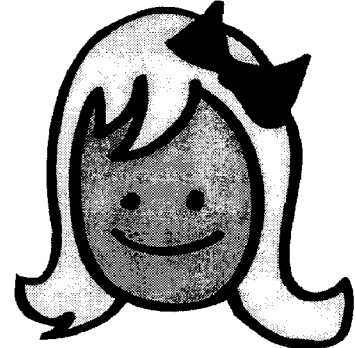
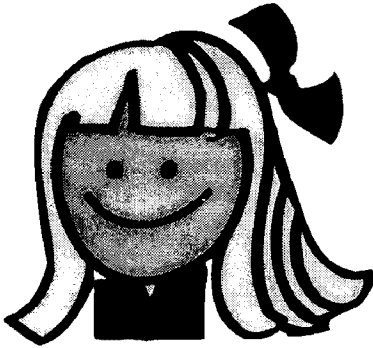


"Like the doctrine of "Maybe," the doctrine of "Viewpoints" shows seven ways to consider an object of study."

With Best Compliments

from

Anop & Rekha Shah
Suresh & Nita Shah
and
Family



"I OFTEN TELL THE SISTERS TO APPROACH THE POOR WITH JOY. KNOWING THAT THEY HAVE PLENTY OF REASONS TO BE SAD. THEY DON'T NEED US TO CONFIRM THEIR SADNESS FOR THEM" - MOTHER TERESA

What Should...(Continued)

In its two forms, the doctrine of *anekantavada* or “Many-sidedness” is recognized by scholars as “a remarkable achievement of Indian thought”[4].

Anekantavada is a recognition that the world is more complex than it seems, that reality is more subtle than we are inclined to believe. Our knowledge is less certain than we think. A given proposition, though generally accepted as true, may only be relatively so, and the absolute and whole truth can only be seen by the perfected soul, the siddha, who surveys the whole universe in a single act of timeless knowledge [5].

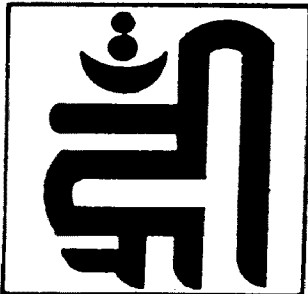
The famous Indian parable of the blind men and the elephant conveys the epistemological relativity of *anekantavada* in a way that all can understand.

Thus the Jain answer to the question: What Should One Think about Religions Other Than One's own? is that all propositions are relative to one's own point of view, and that we err on the side of bigotry when we make claims to possession of the truth, the whole truth and nothing but the truth. Instead, it behooves us in dialogue with members of other faiths, to give up the fixed ideas that we have and be open to see all the things in all traditions. We must make ourselves free to explore and to find out new things for ourselves. In this way we will not be sectarian and can have a fresh approach all the time.

“...it behooves us in dialogue with members of other faiths, to give up the fixed ideas that we have and be open to see all the things in all traditions. We must make ourselves free to explore and to find out new things for ourselves.”

Footnotes:

1. Enduring Issues in Religion, John Lyden ed. (San Diego: Greenhaven Press, Inc, 1995) p.63
2. Ibid., p.78.
3. Ibid.
4. Source. of Indian Tradition. Wm. Theodore de Bary, General ed. Vol. 1 (New York; Columbia. University Press, 1958), p.72.
5. Ibid.



HRIM

It is a seed *mantra*. It is a mystical symbol — representing the invisible sound, infinity and divine energy of 24 *Tirthankaras*. Meditating on *Hrim*, one experiences sublimating energy of *Tirthankaras*.

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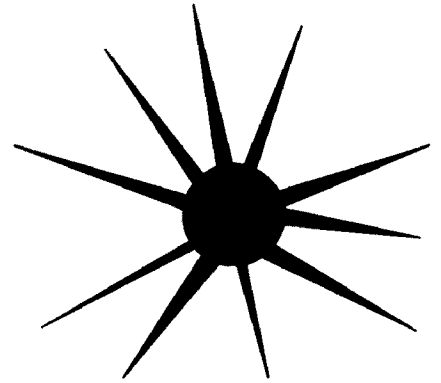
MUKULESH & UPMA SHAH
SUBWAY SANDWICHES & SALADS

*Best Wishes for the success
of the 1998 YJA Convention*

from

Pankaj & Mala Shah
Anish & Aalap

Houston, Texas



My Visit to a Dairy Farm

by Pravin Shah (Raleigh, NC)

In May 1995 I visited a dairy farm located on Route 2 about 20 miles north of Burlington, Vermont. The dairy owns about 150 cows and supplies all its milk to Ben and Jerry for ice cream. Ben and Jerry Company is considered to be an ethical company in the dairy industry. I do not know whether they owned the dairy or not.

Here is the summary of what I saw and learnt:

It was milking time (5:00 p.m.) and the machine was milking the cow at 3.5 minutes per cow, without regard to how hard it was on the cow. It was extremely difficult for me to watch the cows' sufferings during the milking. To extract the last drop, sometimes traces of blood got mixed with the milk. Every morning hormones are injected into the cows to increase their milk yields. Since cows produce the most milk during and after pregnancy, they are kept pregnant for their entire fertile life through artificial insemination.

The pregnant cow delivers a baby after nine months (same as human does). If a male calf, of no use to the dairy industry, is born, he is shipped to the veal industry within two or three days of birth. The evening I was there, the farm was shipping three baby calves in a truck to a veal factory. The mother cows were crying when their babies were separated from them. I cannot forget the scene and can still hear the cries of the mother cows. The veal industry is the most cruel meat industry in the world. It produces very tender meat for delicacy meal. The baby calves are raised in the darkness in a very confining crate, which allows practically no movements, and are fed an iron-deficient diet. This way the meat stays very tender and properly textured. They slaughter the baby calves after six months.

Within two months of delivery, the cows are made pregnant again. I did not have the stamina to watch the process of artificial insemination that the farm was showing off to us.

About four to five times a year, this farm would take the cows outside for a walk. Otherwise, the cows are tied in one place and they have no choice but to defecate where they are confined. It badly stunk when I was there; the farm would wash the confinement areas once or sometimes twice a day, and the remaining times the cows would then live in their own waste. The life expectancy of cows is about 15 years. However, after 10 years, their milk production drops significantly so these cows are sent to the slaughterhouse for meat.

In November 1996 I visited India and also visited a dairy farm near Bombay. I observed similar things; overall, things were actually probably worse because there are few enforced regulations.

In the past (before the birth of a high-tech dairy farm) in India, cows were treated like a part of the family, and after feeding the baby calf, leftover milk was



**"The VEAL
industry is the most cruel
meat industry in the
world"**

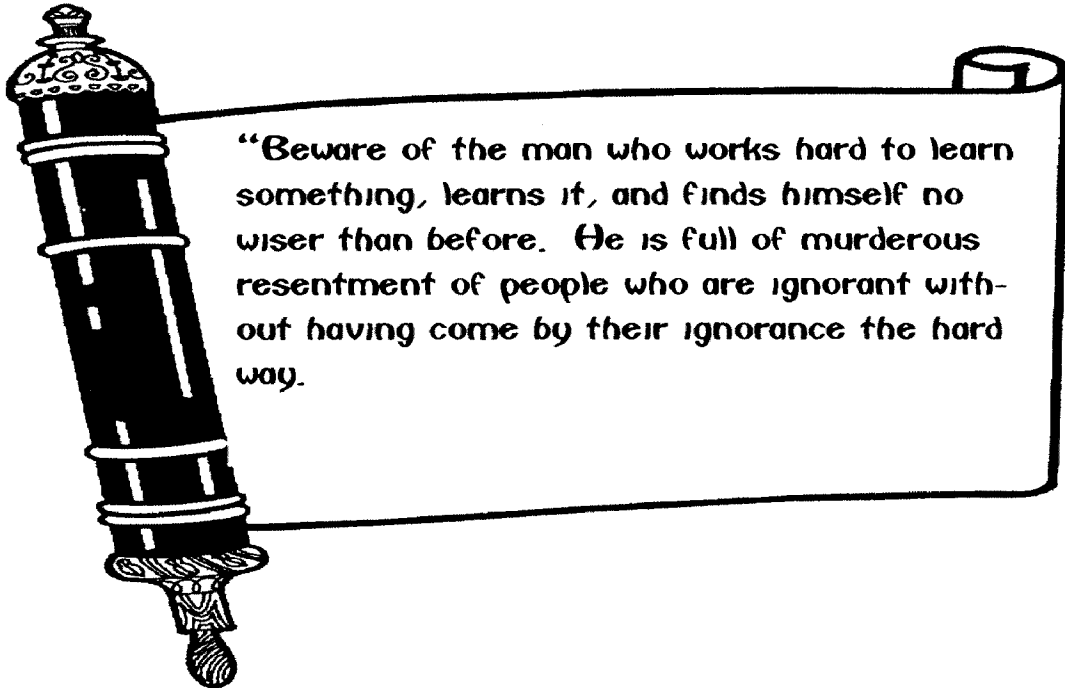
With Best Compliments

from

DIPAK & ILA SHAH

AND

FAMILY



"Beware of the man who works hard to learn something, learns it, and finds himself no wiser than before. He is full of murderous resentment of people who are ignorant without having come by their ignorance the hard way.

"If you have no confidence in self, you are twice defeated in the race of life. With confidence, you have won even before you have started" (Marcus Garvey)

My Visit...(Continued)

consumed by humans. However, as my daughter Shilpa always says, cows' milk is for baby cows and not for humans or their babies; no other animal consumes the milk of another species. We do not have the right to consume cow's milk for our benefit, and furthermore milk and its products are not essential for our survival.

As I learned about cruelty in the dairy industry, I at first found it hard to believe. On a personal level, I feared that it would be impossible for me to become vegan. How could I eliminate milk, yogurt, butter, ghee, and cheese from my diet? To become vegan means that I cannot drink tea, eat any Indian sweets, pizza, milk chocolate, ice cream, eggless but dairy-containing cake, and many other items. However, needless to say that the dairy farm tour made me an instant vegan. Look at my Health Report: I was 55 years old when I became vegan. I had a concern that my health may suffer if I stop using dairy products. However, after becoming vegan I feel more energetic. I do not have any calcium deficiency. However, one should monitor his or her own body chemistry after becoming vegan. My doctor is very pleased with my results and has not put me on any vitamins or calcium substitutes.

Religious view:

Nonviolence is the highest principle of our religion. However for our survival, the religion permits certain violence only by the lay people.

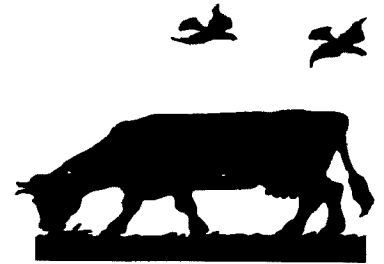
Our scriptures clearly indicate that:

For our survival, the survival of our ascetics, and the survival of our religion (scriptures, temples, libraries, upasrayas etc.) limited violence to one sensed (Ekendriya) souls such as vegetables, water, fire, earth, and air are allowed only by the Jain lay people (Shravaks and Shrivikas). However, under any circumstances violence to two to five sensed (Tras) souls such as animals, birds, and humans are not allowed even by the lay people.

In today's environment I do not see the difference in cruelty between meat and milk production. In the production of meat, cows are killed instantly. However, during milk production the cows are not killed instantly but they are tortured badly during their prime life and ultimately slaughtered before the end of their natural life. The dairy cows have no chance to escape from this cruelty.

Usage of Dairy Products in Jain Temples:

Both Svetambar and Digambar sects use milk and its products in temple rituals. This is an old tradition and as I mentioned above that in the past the milk was not produced using the modern day dairy technology which tortures the cows and ultimately slaughters them. One should reevaluate the usage of milk in the temple rituals under the new technological environment. The tradition should not be followed blindly. The highest Jain principle of nonviolence should not be compromised under any circumstances. With regards to Svetambar tradition I can



"The cow is a five-sensed (Panchendriya) animal and cruelty to a Panchendriya animal is considered the highest sin"

With Best Compliments

from

Jain Association of Young Adults (JAYA)

and

Jain Center of Southern California

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Pradeep & Meena Shah

Parag & Nirav Shah

"Life is like a piano... what you get out of it depends on how you play it"

(Author Unknown)

My Visit...(Continued)

When we consume dairy products for our personal use, we are personally responsible for our actions and the resulting karma or sins. However, when we use and allow others to use dairy products in the temple, the entire community is involved in committing the highest sin. The intention of our rituals is to inspire us to grow spiritually and become more religious. The net outcome of the rituals should result in the reduction of our ego, greed, anger, lust, and attachments. Dairy products are not essential in the rituals to accomplish the above result. We can substitute the regular milk with simple water or soya milk, and sweets with various types of dry nuts and grapes.



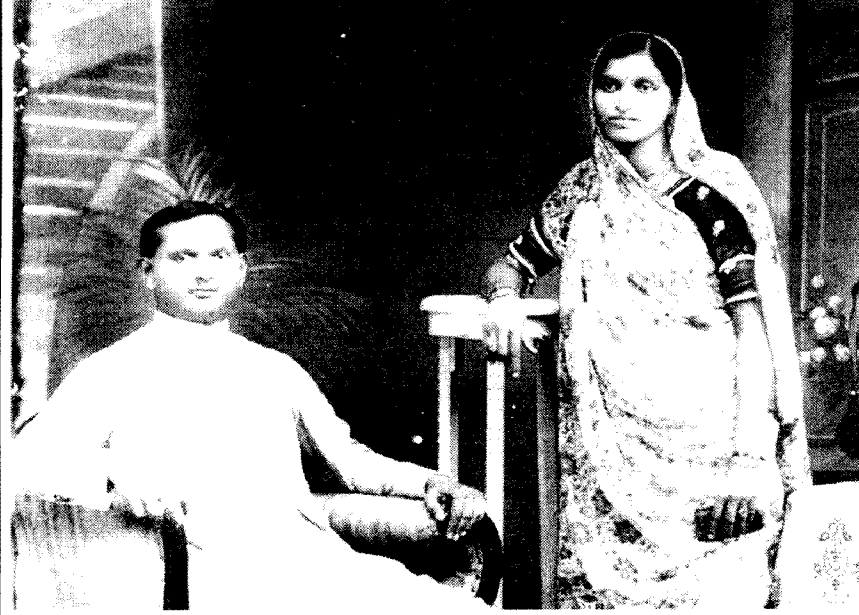
BACK TO BASICS - THE PRACTICE OF AHIMSA

by Shreyans Chandrakant Parekh
(Los Angeles, CA)

Ahimsa is the basic principle that Jains teach and practice not only towards human beings but towards all nature. The scriptures tell us, "Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being." Ahimsa means "non-violence" or "non-harming". The Jains must have respect and compassion for all forms of life. The following is my interpretation of A-H-I-M-S-A in the form of a prayer.

Oh Lord, guide me to
Accept Ahimsa as the highest religion
Have compassion for all living beings
Instill love and tolerance in every heart
Maintain kind attitude towards everyone
Stop harming and hurting other beings
Avoid conflict and achieve inner peace

Shreyans is 11 years old and the son of Chandrakant and Hasmita Parekh. He was recently awarded an Oscar by the School Council PTA for his painting depicting an environmental protection theme. Shreyans is member of the Jain Center Youth Council, a youth organization of the Jain Center of Southern California, Los Angeles, California.



Late Jagjivandas Vithalji Sanghani and Late Revaben Jagjivandas Sanghani - family founders.

Blessings from the Bilakhia, Doshi, Mehta, and Sanghani Families

Your memories give our family inspiration and your spirits strengthen our bonds. We will cherish and live by what you have taught us about love, family, and commitment.



Late Indumati Vinod Bilakhia



Late Ushaben Anil Doshi

"A wise man can see more from the bottom of a well than a fool can from a mountain top"
(Author Unknown)

Vegetarianism - Yesterday, Today, and Tomorrow

Compiled by Mona Barai (Houston, TX)

The simplest reason to be vegetarian is that we were designed to be. Thousands of years ago our forefathers were primarily herbivores. The typical caveman maintained a diet consisting mostly of the fruits, nuts and vegetables. It is believed that early humans living in colder climates adhered to this diet until the last ice age. When fruits and vegetables were covered with ice during this time, they could not be eaten and primitive men turned to eating the flesh of animals for survival. For many reasons, perhaps habit, conditioning or poor knowledge most of these earlier humans continued the practice of eating meat after the passing of the last ice age.

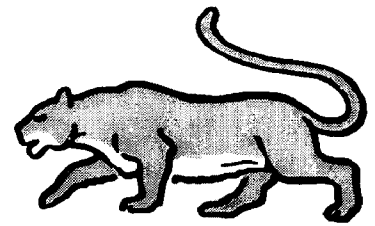
Even though our diet has changed drastically from the time of the caveman, the physiological characteristics of the human body have not changed or adapted very much at all. The human body remains suited to a diet of fruits and vegetables similar to that consumed over thirty five thousand years ago. "We are", in the words of Dr. Dennis Burkitt, "living with Stone Age bodies", suited to a herbivorous diet, "in the space age". Let us compare the anatomies of carnivores, herbivores and humans to see why a vegetarian diet is best suited to our anatomy.

A carnivore has many digestive and physiological characteristics that are unique to flesh-eating animals. It has a very simple digestive system with a short intestinal tract no more than three times the length of its body. Flesh consumed by the carnivore is rapidly decayed by putrefactive (protein digesting) bacteria and Passes from the animal after a mere 6 hours. For the most part, flesh-eating animals hunt for food during the night and sleep during the day. They limit their activity to cooler times and do not perspire through their skin, using the surface of their tongues to release heat instead.

The dental structure of such animals is designed to make flesh eating easier. They have very powerful jaws and pointed, elongated canine teeth, which allow them to pierce tough hide and to spear and tear flesh. The carnivore's vertical chewing motion aids in the gnawing of animal muscle.

Contrast the carnivore with the herbivore, whose diet varies greatly and entails the consumption of fruits, vegetables, grasses, berries, and nuts. In order to deal with this potential diversity, herbivores require a very complex process for digestion. The ingested food will pass through a convoluted digestive tract, travelling more than 10 times the length of the body. This journey requires at least 24 hours before it is complete and the remnants are excreted as waste. The herbivore carries out most of its activity during the day, so it is covered with pores, which allow it to keep cool while gathering food under the hot sun. Since plant eaters do not need to rip or tear their food, they possess no sharp teeth or claws and they chew in a grinding motion, employing molars to break up grasses and grains.

When compared to the carnivore and herbivore, human body suggests clearly that we are herbivores. Our digestive tract is twelve times longer than our bodies and



"Herbivores and Carnivores have many different physical and digestive characteristics that make them the way that they are."

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of the
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**Sushma Shah
DLS Properties, Inc.**

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Rahul Shah

Dallas Texas



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America and Houston**

Seen and Heard: Tunga -
Khumbhaya ♡ Beep-Beep
- You're so dumb, you
went to the donut shop...
and bought a donut - Pass
out! - Wee da bomb! - La
Familia - Population Explo-
sion - We are family...
come one everybody and
dance with me - Opaaaah! -
Is he related to us?



From left to right. Back Row: Sandhya Thakkar, Priti Mehta, Akata Sanghani, Sonal Shah, Payal Kapadia, Rachana Sanghani, Neil Vora, Rupal Vora, Parag Sanghani, Chetan Shah, Hemanshu Bilakhia, Rajesh Mehta, Sunil Thakkar, Mehul Shah. Middle Row: Zarana Sanghani, Seema Doshi, Sudha Doshi, Nipa Sanghani, Deepak Doshi, Ashish Mehta, Gautam Shah, Samir Sanghani. Front Row: Nupur Kapadia, Raj Dhurandhar, Gaurav Sanghani.

"It's not true that nice guys finish last. Nice guys are winners before the game even starts"
(Addison Walker)

Vegetarianism...(Continued)

is extremely convoluted. Processing food in humans requires at least 24 hours and often more time will pass before the human body has fully digested the meal. Like other herbivores, we perspire through the pores that cover the surface of our skin and do not possess any sharp claws or teeth. Human jaw muscles are not particularly strong; we can even have difficulty biting a carrot piece in two. Certainly, cutting through a cow's hide with our teeth is well beyond our means. We grind our food, using our molars rather than our dull incisors. In fact, each and every one of these characteristics suits us, like other herbivores, for the collection and consumption of purely vegetarian food. Thus, compared to the carnivore, it is clear that we possess no natural physical means for meat eating.

Our modern society has succeeded in masking the underlying act of meat consumption with deceptive pleasantries. Meat packers treat animal tissue with preservatives, colorants, tenderizers, and other chemicals, ensuring that it maintains a fleshy red color and does not spoil when purchased. Otherwise meat would be a sickly pale gray color, rapidly decaying and exuding a horrendous stench. In food preparation, the true taste of meat is masked with spices, sauces and condiments. Cow muscle, unlike an apple, is seldom eaten raw or unseasoned.

As Romain Rolland says,

*"A dead cow or sheep lying in a pasture is recognized as carrion.
The same sort of carcass dressed and hung in a butcher's shop passes for food."*

Adaptations such as these, and other more primitive ones such as knives, spears and arrows have enabled humans to eat meat when they would not naturally have done so. The question is not what humans have managed to do, but rather, what humans were intended to do.

Another common perception in our society is that a meat diet provides an easy way of obtaining daily nutritional requirements. A survey taken in the US that measured 10 of the essential nutrient intakes in an omnivorous diet proved that 60% of Americans were malnourished. Many people believe that a diet that lacks animal products does not supply sufficient amount of a variety of specific nutrients, which are found in meat. But our body does not require the high amounts found in meat. We can easily obtain all required nutrients from a vegetarian diet. It has also been proven repeatedly that a vegetarian diet is much healthier. A newly-turned vegetarian mentioned this, "Having spent 25 years as a meat eater I was constantly perplexed by physical ups and downs that is natural of a high potential meat diet. But my energy level as a vegetarian has been so consistent that for me a low energy day is indeed a rarity."

Meat producing industries have created a major problem in earth's environment. The meat diet that necessitates the rearing of millions & millions of cows is slowly turning our green planet into shades of brown and gray, resulting in severe depletion of natural resources such as fossil fuel, water and rain forests.

"Meat-producing industries have created a major problem in the earth's environment."



Congratulations and Best Wishes
to the 1998 YJA Convention

from

*Vidya, Pankaj, and Sadhana Dalal
Mirut, Aashma, and Raj Dalal
Jay and Malika Shah*

Best Wishes for the success
of the 1998 YJA Convention

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NALIN AND JYOTI DALAL

Vegetarianism...(Continued)

Unfortunately, adaptations, selfishness and unkindness have led humans to adhere to a diet for which their body was not designed. For this there is no stronger evidence than the many chronic diseases that are caused by meat consumption. And once again today, genuine and kind principles preached by Jainism for thousands of years have come to take a meaning, where the importance of being vegetarian is being felt and awareness has begun to spread around the world.

Acknowledgment: **The Case for Vegetarianism**
Tej and Tarang Sheth, Toronto, Canda.



YOGA : TO JOIN

By Samina Jain
(Houston, TX)

silent breathing

moist air caressing the nostrils,
swelling the lungs
and quelling the rapid succession
of vagrant thoughts;
slow exodus prolongs life,
a rapturous release,
cool air to tickle the nose
and still the mind

sound breathing

the deliberate, tranquil rhythm
to hypnotize the tense body and
transform it into primordial intensity;
the pristine liquid light
gliding inexorably up the spine,
and back down again;

meditation

the indelible silence
between two breaths

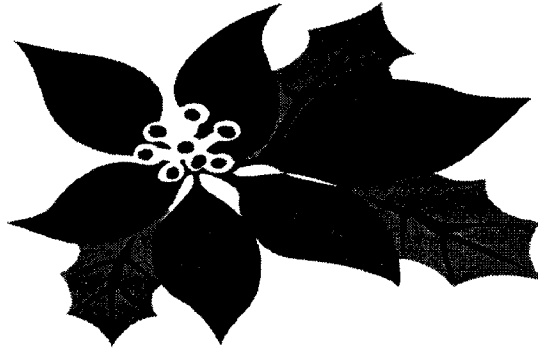
(Samina Jain is seventeen years old, a resident of Houston, Texas, and a member of the Class of '99. She is an editor of Clear Lake High School's nationally acclaimed literary magazine, the Lagoon, and loves writing, little kids, books, and Bharat Natyam.)

With Best Compliments

from

**Shailendra & Prabha
Sacheti**

M.S. International, Inc.



"The Jain Sadhu leads a life of which is praised by all. He practices the vratas and rites strictly and shows to the world the way that one has to go in order to realize the atma (soul). Even the life of a Jain householder is so faultless that India should be proud of him." - Dr. Satishchandra Vidhya Bhushan

Ahimsa : Back to the Basics

by Amar Salgia (Torrance, CA)

In order for us Jains to be able to "spread the message" of Ahimsa it will become necessary for us, both as individuals and as a collective, to explore the actual message we wish to spread by understanding the philosophy from which it derives. With the relatively recent popularization of the terms "Ahimsa" and "nonviolence" by Gandhi and subsequent pacifist and activist movements, it has sometimes been assumed the Jainism supports a kindred interpretation of this most central of its teachings. Others in the community of faiths may be inclined to visualize the practice of Ahimsa in terms of a cultural syncretism, or similar theme, shared with the nature-worship of indigenous and tribal societies. Upon close examination of both sets of ideologies we find, however, that the Jain concept of Ahimsa is unique and has rather novel implications for the manner in which the individual is to view himself or herself relative to an entire living universe. While any of numerous pathways could be taken in bringing for the important peculiarities of Jain Ahimsa, here we will attempt to do so considering each of these two views separately.

The Jain theory of soul differs from the animism shared by the Native Americans and other indigenous peoples across the world. In the Jain system, both soul-ness and sentience are attributed to *all* living beings, including single-sensed bacteria and plants (possessing the sense of touch). That concept is in fact specific to Jainism.

Jainism views the soul (*jiva*) as a very real "thing", one which is separable from the body and independent of an organism's physicality (the property known as *Arupatva*). The soul is, however, a thing which possesses none of the characteristics of matter (*pudgal*), such as color, smell, sub-monadicity, atomic composition, the formation of aggregates, etc. Souls constitute one of the six non-interconvertible categories, or *dravyas*, which make up the universe according to Jain cosmology; the other five entities are *pudgal* (the continuum of matter and energy), *dharma* and *adharma* (the non-material media of motion and rest), *kaal* (time, composed of time-atoms called *kaalanus*), and *akash* (pure space, composed of infinitesimal spatial units called *pradeshas*).

The foremost differences between the spirit-concepts of indigenous peoples and animists, on one hand, and Jainism on the other, pertain to (1) what constitutes an actual "spirit", (2) what its characteristics are, (3) its source or origin (i.e., what allows it to exist in the ways it does relative to that which is *non-soul*), and (4) what each of these questions imply for the *conduct of humans* toward non-humans.

The animistic worldviews of indigenous peoples typically relate to a self-concept which envisions man's survival in an ethical or moral realm approximating that wherein animals can be readily observed to thrive in the wild. All members of the

"Jainism views the soul (jiva) as a real thing that is separable from the body and independent of an organism's physicality."

CONGRATULATIONS AND BEST
WISHES
TO
YOUNG JAINS OF AMERICA
FROM

Swatantra Et Bimla Jain



PEACE
ON
EARTH

“Non-Violence implies complete self-purification as is humanly possible. Man for man, the strength of non-violence is in exact proportion to the ability, not the will, of the non-violent person to inflict violence. The power at the disposal of a non-violent person is always greater than he would have if he were violent”

“Wise men talk because they have something to say; fools, because they have to say something”
(Plato)

Ahimsa...(Continued)

natural world, including humans, are seen as agents in a grand orchestration of life and death, often within the purview of a single world-consciousness or Great Spirit. A common theme in these cosmologies is the *totemic alliance*, which is reciprocated between man and beast, whereby the former seeks to motivate the forces of nature toward a bountiful hunt, increased virility and hence material prosperity. This variety of soul-concept, if it may be so called, derives from the basic material needs for food, clothing and shelter. The Jain soul-concept is based on the notion that all souls, regardless of what body they inhabit, possess the same inherent attributes of Infinite Knowledge, Perception, Bliss and Spiritual Potential; and that for their realization of those attributes, all souls are individually independent from all things -- thoughts, passions, attachments and physical objects -- foreign to the soul's inherently blissful and nonviolent nature.

Hence, the Life principle in Jainism is tied to the prospects for *individual salvation* and *liberation* from all that which the soul is not -- in contrast to the practical survival implications of "being one with nature" as dictated by the environmental circumstances of many of the world's indigenous peoples.

The philosophical disjunctions existing between Jainism and animal liberation ethics are in fact less trivial than they are likely to appear, possibly even to us committed Jains. The reasons underlying these disjunctions stem from the fact that modern animal liberation ethicists focus exclusively upon animals whose physiology includes a nervous system while the Jain concept of *Ahimsa* applies consistently to *all* forms of life which possess a soul, from the one-sensed (*Ekindriya Kingdom*) up to the five-sensed (*Panchindriya Kingdom*). Based on personal experiences with Jain societies in India's Rajasthan state, author James Laidlaw made the following observations:

The catch-phrase '*ahimsa paramo dharmah*' (nonviolence is the highest duty or religion) is both a rallying cry and a badge of identity. The word *ahimsa*, which is well-known outside India through the influence of Mahatma Gandhi, is conventionally translated into English as 'non-violence'. Learned Jains often dispute this translation, claiming that such a negative expression misses the fact that it acts as a positive injunction in every facet of life. This objection has considerable force, and although when I translate *ahimsa* it will be as 'non-violence', I shall also add my own reasons why Jain non-violence should not be confused with any of the medley of pacifism, animal welfare, Nonconformist Christianity, and New Age enthusiasms which that expression is apt to call to mind....

A prominent theme in Jain teaching is that one's own soul is interchangeable with that of any other being. Thus a common way for renouncers to teach about *ahimsa* is as follows: '*ahim*' means 'I'; '*sa*' means 'he'. The essence of *ahimsa* is realizing that 'I' am the same as 'he' is, that all living beings are equal. They all have a soul just like ours, and so we should not harm them. Each of the innumerable living beings in the world possesses a soul (*jiva*, *atma*, or *jivatma*)



"All living beings have a soul like ours, and their wishes to live a happy, fulfilling life should be no different than ours."

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Keep up the good work YJA !!!

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With Best wishes for a successful convention

SUNIT, SEEMA, SARINA & SAHIL

(Chicago, IL)

"If there be any truer measure of a man than by what he does, it must be by what he gives"
(Robert South)

Ahimsa...(Continued)

which, in essence, is the same as a human soul and thus ultimately capable of perfection and release. The souls of the highest [angel] or the richest king and those of microscopic beings are interchangeable.

It is comparatively easy to imagine this in the case of another person; more difficult with 'beings of a lower order'. To develop the *ahimsa* sensibility is to overcome this difficulty. Thus even those Jain traditions which sanction and practice charitable giving to the poor, and maintain animal refuges...all see these expressions of non-violence as unambiguously lower and cruder forms of the virtue. So in advancing beyond the forms of non-violence practiced by the ordinary Jain, the saint does not develop a deeper sympathy, or a more complex understanding, or more vivid empathy with other beings; what he or she does, as [Padmanabh S.] Jaini says, is to extend the same insight to more implausible objects. Indeed, he or she feels no attachment, no special or interested sympathy for any persons or creatures at all. What non-violence means in interaction with people is something which is so straightforward, so unilateral, that it can be extended to beings with only one sense.

Jain vegetarianism thus has a very different basis from the arguments for 'animal rights' which enjoy some popularity in the Anglo-Saxon world at present. Proponents of these views argue that it is a prejudice, 'speciesism', which prevents us from treating (at least some) animals on an equal moral footing with ourselves. (At least some) animals, the argument goes, have rights to life, liberty, and the pursuit of happiness, just as persons do. There is a set of objections to this (Williams, *Ethics and Philosophy*, 118-19) which takes the form of pointing out that our relations to animals are irreducibly unlike our relations to each other, for animals cannot share our understanding of ourselves in such a way as to make them participants as well as objects of our deliberations. So the only question to ask is how we should treat them. So 'speciesism' is not a prejudice but an accurate portrayal of what our moral relation to animals must necessarily be. While animal rights campaigners want us to treat (at least some) animals as if they were human moral agents, Jain non-violence seems to avoid these objections by implying that the relevant moral responsibilities to other humans are, ideally, straightforward enough to be extended without remainder to all other life-forms. But the move is hardly likely to be congenial to most Western 'animal rights' activists.¹

At its philosophical heart, Ahimsa in Jainism stands quite apart from the sometimes illegal methods, the often fiery rhetoric and the accompanying slogan mentality ("meat is murder", "animals are our friends", etc.) of animal rights advocacies. Jainism recognizes the fickleness and delusion of human emotions and does not demand or expect individuals to be able to sustain such feelings as a basis for Right Conduct (*Samyag Charitra*). Development of the Ahimsa sensibility does not involve the personification of non-human life forms, nor the attribution to them of idyllic human aspirations or thought processes. Ahimsa applies uniformly to all living beings (earthworms, bacteria, fungi and fruit flies



"We should treat animals and other living beings as we ourselves would want to be treated"

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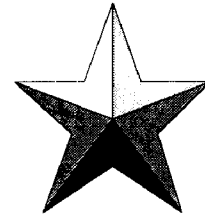
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HOUSTON



***Rajendra Shah
Harsha Shah
Avni Shah
Aditi Shah***

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**Ramesh, Rashmi, Neha,
Sanket, Anish (Gotu),
Champaba Shah**

and

Rakesh Patel

Ahimsa...(Continued)

included) and not only the cute and cuddly among them toward whom some humans may feel an activating affection -- affection which often implies a disliking for those who violate it. Ahimsa does not entangle us in this love-hate conflict between altruism and misanthropy. Rather, it makes us free from it. Ahimsa, on the most basic level, means recognizing that all embodied beings (*samsari jivas*) are subject to passions, attachments, aversions, and the emotions and self-perceptions engendered therein, just as we ourselves are. To live in Ahimsa is to first realize that all of these beings are, each in its own way, in the same struggle as ourselves for happiness and liberation from sorrow, no matter how inarticulate or obscure the aspiration may seem. As humans we have the extremely rare potential to be closest to this ideal and thus should take this opportunity to purify our soul. A natural expression of this is our respecting the struggle of other beings by striving to live in non-competition, non-governance, non-passion and nonviolence in relation to every organism, permitting and (if one is a layperson) making conditions more favorable for each jiva to evolve toward salvation by its own efforts, in thought, in speech, and in physical action. The late monastic leader of the Terapanthi Jain tradition Acharya Tulsi (1914 - 1997) made the distinction when speaking of *jiva daya*, or mercy for life:

Mercy can only be done when the opponent's heart is changed. When we save someone by force, or by some wrong means, or by tempting, then we do not consider it spiritual (*adhyatmik*) mercy. It can be from a worldly point of view (*laukik drishtikon*), but not from the spiritual. Suppose we save a rat by beating the cat who is chasing him, that is not pure *daya*. Suppose some person is killing some creature and we give him some money, that is not pure *daya*. Until the heart of the killer is changed, it cannot be considered pure *daya*. Changing a violent man to a non-violent man -- that is *daya*.²

“Until the heart of the killer is changed, it cannot be considered pure *daya*. Changing a violent man to a non-violent man -- that is *daya*.”

Such a philosophical and soteriological basis for Ahimsa in Jainism is lacking in contemporary animal liberation ethics and needs to be taken to heart and precisely as is if one (and especially if an entire religious community) wishes to engage in any meaningful reconciliation between the two. While the challenges of truly constructive action for improving the situation of today's animals can and ought to be undertaken by the Western Jain community -- perhaps following in some aspect the tradition of Jain animal shelters in South Asia -- and while Jains hold no copyright on the term itself, it is clear that Ahimsa and animal rights do not necessarily agree on all fronts and are certainly not equivalent.

1. Riches and Renunciation: Religion, Economy and Society among the Jains. Oxford: Clarendon Press, 1995. pp. 154-62.
2. *Ibid.* p. 164.

<p><i>Best of Luck to YJA and the Houston Convention Committee for the 1998 CONVENTION</i></p> <p>Ramniklal Velani and Family Houston, Texas</p>	<p><i>With Best Wishes and Compliments from</i></p> <p>Urvi & Uday Shah Krupa & Priya Port Arthur, Texas</p>
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"The only people who find what they are looking for in life are the fault finders"
(Foster's Law)

Jain Education in North America

by Dr. Premchand Gada (Lubbock, TX)

The Jain community in North America is fairly young and made its way through this country mostly after the sixties. Most of the Jains that came here were college graduates. Their ambitions were to advance academically and prove their abilities. Most of them had in the back of their minds that they would go back to the homeland, but very few did. They had to start their American life from scratch. Being new to this land, they were preoccupied to prove to their superiors or colleagues that they were as good as their American counterparts and could deliver what was expected of them. Doing so they did not realize that their children were growing up in an unguarded environment of American culture. There was nobody else earlier here to warn them about what was coming. As their children grew up here many of them picked up American food habits and culture. Children started demanding many things that were inconsistent with the Jain culture. That shocked the Jain parents. They realized that they provided neither the Jain teachings nor the Jain environment needed to cultivate strong Jain culture and conviction. Jains started getting together on weekends and started celebrating Jain festivals. That led to the formation of Jain centers and societies in bigger cities.

This was the beginning point for most Jain Youths in North America to realize that there was something like Jain culture. This does not mean that most of the Jain families were not doing something of their own at home in the form of prayers, rituals, and Jain food habits. The Jain parents realized that this was not enough for children to learn and understand the Jain principles. That evolved the Sunday schools. But then came a new hurdle that there were not many teachers who could teach at children's level. Many parents themselves did not know more than just the rituals. They could not reason the children's curiosity about the rituals but they did not get disappointed. They kept teaching Jain principles and rituals to the best of their abilities. Some centers did better than the others. This gave young Jains a most needed identity. Young Jains realizes that Jainism is different than the American culture.

As more Jain centers came into the existence, the federation of these centers was formed and was named :

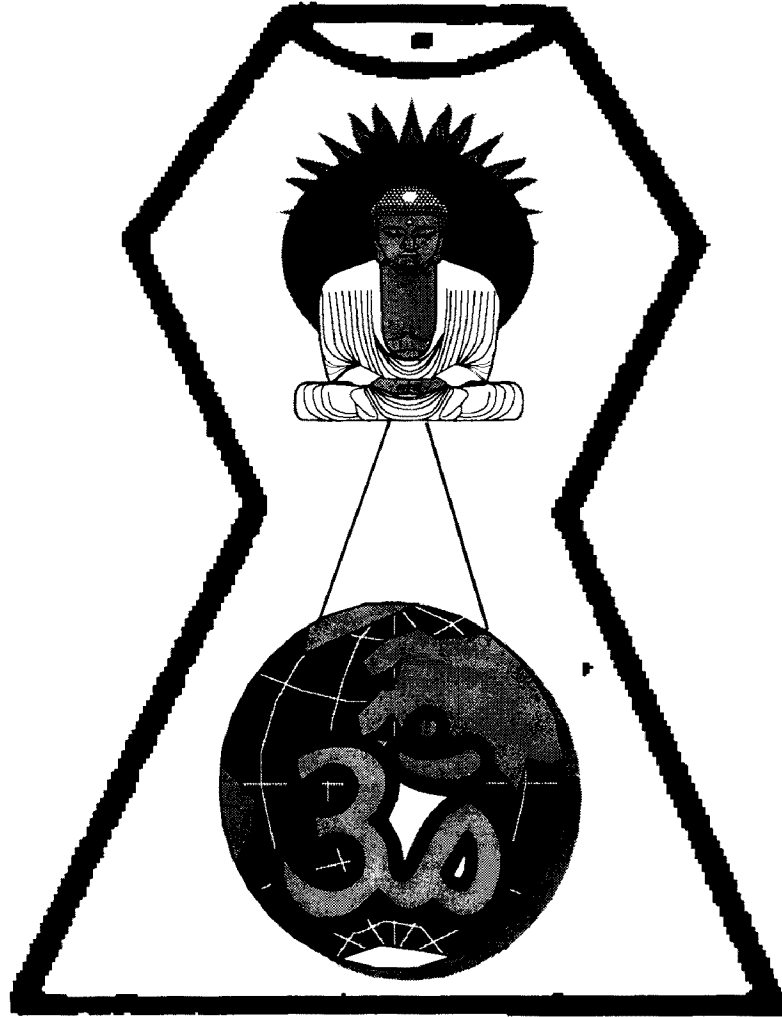
Federation of Jain Associations In North America (JAINA).

JAINA felt that though most centers were teaching some form of Jainism it would be nice if there was standard educational curriculum. Therefore, JAINA established JAINA Education Committee in 1989 to look into this. It was given a task of forming JAINA Education Program. In 1991, JAINA Education committee called the first conference of pathshala teachers in North America and proposed the standard curriculum of four levels.



“Soon after coming to the United States, Jain parents realized that they had to form a strong Jain organization if their children were to carry on the Jain religion and tradition.”

CONGRATULATIONS YJA



Live and Let Live

**FROM YOUNG JAINS OF THE TRIANGLE, NC
and THE JAIN STUDY CENTER of NC**

**Hosts of the 2nd Southeast Regional YJA Convention
"Jainism : Eastern Philosophy, Western Practice"**

"Problems cannot be solved at the same level of awareness that created them"
(Albert Einstein)

Jain Education...(Continued)

These four levels are:

- Preschool to grade 2; the material included in this level is coloring and dot to dot books along with the pictorial Jain alphabets and some Jain lessons.
- Elementary school level; the material included in this level is pictorial Jain alphabets with description, skits, stories and lessons having moral themes.
- Junior High School
- Senior High school level; the material for the third and fourth levels consists of the topics on Jain fundamentals; rituals like samayik, pratikraman; ahimsa; Jain festivals, and Jain principles, etc.

JAINA Education Committee felt that any youth going through these four levels would have the good understanding of the Jainism. JAINA Education Committee has prepared a set of 10 books to teach Jainism from preschool to Senior high school level. These books are valuable for the parents too. To make the classes interesting, the teachers should utilize new techniques like slides, overhead transparencies, charts, animations and multimedia presentations and other audio-visual tools.

It is said in Uttradhayan Sutra that first knowledge and then mercy. Therefore it is very important that we all learn about the Jain principles so we can practice Jainism in day to day life. To make an impact on the children, the parents will have to understand and practice Jain principles, and to be a good role model we should practice what we preach.

"JAINA Education Committee has prepared a set of 10 books to teach Jainism from preschool to Sr. High School level."



DHARMA-CHAKRA Wheel of Religion or Law



Wheel of religion or law carved on pedestals of statues or in Jain temples is a common sight for visitors. It is placed in the centre of the pedestal and flanked by a deer on either side. The deer symbolise truth and compassion. Behind the deer is a monk and a nun showing their reverence to the *dharma-chakra*. The wheel denotes motion and represents the dynamism of peaceful change in an environment of harmonious co-existence with all living beings as well as forces of nature.

"The greater difficulty, the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests"
(Epicures)

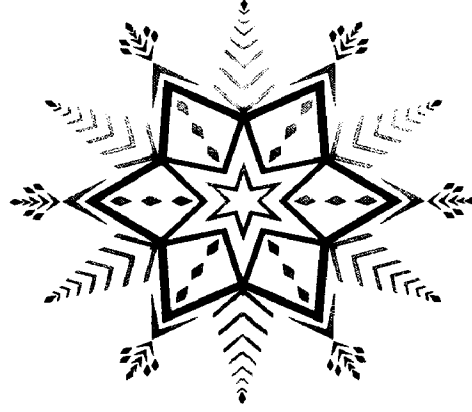
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and

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PRAVIN & SNEHLATA MEHTA



**“JUST AS A TORTOISE WITHDRAWS ALL ITS
LIMBS WITHIN ITS OWN BODY, IN THE SAME WAY
A WISE MAN PROTECTS HIMSELF FROM SINS
THROUGH SPIRITUALITY”**

(SUTRAKRATAANG 1:8:16)

*“One who condones evils is just as guilty as the one who perpetrates it”
(Martin Luther King Jr.)*

Charity Birds Hospital

by Sanjiv Kumar Jain (New Delhi, India)

"Kindness is a language which the blind can read and the deaf can hear."

"Little deeds of Kindness, Little words of love, help to make earth happy, like the heaven above."

Strange as it may seem or hard as it may be to believe, a Hospital for Birds and that too in a country like India! Yes, it is true. It is a unique institution, one of a kind in the world, where birds are treated free of charge just like humans beings are treated in big hospitals. Moreover the humanity aspect about existence of such hospital has touched me greatly. At one end an ordinary human being cannot even think of going to a five-star expensive hospital like Apollo Hospital at New Delhi or elsewhere for treatment, whereas there is an institution which treats birds which cannot even express sorrow, pain, suffering and that too free of charge.

This hospital is run by Jains within the complex of Shri Jain Lal Mandir (Jain Red Temple) in front of the historic Red Fort of Delhi. People from nearby places and even nearby towns bring injured and sick birds to this hospital and demonstrate the real human character of Ahimsa (non-violence) and the philosophy of Live and Let Live. It is also referred by the name in Hindi as "Jeev Daya Mandir".

The History

Whenever any bird was injured or suffered in front of Jain saints, they felt extreme sorrow and mental agony. **One of the greatest fundamentals of the Jain religion is Live and Let Live.** Keeping this in mind in 1929, it was decided to establish a hospital for birds within the complex of Jain Lal (Red) Temple at Chandni Chowk, Old Delhi, India. For this purpose, one Ayurvedic doctor was appointed for the treatment of birds. In 1946, this hospital had only one room but today it is spread across a three-story building. This has been possible solely by the hard and honest efforts of Jains. Earlier only ayurvedic treatment was given, but with changing times allopathic treatment is offered now.

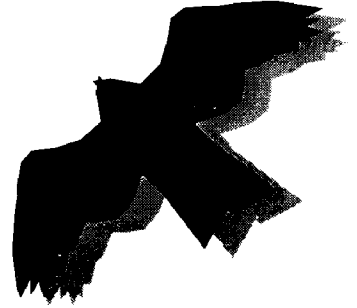
Hospital Description

Ground Floor Store for wheat grains, Conference room.

First Floor Small and large cages where patient birds are kept, doctors chambers and dispensary

Second Floor General wards, Pox ward.

In this hospital there are about 300 cages measuring about 1.5 feet by 1.5 feet in area. Thirty-six cages are kept as an Intensive Care Unit. The Pigeon Pox ward is isolated from other patient birds. The orthopedics unit is also totally isolated where birds are treated for broken bones which includes putting on the cast and a kind of physical therapy is given to the birds which cannot move easily on their own.



"...in 1929, it was decided to establish a hospital for birds within the complex of Jain Lal (Red) Temple at Chandni Chowk, Old Delhi, India."

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BHAVARBHAI
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**Kishor & Maya
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Mona & Parag Shah***

Missouri City, Texas

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**Mahendra Shah
Meeta Shah
Mona Shah
Kunal Shah**

Houston, Texas

Charity Birds...(Continued)

Small infants and handicapped birds are kept separately and they are hand fed three to four times a day. The keepers there look after the birds 24 hours a day. Birds admitted there are first kept separately in cages and then accordingly under doctor's guidance they are fed and given vitamins too if needed, so that the birds get well soon. With the change in climate, the number of birds admitted here rises and falls. In the summers, dehydration cases increase greatly. In the event of major injury, there is an arrangement for surgery too. This hospital remains open every day of the week from 8 AM to 8 PM. However, if any injured bird is brought at night, an attendant on duty provides first aid and then keeps it in isolation where there is a provision for food and water. On duty doctors then attend such birds in the next morning.

Based on the available statistics, 29,423 different birds were treated in this hospital from April 1996 to March 1997. Out of these, 20,372 birds were treated as inpatients while the remaining 9,051 as outpatients. This silent unique institution where birds are treated free, does not receive any financial aid from the government or any agency and runs purely on charity. While going through the yearly report of 1996-97, I found that even Delhi Police personnel came forward for their active involvement, in service, for the noble cause of saving several injured/sick Peacocks (National Bird of India) by bringing them for treatment to this hospital, thus successfully fulfilling its mission.

Policy

Birds once admitted as inpatients are not returned back to owners who bring them for treatment. Once they are well enough to feed on their own, they are released to their natural habitat in the wild. Outpatient birds are also treated free of charge and given back to their owners. Old and retired birds are kept here lifelong that are unable to fly or feed themselves.

In the open sky, the chirping of birds is an indication that the environment is good and clean. These innocent creatures also require human love and care. Can we imagine the world without birds?

This Bird Hospital serves as a remarkable example of the principle of Ahimsa (non-violence). I have been to many places but nowhere have I never heard of such a type of caring service offered to birds. This is in a country where poverty is rampant, yet people still come forward to offer donations to run this unique institution. This is something amazing and we should feel proud of it.

The hospital provides a caring world for innocent speechless birds which cannot express emotions of sorrow and pain like we human beings do. Live and Let Live. Mera Bharat Mahan (My India is Great) because of such great efforts of good people demonstrating real human character. A person rises to great heights when he or she rises to help any living being in distress.



"This Bird Hospital serves as a remarkable example of the principle of Ahimsa (non-violence)."

With Best Wishes
and
Compliments

**Jitendra, Sombala, Pooja
and
Roopesh Kotadia**

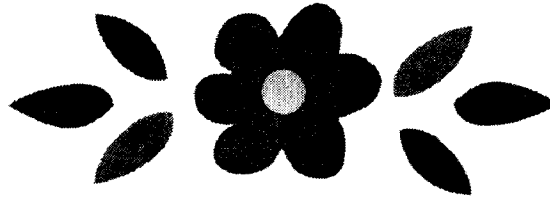
**Sunil & Panna Kotadia
Orlando, Florida
(407) 352-6671**

Dear YJA Executive Board,

The last two years have been absolutely great.
Especially thanks to Raju, Darshan Shah (CO), and Amit
Shah (MN) for your great guidance and support just
when I needed it.

Love,

Jill Shah

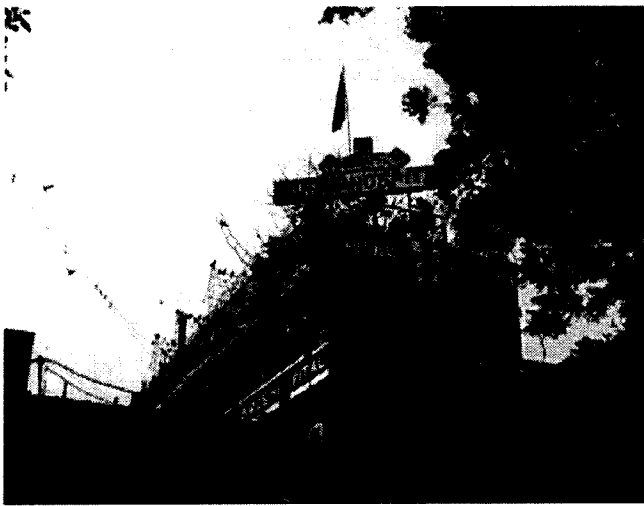


Charity Birds...(Continued)

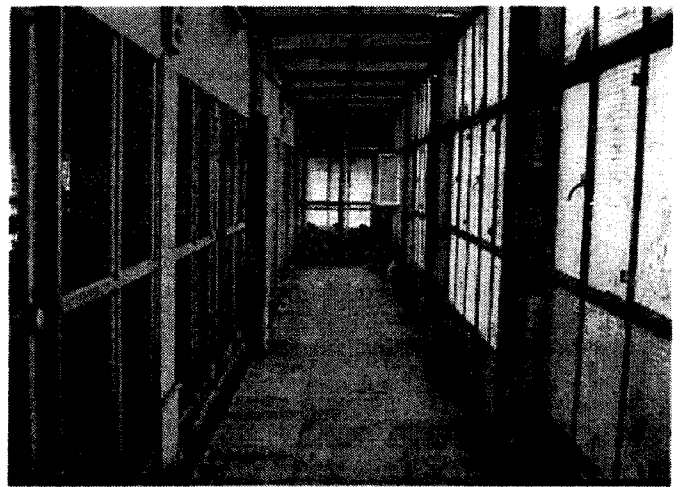
For more information regarding Charity Birds Hospital, you may contact :

Charity Birds Hospital,
Shri Jain Lal Mandir complex
Chandni Chowk
Delhi - 110006, India

Charity Bird Hospital in Pictures



Roof-top of the hospital



Second-Floor Corridor



Big Cage housing patient birds



Keeper feeding the birds

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and the
Houston Convention Committee
for the 1998 CONVENTION**

**MOSHMEE, RUTURAAJ
SWATEE and MADHU
KALAMKAR**

Dallas, Texas

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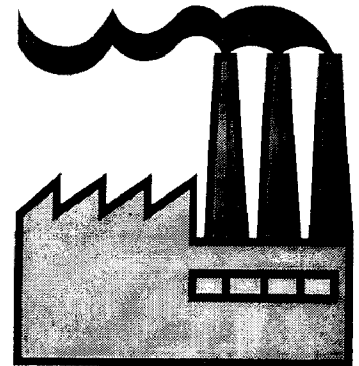
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Bellaire, Texas**

A Jain Response to Environmental Problems

by Prof. Cromwell Crawford (University of Hawaii - Honolulu)

A recent cartoon showed a bird trying very hard to crack open a clam shell and the clam putting up a lot of resistance, because it did not want to be eaten. One day the bird made a brilliant discovery. If he flew up in the air and then dropped the clamshell onto the rocks below, the shell would crack open and he could swoop down for it. So he and the other birds of this breed did this for thousand of years. But one day the federal government came through and built a super-highway along the shore. With the new highway, the old method of cracking clam shells ceased to work, for when the birds would swoop down to pick up the clam meat, cars and trucks would come zooming over them.



I think this cartoon has a powerful environmental message for all of us today. If we continue to do the same thing over and over, despite the changed function of our environment, then we will end up like those birds. When the tried and true methods of the past are not working, we insist that it is just because we are not trying hard enough. But if we keep it up, we are going to 'try' ourselves right out of existence. When the environment changes, the successful creature is the one that adapts itself to the new environment. The general maxim of humankind in the past has been, Grow or die. For the most part people still think this is true. Moreness is equated with survival. The more we produce the better the quality of life we think we shall have.

"During the time when humans were hunters and gatherers, their sustenance depended on biodiversity. This dependence changed when society looked for its livelihood, first to agriculture, and then to industry."

This is probably no longer the case. We should reorient ourselves to a different adage, 'Adapt or die'. If it becomes dysfunctional to grow then we should no longer do so. In the remainder of this article we shall first examine specific environmental problems which highlight the dysfunctionality of prevailing systems, and then outline Jain principles which directly address these problems and help us adapt to the changed environment or prevent that environment from changing in the first place.

ECOLOGICAL PROBLEMS

The problem of Biodiversity

Mother Nature never puts all of her eggs in one basket: diversity is the key to survival. Variety is not just the spice of life, but its sum and substance. Complex beyond understanding and valuable beyond measure, biological diversity is the total variety of life on the earth. During the time when humans were hunters and gatherers, their sustenance depended on biodiversity. This dependence changed when society looked for its livelihood, first to agriculture, and then to industry. Now, with the research knowledge that biological diversity is crucial for the environment, which sustains life, people are being roused to ensure its conservation.

Our knowledge of the total count of life with which we share this planet is still shrouded in mystery, but what we do know is that biodiversity is vanishing at an

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**Dr. Shirish & Leena Kothari
Dr. Sunil Kothari
Dr. Pulin Kothari
and
Bapujee**

“Difficulties show men what they are. In case of any difficulty remember that God has pitted you against a rough antagonist that you may be a conqueror, and this cannot be without toil”

Epictetus (50-138 AD)

*“Let us pray that our food should not be colored with animal blood and human suffering”
(Gurudev Chitrabhanuji)*

Jain Response...(Continued)

incalculable speed. Three areas in which this loss is taking place with gravest consequences are; ecosystems, species, and genetic diversity.

The Problem of Global Warming

Atmospheric changes that used to take a century are now taking place in a decade. The two main foci of climatic changes are ozone depletion and global warming. Though different, both are closely related.

Ozone is a form of oxygen having a molecular structure of three atoms instead of the normal two. Its peculiar structure enables ozone to absorb biologically hazardous ultraviolet 'B' radiation from the sun. The ozone layer is located some 10 to 30 miles in the earth's atmosphere. The vital gas thus serves as a life-support system for the planet earth. Till only recently, there were doubters of any serious ozone depletion, especially in the Reagan and Bush administrations. That changed in 1992 when the National Aeronautics and Space Administration announced startling findings from atmospheric studies.

The greenhouse effect, which causes global warming, is a by-product of ozone depletion, but it is potentially more hazardous because it is far more difficult to control. It began long before civilization. The natural occurrence of CO₂ gases created a heat-trapping blanket, which made life on earth possible. Without this atmospheric shield, the average surface temperature of the planet would be a frigid 0 degrees Fahrenheit instead of 50 degrees.

The problem today is that the industrialized world is emitting vast quantities of its waste productions into the atmosphere including carbon dioxide, methane, nitrous oxide, and chlorofluorocarbons. These greenhouse gases prevent additional infrared radiation from escaping, and thus serve to thicken the atmospheric blanket, trapping more heat and warming up the earth even more.

The consequences of rapid alterations in the atmosphere could be dire. Dramatic weather changes could shift the configurations of deserts and fertile regions, spark tropical storms, cause sea levels to rise as the result of the expansion of water caused by warming and usher mass starvation and soaring food prices.

The Problem of Pollution

In the spring of 1989 the Exxon Valdez ran aground on Bligh Reef, Alaska, and spilled 260,000 barrels of crude oil into one of the world's most pristine bodies of water. It cost Exxon a billion dollars for the cleanup, and the state of Alaska millions more to restore the beaches fouled with oil. But the cost to wildlife exceeded a dollar value; more than 34,000 birds and 984 sea otters fell prey to the slick, among another animals.

In the spring of 1991, Iraq's "scorched sand" tactic in Kuwait brought a brutal twist to the Gulf War. Saddam Hussein's retreating army set ablaze five hundred

"The greenhouse effect, which causes global warming, is a by-product of ozone depletion, but it is potentially more hazardous because it is far more difficult to control."

"Experience is what you get when you don't get what you want"

(Dan Stanford)

Jain Response...(Continued)

oil wells and the desert was suddenly turned into a burning wasteland.

These recent environmental disasters join the ranks of Love Canal, Chernobyl, and Bhopal to dramatize man-made environmental pollution that threatens the health, not of humans alone, but of birds, beasts, and beaches. Sometimes the threat is visible, but mostly it is silent, pervasive, deadly, and a growing menace to the health and safety of people everywhere. The soot generated over Kuwait soon traveled across to Asia. Pollution knows no national boundaries.

The Problem of Waste

The notion of the world as a global village is first being replaced by the reality of the world as a global wasteland. Throwaway societies are befouling their land, air, and oceans. Believing that the planet has an infinite capacity to digest the volumes of waste we feed into it, no nation has ever thought this to be a problem. The common wisdom has always been: "Out of sight, out of mind." Now we are down in the dump. The urgent global dilemma facing America and the rest of the world is: How to reduce the gargantuan waste by-products of civilization without endangering human health or damaging the environment.

The Problem of the Nuclear Epidemic

For forty years the world lived with the constant threat of a nuclear holocaust. Suddenly, with the collapse of the Soviet Union, the world breathed a sigh of relief that the prospects of a doomsday had now ended. The United States was now the only military superpower, and it could be counted upon to keep the world safe from incinerating itself. That reprieve was short-lived. By early 1992, a more ominous threat to planetary survival mushroomed in the form of the nuclear epidemic. Cover stories in our national magazines shocked us with the news that the West's attempt to prevent the spread of nuclear weapons has failed, and a dangerous new era of nuclear proliferation has begun.

THE JAIN RESPONSE

Jain scriptures are rich repositories of environmental thinking. Their religious and philosophic assumptions equip them with ideas and attitudes that are uniquely oriented to a scientific understanding of the place of man in nature. We identify four principles that form the framework of a Jain environmental ethics. They are:

- The Principle of Equality
- The Principle of Non-Violence
- The Principle of Consequentialism
- The Principle of Restraint

The Principle of Equality (*Samaiya*) is a central concern of the *Acharanga-Sutra*, and represents the view of Mahavira. A monk or layman, taking the vow of religious conduct must declare, "I undertake to observe, O Lord, the attitude of



The Principle of Equality

**The Principle of
Non-Violence**

**The Principle of
Consequentialism**

The Principle of Restraint

Jain Response...(Continued)

equality.” Such rites affirm belief in the intrinsic equality of all selves, be they earth-bodied, vegetable organisms, insects, birds, animals or humans.

The Principle of Non-Violence flows logically from the notion of the identity of the self with all sentient beings. The *Acharanga-Sutra* admonishes one to truly identify with the pain and suffering of other selves as a condition for the practice of non-violence. A person cannot conscientiously maintain his integrity, while harming some being which is essentially on par with him. This is the rationale of the Golden Rule. Accordingly, the first vow of the householder is ‘do no violence to other beings’. Violence is comprehensively defined on the levels of actions, speech, and thought. Practically speaking, it would be impossible for a householder to avoid all these forms of violence; therefore he is enjoined to keep injury to a minimum. At no time must he intentionally inflict injury; but in situation which are accidental, occupational, or which necessitate self-defense, he must carry out his duties with care and caution. Thus the householder’s vow of *ahimsa* is less exacting than that of the ascetic, and hence its categorization as a minor vow (*anuvrata*).

The Principle of Consequentialism is embodied in the law of karma. Given the equality of selves, the physical and mental differences between one self and another are the consequences of karma, and are not intrinsic distinctions. By virtue of karma, it is possible for a human to descend to the stage of a non-human, and vice versa. Emphasis is placed squarely on responsibility for our actions. The effects of our past actions continue into the present, and impact the future. Fatalism does not enter the picture, because we never lose our capacity for freedom. It is the element of voluntarism that propels us to reap what we sow, either in this life or the next. Karma is constituted of ignorance about the distinction between the self and the non-self. The psychological manifestations of metaphysical ignorance are through the dual passions of hatred and attachment. The consequences of these emotions always end in violence.

The Principle of Restraint is based on the moral code of *aparigraha*. This is one of the five vows a householder must observe. It makes a distinction between need and greed, and promotes a life-style of simplicity. The householder must set limits to his wealth, because the quest for possessions is a bottomless pit, which cannot bring lasting happiness, and impedes spiritual discernment.

Having identified the environmental principles of Jainism, our next task is to apply them to the problems of biodiversity, global warming, waste, populations, and nuclear proliferation.

On ‘biodiversity, the problem is that people are recklessly exterminating life on earth. It has extinction every day. Given its dynamic view of natural processes, Jainism accepts extinction as part of biological change, but such vast human killings are *himsa* in its gravest form, for the wiping out of whole ecosystems -

“The moral code of *aparigraha* is one of the five vows a householder must observe. It makes a distinction between need and greed, and promotes a life-style of simplicity.”

Jain Response...(Continued)

natures' laboratories of new life forms - constitutes the death of birth. Biodiversity has caught public attention by featuring high-profile animals such as elephants, tigers and rhinos. But Jainism's equalitarian view of all lifeforms also calls attention to the plight of the lowliest plants and insects. When these species disappear, they take with them hard-won lessons of survival encoded in their genes over millions of years.

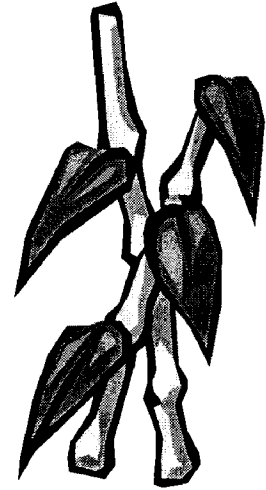
On global warming, the conservationist element of Jain ethics would urge nations to promote energy conservation by implementing energy efficiencies, limiting warming gases at 1990 levels, reducing dependency on coal, oil, and gas; utilizing renewable resources; taxing carbon dioxide emissions in excess of set standards; implementing alternate energy sources such as solar power; harnessing methane gas expelled from landfills and cattle feedlots; enforcing the ban on production of CFCs used in the manufacture of plastic foam and as coolants in refrigerators and air-conditioners; and in general, greening the energy system. Certainly the least expensive and most benign step to take toward controlling greenhouse emissions and slowing global warming is tree planting. This could be done as a companion strategy to the more complex task of deforestation.

On waste, Jain strategies to control volume would involve recycling, renewal, and restraint. The waste problem has two aspects; technological and human. On the technological side we can discuss the merits of various disposal systems, but prior to the question of disposal is the production process that creates the waste, and Jain ethics would insist that it is at that karmic source where we must begin.

The ascetic approach of Jainism succeeds because it approximates the natural model in which one species' waste becomes another species' means of livelihood. In nature this cycle of waste and want are held in balance, but in aggressive consumer societies this balance is a disrupted system. By redesigning our production systems we can curb the generation of waste where it starts. Gandhi maintained that nature's supply is always adequate when demands are managed intelligently.

On population, the ethical code for a householder enjoins *brahmacharya* or the control of one's sexual impulses. In today's crowded world, it is ethically irresponsible to say, "God sends children into the world, and that "man should not interfere with the will of God." In Jain ethics, that which distinguishes civilization from the jungle is the capacity of persons to control nature, including their own.

A Jain scheme of family planning would go beyond the distribution of contraceptives to emphasizing the integration of family planning with family welfare, environmental sanitation, child nutrition literacy, and social and economic independence for women. This "package" approach versus the conventional piecemeal approach is ethically more sound because it does justice to Jainism's concern for the whole person and for the environment in which he or she lives.



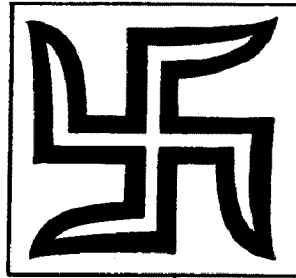
"Jainism's equalitarian view of all lifeforms also calls attention to the plight of the lowliest plants and insects. When these species disappear, they take with them hard-won lessons of survival encoded in their genes over millions of years."

Jain Response...(Continued)

On nuclear proliferation, Jainism perceives the demons of nationalism and terrorism the greatest threats to international stability. The Gulf War demonstrated that there are deep divisions between people that defy easy solutions. It showed the fundamental need for changes in consciousness between people and nations. And the doomsday sight of hundreds of uncontrollable oil fires under blackened skies, with birds and beasts sinking in seas of sludge, served as apocalyptic images of a possible Armageddon that could vaporize the planet. All of this calls for a reassessment of values in the spirit of *anekantavada*. As former president Mikhail Gorbachev has revealed, it was "a reassessment of values" that "opened the road to deep transformations" in the Soviet Union.

Jain ethics is based on a sect of assumptions, which transcend the natural divisions between people and people, and between mankind and nature. Its ecumenism is existential and environmental. It sees humanity in nature and nature in humanity.

"Jain ethics is based on a sect of assumptions, which transcend the natural divisions between people and people, and between mankind and nature."



SWASTIKA

Swastika is considered to be an auspicious and a good luck symbol for Jains as well as Hindus and Buddhists. It is a tradition to design the *swastika* at the beginning of many religious and social ceremonies. It is a symbol of prosperity and good fortune. To the Jains the four arms of the swastika represents the four possible places of rebirth — heaven, human, animal and hell. Many use the *swastika* to mark the thresholds, doors and for opening of the account books on the New Year's day.

King Meghrath and Bhagawan Shanti Nath

from JAINA Education Library / Sadhvi Dr. Vidyut Prabhashriji

Once there was a discussion going on in Indra's (head of heavenly angels) court. One of the demi-gods said that there are brave and merciful kings on Earth who would not hesitate laying down their own lives to protect those who come to them for shelter. Another demi-god doubted his statement. The two began to argue and so Indra intervened by asking them to go to the Earth and see for themselves. The two demi-gods made a plan of action. One of them decided to take the form of a pigeon, and the other took the form of a hawk.

On the Earth, King Meghrath was sitting in his court surrounded by his courtiers. At that time a pigeon flew in through an open window and started circling inside the hall. To the king's surprise, it landed on his lap. The king realized that the pigeon had come there out of fear.

At that very instant, a hawk flew into the king's court too. He said to the king, "This pigeon is my prey." The king was struck with wonder to hear a bird speak. However, he replied, "It is true that this pigeon is your prey, but I can give you some other food."

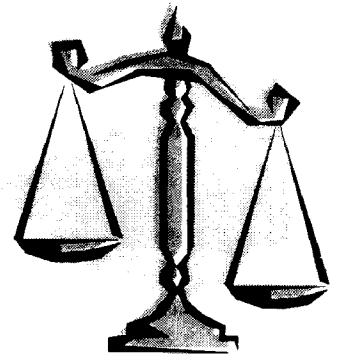
He ordered his servants to bring a basket of sweets. But the hawk said, "I am not a human being. I am not vegetarian. I need flesh for my food."

The king said, "Let me give you my own flesh instead of this pigeon's flesh." Upon hearing this, one of the courtiers said, "Your Majesty, why should you give your own flesh? Let's get the flesh from a butcher's shop."

The king replied, "No, because just as a confectioner's business thrives when we consume sweets, a butcher's trade flourishes when we use up meat. The butcher may have to kill another animal in order to supply us the meat. This pigeon has sought refuge and it is my duty to protect it. At the same time, it is my duty to see that no one else is harmed in this process. Therefore, I will give my own flesh to the hawk."

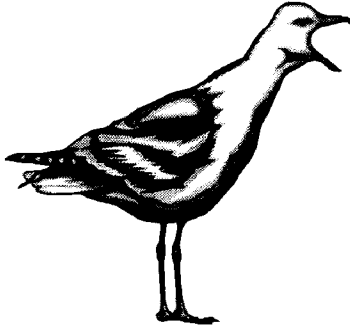
With these words, he took out his dagger and cut off a piece of flesh from his thigh and offered that to the hawk. The whole court was stunned. But the hawk said to the king, "Oh, king! I want the same amount of flesh as the pigeon."

So, a weighing scale was brought to the court. The king put the pigeon on one side and a piece of his own flesh on the other. The king kept putting more and more of his flesh on the scale, but was still not enough. Finally the king was getting ready to put his whole body on the scale. The court filled with the murmur that the king was giving his own life for an insignificant bird. But the king considered it his duty and religion to be above everything else. He sat on the side opposite to the pigeon in the scale, closed his eyes, and began meditating in peace.



"The court filled with the murmur that the king was giving his own life for an insignificant bird. But the king considered it his duty and religion to be above everything else."

King Meghrath...(Continued)



As soon as the king entered into meditation, the pigeon and the hawk assumed their original divine form. Both demi-gods bowed to the king and said, "Oh great king! you are blessed. We are convinced that you are a brave and merciful man."

With these words, they praised and saluted the king again and left. The whole court resounded with the joyous words, "Long live King Meghrath."

A merciful person is someone who is not only influenced by seeing the misery and suffering of others, but goes a step further and attempts to alleviate the pain. He gives financial aid to those who are poverty-stricken and gives food to those who are hungry and needy. A merciful person would not harm others to promote himself but on the contrary, would sacrifice even his own life to save the lives of the others.

Meghrath became a God in Sarvarth Siddha Vimaana after his death. After completing his life in the Sarvarth Siddha Vimaana, Meghrath's soul entered the womb of Queen Achiradevi, the wife of King Vishwasen of Hastinapur. The Queen, just as the mothers of the other Tirthankars, saw 14 great dreams before the birth.

However, in Hastinapur, before the re-birth of Meghrath's soul, a dangerous epidemic spread throughout the city. Hundreds of people died every day. The horrified people came to King Vishwasen. Seeing the people in such pain, the King took a vow to starve until the calamity passed. Vishwasen became engrossed in deep meditation in his room, and meditated a full month without food or drink. His intense meditation moved Indra, who came to the King and said, "How strange it is that inside the Queen's womb is an incarnation of peace, and here you are so disturbed." Indra showed the befuddled King the solution to his problem, and the next day the Queen Mother chanted the Shanti Stotra as shown by Indra. Upon this chanting, the disease and calamity vanished from the Kingdom.

The Queen Mother gave birth to a son on the 13th day of the darker half of the Jyeshtha month. All 3 Universes were illuminated, and joy was everywhere. Thousands of Gods came down from the heavens to celebrate. The King proclaimed that as the power of the unborn child had cleared calamity from Hastinapur, he would be named 'Shanti Kumar.' In his youth, Shanti Kumar was married to several princesses. One day, King Vishwasen handed over the power of his Kingdom to his son and became an ascetic. The coronation of King Shanti Kumar was celebrated with great joy and happiness in the Kingdom.

Once, the new King was roaming about the Kingdom, inquiring about his

"A merciful person is someone who is not only influenced by seeing the misery and suffering of others, but goes a step further and attempts to alleviate the pain."

King Meghrath...(Continued)

subjects' welfare, when he came across some people sitting under a tree. Upon inquiring about where they had come from, the people responded, "We have come from the neighbouring states. Except your kingdom, all other states are facing droughts. We have no food and water." Shanti Kumar, feeling pity in his heart, ordered his minister to open the royal food houses, and send food and clothing to the neighbouring states. Shanti Kumar thought that, "No one should remain hungry or thirsty in my Kingdom. The people's happiness is the King's happiness. A royal religion is one that helps mankind, birds, animals, etc." There was happiness everywhere in Shanti Kumar's Kingdom.

Shanti Kumar ruled for over 25,000 years. Due to his past karmas, a Chakra Ratna appeared in the King's armory. The King worshipped the Chakra and celebrated the occasion. All of the Kings of the neighbouring states came into Shanti Kumar's subordination without war. The new Chakravarti ruled over 6 divisions for thousands of years with his strength and religious conduct.

One day, Shanti Kumar thought, "Due to my good deeds in my previous births, I have strength and wealth, but all this is physical and will eventually end in sorrow. I want to achieve infinite self-satisfaction., and for that, only self-sacrifice and penance is the answer." The King decided to accept monkhood, and opened his royal coffers for 1 year to all his subjects. On the 11th day of the darker half of the Jyeshtha month, Shanti Kumar accepted monkhood along with 1000 others, and handed his vast empire over to his son Chakrayudh. A year after accepting monkhood, Shanti Kumar again came to Hastinapur and became absorbed in deep meditation. Due to the enormous power of his meditation, divine peace spread in the air. Animals in the forest forgot their animosity towards each other and experienced peace in the presence of Bhagawan Shantinath. On the 9th day of the brighter half of the Paush month, he attained Kevalgnan.

Bhagawan Shantinath said, "Kashay is a poisonous tree. Ego, Attachments, and Greed are its poisonous fruits. One who tastes these fruits finds his good intentions becoming ineffective or dead. If a learned person cuts this tree from its roots, he becomes free from birth and death forever." After listening to Bhagawan's speech, King Chakrayudh and 35 other Kings also accepted Diksha. Knowing his end was near, Bhagawan Shantinath went to Sammet Shikhar with 1000 other monks. He observed Anshan for a month, and attained Nirvana as the 16th Tirthankar.

Shantinath is worshipped as the 'Incarnation of Peace.' Whenever there is an epidemic or calamity, devotees chant the Shanti Mantra to tackle the problem.

"Due to my good deeds in my previous births, I have strength and wealth, but all this is physical and will eventually end in sorrow. I want to achieve infinite self-satisfaction., and for that, only self-sacrifice and penance is the answer."

A Tribute to Bhattarak Charukirtiji

compiled by Pavan Zaveri (Houston, TX)



Dressed only in his orange cloths, Shri Bhattarakji enlightened many of us - youth and adults. His first visit to North America was in 1979. As all Bhattaraks, Shri Charukirtiji renounced his worldly life and took a vow of celibacy to devote his life to Jainism. As the Bhattarak of the Jain Math in Mudabidri, Karnataka, he was a tremendous leader in South India. In addition, his annual world tours brought Jainism to many communities from Europe to North America to the Far East and Australia. His academic background included Master's in Hindi and Sanskrit, as well as fellowship research in Jain philosophy.

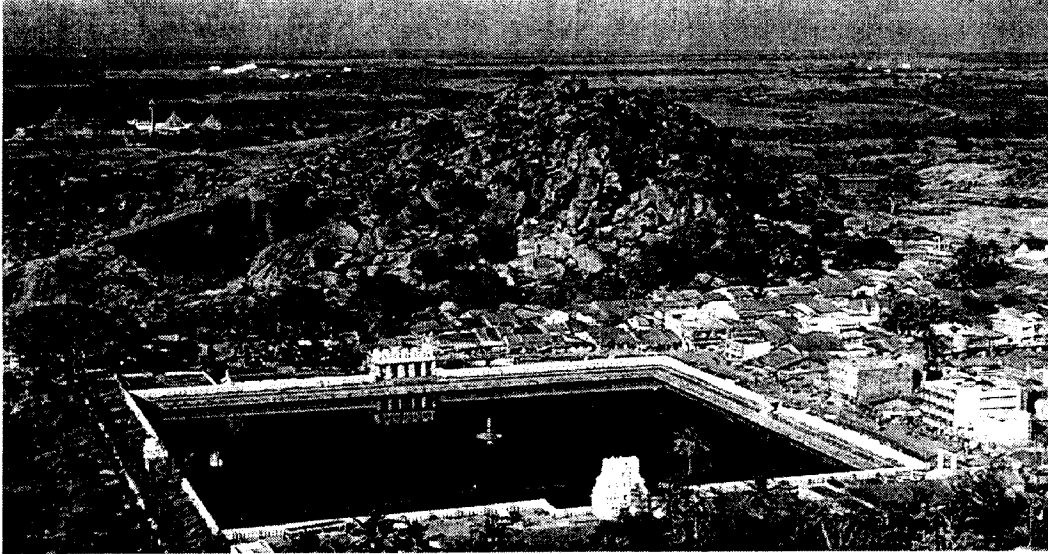
His simple style of speaking was filled with everyday examples letting each of us relate Jainism to our own lives. Shri Charukirti Bhattarakji's regular presence at JAINA Conventions, countless Paryushan and Daslaxan celebrations across North America, and Pratishta Mahotsavs touched many people and made each event he attended that much more special. He always expressed a strong interest in educating the youth, arranging special youth meetings at Jain centers and having written a five-part book in English explaining basic Jain principles.

A sudden heart attack in January 1998 took away this special orator and scholar from our community at the young age of only fifty years. The Jain community around the world will miss the light of his teaching and knowledge.

The Bhattarakas of Shravanabelgola and Mudabidri by Prof. Yashwant Malaiya (Fort Collins, CO)

Many Jains in North America have had a chance to meet Bhattarak Shri Charukirti of Mudabidri who has been visiting North America since 1979. In the beginning he was severely criticized back in India for traveling overseas. Because he was head of perhaps the best known Bhattarak Peeth in India, he was expected to be the guardian of orthodoxy. His blessing has enhanced the stature of the Jain community overseas. He passed away recently on January 15, 1998. His position among Jains was like that of the Shankaracharyas among the followers of vedanta.

The Bhattarakas remain a mystery even to the Jains in India. Who are the Bhattarakas? If they represent the Digambara tradition, how come they are not "sky clad"? What is the origin of the Bhattarak tradition? Why are Bhattarakas only in South India? I present here a historical account based on ancient inscriptions, texts, pattavalis (lines of ordination), etc. There have been several Bhattarak Pithas that have been the focal point of Jain activities in their regions, however I will write about the two famous Bhattaraka Pithas in South India, Shravana-Belgola and Mudabidri. Both share some common history, which is quite fascinating.



The sacred Chandragiri hill with Chamundaraya Basadi with manastambha on the top. At the foot of the hill, the dhavala sarovar lake after which the town is named. The photograph is taken from the Indragiri hill on which the Gommateshwar idol stands.

Who is a "Bhattaraka"?

A Bhattaraka is a head of a religious institution, often called a "Matha". A Bhattaraka is somewhat like a spiritual ruler over a specific domain. Sometimes they have even enjoyed the right to bear the trappings of royalty, and they have

The Bhattarakas...(Continued)

been criticized for deviating from the ideals of a wandering Jain monk.

Most Bhattarakas have belonged to the Digambara tradition, although there are some Svetambara Bhattarakas also. Actually the "Bhattaraka" concept has not been unique to Jainism; Buddhists and the Shaivites also used to have Bhattarakas. Now the term is used only by the Jains. What does the word "Bhattaraka" then mean? In India, it was a common custom to refer to sovereign kings as "Parama-Bhattaraka". In Jain literature, Lord Mahavira has occasionally been referred to as "Parama-Bhattaraka" also.

Let us examine the word. In Sanskrit, there are two related words "Bhata" and "Bhatta" generally meaning a soldier and a scholar respectively. Occasionally they are used interchangeably. A "Bhattara" or a "Bhattaraka" is the chief of them [1]. Thus a "Bhattaraka" is either a regional ruler (mandalika) or a regional chief of an order of monks (i.e. an Acharya). A "Parama-Bhattaraka" is then either an overlord sovereign, or the Chief of all Acharyas, i.e. Lord Mahavira himself.

Until the early part of this century, the Bhattarakas were present in several major Jain centers of North India. They include Delhi, Idar (Gujarat), Surat (Gujarat), Gwalior (MP), Bateshwar (UP), Chanderi (MP), Ujjain, Nagaur (Rajasthan), Chittor (Rajasthan), Mahavirji (Rajasthan) and several other places. Today, as far as I know, all Bhattaraka seats in the North are vacant or dissolved. However in Maharashtra and in South India the Bhattarakas still play an important role within the Jain community and as representative of the Jains in the society.

The Origin of the Bhattarakas:

Let us now look at the origin of Bhattaraka institution as it exists today. The ancient Sramana ideal for a monk is that of a wandering ascetic unattached to any place or specific lay communities [2]. Ideally a Jain monk should not stay in a single place for a long time, except for the rainy season.

Sometime in history, several Jain institutions arose where scholars were instructed and libraries were organized, headed by Jain monks. Their work was very important for preservation and propagation of Jain principles. However becoming attached to stationary institutions represented a compromise. In both Digambara and Svetambara traditions, the organizations of such stationary institutions, called Mathas, came under criticism by other monks who rigorously adhered to the original ideal. The growth of Mathas was perhaps a Jain response to the rise of sectarian militancy in the Indian society.

In Jainism, the term "Bhattaraka" was used even before modern Mathas arose. The great Acharya Dharsena, who composed "Shat khand-agama" and Virasena, who along with his student wrote the scriptures Dhavala, Jayadhavala and Mahadhavalâ in 120,000 verses, were also termed Bhattaraka because they headed a school of scholars. However, in what follows we will mostly talk about

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The Bhattarakas...(Continued)

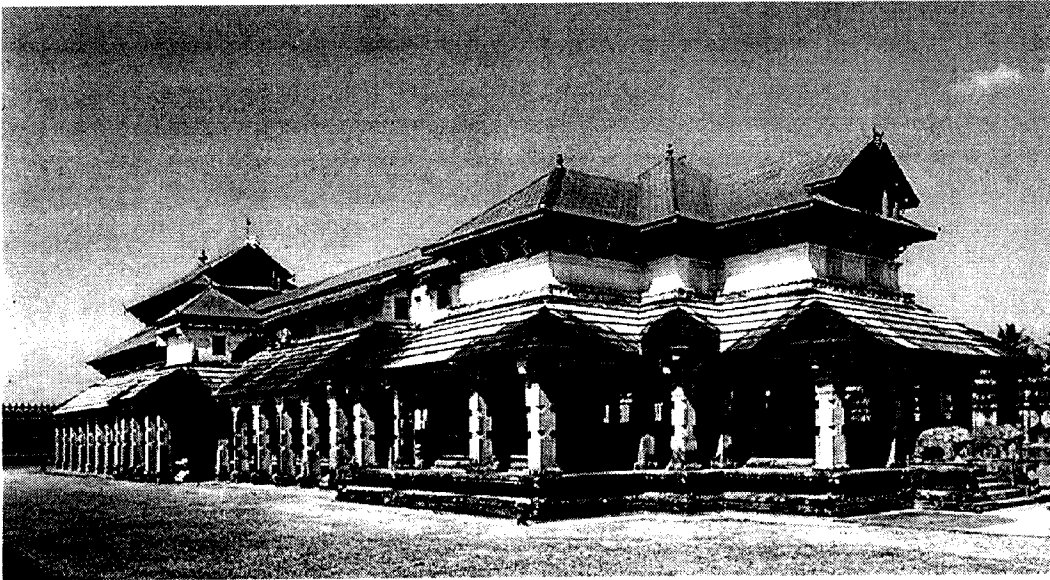
the Bhattaraka lines that still exist today.

How did the tradition of Bhattaraka who wear yellow robes, arose from the sky-clad Acharyas? Some of the accounts (Pattavalis) have an explicit answer. Let me quote from the Bateshwar Pattavali, a document written perhaps more than a hundred years ago. It mentions Prabhachandra [3] as the acharya who originated the tradition of clothed Bhattarakas in the 14th century...

"One time the Muslim Emperor of Delhi wanted to convert all local Jains. The Shravakas went to Gujarat. Acharya Prabhachandra came to Delhi to meet the Emperor to protect the Shravakas from becoming Muslim. Then thinking about the time, Prabhachandra created the order of clothed monks. Saved Jainism." Also in another place it sadly states: "... And after Prabhachandra, all the Acharyas became Bhattarakas, because this is bad time..."

During the Muslim rule, it was impossible for any sky-clad monks to wander freely. From 13th to 20th centuries, the Digambaras of North India only had Bhattarakas and no full-fledged monks [4]. Until recent times, Bhattarakas were actually initiated as a sky-clad monks. The initiation was then followed by a ceremony in which the leaders of the Shravakas would request the newly initiated Bhattaraka:

"These are adverse times. It is no longer possible for sky-clad monks to move around freely. Please accept wearing of clothes". The Bhattaraka would then accept clothes, sometimes giving them up during meditation.



Shravanbelgola and Mudabidri:

The famous Tribhuvan-tilaka-chudamani temple at Mudabidri. Temples with such roofs are common in Kerala also.

"Men stumble over the truth from time to time, but most pick themselves up and hurry off as if nothing happened"
(Winston Churchill)

The Bhattarakas...(Continued)

These two are extremely important "Mathas". The Bhattarakas of both are all named "Charukirti" by convention, and both belong to the order called "MulaSangh-NandiSangh-DeshiyaGana- PustakaGachha". We will call it MNDP for convenience.

All of you probably know about Shravanbelgola, famous for the idol of lord Gomateshwar (Bahubali) that was consecrated in 981 AD by Chamundaraya, a general of the Ganga King Rachamalla. Actually Shravanbelgola had been famous as a tirtha long before this. The Chandragiri mount has 271 inscriptions of considerable historical importance on it, and the oldest has been dated to the sixth century that mentions the arrival of Bhadrabahu along with his disciple Chandragupta, the former Maurya emperor. Throughout many centuries Jain monks and pious householders had been coming to Shravanbelgola for their final sallekhana meditation. Between Chandragiri and Indragiri where the idol of Lord Gommateshwar stands, is the town of Shravanbelgola. In Kannada "belgola" means a clear water lake, "Shravan" refers to the long time presence of the Shramanas. You can see the rectangular lake (in Sanskrit "Dhaval-sarovara") surrounded by steps and beautiful South Indian style gateways in the photograph. There are many ancient Jain temples in the town including one built by queen Shantala of the Hoysala king Vishnuvardhana.

"All of you probably know about Shravanbelgola, famous for the idol of lord Gomateshwar (Bahubali) that was consecrated in 981 AD by Chamundaraya, a general of the Ganga King Rachamalla. Actually Shravanbelgola had been famous as a tirtha long before this"

Mudabidri is also in Karnataka, an extremely fascinating and important place near the seacoast. This area was ruled by the Jain Chautar dynasty for about 700 years. In old days, the Jains here used to travel overseas for trade. They used to take small idols carved out of precious stones with them on their trips. Mudabidri has many old temples, which are totally different from north Indian temples. Mudabidri temples all have wooden roofs like those in Nepal and Kerala and they have a manastambha column carved out of stone. They have a large collection of exquisitely crafted idols. There is a collection of ancient idols carved out of precious gemstones like ruby, sapphire, diamond, gomedaka, etc. But their proudest possession is the collection of 3 ancient manuscripts: Dhavala, Jayadhavala and Mahadhavala, collectively called the "Siddhanta" in Digambara tradition. For many centuries, the only copy of the Siddhanta was this collection.

History: MulaSangh-NandiSangh-DeshiyaGana-PustakaGachha order:

There are many branches of Jain monastic orders. Lord Mahavira has himself divided his sangh into twelve Ganas, each headed by a Ganadhara. Over the course of the past 2500 years, many orders emerged and dissolved, and only a few branches exist today. Let us briefly see the history of the MNDP order to which the two Bhattaraka seats belong.

In the tradition of Lord Mahavira, first there were the Kevalis and then the Shruta-kevalis. Last of the full Shruta-kevalis was Bhadrabahu I. After him, gradually there arose many branches. The line of Vishakhacharya eventually came to be known as Mula-Sangh, the line of Sthulabhadra became Kottiya-Gana.

The Bhattarakas...(Continued)

Today's Digambara orders are branches of the Mula-Sangh, and the Svetambara orders are descendants of the Kottiya-Gana.

The term Mula-Sangh is said to have been used in the time of Acharya Gupta-gupta, perhaps around the first century of the common era. Because of Acharya Maghnandi, after Gupta-gupta, a branch of Mula-Sangh came to be called NandiSangh. In Indranandi's "Shrutavata", there is an account of a council called by Acharya Arhadbali at Mahimanagar (Dist. Satara, Maharashtra). The monks who used to live in the caves were called "NandiSangh". Perhaps these monks were associated with Dharasena, who used to live in a cave at Girnar (Junagadh, Gujarat) [5].

Later in MulaSangh-NandiSangh, Acharya Padmanandi became the leader, better known as "Acharya Kundakunda" perhaps in the 2nd century. He is the author of many famous books like Samayasara, etc. MulaSangh-NandiSangh had several branches, but we don't exactly know when they originated. The oldest known inscription mentioning MulaSangh is from the 5th century. The oldest known mention of Deshiya-gana is from the 9th century. "Deshiya-gana" literally means the "local order", we can perhaps take "desh" to mean the Kolhapura region at Maharashtra-Karnataka border. Some say that Kundakunda himself belonged to the Deshiya-gana.

Bankapur to Mudabidri:

For this part of the history we start at Bankapur, the site of the ancient Jain learning center and we will see how the institution at Mudabidri is in fact a continuation of the same school. Historically this part of the account is supported by numerous contemporary inscriptions and accounts, as well as an old manuscript "Jainacharya Parampara Mahima", discovered recently in a library in Madras.

The great Jain emperor Amodhavarsha (815-880) of Rashtrakuta clan had a chief general Vir-Bankeaya-Rasa. He had settled a city Bankapur. Bankapur became the host for a Jain institute of learning. Rashtrakutas flourished until Indra IV, who was defeated. The last Rashtrakuta king retired to Shravanbelgola in 973. In 982, a year after the consecration of Gommateshvar, where he eventually took sallekhana (final meditation). Around this time, the school at Bankapur shifted to Shravanbelgola.

Let us now continue the story of the MulaSangh-NandiSangh- DeshiyaGana-PustakaGachha order. Some time in 11th century Gollacharya became the Acharya. He was formerly a king of the Golla country. Many of the famous acharyas of Desiya-Gana were spiritual descendants of Gollacharya.

Several descendants of Gollacharya were distinguished authors. Among them was the great Nemichandra-Siddhanta-Chakravarti, who wrote Gommatsar, Labdhisar

"Acharya Padmanandi became the leader, better known as "Acharya Kundakunda" perhaps in the 2nd century. He is the author of many famous books like Samayasara etc."

The Bhattarakas...(Continued)

and Trilokasar. Chamundaraya had the idol of Gomateshwar consecrated under the direction of Acharya Nemichandra.

Another spiritual descendant of Gollacharya was Charukirti, who was the teacher of the Hoysal King Ballal I (1101-1106 AD). Ballal had given him title "Panditacharya". It is said that he miraculously cured the king of some deadly disease and hence he was also called "Ballal Jiva Rakshaka". It is even said that the air currents passing by Charukirti possessed healing properties. It is from Charukirti that the Bhattarak like of Shravanbelgola and Mudabidri is derived.

The name "Charukirti" and the title "Panditacharya" is still borne by the Bhattarakas of Shravanbelgola and Mudabidri. The 31st occupant of the Shravanbelgola throne composed "Jainacharya Parampara Mahima" preserving the oral tradition of the order.

In 1220, the then current Charukirti visited Mudabidri and established a branch of the Matha there. In 1630 the Shravanbelgola math ran into some financial problems. For a few years the Bhattaraka left Shravanbelgola and lived elsewhere. This caused a disruption in the learning tradition. The main part of the library was moved to Mudabidri. A few years later the ruler of Mysore, Chamaraj Wadiyar, assisted reestablishment of the Shravanbelgola math.



The Nishadhikas of Bhattarakas of Mudabidri. Such memorials are found only at Mudabadri

At Mudabidri, there are some remarkable monuments to late Bhattarakas. These funerary monuments, Nishadhikas in Sanskrit, are shaped like pyramidal stupas.

The Bhattarakas...(Continued)

The most famous temple at Mudabadri is the Tribhuvana-Tilaka Chudamani shrine, also called "Thousand Pillars Basadi". It was constructed by several local rulers and merchants during the reign of King Devaraya II of Vijayanagar (1430 AD). The main idol of Lord Chandra Prabhu is 7 feet tall, made of a five-metal alloy. In addition there are about 18 other basadis (temples).

At this time, because of the continued presence of the institute and the collection of ancient books, Mudabidri is perhaps regarded as the main seat of orthodoxy in the Digambara tradition. Late Bhattarak Charukitiji was actually educated in North India. He had an MA in Sanskrit literature and MA in Hindi literature and had also earned Sahitya Shastri, Siddhanta Shastri and Upadhyaya degrees. As the Bhattarak, he was the head of 12 institutions at Mudabidri besides being affiliated with numerous national organizations. Being a Bhattarak, he was not limited by the rigorous code of orthodox monks and thus was able to travel overseas. A sky-clad monk probably can not do that.

The Bhattarakji of Shravanbelgola has also visited North America in the past. Recent history of the Shravanbelgola Math has been recorded by Niraj Jain after interviewing several elderly residents of Shravanbelgola. Shantaraj Swami, originally from Kanchi region in Tamilnadu was inaugurated Bhattaraka in 1886. After him Chelluvar Swami, also from Tamilnadu, ruled as the Bhattaraka until 1926. He was cremated at the Samadhi Hill, the traditional place for final rites for the Bhattarakas since ancient times. The seat remained vacant for about 3 years. In 1928, with the symbolic involvement of the maharaja of Mysore, Nemisagar Varni from Karkal was invited to be a Bhattaraka. He had about 70 students. His own students were later invited to take up the Bhattaraka seats at Narasimhara-jpur, Humach, Jina-kanchi (Tamilnadu) and Karkal. In 1940 because of his old age Nemisagar retired to Dharmasthal.

The next Bhattarak during 1947 to 1969 was Bhattakalanka Swami from North Canara Dist. At the beginning of his tenure, 11 villages were attached to Shravabelgola institution, having been granted to the Math in ancient times. They were lost in 1951 due to land reforms in India causing significant financial strain. Still a school, a hostel and two guesthouses for the pilgrims were built using donations. In 1969, Ratnavarma, a student at Humacha, was identified as a suitable person to succeed him. After some hesitation he agreed and became the current Bhattaraka in 1969 at the young age of 19. In accordance with an ancient practice his second pattabhisheka was done on 1982. The Matha continues to be very active in initiating religious and educational activities.

Notes:

[1] "Bhatarka", a general of the Guptas, founded the Maitraka dynasty of Valabhi. His name itself implies the meaning "general" (or Senapati). It was during the rule of this dynasty, that the Jain scriptures of the Svetamabra tradition were edited

"Late Bhattaraka Charukitiji was actually educated in North India. He had an MA in Sanskrit literature and MA in Hindi literature and had also earned Sahitya Shastri, Siddhanta Shastri and Upadhyaya degrees."

The Bhattarakas...(Continued)

and written down under the leadership of Devardhi-Gani. King Bhattark did not have any relationship with the Bhattaraka tradition.

[2] Sramana=Jain or Buddhist monk. The ideal was compromised in Buddhism very early when the monks become stationary, living in well-endowed viharas.

[3] Prabhachandra belonged to the Sarasvati Gachchha order, which itself originated in South India. Accounts suggest that an Acharya of this order arrived in Surat (Gujarat) from Karnataka. After creation of the clothed Bhattarakas, the Bhattarakas of the Sarasvati Gachchha order spread all over north India. In the late 19th and early 20th century, these seats became vacant.

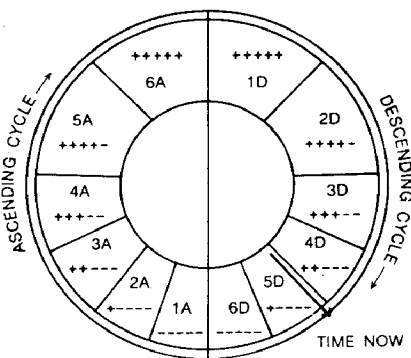
[4] In Delhi, near the Red Fort, in a temple stands a monument commemorating the arrival of sky-clad monks in 1927 after a gap of several centuries.

[5] It was common for Jain monks to live in the caves in ancient times. Ancient caves where Jain monks once lived can be found in Gujarat, MP, Bihar, Orissa, Maharashtra, Tamilnadu, etc.

Acknowledgement: I would like to thank Takeo Kamiya of Tokyo, Japan for permission to use the photographs from his web-site: <http://www.asahi-net.or.jp/~wu3t-kmy/>



JAIN WHEEL OF TIME



Time is seen as cyclical and compared with an eternally revolving wheel which divides time into two recurring periods or '*kalpas*'. The upwards course of time (*utsarpini*) consists of six progressively improving ages of happiness and prosperity. The downwards course (*avasarpini*) involves six gradually degenerating ages of misery. Unlike Hindu concepts of time this does not lead to destruction but simply to the beginning of another *utsarpini*. Jains believe that during each upward and downward phase twenty-four *tirthankaras* appear on earth. In Jain belief we are at present in the fifth phase of the descending cycle.

Virchand Raghavji Gandhi : *A Champion of Jain Religion* by Dr. Kumarpal Desai (Ahemdabad, India)



Certain personalities leave indelible footprints on the sands of time; their legacy is not affected by the constantly revolving wheel of time.

At the World Religions Conference held in Chicago, USA, a century ago, America and the West, for the first time, heard the determined, spirited, resonant voice of ancient India, and the message of Indian philosophy and culture. Two Indian delegates participating at this conference awakened the Western world to the spiritual heritage of India. One of these was Swami Vivekanand, whose success in the World Religions Conference of Chicago is fresh in everyone's memory today. But the

contribution of another Indian delegate to the same Conference, Shri Virchand Raghavji Gandhi, the representative of the Jain religion, has a claim to equal attention by virtue of the success he achieved at the Conference and also by his work as a religious thinker.

In 1893, over 100 years ago, more than three thousand delegates of different nations and religions had assembled at the conference. The conference was inaugurated on the 11th of September, and Virchand Gandhi, Swami Vivekanand, P. C. Malumdar, and other eminent scholars from India were present as distinguished participants. The aim of this religious conference was to impart to the world the knowledge of different religions, and to promote a feeling of fraternity between followers of diverse religious persuasions, and thus pave the way for world peace.

Virchand Gandhi, a young man of twenty-nine, impressed the delegates not only by his eloquence, but also by the sheer weight of his scholarship. He wore a long and loose *kurta*, a white shawl on his shoulder, a golden-bordered *Kathiwadi* turban on his head, and country shoes. This external appearance bore the imprint of India. The scholarship, the impartial outlook, and the oratorical skills of this man fascinated the delegates at the conference of World Religions. A newspaper wrote, "*of all Eastern scholars it was this youth whose lecture on Jain faith and conduct was listened to with the interest engaging the greatest attention.*"

Virchand Gandhi talked about the doctrines of Jainism in such a coherent manner that some newspapers published the text of his lecture in full. He had a most

"In 1893, over 100 years ago, more than three thousand delegates of different nations and religions had assembled at the conference."

Virchand...(Continued)

effective way of handling the otherwise abstruse terminology of Jainism. He had an extraordinary ability to clarify his statements in a consistent and logical manner. As he expounded his views, he would give his own interpretations of some of the most difficult points. His lectures demonstrated the fact that the study of Sanskrit and Prakrit alone was not enough for a proper understanding and exposition of Indian philosophy: it was also necessary to assimilate and to realize India's past culture in its proper context. Virchand Gandhi had realized the cultural context and that is why he was never dogmatic: he spoke as a Jain and yet he often took sides with the Hindus, but above all, he always spoke as an Indian.

At the conference, Virchand Gandhi made a brief but striking presentation on the fundamentals of the Jain religion. He expounded the Jain religion in two of its main aspects, namely Jain philosophy and the Jain way of life. He elucidated the nine elements, the six types of Jivas, the subtle strands of thought in Jain philosophy regarding *Dravyarthik* and *Paryayarthika nayas*, the *Syadvad* and other philosophical aspects, which fascinated all.

He illustrated the specific Jain code of conduct, the Jain way of life, and explained the cardinal principles of cosmology, comparing it with Buddhism and other religions. He also established the fact that Jainism is older than Buddhism. His discourses convinced the elite of America of the fact that the Jain religion has an authentic and rational religious tradition. Expressing his joy about his new knowledge, an American gentleman gave his opinion about Virchand Gandhi in these words:

"In this religious gathering, a number of philosophers, preachers, and scholars came from India and delivered lectures, and each one of them presented a new perspective and presented a new element so as to convince that their religion ranks with the great religions of the world. Moreover, their oratory and devotion presented distinct types, and were full of wisdom and contemplation. Among them was an outstanding young man of Jain religion who gave new ideas about morality and philosophy. Though he is only a householder, and not a monk or religious preacher, he can expound so well. Who must then be his gurus? His simple but striking philosophy of life is worth knowing, worth understanding."

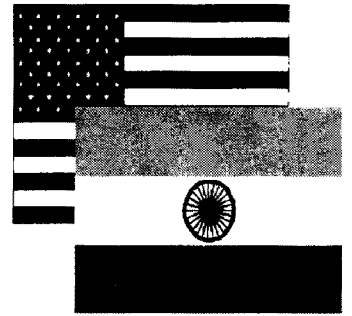
Another special characteristic of Virchand Raghavji Gandhi's lectures on the Jain religion was that they did not deal in criticism of other religions. Free from sectarian preferences and prejudices, his impartial ideology is an apt expression of the Jain who practices Ahimsa in life and Anekanta in thoughts. His lectures were marked by a fusion of natural sentiments, profound study, and genuine enthusiasm. The lectures served to educate the American society regarding the salient features of Indian culture. Virchand Raghavji Gandhi is the author of *The Yoga Philosophy*, *The Jain Philosophy*, and other books of which *The Karma Philosophy* may be regarded as his best contribution.



"...a number of scholars came from India and delivered lectures... among them was an outstanding young man of Jain religion..."

Virchand...(Continued)

Virchand Gandhi was not only a philosophical thinker but he also had the welfare of the nation at heart. There prevailed in America the belief that India was a country of tigers, serpents, magicians and Kings. Christian missionaries also presented to foreign countries a distorted picture of the people in India. Virchand Gandhi made as great an effort as Vivekanand did, to give to the people abroad, the true perspective on India. Explaining the importance of Indian culture to foreigners, he said, *"It is an astonishing fact that foreigners have been constantly attacking India and in the face of all those aggressions, the soul of India has stood vital and watchful. Her conduct and religion are safe and the whole world looks at India with a steady gaze. Cultural distinctions, agriculture, art, artistic skill, literature, good conduct, means of knowledge and science, hospitality, feminism, love and respect - all these are found in India in quite a different form. If that culture was purchasable, England could have purchased it, adopted it. But it has not happened, it cannot happen."*



As early as in the year 1893 Virchand Gandhi talked about the economic and political freedom of India. He said to the American people:

"India is at present under the foreign heel. She is independent in the field of religion but when India will be free, she will not invade any country in a violent manner."

Virchand Gandhi had a rare ability to see beyond the immediately visible world. He could see beyond this world, he could know the future. Even before the dawn of political independence, Virchand Gandhi had foreseen the proper role of India. *"If India becomes free, she will live in political cooperation with all countries."*

Five decades before the independence of India, Virchand Gandhi had the prophetic sense; he said in this lecture on 'The Jain Philosophy':

"You know, my brothers and sisters, that we are not an independent nation. We are subjects of Her Gracious Majesty Queen Victoria the 'defender of the faith', but if we are a nation in all that name implies with our own government and our own rulers, with our laws and institutions controlled by us free and independent, I affirm that we should seek to establish and for ever maintain peaceful relations with all the nations of this world."

Virchand Gandhi made such a great impact, that the organizers and scholars of the conference of World Religions awarded a silver medal to him. Subsequently, on the 8th of August 1894, the citizens of Kasadova awarded a gold medal to him. In this city, he delivered a lecture on 'Some mistakes corrected'. Charles C. Bonny, the President of the Conference of World Religions, was very impressed by him. At the time of the famine of 1896- 97 in India, Mr. Bonny was the president of the Famine Relief Committee founded in America by Virchand Gandhi. This committee immediately sent to India forty thousand Rupees and a steamer full of corn.

"Non-violence is this highest ideal. It is meant for the brave, never for the cowardly"
(Mahatma Gandhi)

Virchand...(Continued)

During this travel Virchand Gandhi delivered as many as 535 lectures. In America, Virchand Gandhi founded two institutions, namely 'The Gandhi Philosophical Society' and 'The School of Oriental Philosophy'. In Chicago he founded the institution 'Society for the Education of Women of India.'

Later, Virchand Gandhi went to England, where he fulfilled his desire to be a barrister but he did not use this training for monetary gain. Considering the curiosity for Jainism in England, he started a coaching class. Later he founded the 'Jain Literature Society' in London.

He had the command of fourteen languages including Gujarati, Hindi, Bengali, English, Sanskrit, and French. Thus a young man of twenty-nine, he preached religion in foreign countries in the face of opposition from his own community who objected to travel abroad. He toured abroad twice to spread the message of Jain Philosophy and he was equally a spokesman of Indian Philosophy.

The short life span of Virchand Raghavji Gandhi is full of multifarious achievements. He was the first graduate of the Jain society to get his BA with Honors in 1884. When his father died in 1890, he did not allow the primitive practices of wailing and breast-beating during mourning.

At the age of twenty-one, as the secretary of 'Shri Jain Association of India,' he worked for the abolition of poll tax levied on pilgrims to Palitana. An English man set up at Mt. Sametshikhar, a place of pilgrimage in Bihar, a factory for extracting pig's fat on order. Virchand Gandhi went all the way of Calcutta to have the work on the project stopped. He stayed in Calcutta for six months studying the papers regarding the case and learnt the Bengali language and ultimately got this verdict issued 'Sametshikhar is a place of Jain pilgrimage and nobody else has any right to interfere there.'

He also attended the International Commerce Conference as an all-Asia delegate. As a delegate from Bombay, he attended the Indian National Congress held at Pune in 1895. He was a strong advocate of Rashtriya Mahasabha or the Congress. He seems to have come in intimate contact with Mahatma Gandhi. In a letter written to Virchand Gandhi's son, Gandhiji sends his blessing and asks: 'Have you adopted any ideals of your father?'

Virchand Gandhi passed away in 1901 when he was only thirty-seven. He rendered yeoman service to India and Jainism by interpreting Indian culture and religion in its true spirit to the western worlds. In this respect he enjoys the pride of place in the galaxy of Indian thinkers and philosophers and his name will continue to be remembered as a great champion of Jain religion.

“Virchand Raghavji Gandhi was the first graduate of the Jain society to get his BA with Honors in 1884.”

Jain Centers in North America

This is a complete list of all Jain Centers in the United States and Canada. The information presented here was compiled by Avni Shah (St. Louis, MO). This is the most recent information available to the best of our knowledge and we truly regret any omissions and errors.

<u>Organization</u>	<u>President</u>	<u>City, state</u>	<u>Contact Phone</u>
1 Augusta Jain Community	Mr. Navnit Shah	Martinez, GA	(706) 863-6976
2 Jain Association of Elmira	Mrs. Suman Mehta	Horseheads, NY	(607) 796-9065
3 Jain Association of Northeast Florida	Mr. Anil Shah	Jacksonville, FL	(904) 743-2756
4 Jain Association of Ottawa-Carleton	Mr. Jagmohan Humar	Ottawa, ONT, Canada	(613) 736-0783
5 Jain Center of Allentown	Mr. Rashmi Sheth	Bethlehem, PA	(610) 868-1231
6 Jain Center of America - NY	Ms. Jyotiben Gandhi	Williston Park, NY	(516) 741-2892
7 Jain Center of British Columbia	Mr. A. K. Jain	W. Vancouver, Canada	(604) 922-6288
8 Jain Center of Central Ohio, Columbus	Mr. Anish V. Doshi	Columbus, OH	(614) 337-2689
9 Jain Center of Cincinnati/Dayton	Mr. Mahesh Shah	Dayton, OH	(513) 836-8080
10 Jain Center of Connecticut	Mrs. Usha Maru	Brookfield, CT	(203) 775-1906
11 Jain Center of Greater Boston	Mr. Pradip Gosalia	Milford, MA	(508) 473-1072
12 Jain Center of Greater Hartford	Mr. Faquir C. Jain	Storrs, CT	(203) 487-0607
13 Jain Center of Greater Phoenix	Mr. Kirit Gosalia	Phoenix, AZ	(602) 863-1073
14 Jain Center of Greater St. Louis	Mr. Dinesh Shah	Chesterfield, MO	(314) 537-2643
15 Jain Center of Minnesota	Mr. Bharat Kothari	Eden Prairie, MN	(612) 941-9187
16 Jain Center of N.J. - Essex Fells	Mr. Virendra Shah	Dayton, NJ	(908) 329-3236
17 Jain Center of Northern California	Mr. Jashvant C. Shah	Fremont, CA	(510) 475-7882
18 Jain Assoc. of Palm Beach & Treasure Cst	Mr. Dilip Mehta	Royal Palm Beach, FL	(561) 793-0812
19 Jain Center of S. California-Los Angeles	Mr. Virendra Shah	Torrance, CA	(310) 326-5685
20 Jain Center of South Central PA	Ms. Nalini Shah	York, PA	(717) 764-0604
21 Jain Center of South Florida	Ms. Deepikaben Dalal	Cooper City, FL	(954) 431-5957
22 Jain Center of Syracuse	Mrs. Sushila Shah	Baldwinsville, NY	(315) 638-8807
23 Jain Center of West Texas	Mr. Jitendra Shah	Lubbock, TX	(806) 795-0753
24 Jain Community of Buffalo	Mr. Kaushik Shah	Orchard Park, NY	(716) 662-2285
25 Jain Sangh of N.J. - (Cherry Hill, N.J.)	Mr. Kirti C. Shah	Marlton, NJ	(609) 983-2974
26 Jain Social Group of Milwaukee	Mr. Rajul Bhagwanjee	Mequon, WI	(414) 242-1581
27 Jain Society of Toronto	Mr. Sobhagya Khamesra	Mississauga, ONT, Canada	(905) 274-6464
28 Jain Society of Alberta	Mr. Jasvant Mehta	Edmonton, Alberta, Canada	(403) 435-9070
29 Jain Society of Capitol District-Albany	Mr. Rasik Chudgar	Latham, NY	(518) 785-7470
30 Jain Society of Central Florida, Inc.	Mr. Kamlesh B. Shah	Orlando, FL	(407) 737-1772
31 Jain Society of Ft. Myers	Mr. Mahendra Mehta	Fort Meyers, FL	(941) 561-2731
32 Jain Society of Greater Atlanta	Mr. Deepak Shah	Roswell, GA	(770) 552-2507
33 Jain Society of Greater Cleveland	Mr. Kirit Parikh	Middleburg Heights, OH	(216) 234-5756
34 Jain Society of Greater Detroit, Inc.	Mr. Praful L. Shah	West Bloomfield, MI	(810) 851-1978
35 Jain Society of Greater Sacramento	Mr. Jagdish Shah	Elk Grove, CA	(916) 685-4716

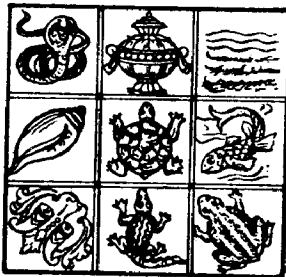
"The hardest thing to learn in life is which bridge to cross and which to burn"
(David Russell)

Jain Centers in North America (continued)

<u>Organization</u>	<u>President</u>	<u>City, state</u>	<u>Contact Phone</u>
36 Jain Society of Houston	Mr. Jitendra R. Shah	Houston, TX	(281) 550-3155
37 Jain Society of Memphis	Mr. Manoj Jain	Germantown, TN	(901) 753-5289
38 Jain Society of Metro Chicago	Mr. Prabodh R. Vaidya	Bolingbrook, IL	(630) 985-9144
39 Jain Society of Metro Washington	Mr. Arvind M. Shah	Gaithersburg, MD	(301) 869-7196
40 Jain Society of Middle Tennessee	Mr. Lalit Sheth	Antioch, TN	(615) 360-3262
41 Jain Society of N. Texas/Dallas	Mr. Pradeep Shah	Dallas, TX	(972) 867-6255
42 Jain Society of Oregon	Ms. Surbhi Jhaveri	Portland, OR	(503) 292-1965
43 Jain Society of Pittsburgh	Mr. Surendra Sethi	Butler, PA	(412) 282-1633
44 Jain Society of Rochester	Mr. Dilip Mehta	Rochester, NY	(716) 227-6987
45 Jain Society of San Diego	Mr. Rohak Vora	Sandiego, CA	(619) 484-2143
46 Jain Society of Southern Louisiana	Mr. Santosh Shah	Harvey, LA	(504) 340-4283
47 Jain Society of Tampa Bay	Mr. Kirit Shah	Clearwater, FL	(813) 791-9986
48 Jain Study Center of N. Carolina (Raleigh)	Mr. Pravin Shah	Cary, NC	(919) 469-0956
49 Jain Study Group of Charlotte	Mr. Arun K. Jain	Charlotte, NC	(704) 552-5779
50 Kansas Jain Sangh	Mr. Hasubhai Doshi	Leawood, KS	(913) 681-3633
51 Montreal Jain Association	Mr. Harshad Shah	St. Laurent, Quebec Canada	(514) 337-1682
52 Prerana Yoga & Meditation Foundation	Mr. Harakh Dedhia	Morgantown, West VA	(304) 594-1818
53 Samarpan Jain Sangh	Mr. Devendra Peer	Huntingdon Valley, PA	(215) 947-9083
54 Tulsa Jain Sangh	Mr. Mukesh Shah	Tulsa, OK	(918) 299-2873



INAUGURATION CEREMONIES OF A TEMPLE



KURMASHILĀ
Foundation Slab

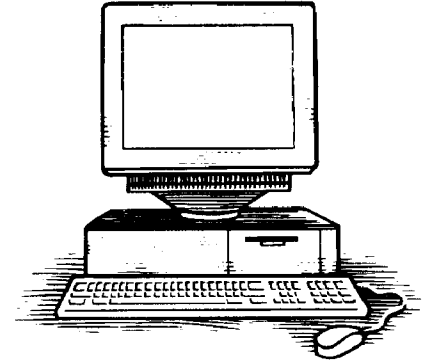
It is interesting to know that when a temple is being built, the devotees perform a foundation laying ceremony called *Shilāropan* with a square slab of stone. The slab has nine squares drawn on it, with nine different figures carved in each square which are illustrated in the picture above. The figures are mostly ocean creatures.

The middle square has a tortoise on it, so it is called *kurma* (tortoise) *shilā* (slab). The temple is constructed upon this slab with the belief that the construction of the temple will be completed without any hindrance and it will be able to weather the ages.

Jainism on the Internet

This is a short list of popular Jain Web Sites that have information regarding Jainism and Jains on the Internet. The list was compiled by Avni Shah (St. Louis, MO).

<http://www.yja.org>
<http://www.jaina.com>
<http://www.jainworld.com>
<http://www.cs.colostate.edu/~malaiya/jainh.html>
<http://sunsite.unc.edu/jainism>
<http://members.aol.com/JivDaya>
<http://www.utexas.edu/depts/das/.html/main.html>
<http://ddb.com/~raphael/jain-list/>
<http://www.dmu.ac.uk/~pka/guides/jain.html>
<http://www.cs.colostate.edu/~malaiya/jainclip.html>
<http://www.indsangh.com/jcnc.htm>
<http://www.jiva.org>
<http://www.tiac.net/users/vrc/vrc.html>
<http://www.wizard.net/~ethan/ahimsa.htm>
<http://www.dugargroup.com/jainnews.html>



"The attempt to silence a man is the greatest honor you can bestow on him. It means that you recognize his superiority to yourself (Joseph Sobran)

1998 Third Biennial YJA Convention Roster

The 3rd biennial YJA convention was the largest in YJA history with total attendance reaching 725! Below is a list of the youth that attended the 1998 YJA Convention in Houston, Texas. Hopefully, this list will help foster and further the many friendships from this unique youth event. You can find the addresses and other personal information of convention participants in the YJA Membership Directory printed elsewhere in this souvenir issue.

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 website at <http://www.yja.org>

MID-ATLANTIC

Balendran Shilpa	Haria Lakin M	Shah Amy B	Shah Ravin J
Bhavsar Sonali V	Jain Nisha B	Shah Anjali M	Shah Ronnie N
Bhimani Meenesh A	Jain Vikash	Shah Anupa S	Shah Sagar
Bid Jay	Kadia Payal S	Shah Ashish B	Shah Sagar S
Chandra Anil D	Kadia Tarak D	Shah Beemal K	Shah Sahil N
Chandra Avni D	Kamdar Dipen J	Shah Bobbi	Shah Sandip
Chedda Mayur	Kamdar Hitesh J	Shah Chirayu R	Shah Sangita D
Chheda Jeenal R	Kapadia Gaurav K	Shah Harriti S	Shah Sanjay M
Chheda Mital	Kapadia Kanan K	Shah Harsh J	Shah Sanjeev
Dalal Anjali	Kenia Anand S	Shah Jesal	Shah Sapan B
Dalal Bijul	Maru Ashish	Shah Jignesh J	Shah Sapan M
Dedhia Sachin D	Mehta Amit	Shah Jugna J	Shah Satyan D
Dedhia Samir D	Mehta Ankur L	Shah Keyur P	Shah Seema B
Desai Neel A	Mehta Neha	Shah Kruti K	Shah Sejal R
Desai Neha J	Mehta Nikita P	Shah Manish C	Shah Sejal S
Doshi Anup	Mehta Nisha N	Shah Meena L	Shah Shail S
Doshi Mausami J	Mehta Reena S	Shah Mehul P	Shah Shilpa J
Doshi Niket	Mehta Rikin S	Shah Mitali	Shah Shivani V
Doshi Preeti V	Mehta Shalin B	Shah Mitul D	Shah Simki D
Doshi Sameepa V	Mehta Shilpa L	Shah Naishadha	Shah Suhagi M
Doshi Sejal S	Mehta Sripal S	Shah Nealesh D	Shah Vairagi
Doshi Tejas K	Mehta Tejal H	Shah Neemit M	Shaha Ashish A
Doshi Urvi J	Mithani Chirag N	Shah Neerali M	Sheth Aarti A
Doshi Vishal H	Mithani Neil N	Shah Nikesh K	Sheth Anish A
Doshi Vishal V	Morjari Meetal M	Shah Nikhil H	Sheth Devang R
Furia Rena P	Palvia Anjali	Shah Nilay D	Sheth Sheetal R
Gada Seema H	Parekh Ami J	Shah Nilay M	Talsania Vinit N
Gala Amar M	Parekh KimberlyK	Shah Nirali V	Thakkar Sangita I
Gala Amy M	Parekh KimberlyK	Shah Nirav H	Tolia Parag H
Gala Anant M	Parekh Paras S	Shah Niyati K	Tolia Parin H
Gala Ketan M	Parekh Sunduri K	Shah Parag M	Trivedi Neheet N
Gala Purvi H	Parikh Rajiv D	Shah Pooja P	Trivedi Payal N
Gandhi Nilesh V	Purohit Dhruvil K	Shah Rachna K	Turakhia Keval R
Goda Jignesh K	Salva Arpam P	Shah Raj S	Udani Parin
Goda Veeral K	Sanghani Rajul	Shah Rajeev S	Vagadia Neha R
	Sanghani Swati K	Shah Raju M	Vagadia Nisha R

"As you grow older, you'll find the only things you regret are the things you didn't do"
(Zachary Scott)

Convention Roster...(Continued)

Varia Anita M
Vora Amit V
Vora Anish M
Vora Bina B
Vora Kajal N
Vora Kavita N
Vora Lisa B
Vora Milan
Vora Parag V
Vora Parul V
Vora Shweta K
Vora Sonal N
Vora Suneeta R

MID-WEST

Baid Vineet K
Bapna Aarti
Bapna Deepak
Bobra Shalabh
Bobra Sonia J
Chhadia Ami M
Chhadwa Tina S
Daga Neeta
Daga Vineet
Dalia Samir M
Dedhia Nisha R
Dedhia Seema R
Desai Meghana P
Desai Nishita R
Desai Sonali R
Doshi Alpesh S
Doshi Jayna K
Doshi Manali
Doshi Rupesh J
Doshi Sachin H
Doshi Samir K
Gada Ketan R
Gandhi Ruchir R
Gandhi Rujuta R
Ganger Amul C
Jain Abha
Jain Manisha R
Jain Nirali U
Jain Nitin
Jasani Ashish S
Kamdar Dharmik P
Kamdar Kapil
Kamdar Sapna H
Kamdar Tirath P
Kapadia Pooja D

Khandar Avni N
Khandar Payal N
Khandwala Sejal N
Khandwala Shama N
Khandwala Sonali D
Kuvadia Anisha H
Mehta Ameet V
Mehta Dipen K
Mehta Pritesh V
Mehta Rupal C
Mehta Satya J
Mehta Sheel J
Mehta Soma Y
Mehta Sonal C
Mehta Urmi V
Modi Apurva N
Modi Reshma N
Nanavati Anish S
Narichania Deesha
Parekh Milind
Parekh Paras
Patel Deepa C
Sandesara Chirag
Shah Aakash S
Shah Alap P
Shah Alpa M
Shah Amish M
Shah Archit P
Shah Ateet H
Shah Avni D
Shah Avni N
Shah Badal S
Shah Bhavin R
Shah Birju A
Shah Chirag P
Shah Jigna R
Shah Manish M
Shah Mona M
Shah Nishi D
Shah Palak S
Shah Pinki R
Shah Priti H
Shah Rahul K
Shah Raj P
Shah Rina D
Shah Ronak R
Shah Sheetal B
Shah Smita H
Sheth Nilesh M
Solanki-Patel Namita.

Talsania Seema K
Vakharia Neil N
Vora Avni
Vora Nirali

NORTH-EAST

Baid Pramendra
Daftary Shefali S
Daftary Spandan S
Daga Amit K
Daga Ritu
Dedhia Neil C
Dedhia Raj C
Dholakia Hirin H
Dodhia Ketan M
Dodhia Swati M
Doshi Ameet J
Doshi Milan J
Gandhi Manisha
Gandhi Sonal
Gudka Paulomi S
Gudka Rushabh S
Jain Aarti
Jain Dinesh K
Jain Neelesh K
Jain Neerav
Jain Nina
Jain Ravi
Jain Seema
Jain Shenil
Jain Sumeet
Jasani Meghan K
Kamdar Kamini
Kamdar Mousmi
Khamesra Ritu
Lakhani Payal
Malde Neil J
Malde Tina J
Mehta Sanjay V
Mehta Tushar
Mody Hetal
Mody Yash
Pahade Jay K
Parekh Aman J
Parekh Nehal J
Patel Arju C
Shah Aekta R
Shah Amit K
Shah Ankoor R

Shah Anoop K
Shah Bianca M
Shah Kevin K
Shah Mona A
Shah Nimesh A
Shah Nina A
Shah Parag P
Shah Pritesh P
Shah Sejal P
Shah Sharan G
Shah Smita P
Shah Vinay S
Shanghavi Amit P
Shanghavi Gina T
Sheth Gautum R
Tolia Chaula
Vakharia Ameet P
Vakharia Ashish P
Vora Adesh A
Vora Kevin L
Vora Mital A

SOUTH-EAST

Bhavsar Ami S
Bhuta Nivan
Chudgar Anjali V
Doshi Jason J
Doshi Justin
Jain Ranita
Jain Sumit K
Kakria Mona R
Kakria Swati
Maru Nimit H
Mehta Dharmesh M
Mehta Dina M
Mehta Jayesh V
Mehta Mayur P
Mehta Ranjan A
Mehta Roshan V
Mehta Tejal V
Nahata Meena
Palvia Priya
Parekh Anish A
Parekh Jason D
Parekh Ojas D
Patel Ankit S
Patrawala Ekta M
Punatar Shilpa M
Sanghani Mehul P

Convention Roster...(Continued)

Sejpal Samir V	Chheda Alpa D	Lakdawala Kuntal A	Shah Jigna C
Sejpal Shilpa V	Chheda Dimple	Lakdawala Seema S	Shah Jill C
Shah Ameet U	Chheda Riddhi D	Lakhia Saurin D	Shah Jinal M
Shah Ankeet U	Chheda Timir D	Mehta Ashish	Shah Kalpesh H
Shah Ankur N	Chheda Vimal N	Mehta Chirag D	Shah Komal J
Shah Beemal A	Daftary Nik K	Mehta Dimpesh H	Shah Kosha S
Shah Bhavin J	Daftary Rajesh K	Mehta Manish	Shah Krupa A
Shah Bhavyan R	Dalal Kunal K	Mehta Meghal	Shah Kunal M
Shah Deepti U	Dalal Sonar K	Mehta Mona S	Shah Margi M
Shah Devi S	Daulat Seema J	Mehta Neha H	Shah Mehul P
Shah Gautam B	Dedhia Anand H	Mehta Priti	Shah Mona M
Shah Heerain A	Dedhia Bela S	Mehta Rajesh A	Shah Mona N
Shah Hetal R	Dedhia Palu S	Mehta Rishi J	Shah Monica R
Shah Keyur B	Dedhia Sonia S	Mehta Sachiv P	Shah Monika V
Shah Kunal B	Desai Bobby D	Mehta Samir S	Shah Monil S
Shah Kunal J	Desai Sagar P	Mehta Sangita	Shah Mudita K
Shah Manish M	Desai Sameer D	Mehta Swapna	Shah Neal D
Shah Manisha P	Dharamshi Rajesh P	Moonat Saurabh S	Shah Neal V
Shah Mansi S	Doshi Ami S	Morbia Roshan P	Shah Neel L
Shah Mihir P	Doshi Ankur A	Motiwalda Rajesh R	Shah Neel M
Shah Mona D	Doshi Deepak A	Palany Priya H	Shah Neha D
Shah Naishaj	Doshi Rupen S	Parekh Sharmi P	Shah Nehal P
Shah Neetu	Doshi Seema A	Patel Sameer M	Shah Nina V
Shah Nikin T	Gada Neela P	Patni Puneet	Shah Nirav B
Shah Nilam J	Gada Ravi P	Rathod Anar K	Shah Nirav P
Shah Nimish J	Gupta Tanuja J	Sanghani Nipa V	Shah Parag N
Shah Niti P	Jain Amy	Sanghani Parag K	Shah Paras J
Shah Parul B	Jain Anish K	Sanghani Rachana V	Shah Parav D
Shah Raja	Jain Jignes A	Sanghani Samir A	Shah Parin J
Shah Rubin T	Jain Krupal A	Sanghani Zarana K	Shah Pauravi
Shah Sameep P	Jain Rahul K	Shah Aalap P	Shah Payal
Shah Sankit D	Jain Rakhee	Shah Ajita R	Shah Prachi Y
Shah Sheetal P	Jain Reetu	Shah Ajul	Shah Pramel Y
Shah Shilpa P	Jain Samina K	Shah Amol A	Shah Preyal D
Shah Shweta P	Kalamkar Moshmee	Shah AmrapaliM	Shah Puneet M
Shah Tina M	Kalamkar Ruturaaj	Shah Amy	Shah Purvi N
Sheth Kevin N	Karani Ajit	Shah Anish	Shah Purvy D
Sheth Kinjal N	Karani Amish	Shah Anish P	Shah Rahul D
Surana Kavita	Kenia Neelesh J	Shah Anita V	Shah Rakesh C
Surana Pamit	Khamesra Rani	Shah Anjan M	Shah Ravi R
Tolia Mihir K	Khara Rishabh A	Shah Anjly B	Shah Rishita R
Zota Rita R	Khara Ruchi A	Shah Arati	Shah Rita V
	Khemsara Rajul	Shah Ashik A	Shah Ronak M
	Khemsara Vandana	Shah Avni R	Shah Sachin M
	Kothari Ashish D	Shah Bijal H	Shah Saurin M
	Kothari Devang D	Shah DevanshiA	Shah Sheetal H
	Kothari Miloni	Shah Hemali J	Shah Shweta S
	Kothari Priya	Shah Jayesh B	Shah Sudeep D
	Kothari Viral D	Shah Jheel H	Shah Sunil R
	Lakdawala Ami S		

SOUTH

Ajmera Bijal H
Ajmera Veeral H
Amancharla Maneesh
Baid Liza
Bhandari Anupam D
Boradia Darshan S

Convention Roster...(Continued)

Shah Suparna N
Shah Tejal J
Shah Tejal N
Shah Tina P
Shah Vince V
Sheth Amy J
Sheth Jalpa L
Sheth Neil S
Sheth Nigam P
Sheth Niyati P
Sheth Samir D
Sheth Shilpa A
Sheth Shirley S
Sheth Sumita L
Shingavi Preetam A
Shroff Nirav P
Shroff Rujna P
Snarr Scott O
Sutaria Namita S
Sutaria Saheel B
Sutaria Sangeeta S
Talsania Sameer K
Turakhia Nidhi M
Varia Amit S
Varia Mona S
Vassa Neal R
Vora Jessica N
Vora Nainesh M
Vora Neha N
Zaveri Pavan P

WEST

Ajmera Samir P
Bakshi Aarti
Banthia Vishal
Bhayani Gira H
Bhayani Kalyani H
Bhimani Seema A
Bobra Arvind S
Bobra Sonal R
Bokshi Amit
Dedhia Amishi
Dedhia Neha N
Dedhia Nivita N
Dedhia Sneha
Desai Anjali M
Desai Chirag M
Desai Jankhana
Desai Nimesh
Doshi Ami P

Doshi Arpita J
Doshi Neel R
Doshi Neil V
Doshi Pankit J
Doshi Reena D
Doshi Rishi R
Doshi Sheetal P
Gala Chaitali K
Gala Khushali K
Gala Rajeev S
Gala Shital S
Ganatra Jyotsam B
Gosalia Amit K
Gosalia Mital A
Gosalia Reena K
Gosalia Rishi K
Jain Anil
Jain Ankit K
Jain Mamta
Jain Mamta
Jain Mohit K
Jain Puneet R
Jain Renu
Jain Ritu
Jain Sameer S
Jain Samta
Jain Sheena
Jain Sudeep
Jain Suken S
Jhaveri Neera R
Jhaveri Rushabh P
Jogani Anup P
Kamdar Nirav V
Kamdar Niyati V
Kapadia Neha B
Kenia Maneesh J
Khandhar Sheetal R
Khandhar Shruti R
Khandhar Sunny R
Khona Bhumika H
Manu Dimple C
Manu Dipen C
Mehta Arvin T
Mehta Hetal B
Mehta Milan K
Mehta Rish T
Mehta Sachin R
Mehta Samir S
Mehta Satien S
Mehta Sheetal S

Mehta Sraddha S
Mehta Srenik S
Mithani Chinar D
Moonat Sachin
Parekh Manisha D
Parekh Neha H
Parekh Shayna C
Parekh Sheetal C
Parikh Neil N
Parkeh Shefali K
Patadia Ankit B
Patadia Sameet B
Patrawala Mili A
Roy Nipul
Salgia Amar
Salva Ashish P
Sanghvi Mihir K
Sanghvi Miraj K
Saraiya Puja H
Saraiya Tejas R
Shah Aakash A
Shah Abhay
Shah Ajay C
Shah Ajesh N
Shah Alpa V
Shah Ami S
Shah Amish A
Shah Anand C
Shah Arpita D
Shah Bansari H
Shah Bhavin N
Shah Deepa D
Shah Deepesh M
Shah Digish D
Shah Dipali N
Shah Hemali P
Shah Jaimin D
Shah Jasmine B
Shah Jason C
Shah Jessica H
Shah Karishma V
Shah Kartik N
Shah Ketan K
Shah Keyur J
Shah Mansi H
Shah Maulik G
Shah Menal
Shah Mitul L
Shah Neha D

Shah Neil C
Shah Niraj
Shah Niraj S
Shah Nirali H
Shah Payal H
Shah Pinal C
Shah Pinita Y
Shah Pooja K
Shah Punit N
Shah Rakesh V
Shah Romit
Shah Sachin H
Shah Samir R
Shah Sarika H
Shah Shaival S
Shah Shreya K
Shah Siddhart K
Shah Smruti M
Shah Sonal C
Shah Tejal
Shah Tina R
Shah Trishna P
Shah Tushar D
Shah Valeri K
Sheth Emil V
Sheth Ketki D
Shingavi Snehal A
Sindher Alok
Sindher Naina
Stein Jonathan T
Tolia Vaishali P
Turakhia Atur V
Vadecha Mona V
Vadecha Neil V
Vagadia Anooj
Vagadia Mona
Vasa Anita S
Vasa Payal J
Vasa Sarita R
Vira Darshni D
Vora Megha K
Vora Mona R
Vora Neel A
Vora Rupa R
Vora Sejal P

INTERNATIONAL

Batavia Rupal P
Kothari Rutna

YJA Membership List

YJA is glad to note that we have over 2000 members. Directory listing is sorted alphabetically.

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Ajmera	Alok	B	08/07/80	2035 Markle Dr.	Oakville	ONT	L6H-3NG	Canada	(905) 844-6064	
Ajmera	Amisha	P	03/25/77	18 Ashwood Pl	Parsippany	NJ	07054	USA	(201) 335-2580	
Ajmera	Anjali	B	11/04/77	2035 Markle Dr.	Oakville	ONT	L6H 3N6	Canada	(905) 844-6064	ajmeraab@mcmaster.ca
Ajmera	Ashish	P	01/12/80	18 Ashwood Pl	Parsippany	NJ	07054	USA	(201) 335-2580	
Ajmera	Bijal		03/05/79	3219 S Birmingham Ave.	Tulsa	OK	74105	USA	(918) 747-7677	
Ajmera	Hemin	J	10/01/75	48-25 43st APT#2H	WOODSIDE	NY	11377	USA	(718) 482-8779	Hajm0269@aol.com
Ajmera	Ketan	P	07/28/73	1476 Petal Way	San Jose	CA	95129	USA	(408) 446-5747	
Ajmera	Purvi	H	05/03/74	3219 S Birmingham Ave.	Tulsa	OK	74105	USA	(918) 747-7677	
Ajmera	Samir	P	01/26/79	1476 Petal Way	San Jose	CA	95129	USA	(408) 446-5747	
Ajmera	Sima	P	07/02/76	1476 Petal Way	San Jose	CA	95129	USA	(408) 446-5747	
Ajmera	Veeral	H	01/07/83	3219 S. Birmingham Ave.	Tulsa	OK	74105	USA	(918) 747-7677	vandfam@msn.com
Amin	Arpan		07/10/79	2821 Steamboat Spring	Rochester Hts	MI	48309	USA	(810) 375-5186	
Anuje	Kavita	A	05/03/70	304 Pytchley Run Rd	Annapolis	MD	21403	USA	(410) 269-8837	
Anuje	Mahavir	A	02/14/72	304 Pytchley Run Rd	Annapolis	MD	21403	USA	(410) 269-8837	
Armstrong	Amit		06/27/68	2413 9th St. #8	Lubbock	TX	79424	USA	(806) 762-2985	wr001@ttacs1.ttu.edu
Armstrong	Kumud	G	12/04/71	8605 Vicksburg Ave.	Lubbock	TX	79424	USA	(806) 794-4495	
Badani	Ami		11/19/77	13 Sunlight	Irvine	CA	92715	USA	(714) 854-7047	
Badani	Kajal		10/20/78	1559 Hix Ct.	Livonia	MI	48154	USA	(313) 464-2151	
Badani	Mona	M	11/30/76	13 Sunlight	Irvine	CA	92715	USA	(714) 854-7047	
Badani	Nikita		02/20/72	840 Gregory Ct	Fremont	CA	94539	USA	(510) 659-8458	
Badani	Rupal		08/15/76	840 Gregory Ct	Fremont	CA	94539	USA	(510) 659-8458	
Badani	Shilpa		07/07/79	1399 Pierce Ranch Rd	San Jose	CA	95120	USA	(408) 268-3234	
Bafana	Namita	R	04/14/81	10558 Willow Brook Rd	Dayton	OH	45458	USA	(513) 885-4868	
Bafana	Niki			730 Clareidgin	Centerville	OH	45458	USA	(513) 433-3038	
Bafna	Neha		01/14/84	35 Fairway Tr.	Cleveland	OH	44124	USA	(216) 831-0865	bafna@prodigy.net
Baid	Liza		04/01/76	8245 Renard St.	Brossard	PQ	J4X-1R6	Canada	(514) 466-4057	
Baid	Pramendra		05/06/71	8246 Renard St.	Brossard	PQ	J4X-1R6	Canada	(514) 466-4057	
Baid	Rajeev	R	02/26/72	63-33, 98th Pl., Apt. 3D	Rego Park	NY	11374	USA	(718) 459-8238	baid@ibm.net
Bakshi	Aarti		08/21/71	2852 Cutler Ave.	Fremont	CA	94536	USA	(510) 742-9331	Aarti.Bakshi@ey.com
Bakshi	Amit		08/13/80	1 Patrick Ln	Orinda	CA	94563	USA	(510) 253-9230	
Balani	Chirag		12/04/73	1394 Liddiard St., Hawthorn	Melbourne	VIC	3122	Australia	03 9819 0582	0835986@bud.cc.swin.edu.au
Banker	Sapna	L	05/19/81	1413 Paumier Ct	Raleigh	NC	27615	USA	(919) 676-4548	
Banker	Sapna	L	05/19/81	1413 Paumier Ct.	Raleigh	NC	27615	USA	919-676-4548	
Bansal	Rupali	A	02/02/75	3905 Rugen Rd	Glenview	IL	60025	USA	(708) 729-4356	
Bansal	Sonali	A	07/06/76	3905 Rugen Rd	Glenview	IL	60025	USA	(708) 729-4356	u21207@uicvm.uic.edu
Banthia	Anjali		11/08/81	6956 McCall Dr.	San Jose	CA	95120	USA	(408) 927-6470	
Banthia	Vishal		09/26/72	1426 6th Ave.	San Francisco	CA	94122	USA	(415) 564-6685	
Bantia	Naveen	M	03/16/77	43 C.M.H. Rd., Indiranagar	Bangalore		560038	India	(80) 525-0423	CEE.JAY@USA.NET.
Baphna	Meghana	J	03/17/74	653 Plantation St., Apt. 11-A	Worcester	MA	01605	USA	(508) 852-7616	meghanab@hotmail.com
Bapna	Mitali		03/18/74	711 N. Jefferson St.	Hinsdale	IL	69521	USA	(708) 986-8289	
Bapna	Sonya		08/22/82	38790 Glenlivet Ct.	Solon	OH	44139	USA	(216) 298-6016	qteepie555@aol.com
Baman	Dilip	K	12/30/61	5129 Oakbrook Dr	Durham	NC	27713	USA	(919) 493-6661	barman@cs.unc.edu
Bavishi	Maulik		03/08/81	1502 E. Leescott Dr.	Phoenix	AZ	85024	USA	(602) 780-4722	
Bavishi	Mihir		03/08/81	1502 E. Leescott Dr.	Phoenix	AZ	85024	USA	(602) 780-4722	
Bavishi	Sameer	B	07/21/76	61 Shorewood Pt	Danville	IL	61832	USA	(217) 443-6960	sbbavish@ellis.uchicago.edu
Belani	Vinod		12/09/73	404 Linden Walk#12	Lexington	KY	40508	USA	(606) 252-2868	vbela00@ukcc.uky.edu
Betala	Ritesh		05/13/74	121.E. St.Joseph St. #11	Rapid city	SD	57701	USA	(605) 341-5877	
Bhaiji	Neelam		08/26/74	13579 Ridge Rd	N. Royalton	OH	44133	USA	(216) 237-0646	
Bhakta	Bhavesh	I	11/22/71	2152 7th St. W	St Paul	MN	55116	USA	(612) 698-0383	
Bhakta	Chirag		05/16/77	38 Shannon	Bridgewater	NJ	08807	USA	(908) 722-3036	
Bhakta	Sanket	I	05/15/74	2125 7th Sreet, West	St Paul	MN	55116	USA	(612) 698-0383	
Bhamani	Shila	M	09/03/80	104 Port Royal Tr.	Scarborough	ONT	M1V 2G9	Canada	(416) 293-3564	104650.3051@compuserve.com
Bhandari	Anshu		12/01/77	10900 SW 104 St. #124	Miami	FL	33176	USA	(305) 270-3281	abhand01@fiu.edu
Bhandari	Nilesh	A	04/14/75	7 Runnymede Ct	Whippany	NJ	07981	USA	(201) 428-0332	nilesh@eniac.seas.upenn.edu
Bhandari	Prabha	S	05/11/71	21 Wedgewood Dr.	N. Brunswick	NJ	08902	USA	(908) 297-7196	
Bhandari	Sharon		04/04/73	104 N Decatur Ln.	Decatur	GA	30033	USA		
Bhandari	Shelu		07/31/76	6516 N. Saint Marys Rd	Peoria	IL	61614	USA	(309) 692-8158	
Bhansali	Apurva	M	03/21/70	6609 Cuesta Trail	Austin	TX	78730	USA	(512) 795-8826	
Bhargava	Neal		09/24/81	7725 E. Whitehall Cr	West Chester	OH	45069	USA	(513) 779-4620	

"In the arena of human life the honors and rewards fall to those who show their good qualities in action"

(Aristotle)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Bhatt	Anita	K	08/01/72	23 Roberts Pl	Somerdale	NY	08083	USA	(609) 627-2402	
Bhatt	Julie	S	08/03/74	33 Spruce Tree Ln.	Randolph	NJ	07869	USA	(201) 895-4256	jhbhatt@lynx.dac.neu.edu
Bhavsar	Ami	S	09/01/81	Box 1630	Oceana	WV	24870	USA	(304) 682-6246	ami@hotmail.com
Bhavsar	Jenish	P	10/31/78	600 W Nicholas St.	Frackville	PA	17931	USA		
Bhavsar	Sejal	J	06/01/75	8847 Washington St. Unit E	Niles	IL	60714	USA	(708) 965-4718	
Bhavsar	Tarak	P	04/29/80	600 W Nicholas St.	Frackville	PA	17931	USA		
Bhavsar	Tejal	J	03/13/77	8847 Washington St. Unit E	Niles	IL	60714	USA	(708) 965-4718	
Bhayani	Gira	H	05/10/77	3217 Hancock Pl.	Fremont	CA	94538	USA	(510) 623-2393	
Bhayani	Kalyani	H	12/06/79	3217 Hancock Pl.	Fremont	CA	94538	USA	(510) 657-2393	
Bhayani	Nikhil	K	06/10/76	6290 So. Madrid St.	Salt Lake City	UT	84121	USA	(801) 277-6625	
Bhimani	Meenesh		07/14/73	55 St. James Pl.	Piedmont	CA	94611	USA	(510) 482-0860	mbhimani@welchlink.welch.jhu.edu
Bhimani	Seema		11/24/71	55 St. James Pl	Piedmont	CA	94611	USA	(510) 482-0860	
Bhow	Moneesh	D	06/29/74	1375 Carole Ct.	Valley Stream	NY	11580	USA	(516) 825-8498	
Bhuta	Anuja	R	03/26/80	1198 Kottinger Dr.	Placentia	CA	94566	USA	(510) 426-1366	
Bhuta	Monika		03/11/75	2179 Rosemont Dr.	Montgomery	AL	36111	USA	(334) 834-2862	mbhuta@abe.msstate.edu
Bhuta	Nivan		11/21/78	2179 Rosemont Dr.	Montgomery	AL	36111	USA	(334) 263-1026	
Bhuta	Sapna	R	02/25/75	1198 Kottinger Dr.	Placentia	CA	94566	USA	(510) 426-1366	srbhuta@ucdavis.edu
Bhuta	Tarika		11/23/73	2179 Rosemont Dr.	Montgomery	AL	36111	USA	(205) 834-2862	
Bhuva	Janki	D	12/08/75	1864 Napa Ct	Fremont	CA	94539	USA	(510) 657-0632	
Bilakhia	Hemanshu	V	12/06/70	9511 Danforth Way	Houston	TX	77083	USA	(713) 498-8510	
Bobra	Arvind		05/23/80	2072 E. Lavieue	Tempe	AZ	85284	USA	(602) 839-2682	
Bobra	Monica		09/14/78	5499 Black Oak Way	San Jose	CA	95129	USA	(408) 257-1742	
Bobra	Shalabh	J	02/05/72	2600 Pineview Ln. N	Minneapolis	MN	55441	USA	(612) 559-1061	
Bobra	Sonal		05/14/79	2072 E. Lavieue	Tempe	AZ	85284	USA	(602) 839-2682	
Bobra	Sonia	J	11/05/78	2600 Pineview Ln. N.	Minneapolis	MN	55441	USA	(612) 559-1061	
Boradia	Purvi		09/25/76	14810 Via del Norte	Houston	TX	77083	USA	(713) 568-1756	
Chauhan	Somya		01/01/74	1265 N. Chrdsen St. #Q112	Anaheim Hills	CA	92807	USA	(714) 695-0046	somyac@ctme.com
Chedda	Vimal	N	12/07/80	5511 Hardwood Forest Dr.	Houston	TX	77088	USA	(713) 820-3746	
Chedda	Viraj	V	07/06/79	5475 E. Briarwood Pl.	Littleton	CO	80122	USA	(303) 850-7082	chhedda@ucsub.colorado.edu
Cheng	Matthew	F	05/02/77	4 College St., Apt #4	Ste-Anne-de-	PQ	H9X 1X1	Canada	(514) 457-0504	mcheng@efn.org
Chhadia	Ankur		12/16/76	418 N. Woodcroft	Schamburg	IL	60173	USA	(708) 240-5781	
Chhadua	Manish	M	09/20/79	1905 San Garbiel #205	Austin	TX	78705	USA	(806) 476-3059	Muna.mc@mail.utexas.edu
Chhadua	Raj	M	10/05/78	620 Amarillo Blvd. West	Amarillo	TX	79107	USA	(806) 374-2196	rmc.4u2nv@mail.utexas.edu
Chhajer	Mukesh	K		21 N. Adams St. #1	Akron	OH	44304	USA		mchhajer@polymer.uakron.edu
Chhedda	Alpa	D	06/07/78	5639 Greenhill Forest	Houston	TX	77088	USA	(713) 847-3900	
Chhedda	Jeenal	R	07/25/83	655 Wheatmill Ct. West	Millersville	MD	21108	USA	(410) 987-3876	jchhedda@juno.com
Chhedda	Manish	N	10/23/69	3644 Middlefield Dr.#D	Indianapolis	IN	46222	USA	(317) 931-1913	
Chhedda	Mayur		10/20/77	703 White Horse Pike	Atco	NJ	08004	USA	(609) 768-8868	
Chhedda	Mital		02/24/82	703 White Horse Pike	Atco	NJ	08004	USA	(609) 768-8868	
Chhedda	Monica		08/26/79	27 Fair Oak Dr.	Easton	CT	06612	USA	(203) 372-4958	
Chhedda	Neha	M	05/07/77	2360 SW Archer Rd., Apt. 301	Gainesville	FL	32608	USA	(352) 380-9608	neha@grove.ufl.edu
Chhedda	Neil	N	09/01/75	27 Fair Oak Dr.	Easton	CT	06612	USA	(203) 372-4958	
Chhedda	Pali		09/07/75	9 Johnson Ave.	W Caldwell	NJ	07006	USA	(201) 808-2661	
Chhedda	Premal	A	07/25/77	5187 Willow Grove Pl. S.	Dublin	OH	43017	USA	(614) 793-8012	chhedda.3@osu.edu
Chhedda	Riddhi	D	09/09/83	15502 Windind Moss Dr.	Houston	TX	77068	USA	(281) 537-9308	rtx83@mailexcite.com
Chhedda	Satya	A	03/20/74	5187 Willow Grove Pl. S.	Dublin	OH	43017	USA	(614) 793-8012	
Chhedda	Sejal	N	01/20/73	1125 Coral Circle	Rockford	IL	61108	USA	(815) 397-3740	
Chhedda	Shafali		10/29/71	9 Johnson Ave.	W Caldwell	NJ	07006	USA	(201) 808-2661	chhedda@njmsa.umdnd.edu
Chhedda	Shilpa		11/26/79	15502 Winding Moss Dr.	Houston	TX	77068	USA	(713) 537-9308	
Chhedda	Shital	R	05/02/78	655 Wheatmill Ct. West	Millersville	MD	21108	USA	(410) 987-3876	schhedda@vt.edu
Chinoy	Mifind		08/20/82	23160 Lorraine Blvd., #207	Trenton	MI	48183	USA	(313) 675-3801	
Chinoy	Sohin		06/05/80	23160 Lorraine Blvd., #207	Trenton	MI	48183	USA	(313) 675-3801	
Chitalia	John	R	07/27/69	15007 Southfork Dr.	Tampa	FL	33524	USA	(813) 961-5483	chitalia@pixel.csee.usf.edu
Chodhari	Rahul		06/09/69	8 Highfield Ct., Golders Green	London	NW11	UK			rchodhar@sgsms.ac.uk
Chokshi	Archana	S		7519 Harpers Glen	Houston	TX	77072	USA	(713) 879-9932	
Chokshi	Jill	P	08/21/81	37546 Munger	Livonia	MI	48154	USA	(313) 591-7829	
Chokshi	Monesh	S	07/22/68	7519 Harpers Glen	Houston	TX	77072	USA	(713) 879-9432	
Chokshi	Neel		03/24/78	37546 Munger	Livonia	MI	48154	USA	(313) 591-7829	
Choksi	Anuj	A	12/10/72	4156 Marlwood Dr.	W Bloomfield	MI	48323	USA	(810) 682-6244	IJF@tiamat.umd.umich.edu
Choksi	Binish	G	01/02/77	292 N Brandon Dr.	Glendale Hts	IL	60139	USA	(708) 893-2807	
Choksi	Kunal	A	07/21/71	4156 Marlwood Dr.	W Bloomfield	MI	48323	USA	(810) 682-6244	CWC@tiamat.umd.umich.edu
Choksi	Neelan		08/01/70	910 W. Wrightwood #2	Chicago	IL	60614	USA	(773) 643-6293	mnchoksi@gsbpop.uchicago.edu
Choksi	Rushab	R	11/23/75	11959 Nicobar Ct.	Jacksonville	FL	32223	USA	(904) 262-5787	
Chudasama	Mayur	D	10/23/81	3824 S. 134th E. Ave.	Tulsa	OK	74134	USA	(918) 665-1468	
Chudasama	Raj		06/27/77	3824 S. 134th E. Ave.	Tulsa	OK	74134	USA	(918) 665-1468	
Chudgar	Anjali	V	03/30/81	499 Cambridge Way	Marlitz	GA	30907	USA	706-855-8613	AVC10101@AOL.com
Chudgar	Monica	A	05/06/79	3542 Sutton Loop	Fremont	CA	94536	USA	(510) 796-5203	
Chudgar	Rachana		04/20/77	16 Omega Terrace	Latham	NY	12110	USA	(518) 785-7470	RChudgar@wnec.edu
Chudgar	Siren	R	07/09/74	16 Omega Terrace	Latham	NY	12110	USA	(518) 785-7470	

"I don't know the key to success, but the key to failure is trying to please everybody"
(Bill Cosby)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Daftary	Nikhil		10/02/79	3322 Woodlake Dr.	Waco	TX	76710	USA	(817) 776-4209	
Daftary	Rajesh		10/02/79	3322 Woodlake Dr.	Waco	TX	76710	USA	(817) 776-4209	
Daftary	Shafali		12/15/78	R D S Box 597	New Castle	PA	16105	USA	(412) 658-0351	
Daftary	Spandan		04/23/81	R D S Box 597	New Castle	PA	16105	USA	(412) 658-0351	
Daga	Amit	K	11/23/76	27 Oakhill Dr.	Sayre	PA	18840	USA	(717) 888-2843	akd109@email.psu.edu
Daga	Ritu		04/30/82	27 Oakhill Dr.	Sayre	PA	18840	USA	(717) 888-2843	
Dalai	Aashish	B	10/03/77	250 Kinvara Dr	Pittsburgh	PA	15237	USA	(412) 487-7764	abd@nwu.edu
Dalai	Anjali		09/09/74	1580 Redding Rd	Fairfield	CT	06430	USA	(203) 255-1338	
Dalai	Hemal	V	07/26/68	18219 Via Dicha #2	Rowland Hts	CA	91748	USA	(818) 965-1789	
Dalai	Malika		08/26/71	3017 Jarrard	Houston	TX	77005	USA	(713) 666-9450	
Dalai	Mitul	B	05/20/74	250 Kinvara Dr.	Pittsburgh	PA	15237	USA		
Dalai	Parin	B	09/02/76	681 Berkshire Pl.	Milpitas	CA	95035	USA	(408) 263-1311	
Dalai	Rooshin	B	05/13/75	681 Berkshire Pl.	Milpitas	CA	95035	USA	(408) 263-1311	
Dalai	Sagar		11/07/75	23 Woodhurst Dr.	Voorhees	NJ	08043	USA	(609) 784-0642	
Dalai	Sandeep	P	09/25/77	358 Calle Becerra	Walnut	CA	91789	USA	(909) 595-8676	Diehard459@aol.com
Dalai	Setu		09/26/74	23 Woodhurst Dr.	Voorhees	NJ	08043	USA	(609) 784-0642	
Dalai	Sonali		12/18/76	1 Brewster Dr.	Needham	MA	02192	USA	(617) 444-8998	
Dalai	Sonar	K	08/08/80	15542 Camino del Sol	Houston	TX	77083	USA	(713) 933-9181	
Dalghara	Jaini	J	02/13/78	466 96th Ln.	Blaine	MN	55434	USA	(612) 786-0925	
Dalghara	Payal	J	05/22/83	466 96th Ln.	Blaine	MN	55434	USA	(612) 786-0925	
Dalia	Samir	M	11/21/80	4370 Sir Richard	N. Royalton	OH	44133	USA	(216) 237-8775	sdal@juno.com
Dalia	Samir	M	11/21/80	4370 Sir Richard Ave	North Royalton	OH	44133	USA	(440) 531-8401	sdal@juno.com
Damani	Ajay	H	07/25/73	2405 Shadow Lane Dr.	Mckinney	TX	75070	USA	(214) 548-9594	
Damani	Nishant		02/16/84	289 Strasbourg	DDO	PQ	H9G 1R9	Canada	(514) 696-4236	diamani@total.net
Damani	Roshni		05/01/82	289 Strasbourg	DDO	PQ	H9G 1R9	Canada	(514) 696-4236	diamani@total.net
Dand	Dilip	V	08/20/70	16325 NW Schendel Ave. #S	Beaverton	OR	97006	USA	(503) 531-8401	dilip@parcplace.com
Dani	Sonalee		07/21/76	2813 Creekbend	Troy	MI	48098	USA	(810) 641-1760	
Daulai	Soume	B	12/10/72	7563 Benedict Dr.	Dallas	TX	75214	USA	(214) 824-1953	
Daulat	Anand	J	02/23/79	9011 Webb Kay Dr.	Dallas	TX	75243	USA	(214) 343-7159	
Daulat	Sonak	B	01/05/72	7563 Benedict Dr.	Dallas	TX	75214	USA	(214) 824-1953	
Dedhia	Amishi		02/05/79	28185 Pine Meadow	Yorba Linda	CA	92687	USA	(714) 692-9586	
Dedhia	Bela	S	01/29/79	6914 Escondido Dr.	Houston	TX	77083	USA	(713) 933-9144	
Dedhia	Neha	N	02/19/76	6094 Ostenberg Dr.	San Jose	CA	95111	USA	(408) 997-7323	nndedhia@ucdavis.edu
Dedhia	Nisha	R	08/26/82	3914 Highwood Pl.	Okemos	MI	48864	USA	(517) 349-8213	
Dedhia	Palu		06/07/80	6914 Escondido Dr.	Houston	TX	77083	USA	(713) 933-9144	
Dedhia	Raj	C	01/08/82	70 Pinewood Dr.	Lafin	PA	18702	USA	(717) 655-5510	tennisone@msn.com
Dedhia	Sachin		06/12/82	37 E. Black Horse Pike	Williamstown	NJ	08094	USA	(609) 567-2331	
Dedhia	Samir	D	01/13/79	37 E. Black Horse Pike	Williamstown	NJ	08094	USA	(609) 567-2331	
Dedhia	Seema		08/09/71	1926 West Harrison St ##1815	Chicago	IL	60612	USA	(312) 226-7196	u35594@uicvm.uic.edu
Dedhia	Seema	R	06/13/80	3914 Highwood Pl.	Okemos	MI	48864	USA	(517) 349-8213	
Dedhia	Sneha		07/24/76	28185 Pine Meadow	Yorba Linda	CA	92687	USA	(714) 692-9586	
Dedhia	Sonia	S	08/08/76	6914 Escondido Dr.	Houston	TX	77083	USA	(713) 933-9144	
Dedhra	Indira			5015A Suffiek Ct	Skokie	IL	60077	USA	(708) 679-5098	
Deora	Payal		09/06/78	2529 Menden St. S., Apt. N102	Puyallup	WA	98373	USA	(206) 841-9276	pdeora@u.washington.edu
Desai	Anjali		10/19/80	416 Windflower Ln	Placentia	CA	92670	USA	(714) 996-9494	
Desai	Chetan	J	11/07/73	602 E. Wythe St.	Petersburg	VA	23803	USA	(804) 733-7411	
Desai	Devang	S	03/09/79	69 Beech St.	Trumbull	CT	06611-	USA	(203) 268-5255	desai@juno.com
Desai	Jankhana		01/17/73	13261 Tiburon Way	Tustin	CA	92680	USA	(714) 730-1570	
Desai	Krupa	P	07/02/81	15 FOX RUN	North Caldwell	NJ	07006-	USA	(973) 403-7649	CHUBB6@JUNO.COM
Desai	Meghana	P	08/16/78	1248 Whittingham Circle	Naperville	IL	60540	USA	(708) 961-1689	
Desai	Neal	N	04/17/78	590 S. Country Ridge Ct.	Lake Zurich	IL	60047	USA	(847) 540-0574	ndesai1@niu.edu
Desai	Neel	A		111 Sandringham Rd.	Cherry Hill	NJ	08003	USA	(609) 424-3364	
Desai	Neha	J	10/14/80	602 E. Wythe St.	Petersburg	VA	23803	USA	(804) 733-7411	
Desai	Neha	S	01/27/75	69 Beech St.	Trumbull	CT		USA	(203) 268-5255	
Desai	Nikesh		11/25/74	22404 Creston Dr.	Los Altos	CA	94024	USA	(408) 730-4516	
Desai	Nimesh	R	03/27/70	13261 Tiburon Way	Tustin	CA	92680	USA	(714) 730-1570	
Desai	Niraj	R	03/12/69	13261 Tiburon Way	Tustin	CA	92680	USA	(714) 730-1570	
Desai	Poonam		11/10/78	46593 Gunnery Dr.	Canton	MI	48187	USA	(313) 453-3037	
Desai	Ronak	G	12/23/75	657 Eagle Ln	Lansdale	PA	19446	USA	(215) 699-3300	
Desai	Roopali	H	07/21/78	3040 W Topeka Dr.	Phoenix	AZ	85027	USA	(602) 582-8437	h.desai@bull.com
Desai	Sharad	H	10/14/81	3040 W Topeka Dr.	Phoenix	AZ	85027	USA	(602) 582-8437	h.desai@bull.com
Desai	Shafali	H	03/29/76	3040 W Topeka Dr.	Phoenix	AZ	85020	USA	(602) 582-8437	h.desai@bull.com
Desai	Sonali		10/28/77	64 Nicolette Ave.	Schaumburg	IL	60173	USA	(708) 995-1015	
Desai	Urmil	L	09/14/76	893 Dorchester Dr.	Carol Stream	IL	60188	USA	(630) 665-8677	u-desai@students.uiuc.edu
Deshamane	Sachin		06/24/76	227 Shintre Colony	Nirani		591237	India	3-1574	
Dev	Siddharth	S	01/04/77	1009 S 8th Ave.	LaGrange	IL	60525	USA	(708) 579-9494	
Dhakad	Aashish		06/30/82	4246 Woodglen Ln	Charlotte	NC	28226	USA	(704) 542-3517	
Dhakad	Anoop		02/27/71	61 West 62 St. Apt#14C	New York	NY	10023	USA	(213) 399-0609	
Dhakad	Manisha		08/25/71	1525 Lincoln Circle, #224	McClean	VA	22107	USA	(703) 448-0387	

"Only the weak are cruel. Gentleness can only be expected from the strong"

(Leo Buscaglia)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Dhami	Manish	S	02/16/68	10901 Meadowglen #294	Houston	TX	77042	USA	(713) 977-8377	
Dhanani	Lynna	R	06/25/76	922 24th St. NW Apt#403	Washington	DC	20037	USA	(202) 965-3528	
Dharamshi	Paras	S	12/23/78	5794 Riverside Pl.	Mississauga	ONT	L5M 4W9	Canada	(905) 542-0397	psd@interlog.com
Dharamshi	Rajesh	P	08/08/70	4417 Jefferson	Houston	TX	77023	USA	(713) 923-5437	raja@uh.edu
Dholakia	Ankur		11/06/76	18756 S Jeffrey Ave.	Cerritos	CA	90703	USA	(310) 402-1535	
Dholakia	Harin		10/18/76	159 Cardinal Ln.	Grand Island	NY	14072	USA	(716) 773-2139	
Dholakia	Rishi		09/18/74	18756 S Jeffrey Av	Cerritos	CA	90703	USA	(310) 402-1535	
Dibenadetto	Jon	L	02/01/76	7605 Fox Hollow Dr.	Port Richey	FL	34668	USA	(813) 845-1036	
Doctor	Saurabh			1186 Amy Ave.	Erie	PA	16504	USA	(814) 824-6623	doctor@team.org
Doctor	Shaneen	U	02/04/80	6635 Wyndham Dr.	Kald	MI	49009	USA	(616) 375-8864	
Dodhia	Kelan	M	04/03/77	320 E 9th St. Apt 6B	New York	NY	10003	USA	(212) 420-1232	dodhia@cooper.edu
Dodhia	Paras		11/02/82	2 Chapelown Cres.	Agincourt	ONT	M1W3A7	Canada	(416) 493-5264	Paras_Dodhia@rocketmail.com
Dodhia	Rahul	M	03/06/72	415 W. 115th St., Apt. 61B	New York	NY	10025	USA	(212) 222-8256	rdodhia@psych.columbia.edu
Doshi	Aakash	D	09/21/81	12 Stallion	Holland	PA	19053	USA	(215) 702-9394	rsizdd@rohmmaas.com
Doshi	Adarsh			27 Sturlbridge Dr.	Piscataway	NJ	08854	USA	(908) 463-9253	
Doshi	Akta	G	03/05/74	58 Brooklawn Ave.	Stamford	CT	06906	USA	(203) 359-8349	
Doshi	Amee		05/28/81	3 Catalina Dr.	Latham	NY	12110	USA	(518) 783-0141	
Doshi	Ami	P	05/11/78	12628 Brookstone Ct	Poway	CA	92064	USA	(619) 679-7645	
Doshi	Ankur	A	04/28/74	931 Goldenrod Ln	Lake Forest	IL	60045	USA	(708) 735-0120	
Doshi	Anup		12/09/83	15 Gerardo Dr.	Monroe	CT	06468	USA	(203) 261-9711	
Doshi	Arpi		11/05/79	18-04 Greenwood Dr.	Fair Lawn	NJ	07410	USA	(201) 791-2037	
Doshi	Arpita		04/08/78	2827 Blandford Dr.	Placentia	CA	91748	USA	(818) 965-7320	
Doshi	Atish	S	01/15/82	924 Dahlia Ln.	Rochester Hills	MI	48307	USA	(810) 652-9567	
Doshi	Avani	D	03/09/83	12 Stallion	Holland	PA	19053	USA	(215) 702-9394	rsizdd@rohmmaas.com
Doshi	Avani	M	03/19/74	1680 Crestline Ln.	Rochester Hills	MI	48307	USA	(810) 652-2066	inava@umich.edu
Doshi	Daven	N	08/28/79	1402 Mt. Ayre Circle	Bowling Green	KY	42103	USA	(502) 842-3539	
Doshi	Deepti		11/08/81	500 Bridleridge Rd	Raleigh	NC	27609	USA	(919) 846-9733	
Doshi	Dipal		07/29/75	632 Woodland Ave.	Cherry Hill	NJ	08002	USA	(609) 662-8851	
Doshi	Duke		08/21/72	638 Woodland Ave.	Cherry Hill	NJ	08002	USA	(609) 662-8851	
Doshi	Falguni	N	05/04/80	8246 N Ridgeway	Skokie	IL	60076	USA	(708) 675-5860	
Doshi	Harshal	N	12/25/80	121 N. Adams St. #13	Glendale	CA	91206	USA	(818) 545-0105	
Doshi	Hetal	J	06/05/73	2211 Williamsburg Rd	Charlottesville	VA	22901	USA	(804) 973-7148	
Doshi	Hiren	M	03/20/78	2704 Salado St. #106	Austin	TX	78705	USA	(512) 474-8419	hiren.doshi@mail.utexas.edu
Doshi	Hirva	K	05/30/76	14510 Ardwell Dr.	Sugar Land	TX	77478	USA	(713) 498-1818	
Doshi	Jay	K	02/04/74	14806 Via Del Norte Dr.	Houston	TX	77088	USA	(713) 561-9887	
Doshi	Jayna	K	10/20/77	10400 Farley	Overland Park	KS	66212	USA	(913) 541-8646	
Doshi	Justin		04/01/82	105 Echwood Ln.	Cary	NC	27511	USA	(919)859-4020	nidoshi@ibm.net
Doshi	Manali		03/14/79	2234 N Parkside	Parkridge	IL	60068	USA	(708) 824-1076	
Doshi	Manish	H	04/18/70	4459 N MacGregor Way #308W	Houston	TX	77004	USA	(713) 748-2009	mdoshi@uh.edu
Doshi	Mausami	J	03/12/79	19029 Grotto Ln	Germantown	MD	20874	USA	(301) 540-8988	
Doshi	Meena	A	04/14/68	3360 Chichester Ave., #N-2	Boothwyn	PA	19061	USA	(610) 485-2004	doshian@aol.com
Doshi	Megha	M	03/09/82	1540 Sandburg Dr.	Schaumburg	IL	60173	USA	(847) 517-2505	
Doshi	Mehul	A	09/18/79	931 Goldenrod Lane	Lake Forest	IL	60045	USA	(217) 365-5229	doshi@uiuc.edu
Doshi	Milan	J	05/29/82	3 Catalina Dr.	Latham	NY	12110	USA	(518) 783-0141	MilesMD@juno.com
Doshi	Mili	M	04/16/77	13717 Halliford Dr.	Tampa	FL	33624	USA	(813) 962-2487	
Doshi	Minal		03/10/71	3317 N Lafayette Ave.	Rosemead	CA	91770	USA	(818) 571-8441	
Doshi	Mona	V	10/04/73	1048 Eaglewood Ave.	Charlotte	NC	28212	USA	(704) 567-2402	
Doshi	Monica	N	11/27/76	10 Christine Dr.	Morris Plains	NJ		USA	(201) 984-1371	
Doshi	Neepa	J	09/01/76	2211 Williamsburg Rd	Charlottesville	VA	22901	USA	(804) 973-7148	
Doshi	Neha	M	09/08/79	11338 Smoke Tree Ln	Charlotte	NC	28226	USA	(704) 542-8700	
Doshi	Neha	N	05/05/70	10 Christine Dr.	Morris Plains	NJ		USA	(201) 984-1371	doshi@umdnj.edu
Doshi	Niket		12/23/80	15 Gerardo Dr.	Monroe	CT	06468	USA	(203) 261-9711	
Doshi	Nilesh	D	03/28/70	2323 NW 188th Ave., #313	Hillsboro	OR	97124	USA	(503) 533-9374	nileshd@hotmail.com
Doshi	Nimish	R	02/22/68	15 Apollo Ave.	Avenel	NJ	07001	USA	(908) 855-0093	ej798@cleveland.freenet.edu
Doshi	Niraj	K	04/21/73	3317 N Lafayette Ave.	Rosemead	CA	91770	USA	(818) 571-8441	
Doshi	Nita	N	01/23/71	1402 Mt. Ayre Circle	Bowling Green	KY	42103	USA	(502) 842-3539	
Doshi	Palak		12/15/76	248 Park Side Rd	Union	NJ	07083	USA	(908) 686-0075	
Doshi	Pankit		12/02/80	2827 Blandford Dr.	Rowland Hts	CA	91748	USA	(818) 965-7320	
Doshi	Pranav		07/28/80	40053 Fraser	Sterling Hts	MI	48310	USA	(810) 979-7938	
Doshi	Preeti	V	01/14/77	425 Willowbrook Dr.	N. Brunswick	NJ	08902	USA	(908) 821-4572	diary14@aol.com
Doshi	Purvi	V	07/31/76	132 Fordson Ave. #5	Cranston	RI		USA	(401) 785-1752	
Doshi	Rachana	M	06/21/77	1540 Sandburg Dr.	Schaumburg	IL	60173	USA	(847) 517-2505	37P2doshir@vms.csd.mu.edu
Doshi	Raj	R	09/02/77	1 Burdock Close	Newark	DE	19711	USA	(302) 234-1915	
Doshi	Rishin		12/08/81	1234 Pride St.	Simi Valley	CA	93065	USA	(805) 522-7282	
Doshi	Roopesh	R	11/07/75	1234 Pride St.	Simi Valley	CA	93065	USA	(805) 522-7282	roopd@cco.caltech.edu
Doshi	Rupa		07/23/74	14724 Mission Rd.	Leawood	KS	66224	USA	(913) 681-3633	
Doshi	Rupal	R	09/06/78	313 S Wingfield Rd	Greer	SC	29650	USA	(803) 879-4945	tennis178@aol.com
Doshi	Rupesh	J	05/26/81	329 Desmond Dr.	Schaumburg	IL	60193	USA	(847) 893-7254	
Doshi	Rushabh	H	07/06/76	40-09 167 St.	Flushing	NY	11358	USA	(718) 961-7408	
Doshi	Samir	K	07/31/80	10400 Farley	Overland Park	KS	66212	USA	(913) 541-8646	

"I am prepared to die, but there is no cause for which I am prepared to kill"
(Mahatma Gandhi)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Doshi	Sanjay	N	11/28/78	10 Christine Dr.	Morris Plains	NJ		USA	(201) 984-1371	
Doshi	Sarika	G	09/12/78	58 Brooklawn Ave.	Stamford	CT	06906	USA	(203) 359-8349	
Doshi	Seema	N	01/09/73	1402 Mt. Ayre Circle	Bowling Green	KY	42103	USA	(502) 842-3539	
Doshi	Sejal	R	01/26/73	2421 Wasden ct	Walnut Creek	CA	94598	USA	(510) 935-5072	
Doshi	Sejal	S	05/04/72	147-10 41st Ave. #3E	Flushing	NY	11355	USA	(718) 359-7645	
Doshi	Shamir	S	06/08/77	129 Heritage Pl	Cornwall	ONT	K6H-5V4	Canada	(613) 936-2629	
Doshi	Sheema	S	12/08/75	PO Box #1345	Cornwall	ONT	K6H-5V4	Canada	(613) 936-2629	
Doshi	Sheetal	P	02/13/82	12628 Brookstone Ct	Poway	CA	92064	USA	(619) 679-7645	
Doshi	Sonia		03/27/70	14724 Mission Rd.	Leawood	KS	66224	USA	(913) 681-3633	
Doshi	Sudha	A	05/02/76	9423 Boillingbrook	Houston	TX	77083	USA	(713) 495-4740	
Doshi	Tejas	K	11/27/73	132 Mission Dr	Gaithersburg	MD	20878	USA	(301) 840-9352	
Doshi	Urvi	J	10/27/80	19029 Grotto Ln	Germanatown	MD	20874	USA	(301) 540-8988	
Doshi	Vinit	M	06/11/70	4874 B Hawaiian Terrace #B	Cincinnati	OH	45223	USA	(513) 681-7365	
Doshi	Vishal	H	06/27/73	1-34 33rd St.	Fair Lawn	NJ	07410	USA	(201) 791-2058	vdoshi@juno.com
Doshi	Vishal	S		101 E.21st Street W910	Austin	TX	78705	USA	(512) 495-2318	vdoshi@mail.utexas.edu
Dosi	Shalini		06/26/81	310 Black Swan Way	Alpharetta	GA	30202	USA	(770) 442-8559	
Dosi	Umayang		06/08/78	310 Black Swan Way	Alpharetta	GA	30202	USA	(770) 442-8559	dosiu@vuse.vanderbilt.edu
Dudhuria	Suraj	K	11/02/70	1489 Webster St. Apt. 604	San Francisco	CA	94115	USA	(415) 929-7483	
Dugar	Ruchita	S	10/23/75	380 Fort Hill Rd	Scarsdale	NY	10583	USA	(914) 723-0954	
Fofaria	Rajat	R	12/10/74	1119 Flanders St.	Garner	NC	27529	USA	(919) 772-8473	7450420@mcimail.com
Fofaria	Rupen	R	01/07/78	1119 Flanders St.	Garner	NC	27529	USA	(919) 772-8473	7450420@mcimail.com
Furia	Rena	P	12/09/76	6090 Black Horse Pike	Mays Landing	NJ	08330	USA	(609) 625-4307	
Gada	Ketan	R	07/21/74	147 14th Ave. SW	New Brighton	MN	55112	USA	(612) 636-1075	
Gada	Lisa	R	02/24/69	147 14th Ave. SW	New Brighton	MN	55112	USA	(612) 636-1075	
Gada	Neela	P	04/07/77	8605 Vicksburg Ave.	Lubbock	TX	79424	USA	(806) 794-4777	
Gada	Ravi	P	05/20/78	1905 San Gabriel #102	Austin	TX	78705	USA	(512) 708-1098	ravigada.200iq@mail.utexas.edu
Gajarawala	Sejal			36 Everett Rd	Semarest	NJ	07627	USA	(201) 768-8928	
Gajarawala	Raju	K	03/17/68	10939 West Rd. #1308	Houston	TX	77064	USA	(713) 894-8372	
Gala	Amy	M	02/05/79	308 White Horse Pike	Barrington	NJ	08007	USA	(609) 573-9570	
Gala	Anand		03/29/73	12063 Wagner St.	Culver City	CA	90230	USA	(310) 313-3040	
Gala	Anant		07/25/79	64 Blakeslee Ave.	North Haven	CT	06473	USA	(203) 239-3597	
Gala	Chaitali	K	05/02/81	414 Cambridge Dr.	Arcadia	CA	91007	USA	(818) 292-1141	
Gala	Ketan		05/12/81	308 White Horse Pike	Barrington	NJ	08007	USA	(609) 547-8000	
Gala	Kosha		05/10/78	9 Burnham Ln	Voorhes	NJ	08043	USA	(609) 751-1205	
Gala	Michelle	V	05/24/79	2173 E. Glenalden Dr.	Germantown	TN	38139	USA	(901) 755-3600	
Gala	Mitish		05/17/70	12063 Wagner St.	Culver	CA	90230	USA	(310) 313-3040	
Gala	Nilesh		01/14/72	1041 Chippendale TRL NW	Marietta	GA	30064	USA	(770) 671-1761	
Gala	Purvi	H	07/12/78	727 Thornwood Dr.	Odenton	MD	21113	USA	(410) 551-9098	
Gala	Samit	S	02/05/69	7416 Forty Acre Rd	Racine	WI	53126	USA	(414) 886-1655	
Gala	Sanjay		09/25/69	851 Martin Ave.	Sunnyvale	CA	94086	USA	(415) 964-6253	
Gala	Shaila		09/06/75	1041 Chippendale TRL NW	Marietta	GA	30064	USA	(770) 423-0288	
Gala	Shital	S	05/19/80	1610 E Belmont Ave.	Anaheim	CA	92805	USA	(714) 635-7902	
Gala	Simil	S	06/03/76	7416 Forty Acre Rd	Franksville	WI	53126	USA	(414) 886-1655	
Gala	Suchita	H	02/13/75	727 Thornwood Dr.	Odenton	MD	21113	USA	(410) 551-9098	gala@jhu.edu
Ganatra	Jyotsom		11/03/73	328 Irving St.	San Francisco	CA	94122	USA	(415) 564-3465	
Gandhi	Hemal	N	06/25/71	544 W Melrose #563	Chicago	IL	60657	USA	(312) 325-2432	
Gandhi	Jaime	J	05/10/76	8930 Doral Dr.	Mentor	OH	44060	USA	(216) 257-9040	gandhi@emuvax.emich.edu
Gandhi	Jigar	K	08/03/68	16358 Audubon Village	Grover	MO	63040	USA	(314) 458-0997	jkgand@monsanto.com
Gandhi	Jinesh	C		23 Hollifare Ct.	Sugar Land	TX	77479	USA	(713) 980-4960	
Gandhi	Keyur		06/24/71	405 Sumner St.	Akron	OH	44304	USA	(216) 535-2942	
Gandhi	Mira		06/27/77	105 Peterborough St. Apt. 8	Boston	MA	02215	USA	(617) 867-9479	arim@acs.bu.edu
Gandhi	Nilesh	V	09/15/72	62 Mount Vernon St.	Malden	MA	02148	USA	(617) 324-0393	
Gandhi	Parijat			39045 Polo Club 201	Farmington Hills	MI	48335	USA	(810) 477-8810	pgandhi@umich.edu
Gandhi	Pinkii	K	10/31/75	310 S Junipero Serra Dr. #103	San Gabriel	CA	91776	USA	(818) 309-5377	
Gandhi	Rajesh	A	10/22/70	35 Clark Hill Ave.	Stamford	CT	06902	USA	(203) 967-3919	
Gandhi	Ruchir		12/04/80	3923 W Jerome Ave.	Skokie	IL	60076	USA	(847) 677-1127	
Gandhi	Rujuta		02/29/76	3923 W Jerome Ave.	Skokie	IL	60076	USA	(847) 677-1127	
Gandhi	Sanjay	C	02/21/71	1110 Sharps Circle	Bridgeville	PA	15017	USA	(412) 221-4225	
Gangar	Sandeep	K	11/07/76	1813 Longmead Rd	Silver Springs	MD	20906	USA	(301) 598-3093	
Ganger	Amul	C	10/23/81	P.O. Box 481015 \ 8134 N Merrill	Niles	IL	60714	USA	(847) 696-9510	
Gangwal	Serena		12/10/79	105 South Caslett Ct.	Cary	NC	27513	USA	(919) 467-4336	
Gangwal	Sumit		07/22/76	105 South Caslett Ct.	Cary	NC	27513	USA	(919) 467-4336	skg@rti.org
Gardi	Monica		03/23/71	39 Pentwater Dr.	S Barrington	IL	60010	USA	(708) 428-4299	
Gathani	Amishi		11/01/74	27 Kingsnorth Blvd.	Woodbridge	ONT	L4L 8J1	Canada	(905) 851-7413	a.gathani@utoronto.ca
Ghelani	Cannon	K	11/15/73	609 6th Ave.	Absecon	NJ	08201	USA	(609) 748-0032	
Ghelani	Dipak		12/05/73	PO Box #834	Missouri City	TX	77459	USA	(713) 438-6197	
Ghelani	Hemal		10/18/70	609 6th Ave.	Absecon	NJ	08201	USA	(609) 748-0032	
Ghelani	Kekin		03/15/73	609 6th Ave.	Absecon	NJ	08201	USA	(609) 748-0032	
Ghelani	Rajul	J	01/04/78	1509 Old Jones Rd	Alpharetta	GA	30201	USA	(770) 751-9017	

"We learn something every day, and lots of times it's that what we learned the day before was wrong"

(Bill Vaughn)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Bhatt	Anita	K	08/01/72	23 Roberts Pl	Somerdale	NY	08083	USA	(609) 627-2402	
Bhatt	Julie	S	08/03/74	33 Spruce Tree Ln.	Randolph	NJ	07869	USA	(201) 895-4256	jbhatt@lynx.dac.neu.edu
Bhavsar	Ami	S	09/01/81	Box 1630	Oceana	WV	24870	USA	(304) 682-6246	ami@hotmail.com
Bhavsar	Jenish	P	10/31/78	600 W Nicholas St.	Frackville	PA	17931	USA		
Bhavsar	Sejal	J	06/01/75	8847 Washington St. Unit E	Niles	IL	60714	USA	(708) 965-4718	
Bhavsar	Tarak	P	04/29/80	600 W Nicholas St.	Frackville	PA	17931	USA		
Bhavsar	Tejal	J	03/13/77	8847 Washington St. Unit E	Niles	IL	60714	USA	(708) 965-4718	
Bhayani	Gira	H	05/10/77	3217 Hancock Pl.	Fremont	CA	94538	USA	(510) 623-2393	
Bhayani	Kalyani	H	12/06/79	3217 Hancock Pl.	Fremont	CA	94538	USA	(510) 657-2393	
Bhayani	Nikhil	K	06/10/76	6290 So. Madrid St.	Salt Lake City	UT	84121	USA	(801) 277-6625	
Bhimani	Meenesh		07/14/73	55 St. James Pl.	Piedmont	CA	94611	USA	(510) 482-0860	mbhimani@welchlink.welch.jhu.edu
Bhimani	Seema		11/24/71	55 St. James Pl.	Piedmont	CA	94611	USA	(510) 482-0860	
Bhow	Moneesh	D	06/29/74	1375 Carole Ct.	Valley Stream	NY	11580	USA	(516) 825-8498	
Bhuta	Anuja	R	03/26/80	1198 Kottlinger Dr.	Placentia	CA	94566	USA	(510) 426-1366	
Bhuta	Monika		03/11/75	2179 Rosemont Dr.	Montgomery	AL	36111	USA	(334) 834-2862	mbhuta@abe.msstate.edu
Bhuta	Nivan		11/21/78	2179 Rosemont Dr.	Montgomery	AL	36111	USA	(334) 263-1026	
Bhuta	Sapna	R	02/25/75	1198 Kottlinger Dr.	Placentia	CA	94566	USA	(510) 426-1366	srbhuta@ucdavis.edu
Bhuta	Tarika		11/23/73	2179 Rosemont Dr.	Montgomery	AL	36111	USA	(205) 834-2862	
Bhuva	Janki	D	12/08/75	1864 Napa Ct	Fremont	CA	94539	USA	(510) 657-0632	
Bhikhia	Hemanshu	V	12/06/70	9511 Danforth Way	Houston	TX	77083	USA	(713) 498-8510	
Bobra	Arvind		05/23/80	2072 E. Laviee	Tempe	AZ	85284	USA	(602) 839-2682	
Bobra	Monica		09/14/78	5499 Black Oak Way	San Jose	CA	95129	USA	(408) 257-1742	
Bobra	Shalabh	J	02/05/72	2600 Pineview Ln. N	Minneapolis	MN	55441	USA	(612) 559-1061	
Bobra	Sonal		05/14/79	2072 E. Laviee	Tempe	AZ	85284	USA	(602) 839-2682	
Bobra	Sonia	J	11/05/78	2600 Pineview Ln. N.	Minneapolis	MN	55441	USA	(612) 559-1061	
Boradia	Purvi		09/25/76	14810 Via del Norte	Houston	TX	77083	USA	(713) 568-1756	
Chauhan	Somya		01/01/74	1265 N. Chrisden St. #Q112	Anaheim Hills	CA	92807	USA	(714) 695-0046	somyac@ctme.com
Chedda	Vimal	N	12/07/80	5511 Hardwood Forest Dr.	Houston	TX	77088	USA	(713) 820-3746	
Chedda	Viral	V	07/06/79	5475 E. Briarwood Pl.	Littleton	CO	80122	USA	(303) 850-7082	chhedda@ucsub.colorado.edu
Cheng	Matthew	F	05/02/77	4 College St., Apt #4	Ste-Anne-de-	PQ	H9X 1X1	Canada	(514) 457-0504	mcheng@efn.org
Chhadia	Ankur		12/16/76	418 N. Woodcroft	Schamburg	IL	60173	USA	(708) 240-5781	
Chhadua	Manish	M	09/20/79	1905 San Garbiel #205	Austin	TX	78705	USA	(806) 476-3059	Muna.mc@mail.utexas.edu
Chhadua	Raj	M	10/05/78	620 Amarillo Blvd. West	Amarillo	TX	79107	USA	(806) 374-2196	rmc.4u2nv@mail.utexas.edu
Chhajer	Mukesh	K		21 N. Adams St. #1	Akron	OH	44304	USA		mchhajer@polymer.uakron.edu
Chheda	Alpa	D	06/07/78	5639 Greenhill Forest	Houston	TX	77088	USA	(713) 847-3900	
Chheda	Jeenal	R	07/25/83	655 Wheatmill Ct. West	Millersville	MD	21108	USA	(410) 987-3876	jchhedda@juno.com
Chheda	Manish	N	10/23/69	3644 Middlefield Dr. #D	Indianapolis	IN	46222	USA	(317) 931-1913	
Chheda	Mayur		10/20/77	703 White Horse Pike	Atco	NJ	08004	USA	(609) 768-8868	
Chheda	Mital		02/24/82	703 White Horse Pike	Atco	NJ	08004	USA	(609) 768-8868	
Chheda	Monica		08/26/79	27 Fair Oak Dr.	Easton	CT	06612	USA	(203) 372-4958	
Chheda	Neha	M	05/07/77	2360 SW Archer Rd., Apt. 301	Gainesville	FL	32608	USA	(352) 380-9608	neha@grove.ufl.edu
Chheda	Neil	N	09/01/75	27 Fair Oak Dr.	Easton	CT	06612	USA	(203) 372-4958	
Chheda	Pali		09/07/75	9 Johnson Ave.	W Caldwell	NJ	07006	USA	(201) 808-2661	
Chheda	Premal	A	07/25/77	5187 Willow Grove Pl. S.	Dublin	OH	43017	USA	(614) 793-8012	chhedda.3@osu.edu
Chheda	Riddhi	D	09/09/83	15502 Windind Moss Dr.	Houston	TX	77068	USA	(281) 537-9308	rtx83@mailexcite.com
Chheda	Satya	A	03/20/74	5187 Willow Grove Pl. S.	Dublin	OH	43017	USA	(614) 793-8012	
Chheda	Sejal	N	01/20/73	1125 Coral Circle	Rockford	IL	61108	USA	(815) 397-3740	
Chheda	Shefali		10/29/71	9 Johnson Ave.	W Caldwell	NJ	07006	USA	(201) 808-2661	chhedda@njmsa.umdnj.edu
Chheda	Shilpa		11/26/79	15502 Winding Moss Dr.	Houston	TX	77068	USA	(713) 537-9308	
Chheda	Shital	R	05/02/78	655 Wheatmill Ct. West	Millersville	MD	21108	USA	(410) 987-3876	schhedda@vt.edu
Chinoy	Millind		08/20/82	23160 Lorraine Blvd., #207	Trenton	MI	48183	USA	(313) 675-3801	
Chinoy	Sohin		06/05/80	23160 Lorraine Blvd., #207	Trenton	MI	48183	USA	(313) 675-3801	
Chitalia	John	R	07/27/69	15007 Southfork Dr.	Tampa	FL	33524	USA	(813) 961-5483	chitalia@pixel.csee.usf.edu
Chodhari	Rahul		06/09/69	8 Highfield Ct., Golders Green	London		NW11	UK		rchodhar@sghms.ac.uk
Chokshi	Archana	S		7519 Harpers Glen	Houston	TX	77072	USA	(713) 879-9932	
Chokshi	Jill	P	08/21/81	37546 Munger	Livonia	MI	48154	USA	(313) 591-7829	
Chokshi	Monesh	S	07/22/68	7519 Harpers Glen	Houston	TX	77072	USA	(713) 879-9432	
Chokshi	Neel		03/24/78	37546 Munger	Livonia	MI	48154	USA	(313) 591-7829	
Choksi	Anuj	A	12/10/72	4156 Marlwood Dr	W Bloomfield	MI	48323	USA	(810) 682-6244	IJF@tiamat.umd.umich.edu
Choksi	Binish	G	01/02/77	292 N Brandon Dr.	Glendale Hts	IL	60139	USA	(708) 893-2807	
Choksi	Kunal	A	07/21/71	4156 Marlwood Dr.	W Bloomfield	MI	48323	USA	(810) 682-6244	CWC@tiamat.umd.umich.edu
Choksi	Neelan		08/01/70	910 W. Wrightwood #2	Chicago	IL	60614	USA	(773) 643-6293	mchoksi@gsbpop.uchicago.edu
Choksi	Rushab	R	11/23/75	11959 Nicobar Ct.	Jacksonville	FL	32223	USA	(904) 262-5787	
Chudasama	Mayur	D	10/23/81	3824 S 134th E. Ave.	Tulsa	OK	74134	USA	(918) 665-1468	
Chudasama	Raj		06/27/77	3824 S 134th E. Ave.	Tulsa	OK	74134	USA	(918) 665-1468	
Chudgar	Anjali	V	03/30/81	499 Cambridge Way	Martinez	GA	30907	USA	706-855-8613	AVC10101@AOL.com
Chudgar	Monica	A	05/06/79	3542 Sutton Loop	Fremont	CA	94536	USA	(510) 796-5203	
Chudgar	Rachana		04/20/77	16 Omega Terrace	Latham	NY	12110	USA	(518) 785-7470	RChudgar@wnec.edu
Chudgar	Siren	R	07/09/74	16 Omega Terrace	Latham	NY	12110	USA	(518) 785-7470	

"The man who does not work for the love of work but only for money is not likely to make money nor find much fun in life
(Charles Schwab)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Ghelani	Yashica	K	11/17/72	609 6th Ave.	Absecon	NJ	08201	USA	(609) 748-0032	
Ginjala	Vasudeva		11/07/69	Yo. Kyla 76A-22-B	Turku		20540	Finland		vasgin@utu.fi
Gohel	Neha	P	05/15/78	25 Point Dr., Mill Pond Acres	Lewes	DE	19958	USA	(302) 645-7669	nehag@sas.upenn.edu
Gohel	Nilesh	R	11/28/70	406 Clara Ave. Apt #3	St Louis	MO	63112	USA	(415) 943-7583	
Goohya	Vishwa		09/01/80	126 Constitution Dr.	Orangeburgh	NY	10962	USA	(914) 359-8123	
Gosalia	Amy		08/06/77	107 Northmore Dr.	Yorktown Hts	NY	10598	USA	(914) 245-8401	
Gosalia	Ankur	R	11/22/77	12506 Guinevere Rd	Glenndale	MD	20769	USA	(301) 464-5947	
Gosalia	Binita	B	12/06/76	15809 N. LaGuardia Pkwy.	Strongsville	OH	44136	USA	(216) 846-1403	b_gosalia@hotmail.com
Gosalia	Biren	K	11/25/69	87-06, 58th Ave.	Elmhurst	NY	11373	USA	(718) 803-3128	Biren.K.Gosalia@arthurandersen.co
Gosalia	Mital	A	09/30/78	17249 N 7th St. #1043	Phoenix	AZ	85022	USA	(602) 971-0149	
Gosalia	Parinda	B	12/12/79	15809 N. LaGuardia Pkwy.	Strongsville	OH	44136	USA	(216) 846-1403	
Gosalia	Rishi	K	08/10/78	14853 N 12th St.	Phoenix	AZ	85022	USA		
Gosalia	Sujata	M.	06/11/78	487 Retrac Rd.	Lexington	KY	40503	USA	(606) 223-3982	
Gosalia	Viral		09/21/78	13 Anne Dr.	Hicksville	NY	11801	USA		
Gudka	Paulomi	S	03/17/77	35 Andes Rd	Scarborough	ONT	M1T 3B6	Canada	(416) 299-3627	p.gudka@utoronto.ca
Gudka	Rushabhdev	S	08/28/79	35 Andes Rd.	Scarborough	ONT	M1T 3B6	Canada	(416) 299-3627	
Gupta	Anuja	S	10/01/82	20741 E. Hollowpine Dr.	Diamond Bar	CA	91789	USA	(909) 594-7268	
Gupta	Dinesh	K	02/27/71	81 Elm St.	Park Forest	IL	60466	USA	(708) 748-7381	
Guruji	Neha	D		443 S. Gibson Ct.	Burbank	CA	91501	USA	(818) 848-3298	
Gwara	Erin	M	10/17/80	6137 Hanover Rd	Farmington	NY	14425	USA	(716) 924-5850	
Haria	Rahul	C	04/11/75	4710 Wildflower Ln	Medina	OH	44256	USA	(216) 722-7172	
Haria	Seema	C	04/07/73	4710 Wildflower Ln	Medina	OH	44256	USA	(216) 722-7172	
Haria	Sheetal		09/06/79	38 McDonald Chaple Ct	Gaithersburg	MD	20878	USA		
Haria	Vishal	M	06/18/74	2504 Derbyshire Rd. #7	Cleveland	OH	44106	USA	(216) 321-6219	vmh@po.cwru.edu
Heggere	Navil	V	01/25/79	10033 Shadowwood Dr.	Huntsville	AL	35803	USA	(205) 883-2859	heggeren@email.uah.edu
Hempel	Stephen		10/04/71	4453 N Damen Apt X1	Chicago	IL	60625	USA		
Hindocha	Nehal	S	01/08/78	48 Gatcombe Cr.	Richmond Hill	ONT	L4C 9P5	Canada	(905) 770-4999	
Hindocha	Parul	S	12/04/76	48 Gatcombe Cr.	Richmond Hill	ONT	L4C 9P5	Canada	(905) 770-4999	
Hingarh	Nilesh	H	09/21/74	12866 Pierce Rd	Saratoga	CA	95070	USA	(408) 867-4228	
Hingarh	Viresh	H	02/05/79	12866 Pierce Rd.	Saratoga	CA	95070	USA	(408) 867-4228	
Isharani	Reena	J	07/29/78	1305 Pebble Dr.	Greensboro	NC	27410	USA	(910) 855-1627	
Isharani	Sona	J	03/23/75	1305 Pebble Dr.	Greensboro	NC	27410	USA	(910) 855-1627	
Itchaporia	Sima	C	07/12/73	1293 Village Green Dr.	Hixson	TN	37343	USA	(615) 842-6308	sima.itchaporia@rmh.edu
Jain	Aalok	N	10/11/80	19 Abbington Ln	Cranbury	NJ	08512	USA	(609) 799-1628	ajain@juno.com
Jain	Abha		11/18/78	9240 Corenll Rd.	Woodbury	MN	55125	USA	(612) 735-4775	ajain@stthomas.edu
Jain	Abhaya		01/07/72	133 East Dr., # 807	Mobile	AL	36608	USA	(334) 344-6988	
Jain	Abhinandan		07/31/73	5817-73rd Ave. N., Apt. 106	Brooklyn Park	MN	55429	USA	(612) 560-1802	
Jain	Akas		10/14/76	281 Todd Ln	Monaca	PA	15061	USA	(412) 774-8333	
Jain	Alok	N	10/11/80	19 Abbington Ln.	Cranbury	NJ	08512	USA	(609) 799-1628	
Jain	Alok		04/10/71	4974 Kingsgate Ct.	Dayton	OH	45431	USA	(513) 253-5363	
Jain	Alok		01/17/71	5239 Fair Oaks Blvd.	Carmichael	CA	95608	USA	(916) 488-2601	
Jain	Amit		10/01/81	1960 E Chilton Dr.	Tempe	AZ	85283	USA		
Jain	Amy		08/16/82	2809 Paddington Drive	Plano	TX	75093	USA	(972) 403-7542	73711.2632@compuserve.com
Jain	Anil		10/17/73	758 Brookside Circle	Elmira	NY	14903	USA	(607) 562-8606	
Jain	Anil			A9/16 Vasant Vihar	New Dehli		11057	India	11-614-2659	
Jain	Anil		09/24/70	52J - Reading Rd.	Edison	NJ	08817	USA	(732) 635-1268	ajain@sapient.com
Jain	Anish		05/13/72	147-06 70th Rd	Flushing	NY	11367	USA	(718) 793-7377	
Jain	Anish		02/02/86	891 Ardley Ln.	Bridgewater	NJ	08807	USA	(908) 231-6790	ajain1@worldnet.att.net
Jain	Anju	K	10/28/71	3947 Marcom Street #B	Raleigh	NC	27606	USA	(919) 834-9580	akjain@eos.ncsu.edu
Jain	Anju	M	10/17/74	4800 Apopka-Vineland Rd	Orlando	FL	32819	USA	(407) 876-4444	
Jain	Ankit		07/22/81	40943 Abuelo Way	Fremont	CA	94539	USA	(510) 770-0503	
Jain	Ankur		11/05/77	46-454 Haiku Plantations Dr.	Kaneohe	HI	96744	USA	(808) 247-1813	ajain@nwu.edu
Jain	Ankur		04/20/73	3105 Whispering lane East Apt	Memphis	TN	38115	USA	(901) 363-7667	kaliweb@usa.net
Jain	Anshu	K	08/23/81	243 Bellefonte Cr.	Ashland	KY	41101	USA	(606) 325-5102	kjain@ramlink.net
Jain	Anurag		08/30/80	3156 San Juan Avenue	Santa Clara	CA	95051	USA	(408) 241-5438	
Jain	Arsh	R	09/16/76	7 Shavian Ct.	London	ONT	N6G-3G9	Canada	(519) 432-7726	
Jain	Arun	J	05/14/81	3940 Mt. Tesoro	Corona	CA	91720	USA	(909) 278-2448	
Jain	Arun		08/31/72	700 Taramrack Way, #2B	Herndon	VA	20170	USA	(703) 437-5142	ajain11629@aol.com
Jain	Arvin		04/17/74	130 Littles Rd.	Toronto	ON	M1B 5G6	Canada	(416) 286-8262	ajain@swspectrum.com
Jain	Ashika		10/22/80	80-51 268 St.	New York	NY	11004	USA	(718) 347-3687	ashkosh@hotmail.com
Jain	Ashish		08/16/73	508 Martense Ave.	Teaneck	NJ	07666	USA	(201) 692-3893	JAIN@fdusvt1.fdu.edu
Jain	Atul		04/24/80	223 Surrey Run	Amherst	NY	14221	USA	(716) 632-3716	
Jain	Atul		06/03/78	703 Worthington Dr.	Moorestown	NJ	08057	USA	(609) 234-6491	
Jain	Bhupendra	G	07/18/73	446 Goldenrod Ave.	Bridgeport	CT	06608	USA	(203) 373-1249	bhupi@cyberspace.org
Jain	Bijal	V	08/14/77	6455 N. Sheridan Rd.	Chicago	IL	60626	USA	(773) 381-1673	bjain@luc.edu
Jain	Chanchal		11/22/77	49 Ravenswood Dr.	Brampton	ONT	L6Y3Z6	Canada	(905) 457-2456	
Jain	Chander	V	08/05/69	18339 Cape Bahamas	Houston	TX	77058	USA	(713) 333-0267	chanderj@aol.com
Jain	Chandru			2327 Owen Ct.	Tom's River	NJ	08755	USA		clinics@aol.com
Jain	Charu	L	12/12/75	2765 Loreto Dr.	Willoughby	OH	44094	USA	(216) 942-4369	clj3@po.cwru.edu

"Success in highest and noblest form calls for peace of mind and enjoyment and happiness which comes only to the man who has found the work he likes best" (Napolean Hill)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Jain	Dinesh	K	10/12/70	209 Comber	Dorval	PQ	H95-245	Canada	(514) 631-7057	
Jain	Dipika			515 Waterford Dr.		GA	30809	USA	(706) 860-8110	
Jain	Divya		11/07/80	2480 Walnut Lk Rd	W. Bloomfield	MI	48323	USA	(810) 737-2644	
Jain	Ekta		12/10/76	6839 Chablis Ct	Mentor	OH	44060	USA	(216) 974-8003	
Jain	Hans		02/14/71	46 Ruden Crescent	Toronto	ONT	M3A 3H3	Canada	(416) 447-9296	
Jain	Hetal		10/12/71	3536-4 Old Chamblee-Tucker Rd	Doraville	GA	30340	USA	(770) 621-0875	
Jain	Himanshu		03/16/74	6110 Sharon Hills Rd	Charlotte	NC	28210	USA	(704) 552-5779	
Jain	Himanshu		05/17/75	3536-4 Old Chamblee-Tucker Rd	Doraville	GA	30340	USA	(770) 621-0875	
Jain	Himanshu		08/15/68	1515 South Mebane St.	Burlington	NC	272215	USA	(910)227-3568	himanshu@mastech.com
Jain	Jignesh	R	06/29/72	4530, 7th St., #2314	East Moline	IL	61244	USA	(309) 792-9651	jjain@srock.com
Jain	Kamal		12/18/68	32181 ConCord Dr. #5d	Madison Hts	MI	48071	USA	(810) 616-9322	
Jain	Kamna		11/03/68	30 Severence Circle #620	Cleveland Hts	OH	44118	USA	(216) 382-1472	kamna.jain@publishers.com
Jain	Kapil	K	11/11/80	120 Coldspring Road	Avon	CT	06001	USA	(860) 675-8509	
Jain	Kapil	K	11/11/80	120 Coldspring Rd.	Avon	CT	06001	USA	(860) 675-8509	
Jain	Kapil			11683 North Shore Dr., 21C	Reston	VA	22090	USA	437-3541	
Jain	Kaushik	K	05/03/82	120 Coldspring Rd.	Avon	CT	06001	USA	(860) 675-8509	
Jain	Kavita		07/23/72	11677 Goshen Ave., #209	Brentwood	CA	90049	USA	(310) 207-0976	kjain@troygould.com
Jain	Kiran	G	10/04/69	2286 Pimmit Run Ln, #101	Falls Church	VA	22043	USA	(703) 556-9298	
Jain	Kiran		03/17/77	2044 Santa Anita Ave.	Placentia	CA	92670	USA	(714) 993-2491	
Jain	Krupal	A	02/23/83	12202 New Brunswick	Houston	TX	77089	USA	(281) 481-9782	thathreads@aol.com
Jain	Lokendra	M	08/05/70	1-C-22,SFS, Talwandi	Kota (Rajasthan)	RAJ	324005	India	(9174) 442-2033	
Jain	Mahendra			4486 Bunker Ln.	Stow	OH	44221	USA		jaipur@juno.com
Jain	Mahesh	K	06/06/73	460 W Forest #909	Detroit	MI	48201	USA	(313) 831-8915	mki@cs.wayne.edu
Jain	Mahim		07/22/80	52288 Tally Ho Dr. N.	South Bend	IN	46635	USA	(219) 271-7599	Jinesh.C.Jain.1@nd.edu
Jain	Mahima		12/24/76	123 Harding Ave.	Hicksville	NY	11801	USA	(516) 433-2939	
Jain	Malini		02/02/79	517 Hubble St.	Davis	CA	95616	USA	(916) 756-5377	
Jain	Mamta		04/17/79	10761 Adams Cir.	Villa Park	CA	92861	USA	(714) 633-3609	mamtaj@aol.com
Jain	Manav		06/19/73	10761 Adams Cir.	Villa Park	CA	92861	USA	(714) 633-3609	mjain@pepvax.pepperdine.edu
Jain	Manish	R	11/20/72	18800 Impulse Ln.	Gaithersburg	MD	20879	USA	(301) 670-4145	
Jain	Manish		11/20/73	136 Edwin St., Heidelberg Hts.	Melbourne	VIC	3081	Australia	613-94571206	
Jain	Manish		11/20/72	3116 Julian Dr.	New Albany	IN	47150	USA	(812) 949-2454	
Jain	Manish		07/23/68	32307 Concord Cr. #18A	Madison Hts	MI	48071	USA	(810) 589-0630	
Jain	Manish		09/23/73	2480 Walnut Lk Rd	W Bloomfield	MI	48323	USA	(810) 737-2644	
Jain	Manish		05/28/71	52 Tremont St.	New Bedford	MA	02747	USA	(508) 992-3508	mjain@umassd.edu
Jain	Manu		03/16/72	1444 Mackay, Apt#1501	Montreal	PQ	H3G 2H9	Canada	932-6361	mjain@ece.concordia.ca
Jain	Meenoo		02/02/77	5292 Peregrine Crest	Roanoke	VA	24014	USA	(703) 989-5059	
Jain	Minna	N	03/20/80	7106 Birchview Rd	Maple Grove	MN	55369	USA	(612) 493-2120	
Jain	Mira	N	03/15/77	7106 Birchview Rd	Maple Grove	MN	55369	USA	(612) 493-2120	
Jain	Mitin		10/22/76	9240 Cornell	Woodbury	MN	55125	USA	(612) 735-4775	
Jain	Mohit		05/20/72	BPO 23859, PO BOX 1119	Piscataway	NJ	08855	USA	(908) 743-0852	mohit@eden.rutgers.edu
Jain	Mohit		03/10/76	60 Winthrop Rd.	Hillsdale	NJ	07642	USA	(617) 975-0784	mojain@bu.edu
Jain	Mona		10/24/79	6 Indian Ridge Rd	Yarmouth	ME	04096	USA	(207) 846-5686	
Jain	Mona		11/19/69	6959 Silverbell Dr.	San Jose	CA	95120	USA	(408) 268-3333	
Jain	Monica	K	12/17/75	115 Branchwood Dr.	Schaumburg	IL	60193	USA	(708) 893-2485	mjain@midway.uchicago.edu
Jain	Monika		10/28/81	164 Concho Dr.	Fremont	CA	94539	USA	(510) 438-0266	
Jain	Mukesh		09/05/76	15905 Overview Rd	Placentia	CA	92064	USA	(619) 679-3371	
Jain	Mukul		02/12/77	517 Hubble St.	Davis	CA	95616	USA	(916) 756-5377	
Jain	Mukund		08/30/75	4430 Tilly Mill Rd Apt 8-B	Doraville	GA	30360	USA	(770) 458-2661	
Jain	Namrata		05/02/72	26 Surrey Dr.	Old Bridge	NJ	08857	USA	(908) 591-9535	jain_namrata@jpmorgan.com
Jain	Nancy		09/15/68	46 Ruden Crescent	North York	ONT	M3A 3H3	Canada	(416) 447-1223	
Jain	Navin	R	03/29/73	1040 Shive Ln.	Bawling Green	KY	42103	USA	(502) 796-6197	mogambo@hotmail.com
Jain	Neel		04/17/80	7914 W Applewood Dr.	Laporte	IN	46350	USA	(219) 872-8832	
Jain	Neelesh	K	12/10/73	209 Comber Ave.	Dorval	PQ	H95-245	Canada	(514) 631-7057	
Jain	Neeraj		10/08/70	2951 Harvey Cr	Mississauga	ONT	L5L 4V9	Canada	(905) 607-8615	
Jain	Neerja		06/29/71	20006 Frederick Rd #33	Germantown	MD	20876	USA	(301) 916-3808	
Jain	Neeru		12/14/75	5701 Ryder Ave.	Charlotte	NC	28226	USA	(704) 542-1559	
Jain	Neeta		08/21/77	2508 Windjammer Way	Las Vegas	NV	89107	USA	(702) 870-7416	
Jain	Neeta		09/24/76	10 Duntroon Crest	Rexdale	ONT	M9V 2A2	USA	(416) 748-1392	jainn@mcmaster.ca
Jain	Neetu		02/23/77	1563 SE Fairwood Blvd.	Renton	WA	98058	USA		
Jain	Nikita		05/15/70	3536-4 Old Chamblee-Tucker Rd	Doraville	GA	30340	USA	(404) 621-0875	
Jain	Nina		12/15/70	147-06 70th Rd.	Flushing	NY	11367	USA	(718) 793-7377	ninitah@hotmail.com
Jain	Nirav	V	10/30/80	3502 Riverfalls Dr.	North Brook	IL	60062	USA	(847) 559-1150	desidholio@aol.com
Jain	Nisha	B	10/26/80	9205 Lake Braddock Dr.	Burke	VA	22015	USA	(703) 425-6662	njain@lan.tjhsst.edu
Jain	Nishu		08/18/75	2220 Dwight Way #209	Berkeley	CA	94704	USA	(510) 848-5703	
Jain	Nita	S	03/15/75	6856 Gray Gables Ln	Columbus	OH	43235	USA	(614) 791-8915	
Jain	Nitin	A	10/29/77	2951 Harvey Ct	Mississauga	ONT	L5L 4U9	Canada	(905) 607-8615	
Jain	Nitin		07/22/72	#5H, 1315 Morreene Rd.	Durham	NC	27705	USA	(919) 384-9124	nj@mail.duke.edu
Jain	Nitin		03/04/74	6839 Chablis Ct	Mentor	OH	44060	USA	(216) 974-8003	
Jain	Nitin		10/22/76	9240 Corenli Rd.	Woodbury	MN	55125	USA	(612) 735-4775	njain@stthomas.edu

"Don't be afraid to take a big step when one is indicated. You can't cross a chasm in two small steps"

(David George)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Jain	Pankaj		11/24/70	310 Forest Dr.	Edison	NJ	08817	USA	(908) 819-8439	pankajjain@hotmail.com
Jain	Payal	V	07/03/76	3502 Riverfalls Dr.	Northbrook	IL	60062	USA	(847) 559-1150	
Jain	Piyush		12/06/72	585 Grove St. #140A	Herndon	VA	22070	USA	(703) 818-2444	
Jain	Pooja		05/31/78	1500 Stravinski	Brossard	PQ	J4X-121	Canada	(514) 466-1997	
Jain	Prachi	R	11/25/82	4301 Heritage Dr.	Vadnais Hts	MN	55127	USA	(612) 429-8679	
Jain	Pradeep	B	09/04/70	4640 S. Hagadorn #A18	East Lansing	MI	48823	USA	(517) 337-0916	
Jain	Pradeep		08/11/71	162, Talabpura, Lalitpur	Lalitpur	UP	284403	India	(248) 822-0108	jain_pradeep@hotmail.com
Jain	Praful	A		2951 Harvey Ct	Mississauga	ONT	LSL-4U9	Canada	(905) 607-8615	
Jain	Pragya		01/19/79	45 Lawrence Ave. E.	Toronto	ONT	H4N 1S2	Canada	(416) 322-6483	
Jain	Prashant	S	09/16/73	220 Estates Dr.	Dayton	OH	45459	USA	(513) 427-2719	
Jain	Prashant		05/18/80	7162 Edmonds St.	Burnaby	BC	V3N 1A5	Canada	(604) 521-6358	
Jain	Preeti		04/10/73	1812 Coffman St.	Barboursville	WV	25504	USA	(304) 736-8454	
Jain	Priti		12/04/71	1515 South Mebane St.	Burlington	NC	272215	USA	(910) 227-3568	hpjain@worldnet.att.net
Jain	Puneet	K	04/18/71	1601 W. McArthur St., Apt. 5F	Santa Anna	CA	92704	USA	(714) 337-9447	puneet_jain@hotmail.com
Jain	Puneet	R	02/11/82	1529 Via Cancion	San Jose	CA	95128	USA	(408) 559-6987	
Jain	Pushpam		09/17/72	732 Ridge Ave.	Evanston	IL	60202	USA	(773) 702-1565	p-jain@uchicago.edu
Jain	Rachit	P	09/18/83	3139 Innsbrook Dr.	New Brighton	MN	55112	USA	(612) 639-1040	
Jain	Rahul	K	05/19/78	1 Ridgewood Rd.	Scarborough	ONT	M1C 4P9	Canada	(416) 281-1817	rkjain@yesic.com
Jain	Rahul		10/04/80	891 Ardsley Ln.	Bridgewater	NJ	08807	USA	(908) 231-6790	ajain1@worldnet.att.net
Jain	Raja	J	04/23/82	5417 Russell Rd	Durham	NC	27712	USA	(919) 382-5555	
Jain	Rajeev		09/02/69	19 Hall St.	Clifton	NJ	07014	USA	(201) 235-1821	Rajeev.Jain@roche.com
Jain	Rajesh	K	03/10/72	123 Highland Ave. (Side)	Highland Park	NJ	08904	USA	(908) 572-4694	rjain@umich.edu
Jain	Rakesh		04/18/73	15905 Overview Rd.	Placentia	CA	92064	USA	(619) 679-3371	
Jain	Rakesh		01/23/70	1400 Worcester Rd., Apt. # 7304	Framingham	MA	01701	USA	(508) 626-1973	rkumar@fdpcorp-boston.com
Jain	Rakhi		12/27/72	23 Fellen Rd.	Storrs	CT	06268	USA	(860) 487-0607	
Jain	Raksha		01/28/75	905 Morningstar Trail	Richardson	TX	75081	USA	(214) 231-5208	
Jain	Ranjana		05/15/70	115 Branchwood Dr.	Schaumburg	IL	60193	USA	(708) 893-2485	
Jain	Ravi		12/29/69	46 Ruden Crescent	Toronto	ONT	M3A-3H3	Canada	(416) 447-0966	
Jain	Reetu		06/29/75	2806 Cane Field Dr.	Sugar Land	TX	77479	USA	(713) 980-5174	
Jain	Renu		01/02/80	2035 Westhill Dr.	W. Vancouver	BC	V7S 3G3	Canada	(604) 922-6288	
Jain	Reshma	M	07/29/71	1 Ridgewood Rd.	Scarborough	ONT	M1C 4P9	Canada	(416) 281-1817	rmjain@yesic.com
Jain	Rinki		11/14/74	4001 Ep True Pkw. Apt. D-125	West Des Moines	IA	50265	USA	(515) 327-9374	vinki@worldnwt.att.net
Jain	Ruby	K	08/17/82	12 Sandridge Dr.	Pittsburgh	PA	15220	USA	(412) 276-9039	
Jain	Rupali		03/16/77	15017-62nd Ave. NE	Bothell	WA	98011	USA	(206) 488-1102	
Jain	Sachin	H	10/02/80	P O Box 803	Alpine	NJ	07620	USA	(201) 784-0118	
Jain	Samat Kumar		12/28/83	9 Coleen Ct.	Little Rock	AR	72212	USA	(501) 228-7331	supersamat@aol.com
Jain	Samay		06/02/74	307 Valley Rd. Ext.	Charlottesville	VA	22903	USA	(804) 963-7637	amoeba@virginia.edu
Jain	Sambhav	N	05/01/70	62 Thomson Rd	West Hartford	CT	06107	USA	(860) 521-3375	snjain@sun.uhc.edu
Jain	Samta		04/17/79	10761 Adams Circle	Villa Park	CA	92667	USA	(714) 633-3609	ujain@aol.com
Jain	Sandesh		04/09/73	26 Surrey Dr.	Old Bridge	NJ	08857	USA	(908) 591-9535	
Jain	Sanjay	K	01/01/69	1400 Worcester Rd., Apt. 7304	Framingham	MA	01701	USA	(508) 626-1973	sanjay.kumar.jain@fmr.com
Jain	Sanjay	K	06/12/69	44 Center Grove Rd., #E-40	Randolph	NJ	07869	USA	(201) 361-5779	jainsn@lucent.com
Jain	Sanjeev		05/26/73	145-B Vaibhav Nagar	Indore			India		sanjeevjain@hotmail.com
Jain	Sanohya	S		11 Cedar Ct.	Marlboro	NJ		USA	(201) 462-3117	
Jain	Sarita		06/18/69	2035 Westhill Dr	W. Vancouver	BC	V7S 3G3	Canada	(604) 922-6288	
Jain	Seema	S	07/04/68	2227 Blacksmith Dr.	Wheaton	IL	60187	USA	(708) 653-0308	
Jain	Seema		01/21/80	37 Choe Cres.	Markham	ONT	L3S 2H4	USA	(905) 472-6419	
Jain	Shafali		12/23/74	3108 Rosemont Dr.	Sacramento	CA	95826	USA	(916) 363-5497	
Jain	Shalin	S	06/07/79	6856 Gray Gables Ln	Columbus	OH	43235	USA	(614) 791-8915	
Jain	Shenil		06/26/80	12 Laurel Dr.	Loudonville	NY	12211	USA	(518) 472-8021	Shenil@aol.com
Jain	Shilpa		11/09/70	725 Wellington Cres	Winnipeg	MB	R3M-0A7	Canada	(204) 453-5858	
Jain	Shipra		09/17/77	6110 Sharon Hills Rd.	Charlotte	NC	28210	USA	(704) 552-5779	
Jain	Shivani	D	03/31/80	14 Shelburne Dr.	Oak Brook	IL	60521	USA	(708) 323-3023	
Jain	Siddhartha	A	07/27/81	1213 Southfield Ct.	Davis	CA	95616	USA	(916) 756-1643	
Jain	Sidney		03/29/74	129 N Catalpa St.	Addison	IL	60101	USA		
Jain	Sima	M	07/23/78	4800 Apopka-Vineland Rd	Orlando	FL	32819	USA	(407) 876-4444	
Jain	Sonia		06/01/81	18 Roxbury Lane	Pittsford	NY	14534	USA	(716) 381-1819	funkygal1@aol.com
Jain	Steven	R	10/03/76	2437 Overlook Rd., Apt. 25	Cleveland	OH	44106	USA	(216) 397-0439	srj3@po.cwru.edu
Jain	Suchita		11/21/78	2 Pitcarrie Cres.	London	ONT	N6G 4N4	Canada	(519) 474-3355	
Jain	Sudeep		10/19/71	3031 N Civic Center Plaza #155	Scottsdale	AZ	85251	USA	(602) 423-1085	
Jain	Sumeet		10/12/76	66 Viscount Dr.	Williamsville	NY	14221	USA	(716) 688-0104	sj26@cornell.edu
Jain	Sumeet		07/12/74	2 Pitcarrie Cres.	London	ONT	N6G 4N4	Canada	(519) 474-3355	
Jain	Sundeep		07/04/75	1415 Mayors Manor	Oakville	ONT	L6H-3NG	Canada	(905) 827-7494	
Jain	Sundeep	S	04/14/70	499 Diamond Bar Ln	Roseville	CA	95678	USA	(916) 783-5853	
Jain	Suneer		08/02/77	4127 98th St.	Urbandale	IA	50322	USA	(515) 276-7957	sjain@blue.weeg.uiowa.edu
Jain	Sunil	S	07/28/68	P.O. Box 1342	Northbrook	IL	60065	USA	(847) 559-8264	
Jain	Sunil	V	07/29/72	362 Riverside Dr.	New York	NY	10025	USA	(212) 749-9511	
Jain	Uppakha		03/24/83	6062 Tillsdown Dr.	Mississauga	ONT	L5N 4M4	Canada	(905) 542-8890	
Jain	Usha			1222 Dwinelle Hall, UCA Berkeley	Berkeley	CA	94704	USA		

"Progress always involves risk; you can't steal second base and keep your foot on first base"

(Frederick Wilcox)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Jain	Vandna		04/23/69	6 Westgate Dr.	Woburn	MA	01801	USA	(627) 937-3221	
Jain	Veena	K	11/07/68	3357 Hadrian Cr. NW	Canton	OH	44708	USA		
Jain	Vibha		02/23/82	748 Fairway Ln.	Anaheim	CA	92807	USA	(714) 974-1898	
Jain	Vijay	G	03/28/73	3100 E. Kings Ct.	Raleigh	NC	27606	USA	(919) 852-0702	vgjain@eos.ncsu.edu
Jain	Vijay		12/14/70	33357 Hadrian Circle NW	Canton	OH	44708	USA	(216) 477-9509	
Jain	Vikas	R	01/19/72	281 Todd Ln	Monaca	PA	15061	USA	(412) 774-8333	
Jain	Vikas		08/25/77	992 Nettle Pl.	Sunnyvale	CA	94086	USA		
Jain	Vineet		10/23/68	46 Ravine Dr.	Matawan	NJ	07747	USA	(908) 441-0969	
Jain	Vipin		03/15/73	555 E Washington Ave. #1202	Sunnyvale	CA	94086	USA	(408) 736-4842	vipin.jain@zeitnet.com
Jain	Vipin		03/16/73	46 Ruden Crescent	Toronto	ONT	M3A 3H3	Canada	(416) 447-9500	
Jain	Vipul		05/11/74	405D, 5506 Fifth Avenue	Pittsburgh	PA	15232	USA	(412) 683-6212	vjain@andrew.cmu.edu
Jain	Vipul		04/03/69	25 Woodridge Crescent #1202	Nepean	ONT	K2B7T4	Canada	(613) 721-9889	
Jain	Vivek	K	5/31/64	6019 S. Ingleside Ave., #602	Chicago	IL	60637	USA	(312) 494-2684	ajain@midway.uchicago.edu
Jain	Vivek			325A James St. S., Apt. 209	Hamilton	ONT	L8P 3B7	Canada	(905) 526-1712	jainv@fhs.mcmaster.ca
Jain	Dilip		06/09/70	3458 Chelsea Park Ln. # A	Norcross	GA	30092	USA	(770) 209-6648	dilipj@american.megatrends.com
Jain	Kaushik	K	03/05/82	120 Coldspring Road	Avon	CT	06001	USA	(860) 675-8509	
Jaini	Padmanabh			1222 Dwinelle Hall, UCA Berkeley	Berkeley	CA	94704	USA		
Jaini	Rajendra	K	11/30/72	221 Sainsbury Ln	Zillah	WA	98953	USA	(509) 829-6221	jainir@destiny.esd105.wednet.edu
Jani	Amish	A	01/21/78	21 Victorian Dr.	Old Bridge	NJ	08857	USA	(908) 360-2763	
Jasani	Ashish		01/20/82	561 Haskell Dr.	Akron	OH	44333	USA	(216) 869-0067	
Jasani	Meghan	K	10/26/77	386 Jamestown Ct	Harrisburg	PA	17111	USA	(717) 671-4875	
Jasani	Ranak	K	02/23/74	386 Jamestown Ct	Harrisburg	PA	17111	USA	(717) 671-4875	
Jasani	Shimul	S	12/23/77	561 Haskell Dr.	Akron	OH	44333	USA	(330) 869-0067	
Jasani	Sonal	S	04/28/73	561 Haskell Dr.	Akron	OH	41333	USA	(216) 869-0067	
Javeri	Vaishali	R	10/02/72	2008 Woodland Ct.	Arlington Hts	IL	60004	USA	(708) 632-0218	
Jhala	Jwalant		06/21/70	9/789 Burwood Rd. Hawthorn-	Melbourne	VIC	3123	Australia	03 9882 5060	081467@bud.cc.swin.edu.au
Jhaveri	Ami	D	07/08/73	33160 Gull Ct.	Fremont	CA	94555	USA	(510) 471-4364	amij@ocf.berkeley.edu
Jhaveri	Arpana	D	01/13/77	33160 Gull Ct	Fremont	CA	94555	USA	(510) 471-4364	
Jhaveri	Jayang	P	12/22/68	4G Blk1 Lido Gdn Castle Peak				Hong	(852) 491-5048	jayjav@hk.super.net
Jhaveri	Kavita	P	12/18/78	4319 Peppermill Ln	Cincinnati	OH	45242	USA	(513) 984-1477	
Jhaveri	Lina			1388 Greendale Ter	Oakville	ONT	L6M 1W5	Canada	(905) 827-7621	
Jhaveri	Monika		11/30/80	86 Timberline Dr.	Wayne	NJ	07470	USA	(201) 694-5370	monika9@juno.com
Jhaveri	Nealesh	D	09/04/74	1783 Frank Ct.	Glendale Hts.	IL	60139	USA	(630) 682-3898	
Jhaveri	Neera		12/21/81	4261 Crystal Circle	Cypress	CA	90630	USA	(714) 827-9160	
Jhaveri	Neha	A	06/27/69	1821 E Red Fox Pl	Highland Ranch	CO	80126	USA	(303) 791-2883	
Jhaveri	Nilay	P	03/20/76	86 Timberline Dr.	Wayne	NJ	07470	USA	(201) 694-5370	
Jhaveri	Paras	S	09/17/74	1388 Greendale Ter	Oakville	ONT	L6M-1W5	Canada	(905) 827-7621	
Jhaveri	Reshal	B	01/28/79	502 Bradford Ave.	Absecon	NJ	08201	USA	(609) 652-8593	
Jhaveri	Shalin	Y	11/09/77	115 Cherry Tree Rd.	Pittsburgh	PA	15106	USA	(412) 279-8583	syj@po.cwru.edu
Jhaveri	Simul	S	02/23/81	1606 Roder Ct.	Streamwood	IL	60107	USA	(630) 289-0599	
Jhaveri	Sneha		12/29/71	13 Myrtle Ave.	Caldwell	NJ	07006	USA	(201) 228-4355	
Jhaveri	Swati		07/30/75	13 Myrtle Ave.	Caldwell	NJ	07006	USA	(201) 228-4355	swatij@eden.rutgers.edu
Jobalia	Anand	D	06/01/79	846 Riverside Dr.	Ormond Beach	FL	32176	USA	(904) 673-8050	
Jobalia	Mihir	K	11/29/70	1325 Ransom Rd.#6	Grand Island	NY	14072	USA	(716) 775-3161	mkj1752@jetson.uh.edu
Jobalia	Namrata	K	01/13/74	846 Riverside Dr.	Ormond Beach	FL	32608	USA	(813) 972-5577	namrata.jobalia@amd.com
Jobalia	Neelone	B	07/29/71	2355 W Pershing #15	Appleton	WI	54914	USA	(414) 954-6249	
Jobalia	Neha	D	11/20/75	846 Riverside Dr.	Ormond Beach	FL	32176	USA	(904) 673-8050	djobalia@aol.com
Jobalia	Sejal	B	07/09/71	2518 Troy Circle	Olympia Fields	IL	60461	USA	(708) 747-6578	
Kadia	Payal	S	03/29/81	80 Larry Ct.	Dayton	NJ	08810	USA	(908) 329-0391	
Kadia	Shephali	M	12/06/79	1770 W. 6th St. Apt E-8	Brooklyn	NY	11223	USA	(718) 336-3856	
Kadia	Tapan	M	12/06/76	1770 West 6th St #E8	Brooklyn	NY	11223	USA	(718) 336-3856	doctap@eden.rutgers.edu
Kadia	Tarak	D	12/08/80	95 Hazel Ct.	Dayton	NJ	08810	USA	(732) 329-6033	KrazyTarak@aol.com
Kala	Ruchi		12/08/72	104-60 Queens Blvd.	Forest Hills	NY	11375	USA	(718) 897-4692	
Kalamkar	Moshmee	M	11/04/77	6006 Excalibur Dr.	Garland	TX	75044	USA	(972) 530-7356	moshmee@ccwf.cc.utexas.edu
Kalamkar	Ruturaaj	M	06/02/74	6006 Excalibur Dr.	Garland	TX	75044	USA	(972) 530-1270	ruturaaj@seas.smu.edu
Kamdaar	Jay		07/17/74	36 Bluejay	Irvine	CA	92716	USA	(714) 552-0506	
Kamdar	Ankur		02/28/75	918 Crossfield Dr.	Katy	TX	77450	USA	(713) 579-0024	
Kamdar	Anna	Y	09/07/71	6939 Norlynn Dr.	Louisville	KY	40228	USA	(502) 239-4973	
Kamdar	Apur		07/14/77	322 N Pershing Ave.	Akron	OH		USA	(216) 836-3861	
Kamdar	Bela	Y	03/07/75	6939 Norlynn Dr.	Louisville	KY	40228	USA	(502) 239-4973	
Kamdar	Bhavik	P	07/25/80	61 Falcon Pl.	Westmount	IL	60559	USA	(708) 969-1609	
Kamdar	Bina		10/04/77	4688 Owl Circle	Mississauga	ONT	LW5-2W6	Canada	(905) 890-1653	
Kamdar	Dharmik	P	07/25/80	61 Falcon Pl.	Westmount	IL	60559	USA	(708) 969-1609	
Kamdar	Forum	D	01/13/83	11318 Redfox Dr.	Maple Grove	MN	55369	USA	(612) 559-2973	
Kamdar	Gunjan	Y	09/05/79	241 Magee Dr.	Hamden	CT	06514	USA	(203) 288-2350	
Kamdar	Hansni	J	04/26/77	36 Bluejay	Irvine	CA	92604	USA	(714) 653-0303	
Kamdar	Kala	Y	03/07/75	6939 Norlynn Dr.	Louisville	KY	40228	USA	(502) 239-4973	
Kamdar	Kamini		07/07/97	36 Gayla St.	Thornhill	ONT	L4J 6G7	Canada	(905) 669-6707	
Kamdar	Mehul	R	11/04/77	15 Sparrow Dr.	Randolph	NJ	07869	USA	(201) 328-3525	mkamdar@eden.rutgers.edu

"You may be disappointed if you fail, but you are doomed if you don't try"
(Beverly Sills)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Kamdar	Neha	K	08/27/76	765 Persimmon Dr.	St Charles	IL	60174	USA	(708) 513-1030	
Kamdar	Priya	D	07/14/86	11318 Redfox Dr.	Maple Grove	MN	55369	USA	(612) 559-2973	
Kamdar	Purvi		05/02/75	425 Meade Dr.	Coraopolis	PA	15108	USA	(412) 457-8124	
Kamdar	Sandip	N	01/19/78	54 Blackberry Ln	Farmingham	MA	01701	USA	(508) 877-5414	
Kamdar	Shivani	H	08/20/77	5520 Nain	Morton Grove	IL	60053	USA	(708) 470-8107	
Kamdar	Tirath	P	11/10/77	61 Falcon Pl.	Westmount	IL	60559	USA	(708) 969-1609	
Kamdar	Toral	A	09/08/79	861 Kelsey Ct.	Centerville	OH	45458	USA	(513) 436-1534	
Kanthi	Yogen	M	06/10/79	11776 Percivale Ct.	Cincinnati	OH	45241	USA	(513) 489-1094	
Kapadia	Ami	R	05/31/77	2527 30th Ave.	San Francisco	CA	94116	USA		
Kapadia	Gaurav		02/16/81	67 Nassau Dr.	Great Neck	NY	11021	USA	(516) 829-3316	
Kapadia	Kevan		05/24/74	1588 N Morton Taylor	Canton	MI	48187	USA	(313) 981-4047	
Kapadia	Neha	B	07/31/79	768 Honeywood Ct	San Jose	CA	95120	USA	(408) 268-0193	
Kapadia	Pooja	D	07/30/79	1583 Timberlake Manor	St Louis	MO	63017	USA	(314) 532-0136	
Kapadia	Rajiv		02/13/81	5577 Whitfield	Troy	MI	48089	USA	(810) 641-8892	
Kapadia	Reshma	K	10/21/74	4256 Golf	Skokie	IL	60076	USA	(708) 673-2419	
Kapadia	Rinku		07/25/82	1588 Morton Taylor	Canton	MI	48187	USA	(313) 981-4047	
Kapadia	Rupal		01/13/77	4833 Lindsey Oval	Richmond Hts.	OH	44143	USA	(216) 291-4699	rupal-kapadia@nwu.edu
Kapadia	Sonali	B	10/22/74	768 Honeywood Ct	San Jose	CA	95120	USA	(408) 268-0193	
Kapadia	Sunil	R	07/31/74	2527 30th Ave.	San Francisco	CA	94116	USA		
Kapasi	Divya		12/26/79	41 Edgewood Dr.	Ashland	MA	01721	USA	(508) 881-7939	
Kapasi	Neha	D	02/03/78	41 Edgewood Dr.	Ashland	MA	01721	USA	(508) 881-7939	
Kapasi	Nirva	D	02/03/78	41 Edgewood Dr.	Ashland	MA	01721	USA	(508) 881-7939	nikapasi@bu.edu
Katwala	Priti	P	06/26/81	475 Avebury Ln	Roselle	IL	60172	USA	(708) 893-8671	
Kavdia	Mahendra		06/29/71	92 S. University Pl. #8	Stillwater	OK	74075	USA	(405) 744-2379	kavdia@okstate.edu
Kenia	Anand		09/17/81	27 Lady Slipper Cir	Westfield	MA	01085	USA	(413) 562-7737	
Kenia	Maneesh		08/02/71	1743 Golden Gate Ave. #7	San Francisco	CA	94115	USA	(415) 346-7473	
Kenia	Neelesh	J	05/16/74	1819 Plymouth Rock Dr.	Richardson	TX	75081	USA	(214) 690-3593	
Khamesra	Rani		02/07/75	10570 Les Jardins	Dallas	TX	75229	USA	(214) 351-3137	
Khamesra	Ritu		10/27/77	131 Mineala Rd. E.	Mississauga	ONT	L5B 2E7	Canada	(905) 274-6464	
Khandhar	Sheetal	R	10/04/76	700 N Deerskin Ln.	Walnut	CA	91789	USA	(909) 598-1777	
Khandhar	Shruti	R	01/27/80	700 N Deerskin Ln.	Walnut	CA	91789	USA	(909) 598-1777	
Khandhar	Suketu	M	08/02/74	6112 Leyte St.	Cypress	CA	90630	USA	(714) 894-2930	
Khandhera	Mali	M	07/05/77	843 Wayne Ave.	Lubbock	TX	79424	USA	(806) 794-7983	
Khandwala	Shama	N	12/22/77	1094 Tennessee Ln	Elk Grove	IL	60007	USA	(708) 980-6858	
Khara	Ruchi	A	06/28/79	2612 Brute Dr.	Plano	TX	75025	USA	(214) 618-3470	
Khemsara	Rajul		02/28/78	14301 Misty Meadow	Houston	TX	77079	USA	(713) 870-0580	
Khemsara	Vandana	P	05/13/81	14301 Misty Meadow	Houston	TX	77079	USA	(713) 870-0580	
Khemsara	Vickas		07/02/72	14301 Misty Meadow	Houston	TX	77079	USA	(713) 870-0580	
Khichadia	Shachi		05/27/80	44231 Viewpoint Circle	Fremont	CA	94539	USA	(510) 657-4474	
Khona	Bhumika	H	10/26/79	212 S Kraemer #2206	Placentia	CA	92670	USA	(714) 579-3356	
Khona	Dhiren	S	01/22/74	706 SW 16th Ave. #216	Gainesville	FL	32601	USA	(352) 376-2073	dhiren007@hotmail.com
Khona	Rohit		08/10/97	30 Chichester Pl. #54	Scarborough	ONT	M1T 3S5	Canada	(416) 490-0732	grocomeclean@hotmail.com
Kobawala	Pooja		06/24/82	1637 Brentford	Naperville	IL	60563	USA	(708) 355-5622	
Kobawala	Purvi	R	08/12/72	1637 Breatford	Naperville	IL	60563	USA	(708) 355-5622	
Kobawala	Rupak		09/09/75	1637 Brentford	Naperville	IL	60563	USA	(708) 355-5622	
Koshal	Manish	K	01/27/70	555 W Madison #1804	Chicago	IL	60661	USA	(312) 441-0570	
Kotecha	Suhas	A	01/28/74	59 St. George St.	Toronto	ONT	M5S 2E6	USA		suhas.kotecha@utoronto.ca
Kothari	Abha		10/29/75	43827 Elimina Ct	Fremont	CA	94539	USA	(510) 770-1036	
Kothari	Ashish	D	02/27/76	8415 Lakeside Forest Dr.	Houston	TX	77088	USA	(713) 999-0598	
Kothari	Dhaval	C	07/10/79	111-11 66th Ave.	Forest Hills	NY	11375	USA	(718) 459-0358	
Kothari	Gautam		6/31/79	91 Poplar Dr.	Cedar Knolls	NJ	07927	USA	(201) 543-1583	
Kothari	Megha	B	06/01/79	12166 Oxbow Dr.	Eden Prairie	MN	55347	USA	(612) 941-9187	
Kothari	Neelay	J	02/14/75	3416 Dorat Dr.	Waterloo	IA	50701	USA	(319) 232-5238	nkothari@icaen.uiowa.edu
Kothari	Neerali	J	10/06/78	3416 Dorat Dr.	Waterloo	IA	50701	USA	(319) 232-5238	
Kothari	Prashant	V	12/17/79	1118 Fleetwood Pl. Dr.	Houston	TX	77079	USA	(713) 556-9585	
Kothari	Raj		10/06/73	13660 Fairhill Rd. #308	Shaker Heights	OH	44120	USA	(216) 229-1699	
Kothari	Sanjay	S	04/22/74	615 Trailmore Pl.	Roswell	GA	30076	USA	(770) 992-0105	
Kothari	Shakuntala		01/11/70	13660 Fairhill Rd. #308	Shaker Heights	OH	44120	USA	(216) 229-1699	
Kothari	Sid	J		3475 Woodburn Ave.	Cincinnati	OH	45207	USA	(513) 281-7823	
Kothari	Sundeeep	S	10/29/71	615 Trailmore Pl.	Roswell	GA	30076	USA	(770) 992-0105	
Kothari	Swati	B	06/14/82	12166 Oxbow Dr.	Eden Prairie	MN	55347	USA	(612) 941-9187	
Kothari	Tej		07/15/73	43827 Elimina Ct	Fremont	CA	94539	USA	(510) 770-1036	
Kothari	Vikas		11/25/73	154 Stoner Dr.	West Hartford	CT	06107	USA	(860) 676-8243	vkothari@uhavax.hartford.edu
Kulchandra	Reshma	K	01/31/71	2400 Ruby #4S	Rosenberg	TX	77471	USA	(213) 232-8345	
Kumar	Kiran	M	01/15/76	224 Garner Hall, 201 E Gregory	Champaign	IL	61820	USA	(217) 332-0723	kkumar@uiuc.edu
Kumar	Neetesh &		05/11/71	1040 N Elmwood	Oak Park	IL	60302	USA	(708) 524-2041	stashaj@umich.edu
Kumar	Uday	N	03/28/73	40 Carriage Way	N Providence	RI	02904	USA	(401) 353-7959	ukumar@student.med.harvard.edu
Kumar	Vinodh		05/15/72	35 East Price St., Apt. 9	Linden	NJ	07036	USA	(908) 587-1927	vinodh_kumar@hotmail.com
Kumbhat	Seema		07/05/74	865 Rich Dr. #203	Deerfield Beach	FL	33441	USA	(305) 419-9695	

"Three things in human life are important: the first is to be kind; the second is to be kind; and the third is to be kind"

(Henry James)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Kuriya	Anita		06/17/84	2780 Jasmin	St. Laurent	PQ	H4R 1H7	Canada	(514) 331-4376	
Kuriya	Nicket		12/14/80	2780 Jasmin	Montreal	PQ	H4R 1H7	Canada	(514) 331-4376	
Lakhani	Hetal	R	01/10/74	509 Orange St.	New Haven	CT	06511	USA	(203) 562-7486	
Lakhani	Raj			Mailbox 0941	University Hts	OH	44118	USA	397-2422	rlakhani@jcvaxa.jcu.edu
Lakhani	Veeral	P	04/10/78	30 Balsam Dr.	Dix Hills	NY	11746	USA	(516) 423-9647	
Lakhani	Vibha	H	12/07/76	70-03171 St.	Flushing	NY	11365	USA	(718) 380-5040	
Lapsia	Sameer		12/04/81	31 Ferris Ave. #1	Norwalk	CT	06854	USA	(203) 866-8977	
Lathiya	Apur		10/02/74	3232 Woodbine Rd	Orange	CA	92667	USA	(714) 998-4282	
Lodaya	Mitesh	P	04/23/72	697 Hampshire Road Apt 90	Westlake Village	CA	91361	USA	(805) 496-5759	
Lodha	Abhishek	M	11/01/79	B/23 Daiya Mahal	Bombay		400 006	India	91-22-367-0674	lodha@bom3.vsnl.net.in
Lunia	Anju		10/07/79	31 Carriage Hill Dr.	Latham	NY	12110	USA	(518) 783-1219	CKL1@aol.com
Lunia	Anupama		10/18/73	301 E 47 St. #14A	New York	NY	10017	USA	(212) 486-0423	
Lunkad	Amit	K	12/06/77	H-6/7 Konark Estate	Pune		411001	India	91-212-628728	
Mahata	Meena		08/09/77	351 NW 105 Dr.	Coral Spring	FL	33071	USA	(305) 752-6655	
Maheshwari	Rajiv		01/27/73	2164 Evans Ct., Apt. #103	Falls Church	VA	22043	USA	(703) 917-0582	
Maheshwari	Rashmi	L	05/19/70	5606 Fairview Forest	Houston	TX	77088	USA	(713) 820-2659	
Makim	Anish			5 Farmwood St.	Whitby	ONT	L1R 1M4	Canada	(905) 430-0522	maki2660@mach1.wlu.ca
Makim	Meera		05/11/76	2774 Hardy Crescent	Oakville	ONT	L6J 7B4	Canada		
Malde	Baiju		02/02/75	6041 Covered Wagon Tr	Flint	MI	48532	USA	(810) 733-2735	
Malde	Neil	J	04/25/81	27 Shelburne Ct	Niskayuna	NY	12309	USA	(518) 393-5359	NJMalde@aol.com
Malde	Sachit		12/27/78	6041 Covered Wagons Tr.	Flint	MI	48532	USA	(810) 733-2735	
Malu	Chand	K	03/24/73	1/32, Rushall St.	Fair Field	VIC	3078	Australia	61-39481-0832	
Maniyar	Shreya		10/01/78	172 Washington St.	Northvale	NJ	07647	USA	(201) 784-0492	
Manudhane	Nikhil		03/08/78	22 White Birch Dr.	Weston	CT	06883	USA	(203) 222-8019	
Mardia	Anihant	R	07/02/68	12128 Sycamore Terr Dr., Apt #E	Cincinnati	OH	45249	USA	(513) 489-8608	
Maru	Chintan	H	08/20/81	7 Trailing Ridge Rd.	Brookfield	CT	06804	USA	(203) 775-1906	
Maru	Dhenu		06/18/81	115 Murray St.	Norwalk	CT	06851	USA	(203) 849-8162	
Maru	Dina	L	05/15/75	5475 E. Brianwood Pl.	Littleton	CO	80122	USA	(303) 850-7082	
Maru	Neil	K	06/14/79	5475 E. Brianwood Pl.	Littleton	CO	80122	USA	(303) 850-7082	
Maru	Nimit	H	10/21/82	444 McFarland Ave.	Utica	KY	42376	USA	(502) 733-2311	Nimitmaid@aol.com
Maru	Sandip	T	06/30/77	18 Lisa Dr.	Hazlet	NJ	07730	USA	(908) 495-2304	
Maru	Seema	T	06/30/77	18 Lisa Dr.	Hazlet	NJ	07730	USA	(908) 495-2304	
Maru	Sheela		10/30/79	7 Trailing Ridge Rd.	Brookfield	CT	06804	USA	(203) 775-1906	
Maru	Shilpa		04/14/76	18604 Stamford	Livonia	MI	48152	USA	(810) 474-4759	Marushil@student.msu.edu
Maru	Vivek	H	03/05/75	7 Trailing Ridge Rd.	Brookfield	CT	06804	USA	(203) 775-1906	
Meghani	Ankur	M	07/11/77	1919 Victoria Dr.	Arlington	TX	76012	USA	(817) 261-3920	
Mehta	Alop	M	04/28/73	217 Golden Rod Ln.	Rochester	NY	14623	USA	(716) 359-4429	alop.mehta@kia-tencor.com
Mehta	Amar	A	03/05/81	252 E Crescent Ave.	Ramsey	NJ	07446	USA	(201) 825-9530	
Mehta	Amar	K	05/27/79	1132 Kingsbury Rd.	Owings Mills	MD	21117	USA	(410) 356-7950	ceduc62@gl.umbc.edu
Mehta	Amisha	K	05/15/74	7826 S Urbana Ave.	Tulsa	OK	74136	USA	(918) 491-6392	
Mehta	Amisha		02/14/78	1235 Rosewood Dr.	San Ba	CA	92408	USA	(909) 796-2536	
Mehta	Amit	K	09/25/73	26 Vancho Cr	Islington	ONT	M9A-4Z2	Canada	(416) 241-2044	amit.mehta@utoronto.ca
Mehta	Amit	N	07/16/74	135 Holiday Dr.	Racine	WI	53402	USA	(414) 639-7513	
Mehta	Anand	J	06/04/78	P.O. Box C-2251	Wooster	OH	44691	USA	(330) 287-3176	Mehtaaj@acs.wooster.edu
Mehta	Ankit	H	09/29/77	49 Silverstone Dr. #1201	Etobicoke	ONT	M9V-3G2	Canada	(416) 748-7219	
Mehta	Ankur	L	03/19/84	7 Gary Dr.	Englishtown	NJ	07726	USA	(908) 536-4804	
Mehta	Arvin		01/06/79	151 Sweetberry Ct	San Jose	CA	95136	USA	(408) 226-2217	
Mehta	Asha	N	12/29/79	135 Holiday Dr.	Racine	WI	53402	USA	(414) 639-7513	
Mehta	Ashish	A	12/24/74	7500 Cook Rd. #196	Houston	TX	77072	USA	(713) 561-7990	
Mehta	Ashish	C	01/11/76	191 Nebula Rd	Piscataway	NJ	08854	USA	(908) 777-1648	amehta1@gl.umbc.edu
Mehta	Bela		03/08/72	30815 Wendbrook	Beverly Hills	MI	48025	USA	(810) 646-3638	
Mehta	Bhavin		05/24/78	43082 Barnhill Rd.	Hemet	CA	92544	USA	(909) 927-7580	
Mehta	Biren	P	08/25/76	8301 LeConte Dr.	Huntington Beach	CA	92646	USA	(714) 848-8008	
Mehta	Chetan	K	06/05/71	26 Vancho Cr	Etobicoke	ONT	M9A-4Z2	Canada	(416) 241-2044	
Mehta	Chetan	P	07/27/76	18 Newgate Pl.	Brampton	ONT	L6S4W6	Canada	(905) 459-7636	
Mehta	Chirag	J	11/16/78	7427 Rainfall Park	San Antonio	TX	78249	USA	(210) 691-2260	
Mehta	Christy	A	06/06/70	101 Tiffany Dr.	Waynesboro	VA	22980	USA	(703) 943-9183	
Mehta	Danny	J	06/12/72	13702 San Martin Ln	Houston	TX	77083	USA	(713) 561-5580	
Mehta	Darshan	H	04/17/77	1517 Inverrary Dr.	Naperville	IL	60563	USA	(708) 717-1417	
Mehta	Deepa	B	07/24/78	3320 Topaz Ln., Apt. B-1	Fullerton	CA	92831	USA	(714) 524-1833	
Mehta	Devansh		11/26/76	Executive Inn Suites	Lake City	FL	32055	USA	(904) 755-5770	
Mehta	Dharmesh	M	11/05/78	400 Memorial Dr.	Cambridge	MA	02139	USA	(617) 494-8677	dharmesh@mit.edu
Mehta	Dimpesh	H	07/04/81	7822 Galveston Rd	Houston	TX	77034	USA	(713) 944-4647	
Mehta	Dina	M	03/18/80	7405 NW 74th Dr.	Parkland	FL	33067	USA	(919) 484-9597	dinamehta@hotmail.com
Mehta	Dipa		02/08/73	5325 PI Bonaventure #202	Brossard	PQ	J47-2T7	Canada	(514) 656-6648	
Mehta	Dipen	K	07/11/74	1550 Scottsdale Cr.	Wheaton	IL	60187	USA	(630) 653-2545	dipen@dipen.com
Mehta	Dipesh	B	12/15/83	8808 Oketo St.	Morton Grove	IL	60053	USA	(708) 965-6110	
Mehta	Hemal	P	01/23/78	2273 Dewitt Dr.	Clarksville	TN	37043	USA	(931) 648-9535	hemal@utkux.utcc.utk.edu
Mehta	Hemanshu		07/14/80	8160 Weslake, Burnaby	Vancouver	BC	V5A 2B4	Canada	(604) 421-2286	

"Supreme excellence consists in breaking the enemy's resistance without fighting"
(Sun Tzu)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Mehta	Hemant	A	02/25/83	1032 W. Parker Dr.	Schaumburg	IL	60194	USA	(708) 843-0396	
Mehta	Hetal	L	11/26/75	7 Gary Dr.	Englishtown	NJ	07726	USA	(908) 536-4804	Hetal_Mehta@notes.pw.com
Mehta	Hiral	A	01/14/79	730 Starboard Pt	Dunbartakes	Schaumburg	IL	60194	USA	(708) 882-8191
Mehta	Hitesh	C	10/15/79	7827 N. Lotus Av	Morton Grove	IL	60053	USA	(708) 966-1657	
Mehta	Jasel		12/08/75	7799 Valleyview St. #H219	La Palma	CA	90623	USA	(714) 670-1743	
Mehta	Jayesh	V	02/03/73	1622 Bellaire	Portage	MI	49002	USA	(616) 327-5456	
Mehta	Jessica	D	08/01/71	107 E. Wesev Dr.	O'Fallon	IL	62269	USA	(618) 631-7908	
Mehta	Kalpish		03/27/75	195 Feronia Way	Rutherford	NJ	07070	USA	(201) 460-1822	
Mehta	Ketan	B	03/14/71	11703 Hunters Run Dr.	Hunt Valley	MD	21030	USA		
Mehta	Kevin	D	06/04/80	1028 Creekbend Dr.	Vernon Hills	IL	60061	USA	(708) 634-4685	
Mehta	Keyur	J	10/23/78	1119 N. Cardinal Dr.	Palatine	IL	60067	USA	(847) 934-2701	kjm13@cornell.edu
Mehta	Khyati	K	05/24/84	6 Grem Dr.	Roslyn	NY	11576	USA	(516) 747-0469	kewl524@aol.com
Mehta	Kruti	H	07/21/71	140 Devonshire Ct.	Elyria	OH	44035	USA	(216) 365-9738	
Mehta	Manish		05/02/79	4504 Early Morn Dr.	Piano	TX	75093	USA	(214) 612-1144	
Mehta	Manish		01/16/71	Apt. #219, 3803 Darwin Dr.	Freemont	CA	94555	USA	(510) 792-2344	mehta@cs.sfu.ca
Mehta	Manisha	P	11/15/68	12318 Autumn Vista	San Antonio	TX	78249	USA	(212) 663-5013	
Mehta	Mausmi	P	08/19/78	6006 Samual Bluff Ct.	Sugarland	TX	77479	USA	(713) 565-0626	
Mehta	Mayur	P	01/27/70	2273 Dewitt Dr.	Clarksville	TN	37043	USA	(931) 648-9535	mehtam@hotmail.com
Mehta	Meghal	P	04/11/73	12319 Autumn Vista	San Antonio	TX	78249	USA	(210) 561-0287	
Mehta	Meghna		12/23/77	7826 S Urbana Ave.	Tulsa	OK	74136	USA	(918) 491-6392	
Mehta	Milan	V	11/06/77	1121 Harrisburg Pike	Carlisle	PA	17013	USA	(717) 249-3120	
Mehta	Milap	P	08/24/79	5004 Culver St.	Skokie	IL	60077	USA	(847) 679-6142	
Mehta	Minesh		09/03/69	11403 Tortuga St.	Cypress	CA	90630	USA	(714) 898-3156	
Mehta	Mohit	P	04/09/79	12320 Autumn Vista	San Antonio	TX	78249	USA	(210) 561-0287	
Mehta	Mona	S	09/29/77	3001 Kentucky Ave.	Kenner	LA	70065	USA	(504) 443-1819	mmehta2@mailhost.tcs.tulane.edu
Mehta	Namita	K	10/14/81	6 Grem Dr.	Roslyn	NY	11576	USA	(516) 747-0469	flygugajal@aol.com
Mehta	Neel		12/02/68	108 Berwick Ct.	Elyria	OH	44035	USA	(216) 322-9744	
Mehta	Neel	N	06/03/76	34 Tower Ave.	Needham	MA	02194	USA	(617) 449-4582	
Mehta	Neha	H	08/03/79	7822 Old Galveston Rd.	Houston	TX	77034	USA	(713) 944-4647	
Mehta	Neha		04/12/82	108 Lincoln Road	Horseheads	NY	14845	USA	(607) 796-9065	DocMehta@aol.com
Mehta	Neil		10/22/71	6823 N. Bethmaur Ln.	Glendale	WI	53209	USA	(414) 351-3815	
Mehta	Nihar		08/31/74	27635 San Valle	Mission Viejo	CA	92692	USA	(714) 830-8409	
Mehta	Nirav		04/08/77	195 Feronia Way	Rutherford	NJ	07070	USA	(201) 460-1822	
Mehta	Nirav	P	03/31/75	419 Moore Hill, 204 E. 21st St	Austin	TX	78750	USA	(512) 495-5762	
Mehta	Nishali	D	01/12/82	4980 Ariano Dr.	Cypress	CA	90630	USA	(714) 826-3579	
Mehta	Nishit	K	07/11/76	8904 Taymouth Ct	Raleigh	NC	27613	USA	(919) 870-5637	
Mehta	Niti		12/15/78	2224 Spring Hollow Ln	Germantown	TN	38139	USA	(901) 755-5343	neetm@rocketmail.com
Mehta	Niti		12/15/78	2224 Spring Hollow Ln.	Germantown	TN	38139	USA	(901) 755-5343	
Mehta	Nitu		02/22/77	4555 W. Maple	Bloomfield Hts	MI	48301	USA	(810) 851-4988	nmehta@oakland.edu
Mehta	Niyati	D	10/21/76	107 E. Wesev Dr.	O'Fallon	IL	62269	USA	(618) 631-7908	nmehta@cctr.umkc.edu
Mehta	Paras	H	01/02/82	1517 Inverrary Dr.	Naperville	IL	60563	USA	(630) 717-1417	parasm@worldnet.att.net
Mehta	Pratiksha		04/22/77	15218 SE 175th Pl.	Renton	WA	98058	USA		
Mehta	Priti	A		7500 Cook Rd. #196	Houston	TX	77072	USA	(713) 561-7990	st41c@jetson.uh.edu
Mehta	Priti	P	10/21/76	2273 Dewitt Dr.	Clarksville	TN	37043	USA	(615) 648-9535	
Mehta	Purvi	V	08/18/77	79-20 32 Ave.	Jackson Hts	NY	11370	USA	(718) 478-4618	pm002e@uhura.cc.rochester.edu
Mehta	Purvi		06/12/77	9167 Robinson #2g	Overland Park	KS	66212	USA	(913) 383-2347	
Mehta	Rahul	C	04/19/73	400 Yale St., Apt. 231	Arlington	TX	76010	USA	(817) 795-3310	mehta@cse.uta.edu
Mehta	Rajan	A	12/13/77	101 Tiffany Dr.	Waynesboro	VA	22980	USA	(540) 943-9183	ramehta@mail.sas.upenn.edu
Mehta	Rajat		07/15/79	same		OH		USA	(513) 453-1574	
Mehta	Rajeev	H	01/05/68	1007 Stuyvesant Ln	St Louis	MO	63011	USA	(312) 666-9782	
Mehta	Rajesh	A	06/14/73	7500 Cook Rd. #196	Houston	TX	77072	USA	(713) 561-7990	
Mehta	Rajiv		09/19/74	3900 Chestnut St #709	Philadelphia	PA	19104	USA		
Mehta	Rajiv	M	03/29/75	7405 N U. 74th Dr.	Parkland	FL	33067	USA	(305) 345-1660	
Mehta	Reema	J	11/21/74	2136-104 B St.	Edmonton	AB	T6J-5G8	Canada	(403) 435-9070	
Mehta	Rima		07/20/79	7 Glenwood Dr. N	Bergenfield	NJ	07621	USA	(201) 439-0465	
Mehta	Rish	T	09/22/76	2538 Durant Ave. #10	Berkeley	CA	94704	USA	(510) 649-8473	rish@uclink2.berkeley.edu
Mehta	Rishi		08/28/79	13702 San Martin Ln	Houston	TX	77083	USA	(713) 561-5580	
Mehta	Rupal		07/01/70	7392-11 Ridgeport Dr.	Cincinnati	OH	45230	USA	(513) 232-6953	mehtara@ucbeh.san.uc.edu
Mehta	Sachin		07/28/78	705 18th Ave. nw	Minot	ND	58703	USA	(701) 852-6604	
Mehta	Sagar	J	05/19/78	63 Princeton St.	Clifton	NJ	07014	USA	(201) 284-0352	
Mehta	Samir	B	07/11/74	1123 Elmsford Dr.	Cupertino	CA	95014	USA	(408) 446-3982	
Mehta	Samir	S	10/27/74	16407 Ginger Run Way	Sugarland	TX	77478	USA	(281) 277-5401	no2czs@hotmail.com
Mehta	Samir	S	11/27/79	304 NW Pacific Grove Dr.	Beaverton	OR	97006	USA	(503) 690-9621	
Mehta	Sandip		12/23/72	48 Fitzpatrick St.	Stoughton	MA	02072	USA		
Mehta	Sangeeta		02/02/71	1570 Smiley Heights Dr.	Redlands	CA	92373	USA	(909) 792-4386	
Mehta	Sangita		02/13/76	6623 Inwood West Dr.	Houston	TX	77088	USA	(713) 820-9325	
Mehta	Sanjay	V	05/01/75	77 Elm St. Apt. 603	Toronto	ONT	M5G 1H4	Canada	(416) 591-9161	smehta@ume.med.uclgary.ca
Mehta	Sapna		06/07/78	34 Tower Ave.	Needham	MA	02194	USA	(617) 449-4582	
Mehta	Sapna	K	01/08/72	1227 Spruce St. #2F	Philadelphia	PA	19107	USA	(215) 731-9484	

"Do not think of your faults, still less of others' faults; look for what is good and strong, and try to imitate it. Your faults will drop off, like dead leaves, when their time comes" (John Ruskin)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Mehta	Sapna	K	04/05/77	17 Redondo	Laguna Niguel	CA	92677	USA	(714) 495-9239	skmehta@uci.edu
Mehta	Sarika		06/26/80	705 18th Ave. NNW	Minot	ND	58703	USA	(701) 852-6609	
Mehta	Satien	S	12/18/82	304 NW Pacific Grove Dr.	Beaverton	OR	97006	USA	(503) 690-9621	
Mehta	Satya	J	01/08/81	804 Tory Ct.	Schaumburg	IL	60173	USA	(847) 619-7614	
Mehta	Seema	P	02/24/74	8301 LeConte Dr.	Huntington Beach	CA	92646	USA	(714) 848-8008	
Mehta	Sejal	M	06/04/80	48 Fitzpatrick St.	Stoughton	MA	02072	USA	(617) 449-1871	
Mehta	Sejal	M	02/18/80	11 Marsham Dr.	Marlton	NJ	08053	USA	(609) 596-8290	
Mehta	Shailini	P	01/13/78	12318 Autumn Vista	San Antonio	TX	78249	USA	(210) 561-0287	
Mehta	Shalin	B	04/17/75	11703 Hunters Run Dr.	Cockeysville	MD	21030	USA	(410) 771-0251	
Mehta	Shamit	M	07/26/78	48 Fitzpatrick St.	Stoughton	MA	02072	USA	(617) 344-6030	
Mehta	Shan		03/10/72	30815 Wendbrook	Beverly Hills	MI	48025	USA	(810) 646-3638	
Mehta	Shardul	J	03/02/69	76 Carnival Ct.	Toronto	ONT	M2R 3T8	USA	(519) 858-0614	smehta2@mustang.uwo.ca
Mehta	Shefali	D	11/03/79	4980 Ariano Dr.	Cypress	CA	90630	USA	(714) 826-3579	
Mehta	Shilpa	L	11/07/77	7 Gary Dr.	Englishtown	NJ	07726	USA	(908) 536-4804	simehta@eden.rutgers.edu
Mehta	Shishir		12/29/73	48 Fitzpatrick St.	Stoughton	MA	02072	USA		
Mehta	Smeet	M	06/01/75	6759 Highland Pines Cir	Fort Myers	FL	33912	USA	(813) 561-2731	smm49286@pegasus.cc.ucf.edu
Mehta	Snehal	M	08/11/76	9273 Goldhurst Terrace	Burnaby	BC	V5A-4P5	Canada	(604) 421-2286	
Mehta	Sraddha		04/02/76	3543 Gresham Ct	Placentia	CA	94588	USA	(510) 846-0871	
Mehta	Srenik	S	08/10/71	3543 Gresham Ct.	Pleasanton	CA	94588	USA	(510) 846-0871	mehta@eecs.berkeley.edu
Mehta	Sripal		11/03/77	9 Amelia St.	N Caldwell	NJ	07006	USA	(201) 403-8804	
Mehta	Sumit		12/22/73	189 Greenaway Rd	Amherst	NY	14226	USA	(716) 832-4350	smehta@acsu.buffalo.edu
Mehta	Sunita		06/08/79	17381 Burchit Circle	Yorba Linda	CA	92686	USA	(714) 993-2672	
Mehta	Swapna		06/01/74	6623 Inwood West Dr.	Houston	TX	77088	USA	(713) 820-9325	
Mehta	Sweta	M	05/04/80	6759 Highland Pines Cir	Ft. Myers	FL	33912	USA	(941) 561-2731	
Mehta	Tejal		12/30/76	3714 Clark Crossing	Martinez	GA	30907	USA	(706) 855-7045	
Mehta	Tejas	C	03/24/77	7827 Lotus Ave.	Morton Grove	IL	60053	USA		t-mehta@ux5.cso.uiuc.edu
Mehta	Tejas	P	10/27/74	9167 Robinson #2G	Overland Park	KS	66212	Canada	(416) 746-9436	mehtat@ecf.toronto.edu
Mehta	Tejas	R	09/16/77	1689 Grange Cr.	Longwood	FL	32750	USA	(407) 260-6429	tmehta@grove.ufl.edu
Mehta	Tejas			721 N. Euclid St., Suite 208	Anaheim	CA	92801	USA	(714) 491-4000	JainBhavan@aol.com
Mehta	Timir	C	04/23/81	8012 'A' Lyons St.	Niles	IL	60714	USA	(847) 967-8461	
Mehta	Tushar	P	01/20/71	18 Newgate PL	Brampton	ONT	L6S-4W6	Canada	(905) 459-7636	
Mehta	Utlara	J	08/13/80	62 Brambling Ln	Voorhees	NJ	08043	USA	(609) 751-2132	
Mehta	Vijesh	R	09/05/77	15 Bayporte	Irvine	CA	92714	USA	(714) 551-0998	
Mehta	Zubin	N	09/05/74	4545 Forest Bend Rd.	Dallas	TX	75244	USA	(214) 490-7829	zmehta@post.smu.edu
Mepani	Rahul		05/19/80	11 Fensmere Rd.	Boston	MA	02132	USA	(617) 469-4675	
Misra	Sudhanshu			Indian Opinion	Arlington	MA	02174	USA	(617) 646-8947	
Mistry	Neerav	R	08/13/81	3531 Skyline Dr.	Hayward	CA	94542	USA	(510) 537-7364	
Mistry	Sonia	S	06/23/81	92 Green Ave.	Madison	NJ	07940	USA	(201) 377-4250	
Mithani	Chirag	D	06/08/80	6592 Rocky Crest Dr.	San Jose	CA	95120	USA	(408) 268-8876	
Mithani	Hetal	H	01/31/72	409 Kingsford Ct.	Fayetteville	NC	28314	USA	(910) 487-0517	
Mithani	Shail	H	08/18/70	167 Brightwoods Ln	Rochester	NY	14623	USA	(716) 427-7154	
Modi	Apurva		08/16/80	29531 Greenboro	Farmington Hts	MI	48334	USA	(810) 851-3965	
Modi	Keyur	K	10/18/78	1289 Belgrave Crescent	Yardley	PA		USA	(215) 493-2029	
Modi	Rahul		05/15/82	8470 Elmhurst	Canton	MI	48187	USA	(313) 453-1339	
Modi	Reshma		05/04/77	29531 Greenboro	Farmington Hills	MI	48334	USA	(810) 851-3965	
Modi	Rupa	K		1289 Belgrave Crescent	Yardley	PA	19067	USA	(215) 493-2029	
Modi	Sonia			110 Larkspur Dr.	Huntington	WV	25705	USA	(304) 522-9285	
Mody	Hetal	P	06/09/78	37 Tuscarora Dr.	Toronto	ONT	M2H-2K4	Canada	(416) 491-5560	
Mody	Mona	S	03/18/75	1307 Amble Rd.	St. Paul	MN	55112	USA	(612) 631-1716	
Mody	Rajal	K	08/04/74	4292 Brigaddon Dr.	Shoreview	MN	55126	USA	(615) 483-0316	
Mody	Seema	S	06/21/71	1307 Amble Rd.	St. Paul	MN	55112	USA	(612) 631-1716	
Mody	Sujata	P	07/27/73	4 Dorchester E.	Irvine	CA	92720	USA	(714) 552-5660	
Mody	Sunil		07/11/79	8540 Midland Ct.	Greendale	WI	53129	USA	(414) 529-2894	
Mody	Vishal		08/08/77	1717 E Division	Arlington	TX	76011	USA	(817) 860-8576	
Mody	Yash	P	03/20/76	37 Tuscarora Dr.	Toronto	ONT	M2H-2K4	Canada	(416) 491-5560	
Mohnut	Sheel		04/07/82	1016 Summer Ridge Dr.	Murrysville	PA	15668	USA	(412) 325-2058	
Momaya	Masum	H	02/21/77	1926 Banks Dr.	Elgin	IL	60123	USA	(708) 695-0935	masum@imsa.edu
Momaya	Nirav	T	03/10/77	Box 233, 650 East Parkway S.	Memphis	TN	38104	USA	321-3865	nmomaya@odin.cbu.edu
Moonat	Joohee		04/23/78	3602 Windbriar Ct.	Houston	TX	77068	USA	(713) 893-1371	
Moradia	Hareesh	J	05/19/72	9404 Country Path Trail	Miamisburg	OH	45342	USA	(513) 434-2267	
Morbia	Reena		03/06/78	1804 Randolph Ave.	Windsor	ONT	N9B-	Canada	(519) 254-3504	
Mukhatiyar	Saumil	A	06/26/79	47-42 39th pl	New York	NY	11104	USA	(718) 729-3532	
Muru	Ashish		08/04/78	115 Murray St.	Norwalk	CT	06851	USA	(203) 849-8162	
Mutha	Nina	K	05/20/74	6606, #10 Wisteria Dr.	Charlotte	NC	28210	USA	(704) 553-1646	nkmutha@unity.ncsu.edu
Mutha	Pareesh	K	07/27/76	6606, #10 Wisteria Dr.	Charlotte	NC	28210	USA	(704) 553-1646	pkmutha@eos.ncsu.edu
Mutha	Punam	K	04/13/78	6606, #10 Wisteria Dr.	Charlotte	NC	28210	USA	(704) 553-1646	
Muttha	Sameer		04/27/79	106/A Muttha Chambers, SB Rd.	Pune		411016	India	91-212-350033	
Nagda	Kush		03/17/78	28 McArthur St.	Etobicoke	ONT	M9P 3M7	Canada		
Nagda	Lav		03/17/78	28 McArthur St.	Etobicoke	ONT	M9P 3M7	Canada		

"It is better to die on your feet than live on your knees"

(Dolores Ibaurre)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Nagda	Sameer	H	12/12/72	243 Massachusetts Ave.	Placentia	CA	92670	USA	(714) 524-7038	
Nagda	Sonia	R	05/21/82	439 South West 48 Street Rd.	Ocala	FL	34474	USA	(352) 854-1776	HEART12425@AOL.com
Nahata	Vijay		07/13/71	460 W. Forest Apt #909	Detroit	MI	48201	USA	(313) 831-8915	
Nahta	Anita		03/31/69	6300 Welford Rd.	Charlotte	NC	28211	USA	(704) 366-8980	
Nahta	Neeta		08/19/73	6300 Welford Rd.	Charlotte	NC	28211	USA	(704) 366-8980	
Nahta	Rita		02/24/72	6300 Welford Rd	Charlotte	NC	28211	USA	(704) 366-8980	m1@acpub.duke.edu
Naik	Hetal			39 Oak Ln	Verona	NJ	07044	USA	(201) 239-5653	
Nanavati	Amar	G	10/28/81	27 Ballinger Way	New Jersey	NJ	08054	USA	(609) 234-7997	JMAFIA112@aol.com
Nanavati	Amiti		10/19/77	2246 Georgia Dr.	Westlake	OH	44145	USA	(216) 835-8408	
Nanavati	Sujal	M	03/07/69	17 Edgewood Ave.	Rochester	NY	14618	USA	(716) 442-4553	
Narichania	Deesha		03/31/82	4400 Muirfield Way	Westlake	OH	44145	USA	(216) 892-3822	dnarichani@aol.com
Nash	Kristin	N	11/05/77	P. O. Box 178	Clintondale	NY	12515	USA	(914) 883-5670	
Nawab	Rahul	H	07/26/74	1713 Crest Rd. Apt. #2	Raleigh	NC	27606	USA	(919) 831-9965	
Nayak	Amitabh	K	08/06/76	109 Orchard Dr.	Nitro	WV	25143	USA	(304) 746-1662	aknaya1@ukcc.uky.edu
Nayak	Rahul	S	08/30/76	541 Princeway Ct	Manchester	MO	63011	USA	(314) 394-3195	rahul_nayak@brown.edu
Nayak	Ravi	S	10/22/77	541 Princeway Ct	Manchester	MO	63011	USA	(314) 394-3195	
Nayak	Sameer	A	09/11/72	1501 Decoto Rd.	Union City	CA	94587	USA	(510) 471-0797	sameer@flash.net
Newman	Signe-Rose	C	09/14/78	218 E. 9th St.	Ames	IA	50010	USA	(515) 232-6648	rentgrl@hotmail.com
Oswal	Rajal	A	01/02/74	2342 Nightshade Ln.	Fremont	CA	94539	USA	(510) 656-4148	
Oza	Saumil	R	05/15/77	2574 Admiral's Walk Dr.	Orange Park	FL	32073	USA	(904) 269-2280	
Padia	Brijal	H	02/23/80	229 Beachers Brook Ln	Cary	NC	27511	USA	(919) 467-2078	
Padiya	Neerav	D	10/14/78	199 Twin Lakes Dr.	Samia	ONT	N7S 4W6	Canada	(519) 542-4350	padliyas@ebtech.net
Pahade	Jay	K	10/19/79	187 Randwood Dr.	Getzville	NY	14068	USA	(716) 688-2907	bb319@freenet.buffalo.edu
Pahade	Nickesh	R	10/04/75	189 Randwood Dr.	Getzville	NY	14068	USA	(716) 688-2907	
Palany	Priya	H	12/30/80	5307 Climber Ct.	Houston	TX	77041	USA	(713) 849-4567	LCLOBO99@AOL.COM
Palkhiwala	Sameet		11/23/74	748 Fillmore Ct.	Paramus	NJ	07652	USA	(201) 445-1061	
Palkhiwala	Sapan	N	03/29/74	13730 Aclaire St.	Cerritos	CA	90703	USA	(310) 404-1729	
Palkhiwala	Sonali	A	10/01/78	748 Fillmore Ct.	Paramus	NJ	07652	USA	(201) 445-1061	
Palvia	Anjali	S	01/18/79	6 Anne Dr.	Hicksville	NY	11801	USA	(516) 931-2284	
Palvia	Anupam		09/27/75	6 Anne Dr.	Hicksville	NY	11801	USA	(516) 931-2284	
Palvia	Aseem		01/14/73	6 Anne Dr.	Hicksville	NY	11801	USA	(516) 931-2284	
Panchal	Perna		12/25/77	40 Heur St.	Little Ferry	NJ	07643	USA	(201) 440-2779	
Pancholy	Maulik	N	01/18/74	2516 Glasgow Dr.	Troy	OH	45373	USA	(513) 339-7322	
Pancholy	Sona	N	06/14/71	2516 Glasgow Dr.	Troy	OH	45373	USA	(513) 339-7322	
Pandya	Parimal		12/05/75	83 Fuller Brook Rd.	Wellesley	MA	2181	USA	(212) 7495188	pp162@columbia.edu
Pandya	Parimal		05/12/75	83 Fuller Brook Rd.	Wellesley	MA	02181	USA	(617) 237-5997	
Parekh	Adarsh		05/29/79	1220 Smoke Tree Dr.	La Habra	CA	90631	USA		
Parekh	Amrish		12/23/81	17 Lindberg	Irvine	CA	92720	USA		
Parekh	Amy		10/27/78	14 Glenn Pl.	Hastings-On-	NY	10706	USA	(914) 478-1075	
Parekh	Anish		06/10/79	1302 Burnt Wood Ct	Lawrenceville	GA	30244	USA	(770) 564-3515	
Parekh	Ashish		11/24/74	1220 Smoke Tree Dr.	La Habra	CA	90631	USA		
Parekh	Bhavin	C	10/14/72	1423 Mississauga Valley Blvd.	Mississauga	ONT	L5A 4A5	Canada	(905) 279-7210	
Parekh	Chandrakant			12914 Wolverton Ln	Cerritos	CA	90703	USA	(310) 865-1679	
Parekh	Falgunee			24 w Interlaken Dr.	Phoenix	AZ	85023	USA	(602) 866-7030	
Parekh	Grishma	K	09/22/80	20 18th St.	Jericho	NY	11793	USA	(516) 938-8717	
Parekh	Julie	S	01/31/77	4712 Interlachen Cir	Dallas	TX	75287	USA	(214) 931-8245	
Parekh	Kartik		01/30/80	5846 Flaig Dr.	Fairfield	OH	45014	USA	(513) 860-9839	
Parekh	Kimberly	K	09/10/76	10813 Split Oak Ln.	Burke	VA	22015	USA	(703) 323-7054	
Parekh	Mihir	K	11/15/76	10440 Briar Cove Ln.	Cincinnati	OH	45242	USA	(513) 984-9739	
Parekh	Mona		09/26/75	123 Sunset Ave.	Sunnyvale	CA	94086	USA	(408) 739-7240	
Parekh	Neha	H	05/27/77	40825 Las Palmas	Fremont	CA	94539	USA	(510) 651-0125	
Parekh	Nimisha	K	06/04/74	24 W Interlachen Dr.	Phoenix	AZ	85023	USA	(602) 866-7030	nimisha@mailhost.tcs.tulane.edu
Parekh	Ojas		04/04/77	1350 BalDr.idge Dr.	Lawrenceville	GA	30244	USA	(770) 923-6009	
Parekh	Rajesh	M	09/22/71	2436 E 10th St. #2	Tulsa	OK	74104	USA	(918) 584-0012	
Parekh	Rupal		01/18/77	8216 E 75 th St.	Tulsa	OK	74133	USA	(918) 459-0081	
Parekh	Sachin		03/11/82	4065 Golf Ridge	Bloomfield Hts	MI	48302	USA	(810) 737-7879	
Parekh	Sanjay	M	03/22/74	P. O. Box 15158	Atlanta	GA	30333	USA	(404) 908-1646	
Parekh	Sapna		10/22/79	4065 Golf Ridge	Bloomfield Hts	MI	48302	USA	(810) 737-7879	
Parekh	Sharmi	P	03/13/78	7102 La Granada Dr.	Houston	TX	77083	USA	(713) 879-1183	
Parekh	Shayna		01/19/81	12914 Wolverton Ln.	Cerritos	CA	90703	USA	(310) 865-1679	
Parekh	Sheetal	C	08/24/79	12914 Wolverton Ln.	Cerritos	CA	90703	USA	(310) 865-1679	
Parekh	Shafali	K	06/20/78	24 W Interlachen Dr.	Phoenix	AZ	85023	USA	(602) 866-7030	
Parekh	Shruti		12/14/74	40825 Las Palmas	Fremont	CA	94539	USA	(510) 651-0125	
Parekh	Smiti		04/23/80	11125 Marilyn Ct.	Orlandbark	IL	60462	USA	(708) 460-5265	
Parekh	Sundari	K	11/18/77	10813 Split Oak Ln.	Burke	VA	22015	USA	(703) 323-7054	
Parekh	Sunit	K	03/09/78	10440 Briar Cove Ln.	Cincinnati	OH	45242	USA	(513) 984-9739	
Parekh	Viral	H	02/11/81	4508 Roderigo Ct	Fremont	CA	94555	USA	(510) 791-1295	
Parikh	Akash	H	11/19/81	62 Elderberry Ln	Fairfield	CT	06430	USA	(203) 335-2952	bobofiki@worldnet.att.net
Parikh	Amit	G	11/27/70	6306 Shady Brook Ln.#2108	Dallas	TX	75206	USA	(214) 691-7324	

"A life spent making mistakes is not only most honorable but more useful than a life spent doing nothing"

(Author Unknown)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Parikh	Apexa	B	08/17/76	2 Rosewood Ct.	Sayreville	NJ	08872	USA	(908) 238-4752	abparikh@eden.rutgers.edu
Parikh	Kajal		10/29/78	42377 Waterfall	Northville	MI	48167	USA	(313) 344-8924	
Parikh	Kalpeshkumar		12/21/72	Aling, Cambay-338620		Gujarat		India	687-3132	KAPADIA@DEL2.VSNL.NET.IN
Parikh	Kavita	H	07/30/78	62 Elderberry Ln	Fairfield	CT	06430	USA	(203) 335-2952	
Parikh	Namita	P	10/11/77	42 Fans Rock Rd	Hamden	CT	06518	USA	248-7894	
Parikh	Neha		02/13/75	2349 Agostino Dr.	Rowland Heights	CA	91748	USA	(818) 964-7756	
Parikh	Rajiv		09/07/79	33 Tanglewood Dr.	Livingston	NJ	07039	USA	(201) 992-1390	
Parikh	Rima	J	08/19/81	100 Old Pro's Way	Cary	NC	27513	USA	(919) 469-0802	
Parikh	Rima	J	08/19/81	100 Old Pros way	Cary	NC	27513	USA	919-469-0802	
Parikh	Sachin	P	08/06/73	42 Fans Rock Roan	Hamden	CT	06518	USA	(203) 248-7894	
Parikh	Sahil	A	02/05/73	13 Congressional Pkwy.	Livingston	NY	07039	USA	(201) 992-7404	parikh@welchlink.welch.jhu.edu
Parikh	Salil	K	01/13/77	4 Victoria Way	Kendall Park	NJ	08824	USA	(908) 821-5946	
Parikh	Seema		08/27/75	33 Tanglewood Dr.	Livingston	NJ	07039	USA	(201) 992-1390	
Parikh	Shelali	S	03/03/75	2165 Dumas St.	Merritt Island	FL	32952	USA	(407) 453-6689	shelali@atlantic.net
Parikh	Vinay		06/01/73	10703 Watchful Fox Dr.	Austin	TX	78750	USA	(512) 282-4140	
Parikh	Viraj		05/15/71	1771 Filbert St.	San Francisco	CA	94123	USA	(415) 929-0339	
Parmar	Jitendra	K	01/29/69	251 Arriba Dr. #7	Sunnyvale	CA	94086	USA	(415) 965-9331	
Parsh	Deepa	B	08/12/79	2312 Londonderry Dr.	Murfreesboro	TN	37129	USA	(615) 896-7240	
Parsh	Nikhil	B		2312 Londonderry Dr.	Murfreesboro	TN	37129	USA	(615) 896-7240	
Patadia	Ankit	B	03/14/78	686 E 24th St.	Upland	CA	91784	USA		
Patadia	Sameet	B	08/10/79	686 E 24th St.	Upland	CA	91784	USA		
Patel	Ami			35 Rainford Rd	Edison	NJ	08820	USA	(908) 549-1899	
Patel	Ami	R	05/30/75	11 Stretford Ct.	Sugar Land	TX	77479	USA	(713) 980-4177	
Patel	Amish	V	04/09/78	7334 Devereux Rd	Downers Grove	IL	60516	USA	(708) 241-0999	
Patel	Amit		08/18/80	37018 Margareta	Livonia	MI	48152	USA	(313) 591-0684	
Patel	Avani	V	04/07/74	7334 Devereux Rd	Downers Grove	IL	60316	USA	(708) 241-0999	
Patel	Avni		10/31/78	37018 Margareta	Livonia	MI	48152	USA	(313) 591-0684	
Patel	Bhumika	M	05/30/80	2178 Shadow Ridgeway	San Jose	CA	95138	USA	(408) 531-9861	
Patel	Brijesh		09/15/77	23 Henry St.	Edison	NJ	08820	USA	(908) 549-6197	
Patel	Devali		11/21/77	4 Marths St.	Edison	NJ	08820	USA	(908) 769-9006	
Patel	Hetal			35 Princeton RD	Piscataway	NJ	08859	USA	(908) 968-8354	
Patel	Himanshu			20 Dayton Dr. 127A	Edison	NJ	08820	USA	(908) 549-4294	
Patel	Jatin	P	07/14/76	27 Huntington Dr.	Clarksville	TN	37040	USA	(615) 648-9938	
Patel	Jigna	P	10/11/79	27 Huntington Dr.	Clarksville	TN	37040	USA	(615) 648-9938	
Patel	Kalpesh	M	04/15/73	46 Silo Ridge Rd	Orland Park	IL	60462	USA	(708) 349-4237	
Patel	Kavita		02/03/77	25 Solomon Dr.	Bridgewater	NJ	08807	USA	(908) 253-3824	
Patel	Keyuri			190 Hutton St.	Jersey City	NJ	07307	USA	(201) 963-9646	
Patel	Kishori			119 Coventry Circle	Piscataway	NJ	08854	USA	(908) 819-4696	
Patel	Komal	P	08/08/80	8952 White Oak Ave.	Munster	IN	46321	USA	(219) 838-6776	
Patel	Lina			204 Merrywood Dr.	Edison	NJ	08817	USA	(908) 819-4655	
Patel	Nayan	A	06/21/79	9563 Sunnybrook Dr.	Brentwood	TN	37027	USA	(615) 331-5431	
Patel	Payal		04/23/78	1201 Falcon Dr.	Troy	MI	48098	USA	(810) 879-6776	
Patel	Priti	R		22 Hillsboro Dr.	Orchard Park	NY	14127	USA		
Patel	Reshma		05/13/78	843 Jordan	Troy	MI	48098	USA	(810) 828-3110	
Patel	Rocky		04/04/79	7245 Burgundy Dr.	Canton	MI	48187	USA	(313) 455-5563	
Patel	Rupal	C	04/26/78	1240 Valley View Dr.	Turlock	CA	95380	USA	(209) 667-1359	
Patel	Sameer	M	12/30/76	7240 Versailles	Amarillo	TX	79121	USA		
Patel	Sanjay	R	12/05/69	225 S. 18th St. #1414	Philadelphia	PA	19103	USA	(215) 546-4822	srpatel@mail.med.upenn.edu
Patel	Sanjay		01/26/79	Sunny Hill	Oxford	MA	01540	USA	(508) 347-1583	
Patel	Sapna	A	04/12/75	30 Flinstone Ct.	E. Greenwich	RI	02818	USA	(401) 885-3260	
Patel	Seema	A	11/11/80	30 Flinstone Ct.	E. Greenwich	RI	02818	USA	(401) 885-3260	
Patel	Sejal			40607 Firesbeel Dr.	Sterling Hts	MI	48313	USA	(810) 247-0909	
Patel	Sheetal	C		12 Olympic Dr.	Voorhees	NJ	08043	USA	(609) 861-1880	
Patel	Subhana	K	07/30/68	11740 Beach Blvd.	Stanton	CA	90680	USA	(818) 907-6110	
Patel	Vandana	V	12/30/71	290 River Rd, J4	Piscataway	NJ	08854	USA	(908) 805-0712	
Patel	Vina		05/27/76	6071 Crossview Circle	San Jose	CA	95120	USA	(408) 997-0101	
Patil	Amit	R	11/14/78	1002 Willow Dr. #67	Chapel Hill	NC	27514	USA	(919) 968-1916	
Patil	Avinash		06/10/75	15 Grove Creek Ct.	Lafayette	CA	94549	USA	(510) 256-8613	
Patil	Madhavi		02/19/73	290 Lloyminn Ave.	Ancaster	ONT	L9G 1J1	USA	(905) 648-5824	ai784@freenet.hamilton.on.ca
Patil	Neelam		07/12/76	2821 Lange Ave.	San Diego	CA	92122	USA	(619) 622-9053	
Patil	Nita		01/19/78	2821 Lange Ave.	San Diego	CA	92122	USA	(619) 622-9053	
Patil	Rahul	R	05/15/73	1002 Willow Dr., #67	Chapel Hill	NC	27514	USA	(919) 968-1916	rahul@email.unc.edu
Patil	Shilpa		06/10/73	15 Grove Creek Ct.	Lafayette	CA	94549	USA	(510) 256-8613	
Patni	Surabhi		01/10/71	3423 Honey Creek	Houston	TX	77082	USA	(713) 531-8095	sxp8228@tree.egr.uh.edu
Patni	Vikas		09/17/74	439 Ridge Line Ct.	Dayton	OH	45458	USA	(513) 529-5197	
Patrawala	Mili	A	07/11/77	6563 Fifewood Ct	San Jose	CA	95120	USA	(408) 997-2966	
Patrawala	Robbie	A	11/19/68	6563 Fifewood Ct.	San Jose	CA	95120	USA	(408) 997-2966	
Patrawala	Ekta	M	08/30/76	2087 Swan Ln.	Safety Harbor	FL	34695	USA	(813) 726-3671	
Patwa	Daidipya	J	11/19/80	1333 Governor House Cr.	Wilmington	DE	19809	USA	(302) 764-7833	patwa.com@juno.com

"Life is like a sewer... what you get out of it depends on what you put into it"

(Tom Lehrer)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Ponda	Vaibhavi		12/22/77	5444 Suffield Ct.	Skokie	IL	60077	USA	(708) 966-0573	
Ponda	Vaishali		05/21/74	5444 Suffield Ct.	Skokie	IL	60077	USA	(708) 966-0573	
Poldar	Kamlini	K	10/04/78	1132 Brigton Dr.	Carol Stream	IL	60188	USA	(708) 830-1144	
Poulos	Steve			201 Moses Hall, UCA, Berkeley	Berkeley	CA	94704	USA	(510) 642-3608	csas@uclink.berkeley.edu
Prakash	Nisha	A	08/23/79	5051 Olde Mill Ct.	Sylvania	OH	43560	USA	(419) 843-5369	nap@uakron.edu
Prasad	Gautham	J	02/11/77	11525 Iron Liege Ln	Cincinnati	OH	45249	USA	(513) 247-0248	g-prasad@nwu.edu
Prasad	Sarvant		03/26/81	11525 Iron Liege Ln	Cincinnati	OH	45249	USA	(513) 247-0248	
Punatar	Amy	M	12/25/81	302 Bedford Springs Rd	Lynchburg	VA	24502	USA	(804) 525-3463	
Punatar	Beena	D	09/02/80	4239 Clearview Ct.	Bellbrook	OH	45305	USA	(513) 848-3228	
Punatar	Haren	D	05/31/79	4239 Clearview Ct.	Bellbrook	OH	45305	USA	(513) 848-3228	
Punatar	Shilpa		02/06/76	302 Bedford Spring Rd	Lynchburg	VA	24502	USA	(804) 525-3463	
Punater	Ashish	D	11/07/77	921 Thorndale Dr.	Dayton	OH	45458	USA	(513) 433-0929	
Punater	Sandeep	D	03/21/75	921 Thorndale Dr.	Dayton	OH	45458	USA	(513) 433-0929	
Raichand	Anita		11/02/69	850 N State #22E	Chicago	IL	60610	USA	(708) 655-2036	
Raichand	Sunil		06/20/72	2701 W 35th St.	Oakbrook	IL	60521	USA	(708) 655-2036	
Raigandhi	Hitesh	U	12/14/73	2236 14th St.	Troy	NY	12180	USA	(518) 271-0885	raigah@cs.rpi.edu
Rambhia	Arun		06/16/82	2145 Blairmont Dr	Pittsburgh	PA	15241	USA	(412) 835-2021	
Ranka	Jinendra	K	09/13/69	45 Brooklands Farm Rd.	Poughkeepsie	NY	12601	USA	(914) 462-1620	jr21@cornell.edu
Rathod	Anar	K	09/20/82	1000 Timbercreek Rd.	Sherman	TX	75092	USA	903-868-1174	arathod@mail.hockaday.org
Rathod	Kartik	A	11/18/78	7460 Bathurst St. Apt 214	Hornhill	ONT	L4J-7K9	Canada	(905) 886-1042	
Rathod	Veeral		07/09/79	1000 Timbercreek	Sherman	TX	75092	USA	(903) 868-1174	
Ravani	Nilay		09/02/79	227 Tanglewood Dr.	Rochester Hts	MI	48309	USA	(810) 651-3271	
Ravani	Payal	J	07/19/80	2431 Winterstone	Piano	TX	75023	USA	(972) 964-0375	ARavani@aol.com
Ravani	Puja	K	08/28/82	1527 Hartmann Dr.	Schaumburg	IL	60193	USA	(847) 352-0485	pujeela@aol.com
Ravani	Purvi		09/19/81	126 Manor Way	Rochester	MI	48309	USA	(810) 375-5994	
Sacheti	Amit		03/21/69	16010 Garden Hill Ln	Houston	TX	77095	USA	(713) 550-7679	
Sadalge	Arati		01/30/75	150-29, 72 Rd.	Flushing	NY	11432	USA	(718) 520-7908	r2d2@bu.edu
Sahai	Shirish	K	03/19/74	2222 A Lindmont Circle NE	Atlanta	GA	30324	USA		gs04sks@panther.gsu.edu
Saklecha	Anju		10/01/75	11710 Pine Valley Pl.	Northridge	CA	91326	USA		
Saklecha	Aseem		09/28/71	12123 Snowville Rd	Brecksville	OH	44141	USA	(216) 838-1372	
Salgia	Amar	D	05/05/74	3620 Spencer St., #61	Torrance	CA	90503	USA	(310) 542-0414	atsalgia@hacemx.hac.com
Salgia	Anup		12/23/70	1884 Dorsetshire Rd	Colombus	OH	43229	USA	(614) 899-2678	
Salvi	Parag	B	01/13/74	2600 SkyWalker, Apt. #2066	Houston	TX	77058	USA	(281) 461-9570	
Sancheti	Madhur	T	03/26/74	213 Lakewood Drive	Gadsden	AL	35901	USA	205-547-1200	sanchmt@auburn.campus.mci.net
Sandesara	Chirag	M	08/10/73	2010 Midwest Club	Oak Brook	IL	60521	USA	(708) 323-0000	
Sangave	Rahul		05/13/76	69801 Meadowglen Ln	Houston	TX	77042	USA	(713) 784-5319	
Sanghani	Amita	P	01/07/84	1615 S. Main St.	Blacksburg	VA	24060	USA	(540) 552-4011	deeznuts@vt.edu
Sanghani	Nipa		05/15/79	1250 Berrystone Trail	Missouri City	TX	77459	USA	(713) 499-2594	
Sanghani	Parag	K	07/08/80	7127 La Granada	Houston	TX	77083	USA	(713) 530-0535	
Sanghani	Rajut	K	05/08/77	2501 Silver Spur Ct	Herndon	VA	22071	USA	(703) 904-9242	
Sanghani	Samir	A	04/12/74	149 N. Hall Dr.	Sugarland	TX	77478	USA	(281) 242-0446	Samir_Sanghani@notes.pw.com
Sanghani	Samir	N	04/25/71	575 W Madison Apt. 1512	Chicago	IL	60661	USA	(312) 902-2663	Samir-Sanghani@msn.com
Sanghani	Swati	K	12/11/80	2501 Silver Spur Ct	Herndon	VA	22071	USA	(703) 904-9242	
Sanghani	Zarana	K		7127 La Granada	Houston	TX	77083	USA	(713) 530-0535	
Sanghavi	Amit		07/11/77	32 Mary Pearson Dr.	Markham	ON	L3S 2Y8	Canada	(905) 294-4312	yu176189@yorku.ca
Sanghavi	Prachi	M	05/16/82	3864 Coral Tree Circle	Coconut Creek	FL	33073	USA	(305) 968-5050	
Sanghrajka	Neil	B	08/17/73	102 Evelyn Rd.	Dunstable	Beds	LU5 4NQ	UK	0410-537-437	
Sanghrajka	Rajan			20 S. Via Lucinda	Stuart	FL	34996	USA	(561) 219-8552	
Sanghrajka	Sunit			20 S. Via Lucinda	Stuart	FL	34996	USA	(561) 219-8552	sunit@bigfive.com
Sanghvi	Amita	A	06/12/80	502 Jeb Stuart Dr.	Wilmington	NC	28412	USA	(910) 395-4551	
Sanghvi	Darshan	G	08/26/75	3661 Condor Rd	Levit Town	NY	11756	USA	(516) 731-3469	
Sanghvi	Hardik	G	11/04/77	3661 Condor Rd	Levit Town	NY	11756	USA	(516) 731-3469	
Sanghvi	Kinjal		08/14/74	35 Spencer Ave. #502	Toronto	ONT	M6K 2K1	Canada	(416) 535-3932	kinjal.sanghvi@utoronto.ca
Sanghvi	Miraj	K	09/08/80	2439 Redrock Dr	Corona	CA	91720	USA	(909) 735-6595	
Sanghvi	Neil		05/05/77	1 Bayberry Close	Piscataway	NJ	08854	USA	(908) 699-0618	
Sanghvi	Priya		05/27/75	5652 Larkmont Dr.	Huntington Beach	CA	92649	USA	(714) 846-0238	
Sanghvi	Sandip	G	09/12/73	3661 Condor Rd	Levit Town	NY	11756	USA	(516) 731-3469	
Sanghvi	Tejal	J	06/10/71	36838 Cherry St. Apt. 124	Newark	CA	94560	USA	(510) 796-5994	tsanghvi@manpowersj.com
Sanghvi	Tejas	A	01/24/74	1123 B Netherland South	Hempstead	NY	11549	USA	(516) 463-1912	tej6@hotmail.com
Sanwal	Anand	K	12/16/73	2 Weavers Ln.	Whitehouse Station	NJ	08889	USA	(908) 534-1727	
Saraiya	Manish		09/13/72	18803 Stefani Ave.	Cerritos	CA	90703	USA	(310) 865-0857	
Saraiya	Puja	H	01/15/81	44970 Cougar Circle	Fremont	CA	94539	USA	(510) 657-4335	
Saraiya	Tejas		10/05/78	3021 Del Rey Ave.	Carlsbad	CA	92009	USA	(619) 942-3658	
Sardar	Sujata	A	02/09/82	123 Gayle Dr. POBox 715	Millen	GA	30442	USA	(912) 982-3757	
Sauber	Brad	J		8114 30th Ave SW	Seattle	WA	98126	USA	(206) 937-8747	mandawa@aol.com
Saula	Shaloo	K	12/21/82	3086 Barwell Rd	Mississauga	ONT	L5L-3Z9	Canada	(905) 828-8804	
Savla	Archana	P	06/30/79	186 Shweky Ln	Southington	CT	06489	USA	(860) 621-8813	arch1679@aol.com
Sejpal	Samir		09/17/76	PO Box 3035	Burlington	NC	27215	USA	(910) 226-6110	
Sejpal	Shilpa	V	04/27/79	PO Box 3035	Burlington	NC	27215	USA	(910) 226-6110	

"There are people who make things happen, those who watch what happens, and those who wonder what happened"

(Author Unknown)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Selesnick	Kelly	S	10/19/69	3220 Heritage Cr., Apt. 6	Augusta	GA	30909	USA	(706) 737-5508	
Sethi	Himanshu		09/20/76	271 Woodhams Rd	Santa Ana	CA	95051	USA		
Sethi	Pratima		11/12/76	992 Nettle Pl.	Sunnyvale	CA	94086	USA		
Sethi	Prerna		10/25/81	992 Nettle Pl.	Sunnyvale	CA	94086	USA		
Sethi	Sudhanshu		10/29/80	271 Woodhams Rd	Santa Ana	CA	95051	USA		
Sethi	Vaibhav		06/04/77	992 Nettle Pl.	Sunnyvale	CA	94086	USA		
Sethi	Vinit		06/20/73	992 Nettle Pl.	Sunnyvale	CA	94086	USA		
Setlur	Ranjeeta	P	12/20/76	452, S. Main St.	Willits	CA	95490	USA	(707) 459-2231	rsetlur@stmarys-ca.edu
Shah	Aakash	A	05/28/80	1251 W Lobster Trap Dr.	Gilbert	AZ	85233	USA		
Shah	Aakash	S	06/07/77	34 N Liberty Dr.	S Barrington	IL	60010	USA	(708) 426-1088	
Shah	Aalap	P	10/15/80	6727 Marisol Dr.	Houston	TX	77083	USA	(713) 879-1026	
Shah	Aanand	S	07/20/76	11355-37 Ave.	Edmonton	AB	T6J 0H7	Canada	(403) 434-7014	ashah@gpu.srv.ualberta.ca
Shah	Aashish		02/24/80	4094 Lennon Rd	Flint	MI	48507	USA	(810) 732-3383	
Shah	Abhay		08/10/74	711 Finch Ave. West, Apt. 408	Downsview	ON	M3H 4X6	Canada	(416) 630-1143	shaha@ecf.toronto.edu
Shah	Abhik		03/26/80	32252 12 Mile Rd	Farmington Hts.	MI	48334	USA	(810) 530-8490	
Shah	Achira	P	04/14/77	249 Hillside Ave.	Needham	MA	02194	USA	(617) 449-3297	
Shah	Adarsh	C	05/31/76	9 Winchfield Pl.	Don Mills	ONT	M3B 1L4	Canada	(416) 391-0079	acs21@cornell.edu
Shah	Agam		12/29/76	13 Liberty Ln	Attlebar	MA	02703	USA	(308) 226-1866	
Shah	Ajay	C	08/31/79	13019 Oakwood Ln.	La Mirada	CA	90638	USA	(310) 947-7018	
Shah	Ajay	S	02/01/74	5014 Red Pine		IL	60099	USA	(708) 746-8133	
Shah	Ajit	C	01/23/72	13019 Oakwood Ln.	Lamirada	CA	90638	USA	(310) 947-7018	
Shah	Akash	A	03/12/74	26 Walker St.	Lindstay	ONT	K9V-BC2	Canada	(705) 324-7877	
Shah	Alap	P	05/06/83	487 Jeremy Dr.	Bourbonnais	IL	60914	USA	(815) 935-1499	
Shah	Althea	N	04/25/75	3227 W 39th Pl	Indianapolis	IN	46208	USA	(317) 299-5080	
Shah	Alpa	M	06/15/79	9038 Hollyberry	Des Plaines	IL	60016	USA	(847) 803-3655	a-shah@nwu.edu
Shah	Alpesh	P	11/15/80	7960 Newcomb Dr.	Parma	OH	44129	USA	(216) 884-6319	
Shah	Alpesh	P	11/15/80	7960 Newcomb Dr.	Parma	OH	44129	USA	(216) 884-6319	gupower@aol.com
Shah	Alpesh			5512 Wynwood Ct.	Troy	MI	48098	USA	(810) 641-9622	
Shah	Alpita	A	09/02/70	544 Raintree Dr.	Glen Ellyn	IL		USA	(708) 858-0428	
Shah	Amal		11/23/75	10983 Spear Ad	Concora	OH	44077	USA	(216) 357-5624	
Shah	Aman	H	04/29/78	1068 Crosswind Ct.	San Jose	CA	95120	USA	(408) 268-1205	
Shah	Amar	C	11/07/77	535 La Conner dr.	Sunnyvale	CA	94087	USA	(408) 733-1328	
Shah	Amee	B	07/20/81	1616 E Barley Rd	Naperville	IL	60565	USA	(708) 369-8882	
Shah	Amee	K	02/16/78	12 Berkshire Rd	Chelmsford	MA	01863	USA	(508) 251-8911	
Shah	Amee	K	10/21/77	2 Tropeano Ct.	Bellingham	MA	02019	USA	(508) 966-3105	
Shah	Ameet	A	05/19/78	3551 Hennen Rd	Burnsville	MN	55337	USA	(612) 894-4987	
Shah	Ameet	U	11/24/77	1631 Cotton Grove Rd	Lexington	NC	27292	USA	(910) 357-6488	aus@acpub.duke.edu
Shah	Ami				Paramus	NJ	07625	USA	(201) 262-6922	
Shah	Ami	N	06/05/78	131 E. Lincoln	Glendale Hts	IL	60139	USA	(708) 655-3786	
Shah	Ami	P	10/13/78	971 Emerson	Troy	MI	48064	USA	(810) 244-9576	
Shah	Ami	S	05/25/80	39 Ridge Rd	Searingtown	NY	11507	USA	(516) 625-8617	
Shah	Ami	S	07/29/77	13023 Pingry Pl		MO	63131	USA	(314) 965-5585	
Shah	Ami	V	07/22/78	805 Masters Dr.	Idaho Falls	ID	83401	USA	(208) 523-1436	
Shah	Ami		06/03/82	7969 Raintree Dr.	Ypsilanti	MI	48197	USA	(313) 484-1172	
Shah	Amish	A	08/08/72	43363 Debrum Common	Fremont	CA	94539	USA	(510) 657-2349	
Shah	Amish	M	07/25/77	9038 Hollyberry	Des Plaines	IL	60016	USA	(708) 297-7322	
Shah	Amish	S	07/24/74	8 Andreas	Cherry Hill	NJ	08003	USA	(609) 424-4897	
Shah	Amisha	K	01/10/76	539 Isle Royal Bay	Roselle	IL	60172	USA	(708) 529-4397	ak-shah@ux4.cso.uiuc.edu
Shah	Amit	G	07/04/70	728 Harvard	Matteson	IL	60443	USA	(708) 720-2443	
Shah	Amit	H	05/01/77	259 Davidson Dr.	Charleroi	PA	15022	USA	(412) 483-7675	ahs110@psu.edu
Shah	Amit	I	7/23/75	1524 Royal Green Circle #Q103	Port St Lucie	FL	34952	USA	(407) 335-3482	quest@grove.ufl.edu
Shah	Amit	J	06/16/79	19686 Sussex	Livonia	MI	48152	USA	(313) 462-2902	
Shah	Amit	M	08/10/70	10525 Lancaster Ln	Maple Grove	MN	55369	USA	(612) 425-9757	ashah@molbio.umn.edu
Shah	Amit	N	06/11/75	11412 Rouen Dr.	Polomac	MD	20854	USA	(301) 983-8597	
Shah	Amit	N	12/25/74	8 Cannonball Dr.	Danbury	CT	06810	USA	(203) 798-0596	
Shah	Amit	P	12/10/70	4459 N MacGregor Way #131W	Houston	TX	77004	USA	(713) 748-4922	amit@cs.uh.edu
Shah	Amit	V	01/09/81	18 Jean Lane	Hartsdale	NY	10530	USA	(914) 693-8379	
Shah	Amy	G	11/07/75	5717 W. 101 St. Place	Oak Lawn	IL	60453	USA	(708) 422-5543	msuscr.ashah@eds.com
Shah	Amy		06/15/77	13080 El Monte	Leawood	KS	66209	USA	(913) 681-1593	
Shah	Amy		12/02/80	6 Sunbeam Pl.	The Woodlands	TX	77381	USA	(281) 364-0742	hasmukhp@sprintmail.com
Shah	Amy		12/17/81	17 Batmarlea Rd	Norwalk	CT	06850	USA	(203) 852-0797	
Shah	Ana		02/15/72	17206 Crestline Rd.	Humble	TX	77396	USA	(281) 454-4415	anashah@juno.com
Shah	Anand	J	01/31/79	370 Hillside Dr. So.	New Hyde Park	NY	11040	USA	(516) 294-3231	
Shah	Anand		07/24/73	5817, 73rd Ave. N., #126	Brooklyn Park	MN	55429	USA	(612) 560-2021	ashah@siemens-psc.com
Shah	Anand	C	03/30/74	535 La Conner dr.	Sunnyvale	CA	94087	USA	(408) 733-1328	acshah@hotmail.com
Shah	Anar		04/02/74	26 Humboldt Ave.	Burlington	MA	01803	USA		
Shah	Anila		06/30/75	17206 Crestline Rd.	Humble	TX	77396	USA	(281) 454-4415	shah97@juno.com
Shah	Anish		09/02/79	1822 Aberdeen	Canjon	MI	48187	USA	(313) 981-3496	
Shah	Anish	H	03/30/82	1068 Crosswind Ct.	San Jose	CA	95120	USA	(408) 268-1205	

"Life is like a dogsled team. If you ain't the lead dog, the scenery never changes"
(Lewis Grizzard)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Shah	Anish	M	07/12/76	423 Meade Dr.	Moon Township	PA	15108	USA	(412) 457-8029	
Shah	Anish	N	03/30/68	7008 98th Pl.	Lanham	MD	20706	USA	(301) 577-8459	
Shah	Anish	P	08/10/70	6727 Marisol Dr.	Houston	TX	77083	USA	(713) 879-1026	
Shah	Anish	R	09/28/79	1981 Dunnmore Pl	Hoffman Est	IL	60195	USA	(708) 882-8598	
Shah	Anish		09/21/79	725 Randolph	Northville	MI	48167	USA	(810) 347-0705	
Shah	Anishee		05/19/82	225 Lakeridge Ct.	Bloomfield Hts	MI	48302	USA	(810) 851-0883	
Shah	Anita		06/07/79	32 Snyder Dr.	Wharton	NJ	07885	USA	(201) 627-6283	
Shah	Anjali	C	08/31/69	732 Manor Ct.	Brooklyn	NY	11235	USA	(718) 934-3848	
Shah	Anjali	N	06/16/74	609 Tenth Ave.	Warminster	PA	18974	USA	(215) 674-2688	
Shah	Anjali		02/11/77	87 Saratoga Dr.N.	Cranbury	NJ	08512	USA	(609) 936-1110	
Shah	Ankeet	U	02/14/82	1631 Cotton Grove Rd.	Lexington	NC	27292	USA	(910) 357-6488	
Shah	Ankit	A	09/06/78	651 Bending Ct.	Des Plaines	IL	60016	USA	(708) 699-7778	
Shah	Ankit		06/23/80	24250 Brookwood Dr.	Diamond Bar	CA	91765	USA	(909) 861-3557	
Shah	Ankoor	D	11/14/78	2461 W. 2nd St.	Brooklyn	NY	11223	USA	(718) 376-2053	
Shah	Ankoor	R	10/25/82	1230 Milton Keynes Dr.	Niskayuna	NY	12309	USA	(518) 372-2806	Giants1788@aol.com
Shah	Ankur	I	08/25/81	4513 Church	Skokie	IL	60076	USA	(708) 673-6804	
Shah	Ankur	N	12/17/76	328 Windingway Rd.	Lynchburg	VA	24502	USA	(804) 239-9146	ans3n@virginia.edu
Shah	Anuja	S	11/19/76	1137 Vorkshire Dr.	Carrollton	TX	75007	USA	(214) 245-0894	
Shah	Anup	P	06/25/78	1251 W Lobster Trap Dr.	Gilbert	AZ	85233	USA		
Shah	Anupa		07/21/82	38716 Sutton Dr.	Sterling Hts	MI	48310	USA	(810) 979-3433	
Shah	Anupa		06/08/76	29 Hamilton Dr.	Cranbury	NJ	08512	USA	(609) 275-0129	
Shah	Aparna		08/15/76	314 W. Sheffield Dr.	Bloomingtondale	IL	60108	USA	(708) 924-0888	
Shah	Apurva	R	04/04/97	20 Lucille Dr.	Syosset	NY	11791	USA	(516) 921-1599	asas@andrew.cmu.edu
Shah	Arati	B	12/19/76	4039 Brenner Ct.	Sugarland	TX	77478	USA	(713) 265-0507	
Shah	Archana	K	01/12/73	2 Middleview Ct.	Baltimore	MD	21244	USA	(410) 597-9410	ashah3@gl.umbc.edu
Shah	Archana	M	07/21/76	1047 Prescott Dr.	East Lansing	MI	48823	USA	(517) 332-5621	
Shah	Archit		08/30/79	487 Jeremy Dr.	Bourbonnais	IL	60914	USA	(815) 935-1499	
Shah	Archana		04/04/83	18 Halley Dr.	St. John's	NFLD	A1A4T5	Canada	(709) 754-0620	
Shah	Arpita		09/08/79	1701 Caliper	Troy	MI	48084	USA	(810) 649-0981	
Shah	Arpita		06/18/77	51 Canterbury Court S.W.	Calgary	AB	T2W 6C2	Canada	(430) 238-1855	ashah@acs.ucalgary.ca
Shah	Arti	S	09/22/81	17010 Redwood Glen Dr.	Eureka	MO	63025	USA	(314) 938-4839	
Shah	Asha		01/29/82	19686 Sussex	Livonia	MI	48152	USA	(313) 462-2902	
Shah	Asheta		08/27/76	254 Prairie Dog Ln.	Fremont	CA	94539	USA	(510) 657-0890	
Shah	Ashik		x/xx/71	16407 Ginger Run Way	Sugarland	TX	77478	USA	(713) 974-2600	
Shah	Ashish	A	10/16/77	12 Splitrock Dr.	Great Neck	NY	11024	USA	(516) 487-1852	
Shah	Ashish	A	07/12/74	316 Narrow Ln	Orange	CT	06477	USA	(203) 795-0430	
Shah	Ashish	B	04/30/75	120 Pleasantview Dr.	Suffield	CT	06078	USA	(860) 668-5897	
Shah	Ashish	H	08/13/71	1503 67th St.	North Bergen	NJ	07047	USA	(201) 861-4054	ashish.shah@juno.com
Shah	Ashish	J	06/21/73	2605 Ellsworth St. #1	Berkeley	CA	94704	USA	(408) 729-7916	
Shah	Ashita	J	10/13/73	1622 Island Dr.	Fullerton	CA	92633	USA	(714) 870-1389	ajshah@aol.com
Shah	Asma		01/29/82	19686 Sussex	Livonia	MI	48152	USA	(313) 462-2902	
Shah	Atish	D	03/23/73	30 Dublin Ct.	Latham	NY	12110	USA	(518) 783-5254	
Shah	Atit	M	06/18/81	721 Riggins Rd.	Tallahassee	FL	32308	USA	(850) 877-0114	ashah@freenet.tl.fl.us
Shah	Atul			Ahimsa, 11 Grayling Dr.	Colchester	CO	43EN	UK	10206-794555	
Shah	Avani	A	06/28/81	222 Bridge Port Dr.	Elyria	OH	44035	USA	(440) 284-3947	shahres@alltel.net
Shah	Avani	K	01/03/80	6220 Selars Ct.	Charlotte	NC	28211	USA	(704) 366-6482	
Shah	Avnee	D	01/14/73	8000 Springs Ln., Apt. A	Norcross	GA	30092	USA	(770) 248-1755	avnee@math.utk.edu
Shah	Avni	D	05/12/82	1708 Walker Ridge Ct.	Chesterfield	MO	63017	USA	(314) 537-2643	AvniDS@aol.com
Shah	Baiju	K	11/08/78	10710 Memorial Cove	Houston	TX	77024	USA	(713) 984-0499	
Shah	Becjal		11/24/76	3 Dunnerdale Rd	Morris Plains	NJ	07950	USA	(201) 984-7723	
Shah	Beemal		08/03/83	875 Sparkleberry Rd.	Evans	GA	30809	USA	(706) 855-8147	B83@juno.com
Shah	Beenal		09/19/81	1029 Maple Dr.	New Milford	NJ	07646	USA	(201) 599-1888	
Shah	Bejal	J	12/22/77	3184 Angelus Dr.	Waterford	MI	48329	USA	(810) 673-9041	bjshah@umich.edu
Shah	Bela	M	05/27/79	10535 Hammerly Blvd. #111	Houston	TX	77043	USA	(713) 935-9704	
Shah	Bhairav	S	10/31/73	2513 Boothbay Ct.	Raleigh	NC	27613	USA	(919) 847-3447	
Shah	Bhairav	V	10/26/79	25 Gary Ct.	Dayton	NJ	08810	USA	(908) 329-3236	maxexcite@aol.com
Shah	Bhavesh	A	05/30/72	2112 Bus Loop 70 E	Columbia	MO	65201	USA	(913) 831-4391	
Shah	Bhavesh	D	03/27/69	9241 Fairway Dr. #204	Des Plaines	IL	60016	USA	(847) 824-7956	shahb@swissbank.com
Shah	Bhavesh	J	10/25/71	215B Mapleview Dr.	Old Bridge	NJ	08857	USA	(908) 360-0347	
Shah	Bhavik		12/02/78	1112 Hwy 76 & I-24 Exit 11	Clarksville	TN	37043	USA	(615) 358-9292	
Shah	Bhavika	B	10/16/80	114, Madhuban, Worli Hill	Bombay	Marhar	400018	India	(9122) 493-2974	Prince@sandra-bullock.com
Shah	Bhavika	B	10/16/80	114, Madhuban, Worli Hill	Bombay	Marhar	400018	India	9122-493-2974	Prince@sandra-bullock.com
Shah	Bhavin	N	06/30/77	4048 Twyla Ln.	Campbell	CA	95008	USA	(408) 378-8765	bhavin@ucsd.edu
Shah	Bhavin	R	09/07/73	802 Avon Rd	Philadelphia	PA	19116	USA	(215) 644-5753	
Shah	Bhavin	R	08/24/77	11832 Woodvale Ct	Cincinnati	OH	45246	USA	(513) 851-3975	
Shah	Bhavya		02/04/78	62 Horseshoe Dr.	Joplin	MO	64804	USA	(417) 782-7380	brshah@artsci.wustl.edu
Shah	Bianca		05/06/77	20 Maryvale Cres.	Richmond Hill	ONT	L4C 6P8	Canada	(905) 886-8446	shahb@mcmaster.ca
Shah	Bijai	B	05/24/80	357 W Hampshire Ln	Bloomingtondale	IL	60108	USA	(708) 529-6043	
Shah	Bijoli	B	07/19/82	33478 Bardolph Cr.	Freemont	CA	94555	USA	(510) 797-1993	

"Oh, my friend, it's not what they take away from you that counts. It's what you do with what you have left"

(Hubert Humphrey)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Shah	Bimal	R	11/17/74	2811 Nantucket Ct.	Winston-Salem	NC	27103	USA	(910) 765-8198	bshah@email.unc.edu
Shah	Bindesh	A	12/05/68	6112 Westgate Dr. #104	Orlando	FL	32835	USA	(407) 293-6648	
Shah	Bindi		03/26/82	354 Shadywood Dr.	Dayton	OH	45415	USA	(513) 836-8080	
Shah	Bindi	D	07/29/70	893 Cortland Dr.	Apple Valley	MN	55124	USA	(612) 432-8390	
Shah	Binisa	B	06/20/81	25503 Ranchwood	Farmington Hills	MI	48335	USA	(810) 442-9474	Pico620@aol.com
Shah	Binny	K	09/20/81	1320 Canbia Dr. #7320	Schaumburg	IL	60193	USA	(847) 985-2537	
Shah	Binoy	A	07/13/77	4758 Combahee Ln.	Orlando	FL	32837	USA	(407) 438-5297	baazigar@grove.ufl.edu
Shah	Binoy	H	06/28/76	2415 Coventry Dr.	Parma	OH	44134	USA	(216) 884-5229	shah.85@postbox.acs.ohio-state.edu
Shah	Binoy	M	12/06/81	35-02-24 Ave.	Astoria	NY	11103	USA	(718) 278-6851	
Shah	Biren	A	06/05/70	8338 Phoebe St.	Kalamazoo	MI	49002	USA	(616) 375-7034	
Shah	Biren	J	10/08/68	28 Elycroft Pkwy.	Rutherford	NJ	07070	USA	(201) 438-8556	bshah@worldnet.att.net
Shah	Birju	N	05/06/77	408 Hastings Pl	Martinez	GA	30907	USA	(706) 863-6976	gpgv02a@prodigy.com
Shah	Bobby		02/25/79	22585 Brady Ln.	Farmington Hills	MI	48335	USA	(810) 473-4021	
Shah	Brijesh	H		3701 W. Madison	Skokie	IL	60076	USA	(847) 673-5912	
Shah	Brijesha	N	07/23/76	11106 Rippling Meadows	Houston	TX	77064	USA	(713) 894-4352	
Shah	Brinda	B	10/05/69	3 Argosy Ct.	Gaithersburg	MD	20878	USA	(301) 926-0434	
Shah	Charlie			6 Stacy St	Edison	NJ	08820	USA	(908) 754-2775	
Shah	Cheryl	S	06/16/71	1091 Regency Ln	Carol Stream	IL	60188	USA	(708) 213-0884	
Shah	Chintan	B	11/28/80	2306 Andover Ct.	Schaumburg	IL	60194	USA	(847) 490-0064	
Shah	Chintana		08/20/81	1722 Mitchell #172	Tustin	CA	92680	USA	(714) 832-2956	
Shah	Chintu	M		32232 Ashley Way	Union City	CA	94587	USA	(510) 471-8025	
Shah	Chirag	A	04/15/77	5508 W. Main St.	Morton Grove	IL	60053	USA	(708) 965-1067	
Shah	Chirag	J	08/17/76	182 Morningside Rd	Paramus	NJ	07652	USA	(201) 670-8451	
Shah	Chirag	N	09/19/76	45-34 47th St., Apt. 2C	Woodside	NY	11377	USA	(718) 392-4146	
Shah	Chirag	R	11/13/71	26245 Lawrence Dr.	Dearborn Hts	MI	48127	USA	(313) 565-5968	
Shah	Chirag	S	11/03/76	5059 Olde Mill Ct.	Sylvania	OH	43560	USA	(419) 843-5359	
Shah	Chirag	T	06/23/78	13 Jonquil Ct.	Streamwood	IL	60107	USA	(630) 622-9096	
Shah	Chirag		05/11/76	PO Box 10589	Stanford	CA	94309	USA		
Shah	Chirayu		06/05/78	6 Stacy St.	Edison	NJ	08820	USA		
Shah	Dakshash	M	03/15/71	1047 Prescott Dr.	E. Lansing	MI	48823	USA	(517) 332-5621	
Shah	Darsha		02/15/75	P.O. Box 494944	Nairobi			Kenya		
Shah	Darshah	N	07/03/79	816 Surreyhill Ln.	Greenwood	IN	46142	USA	(317) 882-0543	
Shah	Darshan	P	07/23/70	1592 E 133rd Ave.	Thornton	CO	80241	USA	(303) 452-4277	
Shah	Darshana	S	01/10/73	759 Caldwell Pl	Santa Clara	CA	95051	USA		
Shah	Darshana		11/15/75	8248 Elliot Green	Buena Park	CA	90621	USA	(714) 670-7854	
Shah	Darshini	N	11/30/79	160 Mansfield Ct., P O Box 5041	Athens	GA	30604	USA	(706) 546-5464	
Shah	Deepal	K	10/05/71	34 N. Liberty Dr.	S Barrington	IL	60010	USA	(708) 426-1088	dkshah@tx.ncsu.edu
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Shah	Deepesh		09/18/78	204 Hollybush Pl.	Clementon	NJ	08021	USA	(609) 627-7156	
Shah	Deepti	U	06/02/80	1631 Cottongrove Rd.	Lexington	NC	27292	USA	(910) 357-6488	
Shah	Deval		12/29/77	1503 Washington Hts	Ann Arbor	MI	48109	USA		
Shah	Devanshi	A	10/24/77	12002 Creekhurst	Houston	TX	77099	USA	(713) 933-2772	
Shah	Devi	S	11/11/78	724 Silverwood Dr.	Lake Mary	FL	32746	USA	(407) 323-3509	
Shah	Dharmendra	H	08/03/71	3701 W. Madison	Skokie	IL	60076	USA	(708) 673-5912	
Shah	Dharmi	K	06/17/80	1540 Old Louisville Rd	Bowling Green	KY	42101	USA	(502) 781-5437	
Shah	Dharmita	K	12/21/76	R.D. 5 Box 597	Castle	PA	16105	USA	(412) 658-0351	
Shah	Dhaval		04/09/77	822 Jamestown Rd	East-Windsor	NJ	08520	USA		
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Shah	Dhwani		07/04/97	90 Main St. #B6	Matawan	NJ	07747	USA	(908) 566-5429	
Shah	Dhwani	M	04/17/79	2351 Discovery Dr., Apt. D	Schaumburg	IL	60194	USA	(708) 459-8202	
Shah	Dhyanan		06/07/82	13739 Destino Pl.	Cerritos	CA	90703	USA	(310) 926-5511	
Shah	Digish	D	02/17/81	12903 Droxford St.	Cerritos	CA	90703	USA		
Shah	Dimple	D	05/30/78	1767 Kanawha Trail	Stone Mountain	GA	30087	USA	(770) 723-0308	Dimple.D.Shah@vanderbilt.edu
Shah	Dimple	P	02/22/74	8030 Remington Rd	Cincinnati	OH	45242	USA	(513) 984-9550	
Shah	Dimple		03/05/79	138 Pembroke Rd.	London		IG3 8PF	UK	0181-491-7470	
Shah	Dipa	C	02/25/75	5110 Holly Ridge Dr.	Raleigh	NC	27612	USA	(919) 782-1621	
Shah	Dipali		06/30/75	532 Tyrella Ave. #27	Mountain View	CA	94043	USA	(415) 964-7648	dipali@uclink2.berkeley.edu
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Shah	Dipesh	K	08/17/73	923 S. Warrington Rd	Des Plaines	IL	60016	USA	(708) 298-7128	
Shah	Dipesh		12/16/69	#307 - 731 Pine St.	Sault Ste. Marie	ONT	P6B 3G2	Canada	(705) 254-4131	dipesh.shah@sault.on.ca
Shah	Dipti	R	02/27/71	20 Lucille Dr.	Syosset	NY	11791	USA	(516) 921-1599	
Shah	Dolly	A	11/24/83	120 Oliver Ct., # C	Schaumburg	IL	60193	USA	(847) 985-2510	
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Shah	Foram	S	01/17/80	1375 Rebacca Dr. 415	Hoffman Est	IL	60194	USA	(708) 781-9103	
Shah	Gaurang	W	12/30/73	11106 Rippling Meadows	Houston	TX	77064	USA	(713) 894-4352	
Shah	Gautam	B	01/30/76	25 Pkwy Forest Dr. #106	North York	ONT	M2J-1L4	Canada	(416) 756-1550	
Shah	Gopi	B	03/01/77	10710 Memorial Cove	Houston	TX	77024	USA	(713) 984-0499	
Shah	Harsh		05/19/80	6287 Blue Dart Pl.	Columbia	MD	21045	USA	(301) 596-7347	hash@erols.com

"Expect everything, and anything seems nothing. Expect nothing, and anything seems everything"
(Samuel Hazo)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
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Shah	Harshit	M	06/25/71	2120 S. Goebbert Rd. #118	Arlington Hts.	IL	60005	USA	(847) 758-1079	hmsah@hotmai.com
Shah	Heemanshi	D	07/20/74	2461 W. 2nd St.	Brooklyn	NY	11223	USA	(718) 376-2053	
Shah	Heena			11 Yardley St.	Edison	NJ	08820	USA	(908) 381-7152	
Shah	Heena	K	05/17/75	10307 Marlou Dr.	Munster	IN	46321	USA	(219) 922-1470	
Shah	Heenal		05/19/80	62 Horseshoe Dr.	Joplin	MO	64804	USA	(417) 782-7380	
Shah	Heerain	A	08/20/79	875 Sparkleberry Rd.	Evans	GA	30809	USA	(706) 855-8147	Hinu@hotmail.com
Shah	Heeral	R	05/19/80	62 Horseshoe Dr.	Joplin	MO	64804	USA	(417) 782-7380	rrshah@pol.net
Shah	Hemal	H	07/20/74	2477 Grapevine Terrace	Fremont	CA	94539	USA	(510) 657-5927	
Shah	Hemal	N	09/24/70	8 Cannonball Dr.	Danbury	CT	06810	USA	(203) 798-0596	
Shah	Hemali	K	03/15/73	10373 Munster Dr.	Munster	IN	46321	USA	(219) 922-1470	
Shah	Hemali		05/17/82	2320 Woodglen Dr.	Richardson	TX	75082	USA	(214) 234-6506	
Shah	Hemang	D	11/20/70	631 Deauville Dr., #6	Monroeville	PA	15146	USA	(412) 856-8329	hemang01@hotmail.com
Shah	Hemant		11/02/77	28 Carmel Ct	Toronto	ONT	M2M-4B4	Canada	(416) 221-5347	
Shah	Hemi		12/28/77	354 Shadywood Dr.	Dayton	OH	45415	USA	(513) 836-8080	
Shah	Himal	K	10/15/81	8707 E 133 Pl	Bixby	OK	74008	USA	(918) 369-3163	
Shah	Himesh	N	11/12/68	6736 Patrick Ln	Plano	TX	75024	USA	(214) 491-7488	
Shah	Hinesh	H	08/19/77	2477 Grapevine Terrace	Fremont	CA	94539	USA	(510) 657-5927	
Shah	Hiran			875 Sparkleberry Rd.	Evans	GA	30809	USA	(706) 855-8147	
Shah	Hiren	R	03/25/72	6112 14th Ave. NW #2	Seattle	WA	98107	USA		
Shah	Hita	M	10/29/72	407 Justice Ln	Morrisville	PA	19067	USA	(215) 295-5260	
Shah	Hitesh		01/30/72	3375 Acala Cre	Mississauga	ONT	L5A 3E4	Canada	905-277-1759	
Shah	Jagesh		07/11/71	8248 Elliot Green	Buena Park	CA	90621	USA	(714) 670-7854	
Shah	Jaina	B	01/16/79	1112 Kenwal Dr.	Concord	CA	94521	USA	(510) 827-1936	jainapro@juno.com
Shah	Jallika	S	11/24/71	6438 Taunton Rd	Harrisburg	PA	17111	USA	(717) 541-8274	
Shah	Jasmine	B	12/31/78	12104 Marilla Dr.	Saratoga	CA	95070	USA	(408) 973-1004	
Shah	Jasmine	T	11/05/81	13734 Valley Dr.	Rockville	MD	20850	USA	(301) 340-8887	JS5700@aol.com
Shah	Jatin	A	07/07/74	ASHOK*BHAUKALE'S LANE ,	Baroda	GJ	390001	India	203-576-9012	jatin@cse.bridgeport.edu
Shah	Jatin	C	04/26/73	5110 Holly Ridge Dr.	Raleigh	NC	27612	USA	(919) 782-1621	
Shah	Jatin	J	12/12/74	3381 Clearview Ave.	Columbus	OH	43214	USA	(614) 326-1352	
Shah	Jatin	P	07/31/77	1523 Evergreen Pl	Elkhart	IN	46514	USA	(219) 264-1955	
Shah	Jay	A	10/15/78	18 Stephen Dr.	Hopewell Jct	NY	12533	USA	(914) 226-6016	jas77@cornell.edu
Shah	Jay	D	06/29/80	38451 Whispering Trail Dr.	Hoffman Est	IL	60195	USA	(847) 358-8578	
Shah	Jay	N	12/24/76	10 Molloy St.	Copague	NY	11726	USA	(516) 789-9157	
Shah	Jay	R	03/13/81	26 Regent Dr.	Oak Brook	IL	60521	USA	(630) 654-4112	samyjay@aol.com
Shah	Jay		08/12/76	10976 W 66 Ave.	Arvada	CO	80004	USA	(303) 420-7049	shahj@rtt.Colorado.edu
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Shah	Jayesh		03/29/77	8435 Gratiot	Saginaw	MI	48609	USA	(517) 781-4101	
Shah	Jeena		12/11/80	34509 Heartsworth Ln.	Sterling Hts	MI	48312	USA	(810) 979-3033	
Shah	Jelina	J		3371 W 134th Ave.	Broomfield	CO	80020	USA	(303) 466-0431	
Shah	Jesika	R	01/08/70	69 Saint Paul's Ave.	Jersey City	NJ	07306	USA	(201) 653-6471	
Shah	Jessica	H	07/13/80	30 Ondina Dr.	Fremont	CA	94539	USA	(510) 651-5284	
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Shah	Jheel		12/28/78	6 Sunbeam Pl.	The Woodlands	TX	77381	USA	(713) 364-0742	
Shah	Jigar	K	08/13/73	3065 Wilma Rudolph Blvd.	Clarksville	TN	37040	USA	(615) 645-7227	
Shah	Jigar	M	11/22/71	2941 S Michigan Ave. #505	Chicago	IL	60616	USA	(312) 949-0672	
Shah	Jigar	T	12/06/75	4672 Creekwood Dr.	Fremont	CA	94555	USA	(510) 791-1487	
Shah	Jigen	A	01/19/80	731 Grove Ave.	Edison	NJ	08820	USA	(908) 321-5076	
Shah	Jigishah	B	01/20/77	6509 N. Hoyne Ave. Apt. 1	Chicago	IL	60645	USA	(312) 764-6922	
Shah	Jigna	R	09/19/72	11832 Woodvale Ct	Cincinnati	OH	45246	USA	(513) 851-3975	
Shah	Jigna	S	08/29/74	10749 Jeanes St.	Philadelphia	PA	19116	USA	(215) 673-3682	
Shah	Jignesh		08/17/78	90 Main St. #B6	Matawan	NJ	07747	USA	(908) 506-5429	jigs@eden.rutgers.edu
Shah	Jigney	N	11/12/72	1020 Island Dr. Ct. #103	Ann Arbor	MI	48105	USA	(313) 663-7446	jiggy@eecs.umich.edu
Shah	Jill	C	10/28/77	2305 W Knoxville	Broken Arrow	OK	74012	USA	(918) 251-3597	jill-shah@utulsa.edu
Shah	Jina	J	01/29/70	105 Parkion	Wallington	NJ	07057	USA	(201) 777-8595	
Shah	Jugna	J	12/29/71	1441 W Rock Ct.	Stone Mountain	GA	30088	USA	(770) 469-7385	
Shah	Jugnu	P	10/13/79	1484 Hodimair Ct	Elkgrove Vill.	IL	60007	USA	(847) 524-0393	
Shah	Juhie		11/19/80	43198 Carlisle Ct.	Canton	MI	48187	USA	(313) 453-8843	
Shah	Julie		08/03/76	9139 Marigold	Munster	IN	46321	USA	(219) 923-5511	
Shah	Kajal		11/15/73	P.O. Box 98633	Mombasa			Kenya		
Shah	Kalpesh	J	06/01/73	413 Appleton Dr.	Vernon Hill	IL	60061	USA	(708) 367-4863	
Shah	Kamal	C	04/06/68	133 Reading St.	Palatine	IL	60067	USA	(708) 705-6657	
Shah	Kamal		07/18/74	4966 Avila Way	Buena Park	CA	90621	USA		
Shah	Kamish	N	04/04/79	1432 Beverley Blvd.	Opelousas	LA	70570	USA	(318) 642-1044	
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Shah	Kartik	N	01/29/72	532 Tyrella Ave. #27	Mountain View	CA	94043	USA	(415) 964-7648	
Shah	Kavin	G	08/01/78	71 Eagle Ln	Hauppange	NY	11788	USA	(516) 724-5492	

"Those who stare at the past have their backs turned to the future"

(Author Unknown)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
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Shah	Keena	J	09/30/72	1425 17th St., #B1, NW	Washington	DC	20036	USA	(202) 462-1471	keena.shah@bea.doc.gov
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Shah	Ketan		11/07/71	7801 S.W. 70 St.	Miami	FL	33143	USA	(305) 595-3833	eks010@email.mot.com
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Shah	Kevin		02/14/81	8683 Moody St.	Cypress	CA	90630	USA	(714) 821-6515	
Shah	Keyur	J	12/11/73	33136 Lake Champlain St.	Fremont	CA	94555	USA	(510) 475-7882	
Shah	Keyur	V	06/27/68	36 Kim Dr.	Bourbannais	IL	60914	USA	(815) 937-5714	
Shah	Kinnari	V	01/10/71	36 Kim Dr.	Bourbannais	IL	60914	USA	(815) 937-5714	
Shah	Komal	H	08/03/73	1122 N. Clark St. Apt. 2902	Chicago	IL	60610	USA	(312) 951-8185	
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Shah	Kruti		02/02/77	2 Marigould Ct.	Edison	NJ	08817	USA	(908) 753-0319	
Shah	Kushal		05/01/79	203, Madhav Kunj S. Pond Rd.	Bombay	MAH	400056	India	22-611-7101	
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Shah	Lesha	D	07/10/82	156 Rolling Hills Road	Clifton	NJ	07013	USA	973-777-39220	LESHA107@aol.com
Shah	Lina	K	07/14/71	63 Salem St. Apt 4	Boston	MA	02113	USA	(617) 523-0268	
Shah	Madhurina		12/01/69	2406 Kenly Pl	Bowie	MD		USA	(301) 464-8092	
Shah	Malee	V	09/02/78	3939 Apache Trail #V-10	Antioch	TN	37013	USA	(615) 832-4674	
Shah	Maloi			300 Grogory Ave. #300	Passaic	NJ	07055	USA	(201) 777-2684	
Shah	Manali	J	04/30/78	PO Box #308	Star-Junction	PA	15482	USA		
Shah	Manali	N	10/13/76	28559 Eton Glen	Farmington Hills	MI	98331	USA	(313) 553-7327	
Shah	Manali		03/08/72	2021 Hamilton Blvd.	South Plainfield	NJ	07080	USA	(908) 754-0801	manali.shah@ey.com
Shah	Manan	K	09/29/78	2, Middleview Ct	Baltimore	MD	21244	USA	(410) 597-9410	
Shah	Manan	K	09/29/97	2 Middleview Court	Baltimore	MD	21244	USA	(410) 597-9410	mshah2@gl.umbc.edu
Shah	Manan	M	04/22/81	1214 Berkshire Ln	Barrington	IL	60010	USA	(708) 438-6152	
Shah	Manish	A	05/31/71	1515 Saint Julian St.	Suwanee	GA	30174	USA	(770) 232-1030	
Shah	Manish	A	11/07/78	316 Narrow Ln	Orange	CT	06477	USA	(203) 795-0430	
Shah	Manish	D	06/22/79	3345-E North Chatham Rd.	Ellicott City	MD	21042	USA	(410) 480-2666	mshah@binx.mbhs.edu
Shah	Manish	H	04/06/71	132 E. 35th St.	New York	NY	10016	USA	(212) 679-8056	
Shah	Manish	H	01/06/73	22 Lucerne Dr.	Andover	MA	01810	USA	(508) 475-6739	
Shah	Manish	M	11/03/73	1214 Berkshire Ln	Barrington	IL	60010	USA	(847) 438-6152	manish@lou.math.uic.edu
Shah	Manish	N	09/24/73	15829 Glenard Dr.	Tampa	FL	33618	USA	(813) 962-7937	mshah@com1.med.usf.edu
Shah	Manish	N	12/08/71	26/10 Green Hollow Dr.	Iselin	NJ	08830	USA	(908) 326-9066	manish@homer.njit.edu
Shah	Manish	P	12/02/69	4224-3 Stonebridge SW	Wyoming	MI	49509	USA	(616) 532-5192	
Shah	Manish		06/11/70	7219 Cloister	Toledo	OH	43617	USA	(419) 841-8985	
Shah	Manisha	P	02/25/78	2711 Northridge Dr. E	Clearwater	FL	34621	USA	(813) 786-4074	
Shah	Manjari	H	05/02/75	1 Hudson Ct.	Cranbury	NJ	08512	USA	(609) 275-8504	
Shah	Mansi	H	09/29/81	13510 Ashworth Pl	Cerritos	CA	90703	USA	(310) 404-2851	
Shah	Maulik	J	06/15/75	PO Box #308	Star-Junction	PA	15482	USA		
Shah	Mayur	R	12/24/75	204 W. 8th St., Apt. #3	Cincinnati	OH	45202	USA	(513) 621-1344	shah.mr@pg.com
Shah	Mayur	R	12/24/75	2884 Romana Place	Cincinnati	OH	45209	USA	513-841-0955	shah.mr@pg.com
Shah	Mayur		01/19/76	300 Cambia Dr. #2105	Schaumburg	IL	60193	USA	(708) 894-5390	
Shah	Meena	L	11/17/82	1921 Mt. Hope Ct.	Hanover	MD	21076	USA	(410) 551-8324	ms0028@epfl2.epflbalto.org
Shah	Meenal		09/15/74	4431 Price Crescent	Burnaby	BC	J5G-2N5	Canada	(604) 438-2243	
Shah	Mehul	P	03/11/79	5444 W. Saffield Ct.	Skokie	IL	60077	USA	(708) 966-0573	
Shah	Mehul		12/21/81	4819 W. Wickord	Bloomfield Hts	MI	48302	USA	(810) 433-3570	
Shah	Melissa		11/28/77	1010 Summer Ridge Dr.	Murrysville	PA	15668	USA		
Shah	Mickey	P	02/06/77	3058 Ferncrest Dr.	Yorktown Hts	NY	10598	USA	(914) 962-6751	
Shah	Mihir	P	04/08/73	5444 W. Saffield Ct.	Skokie	IL	60077	USA	(847) 966-0573	mishah@vt.edu
Shah	Mihir	T	04/24/80	4672 Creekwood Dr.	Fremont	CA	94555	USA	(510) 791-1487	
Shah	Mikul	D	11/12/79	Comfort Inn, 1112 Hwy 76 & I-24	Clarksville	TN	37043	USA	(615) 552-8768	
Shah	Minal		06/01/76	32427 Glen Cove	Farmington Hills	MI	48334	USA	(810) 489-9543	
Shah	Minal		09/28/73	29 Elmsleigh Ave.	Middlesex, London		HA3 8HX	UK	0181-907-4823	
Shah	Minesh	N	12/13/76	Comfort Inn, Hwy 76 & I-24	Clarksville	TN	37043	USA	(615) 358-9292	
Shah	Mintu	R	11/05/77	8515 S. Cicero Ave.	Chicago	IL	60652	USA	(312) 767-3100	
Shah	Mishal		09/24/74	1 Gully Landing Rd	Miller Place	NY	11764	USA	928-3789	
Shah	Mishal		09/24/74	7952 Caraway Dr.	Liverpool	NY	13090	USA	(315) 652-1399	
Shah	Mital	B	07/22/74	6509 N. Hoyne Ave. Apt. 1	Chicago	IL	60645	USA	(312) 764-6922	
Shah	Mitesh	H	09/16/82	102 Creek Cr.	Eufaula	AL	36027	USA	(334) 687-3779	
Shah	Mitul		01/06/72	1128 S. Douglas Ave.	AH	IL	60005	USA	(708) 593-7442	
Shah	Mitul	D	05/17/77	135 Morningside Dr.	Grand Island	NY	14072	USA	(716) 773-1314	
Shah	Mitul	H	10/12/78	1705 N. Sheridan Rd	Waukegan	IL	60085	USA	(708) 623-7200	
Shah	Mitul	K	02/06/77	8707 E 133rd Pl	Bixby	OK	74008	USA	(918) 369-3163	

"Truth, like gold, is to be obtained not by its growth, but by washing away from it all that is not gold"
 (Leo Tolstoy)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Shah	Mitul	P	05/29/74	992 McNair Dr.	Lansdale	PA	19446	USA	(215) 362-5598	
Shah	Mona	A	09/30/75	4183 Loyalist Dr.	Mississauga	ONT	L5L3W3	Canada	(905) 828-6128	
Shah	Mona	D	10/03/82	215 Tynebrae Pl.	Roswell	GA	30075	USA	(770) 552-2507	
Shah	Mona	H	11/19/69	23 Rogers Ave.	Northborough	MA	01532	USA	(508) 393-9361	
Shah	Mona	J	10/13/73	13330 Cathy Ln	Plainfield	IL	60544	USA	(815) 436-1312	
Shah	Mona	M	07/25/75	1214 Berkshire Ln	Barrington	IL	60010	USA	(708) 438-6152	
Shah	Mona	M	05/14/80	4507 Village Corner Dr.	Houston	TX	77059	USA	(713) 486-6125	
Shah	Mona	N	11/09/74	4311 Brights Bend	Missouri City	TX	77459	USA	(713) 438-8775	
Shah	Mona		11/25/69	8315 Ducor Ave.	West Hills	CA	91304	USA	(818) 884-6853	
Shah	Mona		09/10/71	8505 Tamarron Dr.	Plainsboro	NJ	08536	USA	(609) 897-0664	
Shah	Mona		09/26/75	P.O. Box 398	Allenwood	NJ	08720	USA	(908) 919-0900	
Shah	Monali		10/19/72	3011 Independence Dr.	Ft Wayne	IN	46808	USA	(708) 357-3611	
Shah	Monica		12/03/71	1107 Ken Pl	Sugar Land	TX	77478	USA	(713) 242-2575	
Shah	Monica	D		30 Dublin Ct.	Latham	NY	12110	USA	(518) 783-5254	
Shah	Monica	M	09/10/71	10525 Lancaster Ln.N	Maple Grove	MN	55369	USA	(612) 425-0016	
Shah	Monica	P	07/21/77	38716 Sutton Dr.	Sterling Hts	MI	48310	USA	(810) 979-3433	
Shah	Monica	R	08/30/78	2811 Nantucket Ct.	Winston-Salem	NC	27103	USA	(910) 765-8198	
Shah	Monica	R	11/03/80	975 Little Den Dr.	Lewisville	TX	75067	USA	(214) 315-0949	
Shah	Monica		04/05/76	4956 West Fork Rd	Cincinnati	OH	45247	USA	(513) 574-5485	mcs953@nwu.edu
Shah	Monica		02/04/82	1830 Edouard Laurin	St. Laurent	PQ	H4L 2C2	Canada	(514) 747-9707	
Shah	Monica		06/06/76	25 Blackbird Hill	Kingsbury		NW9 8RS	UK		
Shah	Monika	K	06/28/70	1932 N Brighton Pl	Arlington Hts	IL	60004	USA	(708) 398-5083	
Shah	Monika		07/25/75	7219 Cloister	Toledo	OH	43617	USA	(419) 841-8985	
Shah	Moulik		12/13/76	20485 Via Cadit	Corba Linda	CA	92686	USA	(714) 779-0816	moshah@ucsd.edu
Shah	Mruna	M	07/27/71	88 Quantrell Tr.	Scarborough	ONT	M1B 7L8	Canada	(416) 282-3113	mrna.shah@utoronto.ca
Shah	Mukesh	C	07/08/73	45-55, 39Th St., Apt # 4-B	Sunnyside	NY	11104	USA	(718) 361-2295	mshah@mathlab.sunysb.edu
Shah	Munjal	M	07/04/73	4040 Twyla Ln	Campbell	CA	95008	USA	(408) 378-8765	
Shah	Naishadh	A	05/12/79	18 Stout Ct	East Brunswick	NJ	08816	USA	(908) 651-8734	
Shah	Naishaj	J	02/03/76	1441 West Rock Ct	Stone Mountain	GA	30088	USA	(770) 469-7385	
Shah	Namita	K	09/15/80	5011 Hillswick Dr.	Sugarland	TX	77479	USA	(713) 265-5877	
Shah	Namrata	J	10/21/75	1722 Midwest Club	Oakbrook	IL	60521	USA	(630) 325-0111	
Shah	Nandini		11/09/72	1592 E 133rd Ave.	Thornton	CO	80241	USA	(303) 255-2268	
Shah	Nayan	N	07/22/72	10 Molloy St.	Coplaque	NY	11726	USA	(516) 789-9157	
Shah	Neal	S	10/03/74	738 Kirkland Cl.	Kirkland	WA	98033	USA	(425) 803-2050	nealshah@yahoo.com
Shah	Neal	V	08/05/79	4023 Quiet Knoll Ct.	Houston	TX	77059	USA	(281) 486-6748	Indoquaker@juno.com
Shah	Neal		03/10/74	10976 W 66 Ave.	Arvada	CO	80004	USA	(303) 420-7049	
Shah	Neal	D	10/16/79	13737 Plymouth Crossing	Edmond	OK	73013	USA	(405) 478-7376	Dpnshah@ionet.net
Shah	Nealesh	D	08/16/75	135 Morningside Dr.	Grand Island	NY	14072	USA	(716) 773-1314	
Shah	Neel		10/02/79	8915 Dairy Ashford	Houston	TX	77099	USA	(713) 568-4469	
Shah	Neelima		02/26/79	33696 Bardolph Circle	Fremont	CA	94555	USA	(510) 795-8824	
Shah	Neemil	M	07/19/80	64 Copper Kettle Rd	Burlington	CT	06611	USA	(203) 375-1699	drlovenms@aol.com
Shah	Neepea	C	06/09/75	41 Washington Ave.	Burlington	MA	01803	USA	(617) 272-9113	
Shah	Neerali	M	12/17/81	64 Copper Kettle Rd	Trumbull	CT	06611	USA	(203) 375-1699	
Shah	Neetu	A	02/14/77	1515 Saint Julian St.	Suwanee	GA	30174	USA	(770) 232-1030	
Shah	Neha	B	06/26/77	8374 Shadow Wood Blvd.	Coral Springs	FL	33071	USA	(305) 752-5460	
Shah	Neha	B	09/13/76	38643 Wakefield Ct	Northville	MI	48167	USA	(810) 477-5352	
Shah	Neha	B	10/26/72	30005 Mayfair Ct.	Warrenville	IL	60555	USA	(708) 876-1279	
Shah	Neha	D	08/05/81	13737 Plymouth Crossing	Edmond	OK	73013	USA	(405) 478-7376	Dpnshah@ionet.net
Shah	Neha	D	03/30/77	33696 Bardolph Circle	Fremont	CA	94555	USA	(510) 795-8824	
Shah	Neha			102 Creek Cr.	Eufala	AL	36027	USA	(334) 687-3779	
Shah	Neha		12/06/82	10407 Marlow Dr.	Munster	IN	46321	USA	(219) 924-8126	
Shah	Neha		12/21/78	2651 Indian Creek Rd.	Diamond Bar	CA	91765	USA	(909) 860-3329	
Shah	Nehal	A	02/23/76	504 E Berkshire	Lombard	IL	60148	USA		
Shah	Nehal	P	04/07/77	18803 Fortson Ave.	Dallas	TX	75252	USA	(214) 867-6255	
Shah	Nehal		01/13/80	18751 Jeffrey Ave.	Cerritos	CA	90703	USA		
Shah	Neil	D	07/07/82	420 Hunterswood Ct.	Wildwood	MO	63040	USA	(314) 458-0407	kukubaroo@worldnet.att.net
Shah	Neil	P	02/08/79	10 Merrimac Rd.	Randolph	NJ	07869	USA	(201) 361-0625	
Shah	Neil	V	09/07/81	3900 Meadowbrook	Troy	MI	48084	USA	(810) 689-5647	
Shah	Neil	V	09/24/75	3026 Fox Hill Dr.	Sterling Hts	MI	48310	USA	(810) 979-7449	
Shah	Nena	M	01/13/76	9 Belgraria Ter	Farmington	CT	06032	USA	(203) 678-9691	
Shah	Nepali	M	11/16/77	8759 Johannesburg Dr.	Germantown	TN	38139	USA	(901) 757-2625	
Shah	Neville	D	06/05/74	11647 Joyas Ct	San Diego	CA	92124	USA	(619) 560-5622	
Shah	Nickesh	P	11/06/72	22 Windsor Cres S. Harrow.	London		HA2-8QW	UK	(181) 864-1429	
Shah	Nihar	S	11/18/76	6431 El Perico Ln.	Carlsbad	CA	92009	USA	(619) 438-4266	
Shah	Nikash	M	07/18/81	15 Middleburg Ct.	Streamwood	IL	60107	USA	(708) 884-0524	
Shah	Nikej	N	02/23/72	11 Fox Hill Dr.	Wayne	NJ	07470	USA	(201) 956-7275	
Shah	Niketa	B	10/29/73	22804 Valley Dr.	Richtan Park	IL	60471	USA	(708) 748-6833	
Shah	Nikhil	H	05/21/77	30 Thames Ave.	Piscataway	NJ	08854	USA	(908) 572-7913	nickshah@gwis2.circ.gwu.edu
Shah	Nikin	T	04/22/83	104 Lochberry Ln.	Cary	NC	27511	USA	(919) 233-4813	

"Be nice to people on your way up because you'll need them on your way down"

(W. Migner)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Shah	Nikur	D	02/09/73	6833 Meade St. Unit 19	Pittsburgh	PA	15208	USA	(412) 642-3523	
Shah	Nilay	D	05/25/83	105N Black Horse Pike	Williamstown	NJ	08094	USA	(609) 728-8000	
Shah	Nilay	S	12/10/80	5059 Olde Mill Ct	Sylvania	OH	43560	USA	(419) 843-5359	sshah@uof02.utoledo.edu
Shah	Nilay		08/06/74	4526 W Bonnie Ct.	Mequon	WI	53092	USA	(414) 242-4827	
Shah	Nilay		06/23/82	9 Belgravia Terrace	Farmington	CT	06032	USA	(860) 678-9691	
Shah	Nima	M	08/31/76	5145 Brecksville Rd	Richfield	OH	44286	USA	(216) 659-9715	
Shah	Nimesh	R	07/12/73	479 Valparaiso Ct	Valley Park	MO	63088	USA	(314) 225-2089	
Shah	Nimesh		04/07/75	203 Union St.	Norwood	MA		USA	(617) 762-6599	
Shah	Nimish	A	11/05/71	300 N Dawson St.	Raleigh	NC	27603	USA	(919) 828-9081	
Shah	Nina		12/14/74	P.O. Box 2033	Deep River	ONT	K0J 1P0	Canada	(613) 584-4469	n.shah@utoronto.ca
Shah	Nipa	N	08/25/73	7008 96th Pl.	Lanham	MD	20706	USA	(301) 577-8459	
Shah	Nippa	R	09/11/75	802 Avon Rd	Philadelphia	PA	19116	USA	(215) 644-5753	
Shah	Niraj	C	08/11/74	20 Poplar St.	Jersey City	NJ	07307	USA	(210) 659-1639	
Shah	Niraj	S	05/23/80	2369 St James Woods Blvd.	Toledo	OH	43617	USA	(419) 841-3662	
Shah	Niraj	S	07/29/77	13333 Sutton St.	Cerritos	CA	90703	USA	(310) 926-4075	niraj@uclink4.berkeley.edu
Shah	Niraj			Box #381 2601 Warring St.	Berkeley	CA	94720	USA	(510) 664-3493	niraj@uclink4.berkeley.edu
Shah	Nirali	C	05/16/78	7810 Albri Hon Pl	West Chester	OH	45069	USA	(513) 779-2013	
Shah	Nirali	H	03/04/78	10623 Cavalcade St.	Great Falls	VA	22066	USA	(703) 759-3985	
Shah	Nirali	H	03/05/81	2983 Milton Dr.	San Jose	CA	95148	USA	(408) 274-7864	
Shah	Nirali	N	12/10/76	4945 Harbour Towne Dr.	Raleigh	NC	27604	USA	(919) 231-0077	
Shah	Nirali	N	03/24/79	1471 Concord Dr.	Downers Grove	IL	60516	USA	(630) 963-6858	Narly@juno.com
Shah	Nirali	S	03/10/80	3243 Yardley Pl.	Simi Valley	CA	93063	USA	(805) 584-1492	
Shah	Nirali		09/21/79	1401 Via Castilla	Placentia	CA	90274	USA		
Shah	Nirav	A	10/11/72	18 Stephen Dr.	Hopewell Jct	NY	12533	USA	(914) 226-6016	
Shah	Nirav	A	01/01/78	7545 Cumberland Dr.	Hanover	IL	60103	USA	(708) 837-4017	
Shah	Nirav	B	10/22/79	8374 Shadow Wood Blvd.	Coral Springs	FL	33071	USA	(305) 752-5460	
Shah	Nirav	D		502 Meadow Lark	Mayfield	KY	42066	USA	(502) 247-0020	
Shah	Nirav	K	07/19/75	1949 Spanish Oaks Dr. N.	Palm Harbour	FL	34683	USA	(813) 784-6412	nirav@ze.net
Shah	Nirav	N	12/20/76	528 S. State St. #132	Ann Arbor	MI	48104	USA	(313) 668-8140	nirav@umich.edu
Shah	Nirav	R	10/20/79	9065 Barberry	Des Plaines	IL	60016	USA	(708) 299-5201	
Shah	Nirav	S	03/11/77	2700 Hearst Ave. Unit F9-9B20F	Berkeley	CA	94709	USA	(510) 664-0490	nirav@uclink4.berkeley.edu
Shah	Nirav	Y		1718 W Catalpa	Mt. Prospect	IL	60056	USA	(708) 228-7564	
Shah	Nirav		01/10/82		Springs	TX		USA	(510) 657-2393	
Shah	Nirmal	N	03/02/78	14224 Floral Park Dr.	N Potomac	MD	20878	USA	(301) 309-8327	
Shah	Nisha	C	04/22/78	5110 Holly Ridge Dr.	Raleigh	NC	27012	USA	(919) 782-1621	
Shah	Nisha	N	05/24/74	714 Spence Ln	Nashville	TN	37217	USA	(615) 366-6691	
Shah	Nisha	V	05/04/78	6272 Donway Dr.	Mississauga	ONT	L5V-1H9	Canada		
Shah	Niti	P	10/22/73	2711 Northridge Dr. E.	Clearwater	FL	34621	USA	(813) 786-4074	
Shah	Nivisha	J	11/28/70	4040 Twyla Ln	Campbell	CA	95008	USA	(408) 378-8765	
Shah	Niyati		05/19/80	23 Morgan Pl.	East Brunswick	NJ	08816	USA		
Shah	Ojas		08/24/71	18148 Sandrigham Ct	Northridge	CA	91362	USA	(818) 360-7785	
Shah	Palak		12/17/75	809 Lacy Ave.	Streamwood	IL	60107	USA	(630) 837-1133	
Shah	Pamela	A	09/22/81	112 Wortendyke Ave.	Emerson	NJ	07630	USA	(201) 599-0689	
Shah	Pankli		09/21/80	4750 Rolling Ridge	W. Bloomfield	MI	48323	USA	(810) 855-1752	
Shah	Panomita	H		22 Lucarne Dr.	Andover	MA	01810	USA	(508) 475-6739	
Shah	Parag	K	10/05/78	1949 Spanish Oaks Dr. N	Palm Harbor	FL	34683	USA	(813) 784-6412	
Shah	Parag	N	01/11/77	4311 Brights Bend	Missouri City	TX	77454	USA	(713) 438-8775	
Shah	Parag	P	04/03/73	308 Westwood Plaza #183	Los Angeles	CA	90024	USA	(310) 824-5987	
Shah	Parag	P	08/19/77	6572 Leyland Park Dr.	San Jose	CA	95120	USA		
Shah	Parag	P	06/21/73	415 Everton Dr.	Mississauga	ONT	L5R 1W2	Canada	(905) 890-4834	
Shah	Parag	S	03/10/73	5007-5 Truemper Way	Fort Wayne	IN	46835	USA	(219) 485-8978	PSRShah@aol.com
Shah	Parag		02/21/78	15605 Oak Glen Cr.	Hughesville	MD	20637	USA	(301) 274-0740	parag1@erols.com
Shah	Parag		09/01/81	28 Carmel Ct	Toronto	ONT	M7M-4B4	Canada	(416) 221-5347	
Shah	Paras	J	02/15/81	15102 Quail Rock Circle	Houston	TX	77095	USA	(713) 550-3155	
Shah	Pareen	V	05/06/77	3026 Fox Hill Dr.	Sterling Hts	MI	48310	USA	(810) 979-7449	
Shah	Pareesh	C	06/12/81	1609 Cottingham Dr.	Schaumburg	IL	60194	USA	(708) 882-1497	
Shah	Pari	M	10/27/78	1906 Beckert Dr.	Piqua	OH	45356	USA	(513) 773-3906	
Shah	Pari	S	08/13/80	724 Silverwood Dr.	Lake Mary	FL	32746	USA	(407) 323-3509	
Shah	Parin		11/10/75	918 S. Carpenter Unit 1F	Chicago	IL	60607	USA	(312) 243-5342	shahpar@charlie.acc.iit.edu
Shah	Paromita		01/04/72	22 Lucerne Dr.	Andover	MA	01810	USA	(508) 475-6739	
Shah	Parshv	K	3/28/xx	10307 Marlou Dr.	Munster	IN	46321	USA		
Shah	Parul		12/09/72	1241 Little Book Ln	Birmingham	AL	35235	USA	(205) 854-2508	
Shah	Parul		09/25/77	44 St. John St.	Little Ferry	NJ	07643	USA	(201) 440-5728	
Shah	Parul	H	01/01/70	2402 S Sterling St.	Morganton	NC	28655	USA	(704) 433-0011	
Shah	Parul	R	08/02/73	6112 14 Ave. NW #2	Seattle	WA	98107	USA		
Shah	Parul		12/27/79	73 Clydesdale Dr.	Toronto	ONT	M2J-3N3	Canada	(416) 491-2217	
Shah	Pauravi	M	05/02/80	2577 Trailside Ct.	Sugarland	TX	77479	USA	(713) 980-3740	
Shah	Payal	C	09/22/75	223 S. Heber St.	Beckley	WV	25801	USA	(304) 255-0045	
Shah	Payal	H	06/05/78	2983 Milton Dr.	San Jose	CA	95148	USA	(408) 274-7864	

"What most people need to learn in life is how to love people and use things instead of using people and loving things"

(Author Unknown)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Shah	Payal	J	11/16/75	123 S Windham Ln	Bloomingtondale	IL	60108	USA		
Shah	Payal	K	09/15/77	131 E Lincoln	Glendale Hts	IL	60139	USA	(708) 665-3786	
Shah	Payal	K	08/20/79	467 Nantucket Rd	Naperville	IL	60565	USA	(708) 961-0617	
Shah	Payal	N	06/30/76	1046 Thornwoode Ln	Stone Mountain	GA	30083	USA	(404) 297-4198	
Shah	Pina	V	05/19/78	340 W. Brentwood Ave.	Orange	CA	92665	USA	(714) 282-8507	
Shah	Pina		06/25/77	4 Trinity Cres	Richmond Hill	ONT	L4B2S4	Canada	(905) 886-7960	
Shah	Pinal	C	09/23/79	785 Dixon Ave.	Copague	NY	11726	USA	(516) 842-0242	
Shah	Pinky	N	04/22/78	1300 Cambia Dr. #5115	Schaumburg	IL	60193	USA	(708) 307-9313	
Shah	Pooja	K	07/11/79	906 Vista Mesa Ct	Duarte	CA	91010	USA		
Shah	Pooja		01/21/79	17434 158th Ave. SE	Renton	WA	98058	USA		
Shah	Poorvi	J	05/09/73	2513 Boothbay Ct.	Raliegh	NC	27613	USA	(919) 847-3447	
Shah	Poorvi		11/13/72	971 Emerson	Troy	MI	48084	USA	(810) 244-9576	
Shah	Pratik		08/30/76	1850 Harvest Ln	Glendale Hts	IL	60139	USA	(708) 653-6356	
Shah	Pratiti	M	04/13/76	32232 Ashley Way	Union City	CA	94587	USA	(510) 471-8025	pshah@uop.edu
Shah	Prerak	P	03/31/70	14243 Triskett Rd., Apt. 301	Cleveland	OH	44111	USA	(216) 941-0153	ppshah@hotmail.com
Shah	Priti		06/04/78	79 W. Central Ave.	Maywood	NJ	07607	USA	(201) 368-3709	
Shah	Priti		03/14/77	4 Juniper Dr.	Mt Laurel	NJ	08054	USA	(609) 866-8912	
Shah	Priya		05/02/77	5140 Cameron	Troy	MI	48098	USA	(810) 641-8549	
Shah	Priya	J	01/08/79	123 S Windham Ln	Bloomingtondale	IL	60108	USA		
Shah	Priyesh	A	10/24/79	20 Pero Ct.	Sayreville	NJ	08872	USA	(908) 525-1993	priyesh@juno.com
Shah	Puja	S	10/01/77	1091 Regency Ln.	Carol Stream	IL	60788	USA	(630) 213-0884	
Shah	Puja		04/30/77	812 Lexington Circle	Hanover Park	IL	60103	USA	(708) 830-2046	
Shah	Punam	C	02/08/85	326 E. US 20	Michigan City	IN	46360	USA	(219) 874-4681	
Shah	Punit	N	07/21/80	6535 Montan Pl.	La Palmer	CA	90623	USA	(310) 926-1214	
Shah	Purav		12/07/77	812 Lexington Circle	Hanover Park	IL	60103	USA	(708) 830-2046	
Shah	Purva		05/30/79	30 Cutters Run	S. Barrington	IL	60010	USA	(847) 426-0400	mossim0@msn.com
Shah	Purvi	D	11/24/78	420 Hunterswood Ct.	Wildwood	MO	63040	USA	(314) 458-0407	pvshah@bu.edu
Shah	Purvi		06/11/79	812 Lexington Circle	Hanover Park	IL	60103	USA	(708) 830-2046	
Shah	Purvy	D	01/21/76	6819 San Remo	Houston	TX	77083	USA	(713) 933-0133	
Shah	Rachna	K	09/24/82	2 Marigold Ct.	Edison	NJ	08820	USA	908-753-0319	KrazyR33@aol.com
Shah	Radika			95 Mt Pleasant Ave.	Edison	NJ	08820	USA	(908) 753-3886	
Shah	Rahul		08/15/70	717 E. 11th St.	Davis	CA	95616	USA	(916) 758-1536	
Shah	Rahul			112 Gregory Ave. #D4	Passaic	NJ	07055	USA	(201) 773-7780	
Shah	Rahul	M	04/04/77	7072 Pittsford	Canton	MI	48187	USA	(313) 453-2968	
Shah	Rahul		11/21/78	842 Lakeside Dr.	Barlett	IL	60103	USA		
Shah	Raj	J	04/24/77	1001 Rainbow Dr.	Richardson	TX	75081	USA	(214) 231-5878	rshah@sol.cs.trinity.edu
Shah	Raj		07/14/74	12531 Pepper Creek Ln.	Cerritos	CA	90710	USA	(213) 926-0924	
Shah	Raja	M	07/17/69			NY		USA		
Shah	Rajan	B	02/03/76	146 Christina Circle	Wheaton	IL	60187	USA	(708) 690-0192	
Shah	Rajan		10/27/71	1090 Roadrunner Rd	Anaheim	CA	92807	USA		
Shah	Rajavi	S	12/23/74	16906 Jenikay	Houston	TX	77084	USA	(713) 463-8736	
Shah	Rajen	A	02/22/74	501 Midsummer Dr.	Galithersburg	MD	20878	USA	(212) 230-1026	rshah@guycarp.e-mail.com
Shah	Rajesh		12/20/72	8435 Gratiot	Saginaw	MI	48609	USA	(517) 781-4101	
Shah	Rajiv	R	04/18/72	6 Levi Run	Boothwyn	PA	19061	USA	(610) 358-2543	
Shah	Rajiv	R	05/28/72	1435 Bussard Ct.	Arden Hills	MN	55112	USA	(612) 636-9833	
Shah	Rajiv	S	09/16/77	6438 Taunton Rd	Harrisburg	PA	17111	USA	(717) 541-8274	
Shah	Rajiv		10/06/69	2612 Ponderosa Dr.	Bellevue	NE	68123	USA		
Shah	Rajkumar	P	08/01/79	8030 Remington Rd	Cincinnati	OH	45242	USA	(513) 984-9550	
Shah	Raju	K	03/17/76	311 Wayne St.	N Manchester	IN	46962	USA	(219) 983-4593	
Shah	Raju	M	02/26/77	1921 Mount Hope Ct.	Hanover	MD	21076	USA	(410) 551-8324	raju.shah@yale.edu
Shah	Rajul	A	12/11/82	43363 Debrum Common	Fremont	CA	94539	USA	(510) 657-2349	
Shah	Rajul		04/14/79	6944 S. Rustic Rd.	Seattle	WA	98178	USA	(206) 772-1804	
Shah	Rakesh		01/02/70	125 11th Ave. #19	College Point	NY	11356	USA	(718) 463-7609	
Shah	Rakesh	C	12/20/82	2305 W. Knoxville	Broken Arrow	OK	74012	USA	(918) 258-4400	
Shah	Rakesh	J	05/19/70	16906 Jenikay	Houston	TX	77084	USA	(713) 463-8736	
Shah	Rakesh	M	07/23/69	1655 Sioux Ct	Fremont	CA	94539	USA	(510) 623-8981	
Shah	Rakhee	S	09/09/73	101 Draycott Ave.	Middx, London		HA3 0DA	UK	0181-909-9877	
Shah	Rakhee	S	09/09/73	101 Draycott Ave.	Middx		MA3 0DA	UK	0181-909-9877	ekoheh@metronet.co.uk
Shah	Ravi	P	05/16/79	80 E. Stevenson Dr.	Glendale Hts	IL	60139	USA	(708) 462-0339	Ravi@imsa.edu
Shah	Raxita	H	06/06/79	866 NW 90 St.	Seattle	WA	98117	USA		
Shah	Reena	D	12/06/77	11 Mountain Ridge Dr.	Livingston	NJ	07039	USA	(201) 994-9188	rds8144@is.nyu.edu
Shah	Reena	M	10/27/79	16 Donna Dr. UNIT #36	Norwalk	CT	06854	USA	(203) 866-9802	
Shah	Reena	P		1853 Morgan Cr.	Naperville	IL	60565	USA	(630) 527-8506	rp-shah@students.uiuc.edu
Shah	Reena	R	05/12/74	W6328 Roe Ln	Fort Atkinson	WI	53538	USA	(414) 563-4286	
Shah	Reepal	A	10/25/77	4 Hampton Ct	Burr Ridge	IL	60521	USA	(708) 323-9409	
Shah	Resha	C	12/29/77	1609 Cottingham Dr.	Schaumburg	IL	60194	USA	(847) 882-1497	rcshah@gwis2.circ.gwu.edu
Shah	Resham	G	06/05/78	652 San Andreas Ct	Merced	CA	95340	USA	(209) 383-5495	
Shah	Reshma	P	10/31/73	5586 Crestview Dr.	Fairfield	OH	45014	USA	(513) 874-4270	
Shah	Reshma		10/10/82	1960 Golfridge Dr.	Bloomfield Hts	MI	48302	USA	(810) 855-9686	

"The only man who never makes a mistake is the man who never does anything"

(Theodore Roosevelt)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Shah	Rika	M	07/09/71	40 Briar St. #103	Glen Ellyn	IL	60137	USA		cshah@shrike.depaul.edu
Shah	Riken		08/22/80	703 FoxFire	Elizabethtown	KY	42701	USA	(502) 737-2637	
Shah	Rikin	P	09/21/78	15325 Metropol Dr.	Hacienda Hts	CA	91745	USA	(310) 693-5965	
Shah	Rikita		03/30/79	1505 Creekside Dr.	Hoffman Estates	IL	60194	USA	(847) 310-0933	rikikitiki@hotmail.com
Shah	Rina		05/05/74	354 Shadywood Dr.	Dayton	OH	45415	USA	(513) 836-8080	
Shah	Rina	A	07/25/74	1268 Leaside Ln	Hixon	TN	37343	USA	(615) 843-3782	
Shah	Rina	C	10/08/72	6737-18th Ave. NW	Seattle	WA	98117	USA		
Shah	Rina	P	01/04/74	15325 Metropol Dr.	Hacienda Hts	CA	91745	USA	(310) 693-5965	
Shah	Rina		12/27/74	9858 Kedvale Ave.	Skokie	IL	60076	USA		
Shah	Rina		04/30/80	254 Prairie Dog Ln.	Fremont	CA	94539	USA	(510) 657-0890	
Shah	Rinkle	R	09/16/73	4 Preston Hill, Kenton	London		HA3 9RZ	UK	0181-204-3598	
Shah	Rinku	R	06/18/75	6112 14th Ave. NW #2	Seattle	WA	98107	USA		
Shah	Rinoo	V	01/01/69	39-20 Greenpoint Ave.	Long Island	NY	11104	USA	(718) 937-4143	
Shah	Rishin	D	12/10/80	1708 Walker Ridge Ct	Chesterfield	MO	63017	USA	(314) 537-2643	Fonzanator@aol.com
Shah	Ritesh	B	11/18/79	300 S. Jupiter Rd. #11	Garland	TX	75042	USA	(972) 276-7936	
Shah	Ritesh	R	11/12/74	209 Heavens Way	Yorktown	VA	23693	USA	(804) 766-0352	
Shah	Ritesh		03/28/75	58 Manchester Rd.	Brookline	MA	02146	USA	(617) 232-2268	
Shah	Robin	R	05/26/76	923 Hillside Blvd.	New Hyde Park	NY	11040	USA	(516) 775-6821	rshah@yale.edu
Shah	Romit			2533 Hillegass St. Apt 101	Berkeley	CA	94704	USA	(510) 843-1580	
Shah	Ronak	D	09/13/72	15, St Croix Pl.	Greensboro	NC	27410	USA	(910) 851-1051	<rdshah@hotmail.com>
Shah	Ronak	M	07/28/82	9830 S Oswego	Tulsa	OK	74137	USA	(918) 229-2873	hcwk49b@prodigy.com
Shah	Ronak	R	05/28/72	1435 Bussard Ct.	Indian Hills	MN	55112	USA	(612) 636-9833	
Shah	Ronnie	R	01/07/81	10 Draytan Ln.	Plainsboro	NJ	08530	USA	(604) 799-9594	
Shah	Roop		09/04/77	12531 Pepper Creek Ln.	Cerritos	CA	90710	USA	(213) 926-0924	
Shah	Roopal		10/21/79	38455 Bronson St. #232	Freemont	CA	94536	USA	(510) 792-0977	
Shah	Roopshree	R	05/25/81	7 E. Kincaid Dr.	Cranbury	NJ	08512	USA	(609) 936-1898	
Shah	Roopshree	R	05/25/81	7E Kincaid Dr.	Cranbury	NJ	08512	USA	609-936-1898	
Shah	Roshan		07/25/79	112 Wortendy Ke Ave.	Emerson	NJ	07630	USA	(201) 599-0689	
Shah	Roshani	A	08/16/81	5508 W. Main St.	Morton Grove	IL	60053	USA	(847) 965-1067	
Shah	Roshni	J	10/14/79	6 Ebert Dr.	Monsey	NY	10952	USA	(914) 425-0132	
Shah	Rubin	T	06/13/80	104 Lochberry Ln	Cary	NC	27511	USA	(919) 233-4813	
Shah	Ruchi	D	09/06/79	1906 Beckett Dr.	Piqua	OH	45356	USA	(513) 773-3906	
Shah	Rupa	P	07/02/76	20 Corsi Rd	Bloomfield	NJ	07003	USA	(201) 338-8123	
Shah	Rupal	B	10/06/74	357 W Hampshire Ln	Bloomingtondale	IL	60108	USA	(708) 529-6043	
Shah	Rupal	C	04/21/78	223 S. Heber St.	Beckley	WV	25801	USA	(304) 255-0045	
Shah	Rupal	H	06/03/74	2402 S Sterling St	Morganton	NC	28655	USA	(704) 433-0011	rhshah@eos.ncsu.edu
Shah	Rupal	J	06/24/80	3184 Angelus Dr.	Waterford	MI	48329	USA	(810) 673-9041	
Shah	Rupal	K	11/01/75	48099 Picadilly Ct.	Canton	MI	48187	USA	(313) 453-2917	rupals@umd.umich.edu
Shah	Rupal	S		10749 Jeanes St.	Philadelphia	PA	19116	USA	(215) 673-3682	
Shah	Rupal		04/14/79	6944 S. Rustic Rd.	Seattle	WA	98178	USA	(206) 772-1804	
Shah	Rupan		05/08/81	1522 Bloomingtondale Dr.	Troy	MI	48098	USA	(810) 689-8296	
Shah	Rupen	J	11/15/68	1840 Trudeau Way	San Jose	CA	95132	USA	(408) 729-7916	
Shah	Rupen	R	11/22/75	698 Briarwood Dr.	Wheeling	IL	60090	USA	(847) 459-7055	rr-shah@students.uiuc.edu
Shah	Rupesh	D	03/30/75	2091 Osage Ln	Hanover Park	IL	60103	USA	(708) 289-5140	
Shah	Rupesh		01/08/70	952 San Simeon Dr.	Concord	CA	94518	USA	(510) 686-9382	
Shah	Rushabh	A	07/06/75	154 Lenox Ave.	Green Brook	NJ	08812	USA	(908) 968-3168	ras172@psu.edu
Shah	Sabina		01/23/82	4732 Droen Ct.	Sterling Hts	MI	48310	USA	(810) 939-9646	
Shah	Sachin		12/30/73	42 Marlon Pond Rd	Hamilton Sq.	NJ	08691	USA	(609) 587-9809	
Shah	Sachin	A	12/08/74	2030 F St. Apt. 1087	Washington	DC	20006	USA	(202) 296-5208	sachin@gwis2.circ.gwu.edu
Shah	Sachin	D	11/10/70	5238 Long Lake Rd	New Brighton	MA	55112	USA	(612) 786-0491	
Shah	Sachin	M	01/05/73	2452 E. Nutwood Ave. # D-29	Fullerton	CA	92831	USA	(714) 992-6483	sachin@ecs.fullerton.edu
Shah	Sachin		06/27/72	Basement 2725, 13th St. NW	Washington	DC	20009	USA	(202) 332-1894	
Shah	Sachin		02/07/79	806 Canterbury	Gross Pt. Woods	MI	48236	USA	(313) 881-0773	
Shah	Sachin		01/19/78	18803 Stefani Ave.	Cerritos	CA	90703	USA	(310) 865-0857	
Shah	Sagar	P	04/03/77	136 Redhill Tr #1D	Carol Stream	IL	60188	USA	(630) 510-6869	sp-shah@students.uiuc.edu
Shah	Sagar	R	08/15/77	11000 Front Beach Rd	Panama City	FL	32407	USA	(904) 234-6247	
Shah	Sagar		07/28/81	6301 Hana Rd.	Edison	NJ	08817	USA	732-819-8939	
Shah	Sailesh	N	05/06/75	15829 Glenarn Dr.	Tampa	FL	33618	USA	(813) 962-7937	sshah@helios.acomp.usf.edu
Shah	Sajani	A	06/07/76	25 Saratoga Dr.N.	Cranbury	NJ	08512	USA	(609) 936-0619	sas17@cornell.edu
Shah	Sameer &		09/14/70	8000 Springs Ln., Apt. A	Norcross	GA	30092	USA	(770) 248-1755	
Shah	Samir	A	11/25/73	12646 Westmere	Houston	TX	77077	USA	(713) 497-3014	
Shah	Samir	D	10/28/74	1902 Chestnut St	Philadelphia	PA	19103	USA	(215) 561-0581	
Shah	Samir	D	01/16/73	1508 Midwest Club	Oak Brook	IL	60521	USA	(708) 655-1670	
Shah	Samir	J	01/01/80	565 Amboy Dr.	San Jose	CA	95136	USA	(408) 265-3398	
Shah	Samir	N	07/16/76	1300 Cambia Dr. #5115	Schaumburg	IL	60193	USA	(847) 301-9313	sshah2@niu.edu
Shah	Samir	N	07/23/75	808 N Calhoun St.	Mexico	MO		USA	(314) 581-6351	
Shah	Samir	R	06/14/77	2115 Indian Creek Rd	Diamond Bar	CA	91765	USA		
Shah	Samir		03/17/77	26 Regent Dr.	Oak Brook	IL	60521	USA	(630) 654-4112	sr-shah@students.uiuc.edu
Shah	Samir		11/14/72	33 Chateau Haute Brion	Kenner	LA	70065	USA	(504) 469-0152	shahsam@eng.auburn.edu

"Many candles can be kindled from one candle without diminishing it"
(The Midrash)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Shah	Samit		09/20/71	4620 Spyglass Dr.	Dallas	TX	75287	USA	(214) 713-7755	
Shah	Samit	B	02/09/79	8650 Sandberry Blvd.	Orlando	FL	32819	USA	(407) 352-0225	
Shah	Sanat	R	07/23/74	209 Heavens Way	Yorktown	VA	23693	USA	(804) 766-0352	
Shah	Sandeep	R	08/25/72	ECME 150, Univ. of Colorado	Boulder	CO	80309	USA	(303) 786-4626	Sandeep.Shah@Colorado.edu
Shah	Sandip		02/26/77	1902 Chestnut St	Philadelphia	PA	19103	USA	(215) 561-0581	st95nx6h@post.drexel.edu
Shah	Sangeeta	A	02/13/69	26 Walker St.	Lindsay	ONT	K9V-6C2	Canada	(705) 324-7877	
Shah	Sangeeta	J	12/14/74	2320 Woodglen	Richardson	TX	75082	USA	(214) 234-6506	
Shah	Sangita		01/06/71	2819 Via Buena	Palos Verdes	CA	90274	USA	(310) 377-6841	
Shah	Sanjay	B	12/06/70	405 Sumner St. Apt 2	Akron	OH	44304	USA	(216) 535-2942	
Shah	Sanjay	D	02/15/82	586 Jeremy Dr.	Bourbonnais	IL	60914	USA	(815) 939-7166	
Shah	Sanjay	I	06/24/70	570 McMurray Dr. #188	Nashville	TN	37211	USA	(615) 331-6114	
Shah	Sanjay	M	07/11/71	425 Marconi Blvd.	Copague	NY	11726	USA	(516) 842-0924	
Shah	Sanjay	M	12/13/74	5411 Sequoia Farms Dr.	Centreville	VA	22020	USA	(703) 631-0421	
Shah	Sanjay		04/29/81	7969 Raintree Dr.	Ypsilanti	MI	48197	USA	(313) 484-1172	
Shah	Sanjay		01/28/71	904-B Navin Asha, D.P Rd.	Dadar, Mumbai	MS	400026	India	22-613-7616	
Shah	Sanjit	A	07/01/73	8813 Saunders Ln	Bethesda	MD	20817	USA	(301) 983-2586	sanjitshah@aol.com
Shah	Sanjiv	K	03/13/72	1932 N Brighton Pl	Arlington Hts	IL	60004	USA	(708) 398-5083	
Shah	Sanket	D	04/04/78	582 Ridgeline Run	Longwood	FL	32750	USA	(407) 260-2303	
Shah	Sanket	S	09/22/77	7111 El Sereno Dr.	Houston	TX	77083	USA	(713) 498-5662	
Shah	Sapna	R	03/19/82	11000 Front Beach Rd.	Panama City	FL	32407	USA	(904) 234-6247	
Shah	Sapna	S	01/24/80	1234 Country Dr.	Troy	MI	48098	USA	(248) 879-6981	
Shah	Sapna		02/19/81	316 Narrow Ln	Orange	CT	06477	USA	(203) 795-0430	
Shah	Sarika		06/15/76	42 Marloh Pond Rd	Hamilton Sq.	NJ	08690	USA	(609) 587-9809	
Shah	Sarika	H	09/17/77	30 Ondina Dr.	Fremont	CA	94539	USA	(510) 651-5284	
Shah	Sarita			4471 Cole Farm Rd.	Baltimore	MD	21236	USA	(410) 529-3705	
Shah	Sarju	S	09/06/79	102 Wilbur Cross HWY	Berlin	CT	06037	USA	(203) 666-1811	
Shah	Saurin	P	11/30/75	3996 Saint Edmond Ave. NW	Canton	OH	44718	USA	(216) 492-9215	
Shah	Seema	B	06/18/84	62 MacArthur Drive	Clifton	NJ	07013	USA	973-777-7620	
Shah	Seema	R	07/29/80	9139 S Marigold Ln	Munster	IN	46321	USA	(219) 923-5511	
Shah	Seema			1779 Brentwood	Troy	MI	48098	USA	(810) 641-7477	
Shah	Seema		04/24/78	305 Camaritas Way	Danville	CA	94526	USA	(510) 820-0477	
Shah	Sejal		08/05/79	42 Fairview Ave.	Bergenfield	NJ	07621	USA	(201) 385-8324	
Shah	Sejal	A	06/14/78	13 Liberty Ln	Attleboro	MA	02703	USA	(508) 226-1866	
Shah	Sejal	B	08/08/81	4324 Valley Dr.	Allentown	PA	18104	USA	(610) 398-1647	
Shah	Sejal	C	06/30/78	2060 Dougherty Circle	Macungie	PA	18062	USA	(610) 398-8706	
Shah	Sejal	D	09/05/77	5238 Long Lake Rd	New Brighton	MN	55112	USA	(612) 786-0491	
Shah	Sejal	D	09/14/96	4108 W. 122nd St.	Hawthorne	CA	90250	USA		
Shah	Sejal	H	08/06/80	81 Sable Run	E Amherst	NY	14051	USA	(716) 689-9549	
Shah	Sejal	R	10/10/81	2700 Elroy Rd., Apt. L-10	Hatfield	PA	19440	USA	(215) 368-9800	BombayGirl@aol.com
Shah	Sejal	R	10/08/80	1335 Concord Ln.	Schaumburg	IL	60193	USA	(847) 985-3027	
Shah	Sejal	S	02/19/74	12101 S Lockwood	Alsip	IL	60685	USA	(708) 371-9813	
Shah	Sejal	S	02/23/77	1227 Westgreen Blvd.	Katy	TX	77450	USA	(713) 492-1077	
Shah	Sejal	S	12/24/75	14915 Ne 75th Ct.	Redmond	WA	98052	USA	(206) 885-3335	sejal@u.washington.edu
Shah	Sejal		01/21/77	1718 W. Catalpa	Mt. Prospect	IL	60056	USA	(847) 228-7564	
Shah	Sejal		01/15/74	205 Dod Hall, Princeton Univ.	Princeton	NJ	08544	USA	258-9809	sejals@princeton.edu
Shah	Selina		11/21/74	5207 Sligh Rd.	Lakeland	FL	33813	USA	(941) 646-6292	Shahs@ctrvax.vanderbilt.edu
Shah	Shailavi	C	10/26/71	176 Reed Dr.	Pittsburgh	PA	15205	USA	(412) 922-4896	
Shah	Shailesh	C	07/12/71	102 Old Post Rd	Lynchburg	VA	24502	USA	(804) 237-3357	
Shah	Shaili	H	06/30/82	808 Spring Valley Estates	Schaumburg	IL	60193	USA	(847) 891-6688	
Shah	Shaival	S	11/04/81	13333 Sutton St.	Cerritos	CA	90703	USA	(310) 926-4075	
Shah	Shaival		06/06/75	305 Camaritas Way	Danville	CA	94526	USA	(510) 820-0477	
Shah	Shalin	A	10/4/76	8813 Saunders Ln	Bethesda	MD	20817	USA	(301) 983-2586	
Shah	Shamik		07/09/79	128 Hillside Rd	Needham Hts	MA	02194	USA		
Shah	Shamita		01/18/80	37448 Windwood	Farmington Hills	MI	48335	USA	(810) 477-1869	
Shah	Sharan	G	10/19/80	71 Eagle Ln	Hauppauge	NY	11788	USA	(516) 724-5452	
Shah	Shashi	C	10/10/81	326 E. US 20	Michigan City	IN	46360	USA	(219) 874-4681	
Shah	Shayer		11/16/80	Perrick Motel, 5898 State Rt. 95	Mt. Gileed	OH	43388	USA	(419) 946-6010	
Shah	Sheelipa	S	02/07/71	504 Warren Blvd.	Broomdale	PA	19008	USA	(610) 353-4980	
Shah	Sheetal		01/25/72	1287 Reilly Ln	Clarkson	GA	30021	USA	(404) 294-9476	
Shah	Sheetal	B	11/04/74	900 West 25th St. Apt. 5	Minneapolis	MN	55405	USA	(612) 377-5372	sheetal@alum.mit.edu
Shah	Sheetal	S	05/06/81	14915 NE 75th Ct	Redmond	WA	98052	USA	(206) 885-3335	
Shah	Shefali		06/14/71	2415 Coventry Dr.	Parma	OH	44134	USA	(216) 884-5229	
Shah	Shefali		06/16/70	1115 Bluebird Dr.	Munster	IN	46321	USA	(219) 923-0691	
Shah	Shefali	A	08/09/71	13 Liberty Ln	Attleboro	MA	02703	USA	(508) 226-7866	
Shah	Shefali	I	07/24/72	454 East Shore Rd.	Great Neck	NY	11024	USA	(410) 323-7819	sshah@welchlink.welch.jhu.edu
Shah	Shilpa		05/29/70	1423 S 3rd St. HE	Almambra	CA	91803	USA	(818) 458-8970	
Shah	Shilpa	K	02/16/72	539 Isle Royal Bay	Roselle	IL	60172	USA	(708) 529-4397	
Shah	Shilpa	P	06/05/76	Budget Motel Rt 9-W	Albany	NY	12143	USA	(518) 756-6606	
Shah	Shilpa	P	06/04/70	1310 N. Crossing Way	Decatur	GA	30033	USA	(404) 321-4637	ShahShilpa@ibm.com

"We can do no great things; only small things with great love"

(Mother Teresa)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Shah	Shilpa	S	03/25/68	10749 Jeanes St.	Philadelphia	PA	19116	USA	(215) 673-3682	
Shah	Shilpa		02/03/81	730 Bryants Nursery Rd	Silver Spring	MD	20905	USA	(301) 989-0993	
Shah	Shilpi		03/09/78	109 Pineridge Dr.	Beckley	WV	25801	USA	(304) 255-4580	
Shah	Shital	A	09/15/75	3652 Wincross Dr.	Germanatown	TN	38118	USA	(901) 754-0439	sshah@odin.cbu.edu
Shah	Shital	H	02/04/77	1021 Ashland Rd. Apt. 701	Columbia	MO	65201	USA	(864) 587-7989	c667199@showme.missouri.edu
Shah	Shital	J	08/21/75	6 Ebert Dr.	Monsey	NY	10952	USA	(914) 425-0132	
Shah	Shital	R	04/15/76	15 Heritage Way	Lawrenceville	NJ	08648	USA	(609) 883-7977	srshah@drew.edu
Shah	Shivani	M	09/01/81	11180 Starview Ct.	Alta Loma	CA	91737	USA	(909) 989-5637	
Shah	Shraddha	P	07/13/80	3058 Ferncrest Dr.	Yorktown Hts	NY	10598	USA	(914) 962-6751	
Shah	Shrenik	P	07/07/79	128 Hillside Rd	Needham	MA	02194	USA	(617) 449-3297	
Shah	Shrenik	P	09/07/79	249 Hillside Ave.	Needham	MA	02194	USA	(617) 449-3297	
Shah	Shreya		03/15/79	4080 Alex Ln	Carmichael	CA	95608	USA	(916) 944-2498	
Shah	Shripal	H	04/24/77	23 Rogers Ave.	Northboro	MA	01532	USA	(508) 393-9361	
Shah	Shripal	K	11/16/77	10522 Cypress Dr.	Cupertino	CA	95014	USA		
Shah	Shruti	N	09/10/81	4945 Harbour Towne Dr.	Raleigh	NC	27604	USA	(919) 231-0077	
Shah	Shushma	V	01/26/73	1807 Red Oak Way	Hatfield	PA	19440	USA	(215) 571-4646	
Shah	Shweta	B	12/19/74	6 Woodchuck Ct.	East Setauket	NY	11733	USA	(516) 331-5179	
Shah	Shweta	P	11/28/75	401 Farmstead Dr.	Cary	NC	27511	USA	(919) 469-0956	spsah1@eos.ncsu.edu
Shah	Siddharth	K	09/22/77	906 Vista Mesa Ct	Duarte	CA	91010	USA		
Shah	Sidharth	A	11/29/76	517 N Morris	Rose Hill	KS	67133	USA	(316) 776-0674	
Shah	Silky	A	08/13/81	12646 Westmere	Houston	TX	77077	USA	(281) 497-3014	
Shah	Sima	A	06/22/79	3652 Wincross Drive	Memphis	TN	38119	USA	(901) 363-8430	sashah@olemiss.edu
Shah	Sima	D	07/29/83	586 Jeremy Dr.	Bourbonnais	IL	60914	USA	(815) 939-7166	
Shah	Sital	J	02/06/72	182 Morningside Rd.	Paramus	NJ	07652	USA	(201) 670-8451	
Shah	Situl		10/21/69	328 Ruislip Rd.	Northolt, Middx		UB5 6BG	UK	(181) 578-4214	
Shah	Smiresh	S	06/06/82	809 Lacy Ave.	Streamwood	IL	60107	USA	(630) 837-1133	
Shah	Smita	H	01/23/81	1709 W. Willow Ln.	Mt. Prospect	IL	60056	USA	(847) 364-4102	shvrpez00@aol.com
Shah	Smita	P	07/29/81	Budget Motel Route 9 West	Ravena	NY	12143	USA	(518) 756-6606	
Shah	Smita		01/29/81	Budget Motel Rt 9-W	Albany	NY	12143	USA	(518) 756-6606	
Shah	Smruti		08/09/72	3817 Polton Pl Way	San Jose	CA	95121	USA	(408) 274-6209	
Shah	Sneha		04/02/82	24775 Venice Dr.	Novi	MI	48374	USA	(810) 347-4576	kabuli@mich.com
Shah	Snehal	N	06/25/72	33 Arbor Ln	Dix Hills	NY	11746	USA	(516) 271-3828	
Shah	Snehal		07/23/78	3185 Savard	St Laurent	PQ	H4K-1T9	Canada	(514) 337-1682	
Shah	Soha	D	12/13/76	1906 Beckert Dr.	Piqua	OH	45356	USA	(513) 773-3906	
Shah	Somal	S	04/25/79	2781 NE 3rd St.	Pompano Beach	FL	33062	USA	(305) 946-3234	
Shah	Sona	A	04/13/78	12646 Westmere	Houston	TX	77077	USA	(281) 497-3014	sonashah@mail.utexas.edu
Shah	Sonal		09/26/80	146 Christina Circle	Wheaton	IL	60187	USA	(708) 690-0192	
Shah	Sonal		07/07/71	4431 Price Crescent	Burnaby	BC	J5G-2N5	Canada	(604) 438-2243	
Shah	Sonal	A	08/02/77	300 N Dawson St.	Raleigh	NC	27603	USA	(919) 828-9081	
Shah	Sonal	B	06/04/72		Albuquerque	NM	85711	USA	(520) 296-9528	
Shah	Sonal	K	08/22/79	48099 Picadilly Ct	Canton	MI	48187	USA	(313) 453-2917	
Shah	Sonal	N	03/01/74	33 Arbor Ln	Dix Hills	NY	11746	USA	(516) 271-3828	
Shah	Sonal	N	10/21/75	408 Hastings Pl	Martinez	GA	30907	USA	(706) 863-6976	
Shah	Sonal	N	03/14/78	808 N. Calhoun	Mexico	MO	65265	USA	(573) 581-6357	
Shah	Sonal	R	03/08/75	6 Levi Run	Boothwyn	PA	19061	USA	(610) 358-2543	
Shah	Sonal		04/12/80	8334 Highridge Dr.	Columbus	OH	43065	USA	(614) 792-6999	
Shah	Sonal		05/30/75	24404 E Rockbury Dr.	Diamond Bar	CA	91765	USA	(909) 860-0835	
Shah	Sonalee	C	03/25/77	1362 NW 91st St.	Clive	IA	50325	USA	(515) 223-1407	sonu@nwu.edu
Shah	Sonali	N	11/03/70	11412 Rouen Dr.	Potomac	MD	20854	USA	(301) 983-0757	
Shah	Sonia		08/21/73	14 North Ln	Orchard Park	NY	14127	USA		
Shah	Sonya	J	05/20/75	565 Amboy Dr.	San Jose	CA	95136	USA	(408) 265-3398	
Shah	Sourin	M	02/15/72	79-51 264th St.	Floral Park	NY	11004	USA	(718) 347-2790	
Shah	Suchita	S	04/26/83	37448 Windwood	Farmington Hills	MI	48335	USA	(248) 477-1869	
Shah	Suha		02/25/80	90 Gordon Rd.	Toronto	ONT	M2P 1E4	Canada	(416) 226-5473	suha_shah@haverkal.on.ca
Shah	Sujana	D	03/14/81	5238 Long Lake Rd	New Brighton	MN	55112	USA	(612) 786-0491	
Shah	Sujata	P	02/02/77	5586 Crestview Dr.	Fairfield	OH	45014	USA	(513) 874-4270	
Shah	Suketu	R	04/15/76	15 Heritage Way	Lawrenceville	NJ	08648	USA	(609) 883-7977	sshah@drew.edu
Shah	Suketu	S	01/12/71	2510 120th Ave.	Kenosha	WI	53144	USA	(414) 859-3020	
Shah	Sufay		07/02/80	7706 Dell Glen	Houston	TX	77072	USA	(713) 568-8099	
Shah	Sumil	A	10/02/81	8813 Saunders Ln	Bethesda	MD	20817	USA	(301) 983-2586	
Shah	Sumit	S	05/26/72	16906 Jenikay	Houston	TX	77084	USA	(713) 463-8736	
Shah	Sunil	R	04/02/96	975 Little Den Dr.	Lewisville	TX	75067	USA	(214) 315-0949	
Shah	Sunil		11/05/71	1170 Atlantic Dr. #B	Atlanta	GA	30329	USA	(404) 875-8685	
Shah	Suparna	N	11/05/74	13223 Verbena Ln.	Houston	TX	77083	USA	(713) 879-9457	
Shah	Supna		06/27/79	1960 Golfridge Dr.	Bloomfield Hts	MI	48302	USA	(810) 855-9686	
Shah	Swati	D	02/18/77	7648 Manchester Manor	Hanoverpark	IL	60103	USA	(847) 213-3104	
Shah	Swati		05/20/80	5582 Whitfield	Troy	MI	48098	USA	(810) 641-1426	
Shah	Swati		10/30/70	2612 Ponderosa Dr.	Bellevue	NE	68123	USA		
Shah	Swati		12/05/73	14 Fire Thorne Rd.	Cherry Hill	NJ	08003	USA	(609) 424-3678	shas@towers.com

"Remember, the greatest gift is not found in a store nor under a tree, but in the hearts of true friends"

(Cindy Lew)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Shah	Sweta		12/05/80	3829 Deercreek Ln	Harvey	LA	70058	USA	(504) 340-4283	
Shah	Sweta		11/23/75	24775 Venice Dr.	Novi	MI	48374	USA	(810) 347-4576	shahsj@engin.umich.edu
Shah	Sweta		05/30/79	738 Swanswood Ct	San Jose	CA	95120	USA	(408) 268-7068	
Shah	Tania		04/04/75	4726 Armour Dr.	Santa Ana	CA	95054	USA	(408) 988-5187	
Shah	Tanya	A	11/20/80	3551 Hennen Rd	Burnsville	MN	55337	USA	(612) 894-4987	
Shah	Tapan	B	06/26/80	888 Baldwin Rd.	Woodbridge	CT	06525	USA	(203) 389-1314	
Shah	Tarak	R	04/01/80	1901 Nantes Way	Bakersfield	CA	93311	USA	(805) 665-2417	
Shah	Tejal	A	01/16/74	43363 Debrum Common	Fremont	CA	94539	USA	(510) 657-2349	
Shah	Tejal	J	05/20/78	1527 Dickson Dr.	Columbus	OH	43228	USA	(614) 276-8656	
Shah	Tejal	J	09/18/79	2204 Norwick Ave.	Lubbock	TX	79407	USA	(806) 795-7057	
Shah	Tejal	N	05/14/76	13223 Verbena Ln.	Houston	TX	77083	USA	(713) 879-9457	
Shah	Tejal		12/01/80	4431 Price Crescent	Burnaby	BC	V5G 2N5	Canada	(604) 438-2243	
Shah	Tejal		05/25/72	215 B Mapleview Dr	Old Bridge	NJ	08857	USA	(908) 360-0347	
Shah	Tejash	M	09/29/73	1047 Prescott Dr.	East Lansing	MI	48823	USA	(517) 332-5621	
Shah	Tina	D	07/17/80	893 Cortland Dr.	Apple Valley	MN	55124	USA	(612) 432-8390	
Shah	Tina	D	10/23/81	11 Mountain Ridge Dr.	Livingston	NJ	07039	USA	(201) 740-0978	tinashah@juno.com
Shah	Tina	H	03/02/84	220 Redwood Ave.	Elk Grove	IL	60007	USA	(847) 439-3100	
Shah	Tina		11/29/73	11900 Stone Hollow #1125	Austin	TX	78758	USA	(512) 339-2457	Tina-Shah-
Shah	Tonya		09/21/69	335 E. Sycamore St.	Colombus	OH	43206	USA	(614) 443-3622	
Shah	Trishna		02/02/79	10713 Camino El Canon	Bakersfield	CA	93311	USA	(805) 665-1150	
Shah	Trupti		07/19/72	1026 Lincoln High Way	Shererville	IN	46375	USA	(219) 365-8146	
Shah	Tushar	D	04/13/71	382 Bluefield Dr.	San Jose	CA	95136	USA	(408) 281-1668	Tushar.Shah@Eng.Sun.com
Shah	Tushar	V	09/06/71	8309 Leffert Blvd. 5B Kew	New York	NY	11415	USA	(718) 805-1056	tvshah@ibm.net
Shah	Tushar		07/13/75	5 S 745 Timberlane Dr.	Naperville	IL	60563	USA		
Shah	Ulka	K	01/28/77	7706 Dell Glen	Houston	TX	77072	USA	(713) 568-8099	
Shah	Umesh	S	04/28/72	2241 Univ Hills Blvd., #104	Toledo	OH	43606	USA	(419) 531-6874	
Shah	Urvi	P	03/25/73	681 Elmhurst #F	Des Plaines	IL	60016	USA	(708) 427-0570	
Shah	Ushir	N	05/29/76	15 Seventh Ave.	Garden City Pk	NY	11040	USA	(516) 741-9269	ushah@bu.edu
Shah	Vairagi		11/29/81	317 Shea Dr.	New Milford	NJ	07646	USA	(201) 265-7160	
Shah	Vaishalee		06/05/80	7321 Spruce Circle	La Palma	CA	90623	USA	(714) 521-6976	
Shah	Vaishali	G	04/05/80	652 San Andreas Ct	Merced	CA	95340	USA	(209) 383-5495	
Shah	Vaishali	R	02/10/73	2337 Fallen Dr.	Rowland Hts	CA	91748	USA	(818) 913-4427	
Shah	Vaishali		08/15/79	204 Hollybush Pl.	Clementon	NJ	08021	USA	(609) 627-7156	
Shah	Valerie	K	11/30/76	4080 Alex Ln	Carmichael	CA	95608	USA	(916) 944-2498	
Shah	Vandana	M	07/18/82	7801 SW 70th St.	Miami	FL	33143	USA	(305) 595-3833	
Shah	Veeral	S	10/20/78	49 Minuteman Way	Shrewsbury	MA	01545	USA	(508) 842-0459	
Shah	Veeral	V	07/19/78	3900 Meadowbrook	Troy	MI	48084	USA	(810) 689-5647	
Shah	Vinay	S	04/17/83	19 Raker Rd.	Poughkeepsie	NY	12603	USA	(914) 462-6049	vihah@prodigy.com
Shah	Vince	V	04/26/82	4023 Quiet Knoll Ct.	Houston	TX	77059	USA	(281) 486-6748	bronx3@hotmail.com
Shah	Viraj	V	01/16/76	38132 Sumpter Dr.	Sterling Hts	MI	48310	USA	(810) 979-9678	
Shah	Viral	M	09/26/75	44 Saint John St.	Little Ferry	NJ	07643	USA	(201) 440-5728	vxs8254@hertz.njit.edu
Shah	Vishant	R	12/01/71	6311 Country Rd	Eden Prairie	MN	55346	USA	(612) 934-1667	
Shah	Yagi		06/25/76	3663 Hawkwood Rd	Diamond Bar	CA	91765	USA	(909) 861-4681	
Shah	Meera	J	08/12/83	2088 Malvern Rd.	Rock Hill	SC	29732	USA	(803) 366-6072	MJS1208@aol.com
Shah	Meera	J	08/12/83	2088 Malvern Rd.	Rock Hill	SC	29732	USA	803-366-6072	MJS1208@aol.com
Shah	Nikhil	B	12/17/71	20, Vardhaman Flats, Jain	Ahmedabad	GUJ	38 00 07	India	79 66 20 954	nikhil.shah@zeitnet.com
Shah	Seema	B	06/18/84	62 Macarthur Dr.	Clifton	NJ	07013	USA	(973) 777-7620	trvmead@netcom.com
Sham	Rachna	S	12/28/75	4700 S. Kirkwood	Houston	TX	77072	USA	(713) 498-3865	
Shenoy	Gurudutt	S	03/03/74	83-09, Brevoort Street, #5b	Kew-Gardens	NY	11415	USA	(718) 805-9332	shenoyps@ix.netcom.com
Sheri	Deep			147 Bolman Ave.	Avenal	NJ	07001	USA	(908) 634-7791	
Sheth	Aarti	A	06/11/81	1263 Knox Dr.	Yardley	PA	19067	USA	(215) 493-4538	
Sheth	Abhi		04/29/78	1133 Kentish	Lynnwood	WA	98036	USA	(206) 776-8748	
Sheth	Ami	A	07/06/70	320 Fairmount Ave. #303	Jersey City	NJ	07306	USA	(201) 333-0450	
Sheth	Ami		04/19/77	27635 San Valle	Mission Viejo	CA	92692	USA	(805) 584-8486	
Sheth	Amita		10/27/77	13203 Aclare St.	Cerritos	CA	90703	USA	(310) 926-8312	TheCure@ucla.edu
Sheth	Amy	J	03/24/79	3535 Hill Springs	Kingwood	TX	77345	USA	(713) 360-0360	
Sheth	Anandi	N	02/03/77	6360 Main	Houston	TX	77005	USA	(713) 630-8681	anandi@rice.edu
Sheth	Anish	A	05/05/76	1263 Knox Dr.	Yardley	PA	19067	USA	(215) 493-4538	Anish_Sheth@brown.edu
Sheth	Avani	J	07/16/79	2110 Jonathan Dr.	Sterling Hts	MI	48310	USA	(810) 939-0043	
Sheth	Bijal	D	04/21/74	7100 West View #1627	Houston	TX	77055	USA	(713) 688-6440	
Sheth	Dipa	K	01/10/78	2770 Still Valley Ct.	East Lansing	MI	48823	USA	(517) 332-0682	shethdk@umich.edu
Sheth	Emil	V	09/08/79	5710 E Fox St.	Mesa	AZ	85205	USA	(602) 981-7660	
Sheth	Gautam	R	11/26/71	3315 Acala Cres.	Mississauga	ONT	L5A 3E4	Canada	(905) 277-8702	sheth@wiznet.ca
Sheth	Gunjan	B	09/21/71	2343 River Valley	Missouri City	TX	77489	USA	(713) 499-2373	
Sheth	Hinal		09/23/81	331 Bridge St.	Carleton Pl.	ONT	K7C 3H9	Canada	(613) 253-4274	
Sheth	Jagruti	C	11/02/73	7740 McCallum Blvd. #304	Dallas	TX	75252	USA	(972) 713-7214	
Sheth	Jaipa	L	04/24/77	16715 Gaelic Ln	Houston	TX	77084	USA	(713) 859-8395	
Sheth	Jitendra		07/20/70	34 Oxford St., Oldham, Lancs	England		OL9 7SN	UK		
Sheth	Kanan	K	11/15/76	21 St Anne Ct. Fox Hall	Dover	DE	19901	USA	(302) 734-1800	

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Sheth	Ketki		11/06/82	13203 Aclare St.	Cerritos	CA	90703	USA	(310) 926-8312	
Sheth	Kevin	N	01/15/79	5331 Sunbeam Rd	Richmond	VA	23234	USA	(804) 271-8670	ksheth@jhunix.hcf.jhu.edu
Sheth	Kinjal	N	05/08/82	5331 Sunbeam Rd	Richmond	VA	23234	USA	(804) 271-8670	ksheth@jhunix.hcf.jhu.edu
Sheth	Meera	S	11/29/73	33 Crown Point Rd	Thorofare	NJ	08086	USA	(609) 845-8520	
Sheth	Mona	M	08/11/69	5149 Frybrook Ct	Mississauga	ONT	L5M-5A8	Canada	(905) 328-9879	
Sheth	Neil		11/04/77	1516 Crowley Rd	Arlington	TX	76012	USA	(817) 792-3906	
Sheth	Nigam		06/04/82	18708 Saddle River Dr.	Edmond	OK	73003	USA	(405) 330-6969	
Sheth	Nilesh	S	09/14/72	33 Crown Point Rd	Thorofare	NJ	08086	USA	(609) 845-8520	
Sheth	Niraj		09/05/73	320 Fairmont Ave.	Jersey City	NJ	07306	USA	(201) 333-0450	
Sheth	Niraj	A	11/19/74	17711 Autumn Trails	Houston	TX	77084	USA	(713) 855-7109	
Sheth	Niyati	P	04/16/79	18708 Saddle River Dr.	Edmond	OK	73003	USA	(405) 330-6969	
Sheth	Palak		07/17/80	5239 Cedar Grove Ct.	W. Bloomfield	MI	48322	USA	(810) 661-9166	
Sheth	Pareesh	L	08/23/71	621 Country Meadow Ct.	Antioch	TN	37013	USA	(615) 360-3262	
Sheth	Payal	S	07/31/76	5572 Driftwood Ave.	La Palma	CA	90623	USA		
Sheth	Poorvesh		03/23/70	8889 Caminito Plz Centr #7224	San Diego	CA	92122	USA	(619) 452-7484	
Sheth	Pullin	S		1608 Branham House #50	San Jose	CA	95118	USA	(408) 264-8748	
Sheth	Purvi	P	01/23/72	5140 Oakbrooke Dr.	W Bloomfield	MI	48323	USA	(810) 737-0962	
Sheth	Ritesh	B	07/06/76	104 Fox Dr.	Newark	DE	19713	USA	(302) 731-1990	raistlin@gwis2.circ.gwu.edu
Sheth	Ronak	P	01/21/81	1162 Briarhurst Dr.	Manchester	MO	65021	USA	(314) 225-8508	
Sheth	Rupal	N	05/08/81	1522 Bloomingdale Dr.	Troy	MI	48098	USA		
Sheth	Rushbh		03/03/75	1133 Kentish Rd.	Lynnwood	WA	98036	USA	(206) 776-8748	
Sheth	Salil	D	04/17/79	1912 Springtree Dr.	Maryland Hts	MO	63043	USA	(314) 576-6931	
Sheth	Samir	D	08/09/76	7100 West View #1627	Houston	TX	77055	USA	(713) 688-6440	
Sheth	Samir		03/31/80	3516 Cloverlawn	Ypsilanti	MI	48197	USA	(313) 572-9137	
Sheth	Sapna	H	08/19/77	4631 Carmen Ct.	Union City	CA	94587	USA	(510) 489-6741	
Sheth	Seema	N	04/22/80	14 Rosaires Way	Little Rock	AR	72211	USA	(501) 868-7890	seemas@juno.com
Sheth	Sejal	M	12/01/82	3709 N.E. 63rd Street	Gladstone	MO	64119	USA	816-452-8113	sejal2@aol.com
Sheth	Sheetal	R	12/25/76	100 Hockessin Valley Falls Dr.	Hockessin	DE	19707	USA	(302) 234-2059	
Sheth	Sheetal		06/24/76	4105 Gloria Ln.	Bethlehem	PA	18017	USA	(610) 868-1231	
Sheth	Shelali		12/25/76	100 Hockessin Valley Falls Dr.	Hockessin	DE	19707	USA	(302) 234-2059	
Sheth	Sheila		11/09/82	3516 Cloverlawn	Ypsilanti	MI	48197	USA	(313) 572-9137	
Sheth	Shilpa	A	09/14/78	17711 Autumn Trails	Houston	TX	77084	USA	(713) 855-7109	
Sheth	Shyam	R	08/18/76	47 Delburn Dr.	Scarborough	ONT	M1V-1A8	Canada	(416) 291-9784	
Sheth	Sonali	L	02/23/75	621 Country Meadow Ct.	Antioch	TN	37013	USA	(615) 360-3262	
Sheth	Sonya	H	09/28/73	4631 Carmen Ct	Union City	CA	94587	USA	(510) 489-6741	
Sheth	Sumi	L	08/16/79	16715 Gaelic Ln.	Houston	TX	77084	USA	(713) 859-8395	
Sheth	Tarang		10/27/73	2075 Blacksmith Ln.	Oakville	ONT	L6M 3A3	Canada	(905) 847-8320	
Sheth	Tej		10/27/73	2075 Blacksmith Ln.	Oakville	ONT	L6M 3A3	Canada	(905) 847-8320	
Sheth	Tejal	K	07/09/73	2770 Still Valley Ct.	E Lansing	MI	48823	USA	(517) 332-0682	
Sheth	Tejash	S	11/16/74	33 Crown Point Rd	Thorofare	NJ	08086	USA	(609) 845-8520	
Sheth	Tushar		07/06/76	2110 Jonathan Dr.	Sterling Hts	MI	48310	USA	(810) 939-0043	
Sheth	Vishal		07/08/83	331 Bridge St.	Carleton Pl.	ONT	K7C 3H9	Canada	(613) 257-7297	
Shetti	Bahubali	J	02/17/70	395 Maple St.	Haworth	NJ	07641	USA	(201) 387-2616	
Shetti	Neel	J	07/14/79	395 Maple St.	Haworth	NJ	07641	USA	(201) 387-2616	
Shetti	Neel		06/14/79	395 Maple Street	Haworth	NJ	07641	USA	(201) 387-2616	njs29@columbia.edu
Shetty	Manisha	S	05/17/76	902 Deercrest Cr.	Evans	GA	30809	USA	(706) 863-9817	
Shingavi	Rajesh	N	01/01/72	50 Conwell Ave.	Somerville	MA	02144	USA	(617) 628-6326	
Shroff	Aashir	V	11/14/79	1054 Micro Ct.	San Jose	CA	95120	USA	(408) 927-8080	
Shroff	Adhir		07/18/70	4020 Longtin	Lincoln Park	MI	48146	USA	(312) 975-1279	
Shroff	Mili	V	08/02/82	1054 Micro Ct.	San Jose	CA	95120	USA	(408) 927-8080	
Shroff	Nital	H	04/27/75	1940 Elida Rd	Lima	OH	45805	USA	(419) 227-3333	
Shroff	Saloni	H	09/01/73	1940 Elida Rd	Lima	OH	45805	USA	(419) 227-3333	
Sindher	Alok		06/21/79	2130 Old Bridge Rd.	Riverside	CA	92506	USA	(909) 789-8877	
Sindher	Alok		06/21/79	PO Box 16911	Stanford	CA	94309	USA	909-789-8877	stealth842@aol.com
Singatwadia	Sundeep		12/11/72	411 Bloomfield St.	Hoboken	NJ	07030	USA	(201) 656-1945	sundeep@menger.eecs.stevens-
Singatwaria	Sundeep		11/12/71	1337 Lefont Dr.	San Jose	CA	95131	USA	(408) 453-4549	sundeep@cadence.com
Singh	Ashvin	K	05/25/80	1095 Micro Pl.	San Jose	CA	95120	USA		
Singh	Rakesh	K	10/16/73	1095 Micro Pl.	San Jose	CA	95120	USA		
Singhai	Abhilash		11/09/73	2222 R St. #36	Lincoln	NE	68503	USA	(402) 438-9387	abhilash@cse.unl.edu
Singhi	Shashi	K	01/10/71	110 Sussex Turnpike	Randolph	NJ	07869	USA	(201) 895-2754	
Singhi	Shilpa	S	08/28/71	5444 Sepulveda Blvd. #208	Sherman Oaks	CA	91411	USA	(818) 756-5460	ssinghi@pcmvial.com
Singhvi	Ashish	K	10/09/77	76 Mark Terrace	Randolph	MA	02368	USA	(617) 963-1751	
Snaghani	Mehul	P	05/08/76	1615 S. Main St.	Blacksburg	VA	24060	USA	(703) 552-4011	
Snarr	Scott		09/14/76	5195 S. 820 E.	Murray	UT	84107	USA	(801) 262-5442	sos@utah-inter.net
Solanki	Mona	R	01/23/76	1625 Briarcliffe Blvd.	Wheaton	IL	60187	USA	(708) 682-0465	
Solanki	Namita	R	07/09/70	1625 Briarcliffe Blvd.	Wheaton	IL	60187	USA	(708) 682-0465	
Soni	Anupa		03/23/78	4 Lapstone Gardens Kenton	Harrow		HA3-0ED	UK	(181) 907-8439	
Soni	Pankaj		02/03/72	151, Mahaveer Nagar	Indore	MP	45201	India	651-0563	
Suchak	Rupa		06/27/77	4902 Seasons Dr.	Troy	MI	48098	USA	(810) 952-1672	

"To gain that which is worth having, it may be necessary to lose everything else"
(Bernadette Devlin)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Surana	Amit		05/14/70	10442 SW 129 Pl.	Miami	FL	33186	USA	(305) 386-2790	
Surana	Eva	P	09/07/71	1340 Longcreek Dr.#206	Columbia	SC	29210	USA	(803) 772-8116	esurana@univscvm.csd.sc.arolina.edu
Surana	Hemesh			1742 Xemino Ave. Apt. 1	Long Beach	CA	90815	USA		hsurana@collegeclub.com
Surana	Kavi		03/17/78	12805 SW 105 Terr	Miami	FL	33186	USA	(305) 382-5222	kegrun@aol.com
Surana	Pamit		04/13/71	10442 SW 129 Pl.	Miami	FL	33186	USA	(305) 386-2790	Psnadm@aol.com
Surana	Rajiv		04/25/68	4305 Erie St. #501	Racine	WI	53402	USA	(414) 681-9615	
Surana	Richita	C	08/03/77	1100 Meredith Dr.	Florence	SC	29505	USA	(803) 662-7892	rsurana@emory.edu
Sutaria	Bhavesh			13 Dorothy Ave.	Wembley	HAO 4JL	UK			
Sutaria	Namita	S	09/28/74	7438 Tunbury	Houston	TX	77095	USA	(713) 859-7242	st5f8@jetson.uh.edu
Sutaria	Sangeeta	S	10/10/76	7438 Tunbury	Houston	TX	77095	USA	(713) 859-7242	
Talsania	Sameer	K	12/30/73	5 Yellowstar Ct.	Woodridge	IL	60517	USA	(630) 969-8845	sameer@uh.edu
Talsania	Seema	K	10/18/76	5 Yellowstar Ct	Woodridge	IL	60517	USA	(630) 969-8845	stalsani@students.uiuc.edu
Taswala	Shweta	M	10/24/78	118 Midway Ln.	Vernon Hills	IL	60061	USA	(708) 367-6617	
Taswala	Shweta	M	10/24/78	118 Midway Ln.	Vernon Hills	IL	60061	USA	(847) 367-6617	pielover4@aol.com
Tejani	Mehul	N	03/28/79	5306 Inlet View Ln	Hixson	TN	37343	USA	(615) 870-2444	
Tejani	Shalin	N	10/14/82	5306 Inlet View Ln	Hixson	TN	37343	USA	(615) 870-2444	
Thosani	Amar	J	01/26/78	102 Cobblestone Dr.	Mt. Laurel	NJ	08054	USA	(609) 235-2137	ajt11@cornell.edu
Thrasher	Allen	W		Southern Asia Section	Washington	DC	20540	USA	(202) 707-5600	athr@loc.gov
Tolat	Parag	P	09/08/78	9 Chautauqua Trail	Madison	WI	53719	USA	(608) 833-2989	
Tolat	Parini	P	03/25/81	9 Chautauqua Trail	Madison	WI	53719	USA	(608) 833-2989	
Tolia	Anuja		06/20/81	5322 Pond Bluff Dr.	W. Bloomfield	MI	48323	USA	(810) 681-5474	
Tolia	Ashish	K	04/28/71	1820 NE 142 St. Apt. 8-O	North Miami	FL	33181	USA	(305) 949-6454	
Tolia	Jil	K	12/32/73	721 Bear Creek Circle	Winter Springs	FL	32708	USA	(407) 366-8810	
Tolia	Mihir	K	09/30/80	721 Bear Creek Circle	Winter Springs	FL	32708	USA	(407) 366-8810	
Tripathi	Keyur		01/16/76	576 Giuffrida Ave. #2	San Jose	CA	95123	USA		
Trivedi	Neheet	N	01/31/81	412 Peck Ln.	Orange	CT	06477	USA	(203) 795-6734	PVND47C@prodigy.com
Trivedi	Payal		01/06/79	412 Peck Ln.	Orange	CT	06477	USA	(203) 795-6734	
Turakhia	Bindul	R	02/21/72	17 Pineview Ct	Springfield	NJ	07081	USA	(201) 375-1478	
Turakhia	Chintan	P	08/31/81	33654 Caliban Dr.	Fremont	CA	94555	USA	(510) 792-3900	
Turakhia	Keval	R	06/17/81	17 Pineview Ct	Springfield	NJ	07081	USA	(201) 375-1478	
Turakhia	Mintu		02/08/74	33654 Caliban Dr.	Fremont	CA	94555	USA	(510) 792-3900	
Turakhia	Nidhi	M	01/03/81	1307 Meadowlark Ln.	Sugar Land	TX	77478	USA	(713) 242-8099	
Turakhia	Palak		02/04/79	2247 Landau	Bossier	LA	71111	USA	(318) 747-2239	
Turakhia	Sujay	J	08/19/79	4013 Pawnee Dr.	Liverpool	NY	13090	USA	(315) 622-3287	
Turakhia	Tejal		10/05/77	4013 Pawnee Dr.	Liverpool	NY	13090	USA	(315) 622-3287	
Udani	Jay	K	05/28/69	556 Nicrtott Ave. #5	Los Angeles	CA	90048	USA	(213) 951-0485	
Ujla	Avnee	D	05/23/79	1834 Coe's Post Run	WestLake	OH	44145	USA	(216) 835-5950	
Ujla	Shetali		10/08/73	1834 Coe's Post Run	WestLake	OH	44145	USA	(216) 835-5950	
Vadecha	Mona	V	03/08/77	21803 Paint Brush Ln	Diamond Bar	CA	91765	USA	(909) 861-2677	vadecha@scf.usc.edu
Vadecha	Neil		11/17/78	21803 Paint Brush Ln	Diamond Bar	CA	91765	USA	(909) 861-2677	
Vadi	Lopa		12/22/77	917 Salem Ave.	Hillside	NJ	07205	USA	(908) 355-7694	lvadi@turbo.kean.edu
Vagadia	Neha	R	02/28/79	30 Young Rd	Foxboro	MA	02035	USA	(508) 543-0097	
Vagadia	Nisha	R	11/21/76	30 Young Rd	Foxboro	MA	02035	USA	(508) 543-0097	nvagadia@student.umass.edu
Vaidya	Aashish	V	12/30/68	8306 Leamont Dr.	Houston	TX	77072	USA	(713) 498-8416	aantrisk@msn.com
Vaidya	Dimple	P	11/25/83	301 Grosvenor Ct	Bolingbrook	IL	60440	USA	(630) 985-9144	Dimple83@aol.com
Vaidya	Dipal	V	03/27/71	8306 Leamont Dr.	Houston	TX	77072	USA	(713) 498-8416	
Vaidya	Pratik	V		8306 Leamont Dr.	Houston	TX	77072	USA	(713) 498-8416	
Vaidya	Surhid	B	01/29/81	765 W. Dulles	Des Plaines	IL	60016	USA	(847) 952-9945	
Vaidya	Tushar		01/21/79	301 Grosvenor Ct	Bolingbrook	IL	60440	USA	(630) 985-9144	
Vaishal	Tolia	M	04/29/78	824 Lyndhurst Ct.	Naperville	IL	60563	USA	(708) 357-6017	
Vakharia	Ameesha	P	12/15/78	2423 Bellwood Dr.	Pittsburgh	PA	15237	USA	(412) 367-7217	
Vakharia	Neil	N	05/22/82	29981 Sycamore Oval	Westlake	OH	44145	USA	440-892-1467	vakh4fun@aol.com
Vakharia	Nirav	N	06/01/76	29981 Sycamore	Westlake	OH	44145	USA	(216) 892-1467	
Vakil	Ankur		09/29/80	928 Bridle Path	Walnut	CA	91789	USA	(909) 598-7114	
Vakil	Bijal		04/24/72	928 Bridle Path	Walnut	CA	91789	USA	(909) 598-7114	
Vakil	Nikita	B	01/26/79	380 NW 101 Terrace	Coral Springs	FL	33071	USA	(305) 753-6144	
Varia	Ajay	R		71 Canarvan Ct.	Brampton	ONT	L6Y-4N1	Canada	(905) 455-7803	
Varia	Apurva	P	10/13/73	1114 Midway Dr.	Richardson	TX	75081	USA	(214) 644-0294	apv8335@ritvax.isc.nit.edu
Varia	Meghal	H	08/10/79	36 Pleasant Valley Pl	Bramalea	ONT	L6S-5S2	Canada	(905) 793-9567	
Varia	Nisha	M	09/26/75	737 Pinehurst Dr.	Chapel Hill	NC	27514	USA	(919) 929-6726	
Varia	Rachna	M	07/03/71	737 Pinehurst Dr.	Chapel Hill	NC	27514	USA	(919) 929-6726	
Varia	Shaina	P	04/11/72	1114 Midway Dr.	Richardson	TX	75081	USA	(214) 644-0294	
Varia	Smita	M	11/27/76	737 Pinehurst Dr.	Chapel Hill	NC	27514	USA	(919) 929-6726	varia@med.unc.edu
Vasa	Amee		11/27/70	21512 Regnart Rd	Cupertino	CA	95014	USA	(408) 253-8232	
Vasa	Anita		12/13/72	18782 Pinto Ln	Santa Ana	CA	92705	USA	(714) 771-7860	
Vasa	Gaurav			4555 Wellington Ct	Cypress	CA	90630	USA		
Vasa	Jay		01/10/74	21512 Regnart Rd	Cupertino	CA	95014	USA	(408) 253-8232	
Vasa	Payal		12/30/81	4555 Wellington Ct	Cypress	CA	90630	USA		
Vasa	Sarita		05/06/75	18782 Pinto Ln	Santa Ana	CA	92705	USA	(714) 771-7860	

"Even if you're on the right track, you'll get run over if you just sit there"

(Will Rogers)

YJA Membership List...(Continued)

Last Name	First Name	MI	DOB	Address	Town	State	ZIP Code	Country	Phone #	E-mail Address
Vasani	Rohin		09/20/82	1391 Peachtree	Troy	MI	48083	USA	(810) 528-3244	
Vhora	Erica	M	03/30/79	9003 Chesney Downs	Houston	TX	77083	USA	(713) 879-1159	
Vijaya	Anita		11/11/78	6806 Penner Ave.	Downers Grove	IL	60516	USA	(630) 963-1951	avijay1@uic.edu
Vipani	Manish	P	06/28/71	1744 Locksley Park Dr.	San Jose	CA	95132	USA	(408) 272-0504	mvipani@radford.com
Vira	Anjali	A	08/13/77	95 English Turn Dr.	New Orleans	LA	70131	USA	(504) 392-4156	A2045@aol.com
Vira	Darshni	D	10/01/81	41458 Vista Linda	Palmdale	CA	93551	USA		
Vira	Lisa	K	03/25/70	202 E Rosemary St. #3	Chapel Hill	NC	27514	USA	(919) 933-0421	
Vira	Manish	A	12/11/74	95 English Turn Dr.	New Orleans	LA	70131	USA	(213) 737-2087	mavira@mail.med.cornell.edu
Vira	Paras		10/17/81	751 S. Middlesex Ave.	Colonia	NJ	07067	USA	(908) 499-9835	
Vira	Sejal	B	04/12/80	1308 Sand Pine Dr.	Lodson	SC	29456	USA	(803) 572-7495	
Visaria	Minal	V	10.27/76	11 West Railroad Ave.	Tenaply	NJ	07670	USA	(201) 567-4583	
Visaria	Shree	D	06/23/75	14 Sugarberry Rd.	Pensacola	FL	32514	USA	(904) 478-1870	
Vora	Ami		02/03/80	35 Wesson Terrace	Northboro	MA	01532	USA	(508) 393-2490	
Vora	Amit	V	07/07/80	123 Swedes Run Dr.	Delran	NJ	08075	USA	(609) 764-0937	
Vora	Avni	R	08/26/70	612 Ridgewood Ct	Oak Brook	IL	60521	USA	(708) 789-2060	
Vora	Avni		11/03/81	35 Wesson Terrace	Northboro	MA	01532	USA	(508) 393-2490	
Vora	Bina		11/12/81	16305 Whitehaven Rd	Silver Spring	MD	20906	USA	(301) 924-2369	
Vora	Bindia		10/31/80	8114 Oakley Dr.	Darien	IL	60561	USA	(708) 985-3211	
Vora	Chirag	P	04/13/72	Apt 4C, 4 Susan Ln	Lexington Pk	MD	20653	USA	(301) 737-5430	
Vora	Hetal	H	12/07/71	69 High St., Carlton	Sydney	NSW		Australia	6102 95538033	hv03@uow.edu.au
Vora	Hitesh	R	08/22/68	12840 S. Kirkwood, Apt. #326	Stafford	TX	77477	USA	(281) 243-2298	
Vora	Jigar	P	05/27/78	4C 4 Susan Ln	Lexington Pk	MD	20653	USA	(301) 737-5430	
Vora	Kavita	N	07/21/79	223 N. River Dr.	Pennsville	NJ	08070	USA	(609) 678-7526	
Vora	Kavita	N	07/21/97	223 N. River Dr.	Pennsville	NJ	08070	USA	609-637-7298	
Vora	Kevin	L	02/15/81	360 St. Louis Ave.	Dorval	PQ	H95-256	Canada	(514) 631-1393	
Vora	Lisa	B	03/19/80	16305 Whitehaven Rd	Silver Spring	MD	20906	USA	(301) 924-2369	
Vora	Mamta		03/25/75	69 Bedford St.	Burlington	MA	01803	USA	(617) 270-6819	
Vora	Megha	H	09/14/78	10253 Mead Ln	Eden Prairie	MN	55347	USA	(612) 942-6787	
Vora	Milan		12/08/80	1416 Buford Dr.	Yardley	PA	19067	USA	(215) 493-2322	
Vora	Neha	H	06/26/81	10253 Mead Ln	Eden Prairie	MN	55347	USA	(612) 942-6787	
Vora	Nirav	K	08/12/71	5876 Crossview Rd.	Seven Hills	OH	44131	USA	(216) 351-7020	niravv@aol.com
Vora	Parag		12/17/77	1416 Bedford Dr.	Yardley	PA	19067	USA	(215) 493-2322	
Vora	Parul	V	07/13/78	123 Swedes Run Dr.	Delran	NJ	08075	USA	(609) 764-0937	
Vora	Pranav	J	09/05/77	51850 Lake Knoll Ct.	Granager	IN	46530	USA	(219) 272-0125	pvora@indiana.edu
Vora	Ruchir	N	12/08/77	69 E. Foxboro St.	Sharon	MA	02067	USA	(617) 784-6216	
Vora	Rupa	R	04/22/81	28160 Holly Berry Ln	Yerba Buena	CA	92687	USA	(714) 692-1187	
Vora	Sanjay	V	06/07/69	687 Presque Isle Dr.	Pittsburgh	PA	15239	USA	(412) 325-4978	
Vora	Sheetal	S	09/29/73	7016 Castlerock Dr.	San Jose	CA	95120	USA	(408) 997-3886	EnviEnvi@aol.com
Vora	Sumit	K	07/06/74	5876 Crossview Rd.	Seven Hills	OH	44131	USA	(216) 351-7020	sumit@usc.edu
Vora	Vaishali		12/18/72	5 Ban Oak Ct.	Reisterstown	MD	21136	USA	(410) 526-7235	wvora@mail.utexas.edu
Zaveri	Anooj	K	12/30/75	4962 Chedworth Dr.	Stone Mountain	GA	30087	USA	(404) 934-7015	
Zaveri	Khushali	P	05/22/73	5829 Broadwell Dr.	Plano	TX	75093	USA	(214) 608-0400	
Zaveri	Minesh		08/17/74	1370 N Baldwin Ave.	Marion	IN	46952	USA	(317) 662-9586	
Zaveri	Pavan	P	12/25/75	5829 Broadwell Dr.	Plano	TX	75093	USA	(214) 608-0400	
Zaveri	Sejal	K	07/12/80	4962 Chedworth Dr.	Stone Mountain	GA	30087	USA	(404) 934-7015	
Zaveri	Shalin		12/20/76	3508 Solano Ct.	Arlington	TX	76017	USA	(817) 465-6994	
Zaveri	Vaibhav	H	10/03/77	79-15 255 St.	Floral Park	NY	11004	USA	(718) 962-1069	zavervh@stjohns.edu
Zota	Ami		04/20/77	304 Summertime Rd	Fayetteville	NC	28303	USA	(910) 864-2131	
Zota	Rita	R	02/25/82	304 Summertime Rd	Fayetteville	NC	28303	USA	(910) 864-2131	
Zota	Sejal			304 Summertime Rd	Fayetteville	NC	28303	USA	(910) 864-2131	
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Illustrations

- Strips 1 & 2:** Jain Monks Deva-Suri and Kumudachandra in discussion at the court of King Siddharaja Jayasimha of Gujarat in Patan ; c. 1125-1150 A.D. ; Wooden book cover ; Gujarat and Rajasthan ; Collection of J.P. Goenka
- Strip 3:** Illustrations of Deities and Devotees ; c. 1250-1275 A.D. ; Wooden book cover ; Gujarat and Rajasthan ; Collection of Jaisalmer Jain Trust
- Strip 4:** Episodes from the life of Bhagawan Neminath ; c. 1125-1150 A.D. ; Wooden book cover ; Gujarat and Rajasthan ; Collection of Jaisalmer Jain Trust

