

REFLECTIONS



your guide through the journey

The Fourth Biennial Young Jains of America Convention
Los Angeles ♦ June 30th to July 3rd, 2000

The Fourth Biennial Young Jains of America Convention

PROGRAMMING SCHEDULE

Friday, June 30	
(Ongoing)	Registration
6:00 PM - 7:30 PM	Dinner
7:30 PM - 8:30 PM	Group Picture
8:30 PM - 10:00 PM	Ice Breakers
10:30 PM - 1:00 AM	Entertainment
Saturday, July 1	
7:00 AM - 8:00 AM	Meditation/Yoga, English Pratikraman
8:00 AM - 8:45 AM	Breakfast
9:00 AM - 10:00 AM	Opening Ceremony
10:00 AM - 11:15 AM	Discussion 1
11:30 AM - 12:30 PM	Keynote Address
12:45 PM - 2:15 PM	Lunch
2:30 PM - 3:45 PM	Discussion 2
4:00 PM - 5:15 PM	Discussion 3
5:30 PM - 6:45 PM	Discussion 4
6:45 PM - 8:00 PM	Dinner
8:00 PM - 9:30 PM	Break
9:30 PM - 1:00 AM	Garba/Raas
Sunday, July 2	
7:00 AM - 8:00 AM	Meditation/Yoga, English Pratikraman
8:00 AM - 8:45 AM	Breakfast
9:00 AM - 10:00 AM	Discussion 5
10:15 AM - 11:15 AM	Keynote Address
11:15 AM - 11:45 PM	Group C Lunch
11:15 AM - 12:45 PM	Group A & B Lunch
11:45 PM - 4:15 PM	The Museum of Tolerance
1:00 PM - 4:15 PM	The Real World
4:30 PM - 5:30 PM	Discussion 6
5:45 PM - 6:45 PM	Discussion 7
6:45 PM - 8:00 PM	Break
8:00 PM - 9:30 PM	Formal Dinner
9:30 PM - 1:00 AM	Entertainment
Monday, July 3	
9:00 AM - 9:45 AM	Breakfast
10:00 AM - 11:00 AM	Closing Ceremony
11:00 AM - 12:00 PM	Checkout

...ever think about life and its purpose?

Another day. Another distraction. Another drama. Another defense mechanism. Another doorway to not much of anything. Are we creatures with no purpose? Is religion just some crazy device we use to entertain our minds? Are we finding answers to nothing? Ever wonder why you're here?... Why now?

This is your dare, to dream the unknown. The eternal soul, the conscience, the way to freedom from everyman's cliché.

Close those eyes, feel the blood race through those veins... let it boil, let it freeze... let it seem to evaporate... let vision begin to overflow with knowledge, knowledge that declares the truth... the truth of your journey.

Is there a journey? No one can know but you. Take this opportunity to find out. Learn who you are. Use this book. Hold it close. Whenever you see a sliver of light, dream a vision, or hear a song sing the truth from within, write it down. Preserve it in a heartbeat.

And keep it forever.



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editor's note

This book is designed to accompany the programming and events of the
Fourth Biennial Young Jains of America Convention,
held in Los Angeles, June 30 to July 3, 2000.
It is a resource and personal journal of the four-day event.

Printed materials appearing in this book were provided by the presenters.
Questions appearing at the beginning of each session article
are offered by members of the planning committees.
Any omissions or mistakes are regretted.

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THE 4TH BIENNIAL YJA CONVENTION

June 30th to July 3rd, 2000

Hosted by The Los Angeles Convention Committee & Young Jains of America

"4 Days' Journey Into the Self"



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Jai Jinendra!

Dear YJA Convention Participants,

It has been a long journey since January when we first met each other and realized that we were taking on the 'programming' responsibility for the Fourth Biennial YJA convention, "4 Days' Journey into the Self". At first, there were not that many decisions to make and the idea of organizing the convention actually appeared to be a reasonable task while going to school or working fulltime. However, months have passed with continuous days of marathon conference calls and exhausting emails that one may think the sole purpose of a cell phone or a company/school e-mail address was convention planning. Yet, we will not deny the sleepless nights of worrying that this convention may not be perfect.

The truth, however, is that this convention is not perfect, but it is for you. We tried our very best to invite dynamic speakers, organize creative seminar topics, and arrange entertaining activities that tied in with Jainism and making it suitable for every age. And though there may be some mistakes on our part, the important thing is that **you** take the time to enjoy what we have provided for you and truly experience the journey into the self. We hope you find at least one speaker, one session or one friend that will provide you with an inspirational thought to take home. Because you have made that journey to join us today, you owe it to yourself to be an active participant in this year's convention and find a more positive path to return to. Your journey has been our only programming goal!

Fortunately we have many wonderful people to thank for making this goal possible. First we would like to express our gratitude to all the venerable Jain teachers and the invited guests who have traveled from far and near to share their knowledge with us. They are Gurudev Chitrabanuji, Sadhvi Shilapiji, Saman Shrutipragyaji, Saman Sthitpragyaji, Samani Charitrapragyaji, Shri Atmanandji, Satish Kumar, Atul Shah, Bhupendra Soneji, Gabriel Figueroa, Hemlata Pokharna, Ingrid Newkirk, Jim Antenore, Kokila Doshi, Navindra Jain, Neal Barnard, Ocean Robbins, Pravin Shah, Prem Jain, Robert Del Bonta, Sangeeta Kumar, Usha Jain, and Vijay Mehta. We would also like to show our appreciation to those registrants who put together a presentation or discussion. Their seminars benefited the convention greatly. And finally, a personal thanks to Pravin Shah from North Carolina, Amar Salgia and Biren Mehta for all their dedication and time. This would not have happened without all of you!

Sincerely,

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

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venerable teachers

Note: At the time of press, no information was available for Samani Charitrapragyaji and ‘Samaniji’.

PUJYA SHRI ATMANANDJI (DR. MUKUND SONEJI)

Sessions:

- **FROM MEDICAL DOCTOR TO SPIRITUAL DOCTOR**
- **QUESTIONING AUTHORITY... presented with Sadhvi Shilapiji**

Has your life's work separated you in any way from the mainstream medical community? ♦ What kind of medical benefits or insights has spiritual study allowed you to have? ♦ What are the difficulties or dangers, if any, of being a layperson but receiving the same veneration as a sadhu?

Dr. Mukund Soneji was born in 1931 and brought up in Ahmedabad, India. During his childhood and adolescence, he was inspired by his family background and culture to participate in bhajans, prayers, bhakti, and satsang. From a very young age he was known to have a strong inclination towards satsang, svadhyaya, and the study of religious scriptures.

He developed a strong interest and love for philosophical and religious books in his high school and college years. During 1954-60 he was attracted to Jainism through its literature. In particular, the texts *Tran Ratno* of Acharya Kundakunda, *Samadhi Shatak* of Acharya Pujyapada, and *Vachanamrit* of Shrimad Rajachandra profoundly influenced him.

After completing an M.B.B.S. degree in 1956, he practiced medicine in Ahmedabad, Poona and Mumbai for about three years. In 1960, he married Shri Sharmishthaben, who would come to be known as an inspiring image of nobility, tolerance and forgiveness. Two years later he went to England for post graduate medical studies. Upon earning the M.R.C.P. degree he returned to India in 1966 and established a private hospital in Ahmedabad.

He was put on immense spiritual alert by a major illness in October 1968 which drove him to intensive introspection and meditation. This event inspired a change in his view of life. He gradually started curtailing his professional activities and devoted more time towards spiritual sadhana.

During this time his wife, who is a professional obstetrician and gynecologist, managed the hospital as well as householder responsibilities. Her outstanding cooperation and understanding had proven to be an extraordinary supporting factor in Dr. Soneji's pursuit of the spiritual path.

In Ahmedabad he established the learning center Shri Satshrut-Seva-Sadhana Kendra in 1975. He relocated and extended the activities of this center to Koba (12 miles from Ahmedabad) in 1982, where it would later come to be known as Shrimad Rajachandra Adhyatmik Sadhana Kendra. This organization offers facilities for residence and spiritual sadhana so that aspirants might benefit from his personal guidance in spiritual advancement to divine knowledge, Right Faith, Right Conduct and eternal bliss. In 1984, according to the instruction of his spiritual guide Shri Samantbhadra Maharaj, he became known as **Atmanand**.

Starting in 1975, he penned 15 books on various aspects of culture and spirituality including works entitled *Sadbhak Sathi* (translated into English under the title *Aspirant's Guide*), *Bhaktimargni Aradhana*, and *Sadhana Sopan*. He undertook overseas visits in 1984, 1987 and 1990. In the 1993 Parliament of the World's Religions in Chicago, he presented lectures on Indian culture, Jain spiritual views and Shrimad Rajachandra's philosophy.

He inspired a new center in Ahmedabad called Sadguru-Prasad, so that the aspirants of that city may benefit from its facilities and services without the need of a lengthy commute.

Along with furthering his own sadhana, he wishes to promote Indological and Jainological studies, while inspiring his associates and disciples to tread the path of self realization.

THE LIFE OF A SAMANJJI

presented by Samani Charitrapragyaji and Samaniji

Why does one decide to be a Samaniji? ♦ What kind of commitment is involved? ♦ As a Samanji or Samaniji, how do you know you're on the right path in life?

The samanans (male) and samanins (female) are members of a relatively new order of Jain monks and nuns which was founded by Acharya Tulsi in the early 1980s. Samanans and samanins are not 'full' sadhus or sadhvis in the Jain sense; rather, the monastic vows they voluntarily undertake are, by nature, relaxed to an extent that permits travel by means other than foot, to spread the message of Jainism to all countries and all peoples. A few individuals have undertaken the vows of the Samanjis and Samanijis for a fixed period of time, after which they are free to return to the life of a layperson. The vast majority however maintain the Saman/Samani dedication and aspire to one day take full Jain diksha and become a sadhu or sadhvi.

This session will describe the life and work of the Samanjis and Samanijis, and show how you too may experience the wonderful rigors of bringing Lord Mahavira's message to the world by drawing nearer to his holy example.

GURUDEV SHRI CHITRABHANUJI

Sessions:

- **QUESTIONING AUTHORITY... presented with SATISH KUMAR**
- **LISTEN TO AN EXPERIENCED JAIN**
- **QUESTIONING AUTHORITY... presented with the SAMANJIS**

How does the lifestyle of a sadhu or sadhvi differ from that of a layperson? ♦ Why should one give up things like clothes and head hair if they are not attached to it, but rather retain them to conform to society? ♦ Are sadhus and sadhvis guaranteed human birth for the next life?

In 1970 Gurudev Chitrabhanu was the first monk to establish Ahinsa and reverence for Life in the western world. His life story is an account of how he touched thousands of lives in a new land.

Gurudev was born Rup-Rajendra Shah on July 26, 1922 in a village in Rajasthan, India. He attended college at Bangalore and earned a degree in psychology. His spirit of adventure and idealism lead him to meet Mahatma Gandhi whose Ahinsa-approach to the British had touched him. Young Rup-Rajendra was once beaten by a British policeman for participating in India's Freedom Movement. Rup found forgiving the officer who had hurt him a very moving experience. Something happened that day.

Initiation

The seed of Ahinsa flowered in the religious soil of his father's home. He began to seek out masters who could enlighten him to receive answers to his perplexity about the mystery of death. Foremost in his mind were the deaths of his mother when he was age four, of his sister when he was twelve, and of his closest friend whose father, even as a doctor, could not save her. He found the renowned Jain master Acharya Sagarinand Surishvarji at Palitana. Inspired by him, Rup-Rajendra took Diksha (initiation) on February 6, 1942 at the age of 20 and became a Jain monk. For the next 29 years he would be known as Muni Chandraprabha Sagarji, the change in name traditionally signifying a change in life. In extraordinary solidarity, his father in Tumkur soon became a monk as well.

Training

As a young monk, he started his rigorous training under the illustrious guru. He began to learn Sanskrit and Prakrit. He studied the *Agamas* (Jain scriptures), the *Yoga Shastra*, and Comparative Religion. He learned the art of healing and he trained himself to control mind by overcoming danger, fear, and jealousy – the powerful enemies of man.

Vow of Silence

For five years he took a vow of silence (mohan), wandering the mountains, forests and villages. He experienced a silence that stills the logic of the mind and awakens from within the deepest intuition of the spirit.

With Humanity

When the years of silence were over, his guru proclaimed him ready to go out into the world and speak. Under his guru's guidance he began to travel, meet people every day, and witness life in its diversity all over the country: its joys, its beauties, and its hardships. He spoke before villagers, boys and girls at schools, and prisoners in jail. He also plunged into humanitarian work, raising resources and motivating people to help in times of earthquakes in Maharashtra, famine in Bihar, floods in Gujarat, and for animal welfare by founding the Divine Knowledge Society in Bombay in 1964 to coordinate such welfare activities, including stopping slaughterhouses during holidays.

“Chitrabhanu”

He also began writing. His books and poems stirred people's good feelings. His poem that runs “Maitri Bhavanu Pavitra Jharanu...”, which he wrote under the pen name Chitrabhanu, became very popular. His books reached abroad and aroused considerable interest in Ahinsa and Jainism. While in Mumbai many non-Indians started coming to him from various countries to study meditation and Jain Dharma.

Vision

From these activities, he heard a different call that invited him to explore other attitudes and altitudes, and to travel other paths. The Sanskrit term for what he did is sadhana. He realized there was much for the world to learn and more to understand from the vast reaches of wisdom and experiences of the Jinas' **Ahinsa, Anekantavada, and reverence for all life**. For him, each journey was a poem, each step a rhyme. His footsteps covered vast grounds (now an estimated 30,000 miles or more) without stopping to calculate where they were going or worrying about 'arriving'. It was just a joy of wandering, a joy of living. He launched a campaign to close down slaughterhouses, which successfully led to a complete ban on cow slaughter in nine states of India.

Transformation

When the directors of The Temple of Understanding in India invited him to attend The Second Spiritual Summit Conference to be held in April 1970 in Geneva, Switzerland, he searched deeply within his heart to decide: What was his duty? What was his choice? To continue in his high position to which he had grown accustomed or break new ground? He felt it important to involve all other religions and spiritual groups of the world and make them aware of the blessings of Ahinsa. He realized that his sectarian, cloistered life was limiting his vision and purpose, which were for universal and global harmony “without borders”.

He attended the conference in Geneva and his inspiring message was received with a standing ovation. This led to invitations from the Dean of Harvard Divinity School, from institutes in Paris and Munich, and from the Secretary of the Vatican to have an audience with Pope Paul VI in Rome. As a philosopher and teacher, this trip gave him new perceptions as the western world experienced its first encounter with a Jain master of such international vision.

New Avenues

He decided he would not remain a traditional sadhu but instead lead the life of a lay sadhaka (aspirant). He visited Africa and Europe, and at the invitation of Harvard Divinity School and the Temple of Understanding he came to the United States in 1971.

In the Spring of 1970 in a simple ceremony, he married his spiritual companion Pramoda Shah who was a graduate student of psychology and whose spiritual quest had led her to join his mission. He envisioned he had to go through all aspects of life to complete his cycle of evolution. They now have two sons, Rajeev and Darshan.

Work

True to his poem “Maitri Bhavanu” and his beliefs, he is living the life of a Sadhak. Gurudev realized that before him great speakers such as Virchand Gandhi came to America and delivered inspiring messages but their work did not flourish because of a lack of Jain centers in this country and a lack of follow-up. His past-life connections, at home and abroad, were waiting to lead them to the path of *Ahimsa* and the understanding of *Anekantavada*. The invitation to address The Second Spiritual Conference paved the way to manifest his insights.

He was the first to celebrate Mahavira Jayanti at the UN Chapel. In 1973 he founded the Jain Meditation International Center in New York City, near the United Nations. In his lecture tours to arouse people’s awareness of the beauty of *Ahimsa* he spoke at various academic and learning institutions including Harvard, Princeton, New York College at Purchase, and the United Nations. In 1975 he also sponsored a dynamic personality from India, Acharya Sushil Kumarji, who would go on to found the Siddhachalam Jain Tirtha in New Jersey.

He inspired American Jains to create religious centers from the east coast to the west, guiding them in sowing the seeds of nonviolence and reverence for life, and understanding the mechanism of karma and self-realization.

JAINA

He helped inspire Jains to have a federation of all Jain associations in the US and Canada. The result was the founding of JAINA, or the Federation of Jain Associations in North America, the umbrella organization with more than 100,000 members and 57 centers. For the last 29 years, he has helped transplant and expound the age-old essence of the Jain teachings on western soil. Because of his vision thousands of Americans have become vegetarians and practice the essence of Jainism in their daily life. With the tireless efforts of Pujya Gurudev Chitrabhanuji and Acharya Sushil Kumarji, Jains are a vibrant community in North America.

The new generation of Jains migrating to or born in North America has found Chitrabhanuji’s teachings inspiring. The bubbling energy of the youth as shown in the roaring success of YJA, an arm of JAINA, gives hope that the seeds he sowed in 1971 have taken root in fertile soil and shall blossom forever.

written by Devendra T. Peer

Sessions:

- **DEVELOPING A LANGUAGE TO COMMUNICATE THE ANCIENT PRINCIPLES OF JAINISM IN THE CONTEMPORARY MEDIUM**
- **MAKING JAINISM RELEVANT TO THE MODERN WORLD**
- **QUESTIONING AUTHORITY... presented with SHRI CHITRABHANUJI**

How does one know whom to listen to? ♦ How can you tell the difference between a true spiritual teacher and a fraud? ♦ Shouldn't we only believe what we have realized ourselves, and regard everything else as a kind of blind faith?

See if you can experience 9 years as a monk; an 8000 mile trek across the world through 'friendly' and 'hostile' territory; 25 more years as founder and editor of two international magazines; a concurrent 9 years as director of a British college for environmental studies; throw in a devoted family life for good measure, and you might know what it's like to walk a mile (or a few thousand of them) in Satish Kumar's shoes.

Satish Kumar was a Terapanthi Jain monk between the ages of nine and 18. At that time he exercised the option of becoming a layperson and continued the Jain tradition of walking by traveling throughout Asia, Europe and the United States with nothing but his two feet and a passport. Inspired by the example of Bertrand Russell, he undertook an 8,000 mile peace pilgrimage, walking from India to America without any money, through deserts, mountains, storms and snow. As part of the adventure he was thrown into jail in France, faced a loaded gun in America, and delivered packets of 'peace tea' to the leaders of the four (then) nuclear powers.

In 1973 he settled in England where he helped establish (and currently serves as Director of Programme at) Schumacher College, an residential international center devoted to studying man's relationship with the environment and his place in the natural world. Mr. Kumar established *Resurgence* magazine in the 1970s and is also now a director of *Jain Spirit* magazine. He has guided a number of ecological, spiritual and educational ventures in Britain. He founded the Small School in the city of Hartland, a pioneering secondary school (for people ages 11 to 16) which brings into its curriculum ecological and spiritual values. He recently published an autobiography entitled *Path Without Destination*, a work remarkable for both its dead honesty and its exposition of various common social practices. While opening eyes to Jainism's new and vital role in the global community, he will discuss the 'why' and 'how' of overcoming materialism in our personal lives and dealings.

Session reading:

From the essay “Why I Admire Jains”
By Dr. Michael Giannelli

In summary, I admire Jains because they seek to embody the best of seeming opposites: They are steeped in rich and ancient tradition, yet thoroughly modern in their outlook; they hold high regard for ancient wisdom, but have a healthy appetite for scientific discovery and rational debate; they are vigorous and consistent proponents of their values, yet they exercise humility and tolerance for persons of different persuasions; they are not preoccupied with materialism, but they are successful at securing the practical, financial means for quality of living, and most generous in sharing these resources with others; and while they are solemn critics of injustice and exploitation, nevertheless on a personal level they maintain the congenial attitude that life is a divine gift to be enjoyed by all.

PUJYA SADHVISHRI SHILAPIJI

Sessions:

- **KEYNOTE ADDRESS**
- **WORDS FROM A SCHOLAR**
- **QUESTIONING AUTHORITY... presented with SHRI ATMANANDJI SONEJI**

How far can the realizations of others take us? ♦ Are we to accept the words of other scholars as the truth without question? ♦ Are we to use the teachings of others to guide us in a particular path, or would that mean we are being closed-minded?

Sadhvi Shilapiji is a Jain nun presently undertaking a Ph.D. in *Compassionate Aspect of Jainism* at King's College in London. She is the first Jain sadhvi to study Jainism in the West. Sadhvi Shilapiji comes from Veerayatan, a Jain socio-religious institution located at Rajgir (Rajagriha) in the State of Bihar (northeastern India).

In Veerayatan, the concept of service is not only preached by the resident nuns but also practiced by them. Love and devotion, the foundations of Veerayatan, are manifested through various activities which include running a charitable eye hospital, an orthopedic clinic for polio patients, educational facilities for needy students, and direct employment for the unemployed through various activities and training facilities in vocational courses. The Institute has motivated both its patients and its patrons to lead a value-oriented life and has played a leading role in addressing ecological issues.

Shilapiji was truly inspired when she visited the institution as a layperson in 1986. Her first meeting with Acharya Chandanaji, the head nun of the foundation, was a turning point in her life wherein she decided to make Veerayatan her new home. The next five years became a remarkable

story of service and sacrifice, of devotion, dedication, and a burgeoning master-disciple relationship. She worked from within: through the humility of the heart and the silence of the soul, becoming actively involved in social and medical welfare, rural development projects and the promotion of Jainism not only as a religion but also in the promotion of ecology.

In 1991, at age 26, Shilapiji decided to take diksha (renunciation). She was able to undertake an in-depth study of Jain scriptures during two periods of silence, one for six months in 1991 and the other for four months in 1993. Through her innovative ideas, she made a significant contribution to the concept of 'practical modern Jainism'. She also traveled extensively in India for the promotion of nonviolence, peace and harmony.

Sadhvi joined King's College in London in 1995 where a year later, she completed a master's degree with distinction in Comparative Indian Religions and at the same time she gained a unique understanding of the needs of the local community so that a program of education could be initiated to fulfill their needs.

Shilapiji's stay in the United Kingdom has also had a tremendous impact on the daily lives of thousands of Jain families residing there. She has given birth to faith in the local Jain community, where after years of spiritual apathy, her presence has inspired an awakening and the beginning of a new era. Soon she embarked on a renaissance in Jain education and with the blessings of Acharya Shri Chandanaji in January 1997, Shree Chandana Vidyapeeth (SCVP - a school for learning Jainism) was established in North London. In a short space of time, she successfully set up SCVP centers of in North and South London, Manchester, and in Nairobi, Thika Eldoret, and Kisumu in the country of Kenya.

Sadhvishri Shilapiji's mastery of many languages such as Sanskrit, Prakrit, Hindi, Gujarati, Marathi and English has enabled her to touch people of all faiths across the world. Her knowledge and unique presentation skills facilitated a deep and meaningful understanding of Jain philosophy especially for the new generation of Jains facing the twenty-first century. She frequently lectures at Oxford, Harvard and other universities and has served as an eloquent spokesperson for Jainism in international interfaith meetings. She represented Jainism in 1993 at the Parliament of World Religions in Chicago, and again in 1999 at Parliament of World Religions in Cape Town, South Africa.

SAMAN SHRUTIPRAGYAJI and SAMAN STHITPRAGYAJI

Session:

QUESTIONING AUTHORITY... presented with Gurudev Chitrabhanuji

Saman Shrutipragyaji and Saman Sthitpragyaji are disciples of Acharya Mahapragya and the late Acharya Tulsi. They have lived the rigors of Saman monkhood for more than 14 years and have

been traveling abroad for a number of years. They are from Jain Vishva Bharati Institute (a Jain university) of Ladnun, Rajasthan, India. They have visited more than 40 countries in North America, Europe, Asia, and Africa. They have delivered interactive sessions at many colleges including Boston University and the University of California at Berkeley. They have also graced the UNO, UNESCO and other NGO's as well.

Saman Shrutipragyaji and Saman Sthitpragyaji are also involved with a research program for natural remedies. This research involves terminally ill patients from the All India Institute of Medicine who are treated using herbal and natural therapies such as color therapy, acupuncture, acupressure, yoga, etc. They have an extensive knowledge of the relationship between physiology and physical well-being. The Samanjis lecture widely on the benefits and practice of Preksha meditation, a systematic and biologically based process which is a development of Jain philosophy. Last year the Samanjis gave a week-long series of lectures to students and faculty at Israel's Ben Gurion University. Accounts of that visit and the impact they had on the Isrealis may be found at <http://econ.bgu.ac.il/facultym/bradley/samans.html>



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www.jainelibrary.org

the sessions

ACTION vs. INTENTION

presented by the Jain Society of
Metropolitan Chicago, pathshala level IV

Which deed attracts more karma, the physical action (dravya) or the intention (bhava)? ♦ How are intentions judged for intending to do wrong, versus accidentally doing something wrong? ♦ Do my actions matter if I'm not cognizant of any intentions I may have?

We can do good deeds and feel like a saint, or do bad deeds and feel like a sinner. But when we do such deeds, actually how good or bad ARE they? This parley will delve into the nature of action vs. intention, or deeds vs. desire. This is a discussion forum on Punya, Paapa, and their interplay.

From time beginningless, the soul has been transmigrating from one physical body to the next until it is finally liberated and rests forever in Nirvana. Our physical body enjoys or suffers the fruits of our actions either during the same life or for many lives to come. Generally our wholesome activities result in Punya and unwholesome activities result in Paapa, thereby resulting in the bondage of either kind of karma particles to the soul. The resultant bondage depends upon not only the given action but also the intentions behind that action. The bondage of karma particles resulting from Punya or Paapa may lead to more Punya or Paapa. Also the tightness of bondage depends heavily upon the intentions and emotions.

In the world, we find two types of human beings, some virtuous and others vicious. Again each of these types has two sub types, happy and unhappy. Thus, in all there are four types

FOUR TYPES	Virtuous	Vicious
Happy	Virtuous, Happy	Vicious, Happy
Unhappy	Virtuous, Unhappy	Vicious, Unhappy

It is clear that the differences of wholesome as well as unwholesome karmas cause these different human conditions. And keeping in view the four types of human beings, Jain thinkers generally point out that each of the two types of karma, the wholesome and unwholesome, has two sub-types.

Karma Types

	<u>Karmic result</u>
1.) Wholesome karma related to wholesome activities	Wholesome
2.) Wholesome karma related to unwholesome activities	Unwholesome
3.) Unwholesome karma related to wholesome activities	Wholesome
4.) Unwholesome karma related to unwholesome activities	Unwholesome

1. Punyanubandhi Punya (Wholesome karma related to wholesome activities). All wholesome karma gives a soul a means of happiness on their fruition. But some wholesome karma is such as would not wean an individual away from cherishing the right faith and performing good actions. One does not indulge in sensual pleasures, but rather devotes wealth in religious and philanthropic activities, and is humble. And as they are related to wholesome activities, these karmas cause the bondage of wholesome karma. In this way, the wholesome karma of this type makes man's life happy and wholesome. The term "punyanubandhi punya" means that wholesome karma which is related to religious practice and good activities lead to a good next birth.

2. Paapanubandhi Punya (Wholesome karma related to unwholesome activities). The opposite of the above, "paapanubandhi punya", means that man indulges in sensual pleasures, and is not humble or religious even with wholesome punya. The material wealth gives him worldly happiness, yet he is not using it for the proper causes. Such unwholesome activities will cause him a low next birth.

3. Punyanubandhi Paapa (Unwholesome karma related to wholesome activities). Unwholesome karma put the soul in miserable conditions. It cannot be happy. But some unwholesome karma will not shake a soul's faith in religion, and even in face of danger, a person with such karma will help his fellow man. Unwholesome karma of this type is "punyanubandhi paapa" because it is related to wholesome activities. They do not degrade a soul's worldly life and they will lead to a good birth.

4. Paapanubandhi Paapa (Unwholesome karma related to unwholesome activities). The opposite of the above, "paapanubandhi paapa," means that man indulges in sensual pleasures, yet he is deprived of happiness. On account of the fruition of this karma, he will suffer from misery, but will still engage in vicious activities. These karma lead to a low next birth.

In short, the past life or lives determined the type of karma experienced in the present life:

- The wholesome karma accumulated through past birth, which lead to more wholesome karma, is *punyaubandhi punya*.
- The wholesome karma accumulated through past birth which lead to unwholesome karma is *paapanubandhi punya*.
- The unwholesome karma accumulated which leads to more wholesome karma is *punyaubandhi paapa*.
- The unwholesome karma accumulated which leads to more unwholesome karma is *paapanubandhi paapa*.

How intense the results of such karmas would be upon their maturity is determined by the severity of our intentions at the time of our activities. If our intentions were not strong, then this would cause only slight impact and if our intentions were strong, then it would cause severe impact. When the karma get attached to the soul, they may be attached very loosely or very tightly. There are four types of karmic bondage intensity:

- | | |
|-------------|--|
| 1) Loose | In this case, karma are attached to the soul like a loose knot that can easily be untied. |
| 2) Tight | In this case, karma are attached to the soul like a tight knot that can be loosened with some effort. |
| 3) Tighter | In this case, karma are attached to the soul like a very tight knot, which can be loosened only with very strong efforts like austerities. |
| 4) Tightest | In this case, karma are so tightly attached to the soul that they cannot be shed off by any effort except by bearing the results. |

ANEKANTAVADA: Non-One-Sidedness presented by Pravin Shah

Is Anekantavada similar to having an open mind and being liberal, or is it something deeper or more comprehensive than that? ♦ Should Jains be open to other religious beliefs? ♦ Is there any absolute right or wrong while keeping the principle of Anekantavada in mind? ♦ If we constantly accept the idea of various opinions, how can we ever be assured of there being one defined truth for us to strive for and actually live by?

This seminar will bring out the important facets and analytical nuances of one of the centralmost concepts of Jainism: the doctrine of Anekantavada. Areas covered will include the following:

- Anekantavada – A doctrine of non-absolutism.
- Concept of an Entity or Existence, its absolute knowledge (pramana) and its Relative knowledge (naya).
- Unique contribution of theory of Anekantavada to world peace and nonviolence.
- Differences between Syadvada and Anekantavada.
- Seven-fold Application of Syadvada.
- What rules us – Karma, Predestination, or Freewill?
- Application of Anekantavada in daily Life.

THE BHAJANNATION Jain Spiritual Unity Through Prayer Songs presented by Ameet Shah and Ami Shah

Why do we worship our Tirthankaras through singing? ♦ Might it not be considered a form of delusion to sing before a lifeless statue, as though it were alive? ♦ Who wrote the songs sung in the Jain tradition? ♦ What is the place of music and singing among South Indian Jains, East Indian Jains, and Punjabi Jains? ♦ If we go about it simply as a form of entertainment or recreation, is singing truly 'Jain'? On what level would a question like that make the most sense? ♦ So what's the real place of singing and music in the Jain tradition, and what principles have governed its development?

Have you ever gone to temple and sung bhajans, even though you had no clue what they meant? This session is a musical journey through the history of the Jain bhajan, the meaning behind these prayer-songs (finally you can understand what your parents are singing about!), and the historical and cultural significance of these spiritual invocations.

We will explore the ingredients for creating an aural feast by providing traditional musical instruments and lyrics, and will guide you through the bhajans' melodies and meanings. Much of the Indian culture and specifically our religion have been preserved through music. Also of interest is the fact that gospel, bhajans and other styles of spiritual music serve as a unifying aspect when it comes to community. Song-prayer, a pure expression of the soul and of gratitude, should be an integral part of our lives and bhajans absolutely should not die with our parents' generation. This session focuses on learning and preserving a unique and beautiful facet of our rich Jain culture. We will understand what bhajans mean, why we sing them, and then...actually sing them. In this session participants will have an opportunity to display their musical talents as a group. All your favorite bhajans that you wish to share are welcome.

BUFFING UP... THE JAIN WAY presented by Dhruvil Purohit and Jay Kothari

What foods can I eat if I don't have access to homemade Indian food and I want to practice a Jain diet? ♦ Are there other ways to 'buff up' besides diet and working out? ♦ Can Jain meditation and yoga help my body 'buff up'? ♦ Is there a limit to what I can do because of my karma?

Getting muscular and gaining weight can be very hard if you are Jain. In fact it is twice as hard because your body does not obtain necessary amino acids, and protein is hard to come by. So how do you overcome this annoying dilemma? Learn the tricks and tactics, recommended by nutritionists and doctors, in this exciting session for men and women. Your hosts Dru and Jay will provide you with important information on how to reach

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your goals while still maintaining your Jain principles.

A Few Vegetarian Weightlifting Sports Personalities

(source: www.veggie.org/veggie/famous.veg.athletes.shtml)

- **Al Beckles** (body builder).
- **Andreas Cahling** (body builder).
- **Sylvia Cranston** (triathlete).
- **Louis Freitas** (body builder).
- **Ruth Heidrich** (3-time Ironman finisher, marathoner, age-group record holder, Pres. Vegetarian Society of Honolulu) (vegan) Source: personal acquaintance, also her book *A Race for Life*.
- **Sharon Hounsell** (Miss Wales Bodybuilding Champion).
- **Killer Kowalski** (wrestler) Source: *A Teen's Guide to Going Vegetarian*.
- **Donnie LaLonde** (Former Light Heavyweight Champion of the World. Lost title to Sugar Ray Leonard) Source: an article in San Jose Mercury News.
- **Jack Maitland** (triathlete and fell runner).
- **Lindford McFarquar** (body builder).
- **Katherine Monbiot** (world champion arm wrestler and nutritionist) (vegan) Source: The Vegan Society UK.
- **Monika Montsho** (weightlifter, 2 x runnerup GB Championships 60 kg, NW woman weightlifter of the year 1991).
- **Bill Pearl** (Bodybuilder, Mr. America) Source: *Getting Stronger* by Bill Pearl, p. 399.
- **Dave Scott** (five time winner of the Ironman Triathlon) (vegan).
- **Lucy Stephens** (triathlete - vegan).

THE BUSINESS OF JAINISM

presented by Neel Shetti

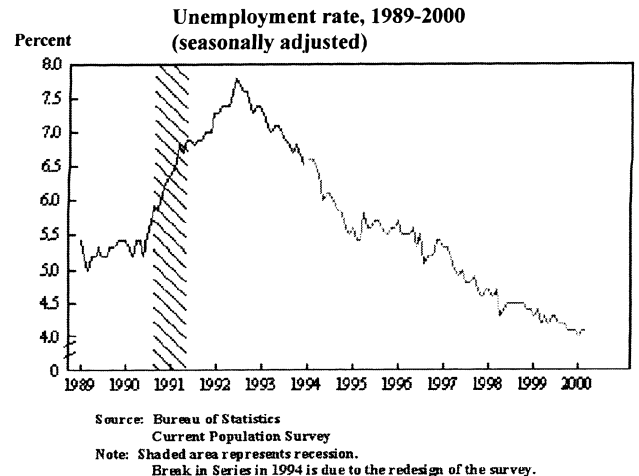
Is it okay to invest in non-Jain resources if one is unaware or unable to control the investment (as in mutual funds)? ♦ Doesn't every profession have some level of anti-Jain activity, so shouldn't business be given that same buffer? ♦ Is it really worth the effort of finding out where your money is going, seeing how someone is going to put money there regardless, and that it might as well be someone Jain who can benefit from it and use the proceeds to do something good for the world?

Abstract. In today's growing economy, jobs abound and unemployment is near an all time low. Yet it is still no easy task to attain the job (or internship) of one's dreams. But in dreams lie desire, a notion that infringes upon the foundations of Jainism. What is the right way, if at all, of seeking a position and conducting business while adhering to Jain beliefs? Once in the work environment, applying the basic philosophies of Jainism may actually be one's 'salvation' while in the chaotic atmosphere in the workplace. As usual, there is no one answer, but we will do our best to uncover the problems and find the possible solutions.

Discussion Outline:

Guidelines for discussion:

1. Listen, not just "hear".
2. Respect opinions of others.
3. Do not interrupt.
4. Be as brief as possible.
5. Avoid back and forth comments.



Background information:

1. Current employment/unemployment rate: ~4%. [3]
2. How to set up a business (vastly simplified):
 - a. Idea – meeting needs not yet addressed.
 - b. Venture capital and investors – gathering funds.
 - c. Product development.
 - d. Marketing and sales – how to go about making a profit.
3. Principles of business:
 - a. Minimize risk, maximize profit.
 - b. Well-trained and enthusiastic employees.
 - c. Appropriate image for the business.
 - d. Effective merchandising.
 - e. Product selection, turnover, and quality.
 - f. Location.
 - g. Effective advertising.
 - a. Excellent customer service.[2]
4. Basic tenets for the conduct of men & women:
 - a. Non-violence (Ahimsa).
 - i) Spiritual/mental and physical power.
 - ii) Self-sacrifice.
 - iii) Opposition of violence.
 - b. Truth and (white) lies.
 - c. Non-theft.
 - d. Limiting Possessions (limiting parigraha).
 - i) Limit desire for possessions (limit bhava parigraha).
 - ii) Control greed.
 - iii) Use excess wealth for philanthropy.
- e. Six obligatory duties:
 - i) Worship of the supreme soul (devapuja).
 - ii) Serve the elders (guru-upasti).
 - iii) Study of spiritual works (svadhyaya).
 - iv) Self control (samyama).

- v) Austerities (tapa).
- vi) Charity (dana).

Quotes:

1. "Not only that one should not follow or urge others to follow professions wherein violence on a large scale is possibly involved (as for example, manufacturing cloth with the use of machines in mills) but also that one should not use things produced through them, if one wants to remain undefiled by the defect of large scale violence." [1]
2. "If I want to wear clothes manufactured in mills, to enjoy the things of leather which is [sic] obtained after killing animals, to use clothes and things made of silk which is [sic] produced after having killed the four-sensed silk-worms, to put on ornaments of pearls obtained after having killed the five-sensed fish and similarly to use and enjoy other things whose production involve [sic] large scale violence or killing, then for me there is no way out but to register my partnership in that large scale violence." [1]
3. "...man (or society) who indulges in the excessive use and enjoyment of things has to take recourse to the large scale violence in the mass-production of those things for satisfying his inordinate and limitless desire for the use and enjoyment of those things." [1]
4. "... the vow of limiting the quantity of things one uses consists in renouncing the professions in which large scale violence is involved..." [1]
5. "I would like to reiterate here, our philosophy of management education:
 - A synthesis of Western values of efficiency – a concern for ends, and Eastern values and ethos – an equal concern for means.
 - Co-existence of collaborative and competitive modes. Striving for individual excellence and yet reinforcing the 'group culture' through daily activities.
 - Commitment to material advancement along with sensitivity to distributive justice.
 These seemingly contradictory goals have underscored life at SPJIMR. What has emerged is a vibrant performing and learning organization - a source of profound satisfaction for us." [4]

Quote sources:

- [1] Munisri Nyayavijayaji. *Jaina Philosophy and Religion*. Motilal Banarsidass, Delhi: 1998.
- [2] *How to Start a Small Business*. www.inreach.com/sbdc/book
- [3] "Economy at a Glance." Bureau of Labor Statistics. <http://stats.bls.gov/eag/eag.us.htm>
- [4] "A Message From the Dean." SP Jain Institute of Management and Research. www.spjmr.org/main.htm

COMMUNICATING WITH PARENTS

presented by Vijay Mehta

I don't want to scare my parents with issues they aren't familiar with because our parents were not raised here so how do I bring up certain issues? ♦ How do I address various subject matters to my parents who do not themselves talk openly with me? ♦ Is it important to communicate with parents?

There's a stranger in my house...

The closely-knit Indian family starts experiencing stress as the teenager comes of age. As the values at home and school diverge, the child feels caught between a rock and a hard place. While the appearance of normalcy is maintained, something may be happening in the child's head. Graduation is a sign of relief because that allows the youth to move out. But the East vs. West continues and the youth has to finally emerge finding his/her self. And if the youth should fall in love with someone that parents don't approve of, a classic crisis develops.

This seminar will explore the virtues and vices of Indian culture and seek to give us the tools to eventually find a happy medium.

COMPARATIVE RELIGION

presented by Jim Antenore

What similarities exist between Jainism and western religions? What about the extinct and now long-forgotten European sects such as the Cathars (of France), the Bogomils (of Serbia), and the Trappists (of France), whose philosophies and vegetarian practices were very similar to Jainism? ♦ Are the similarities between the principles of Jesus Christ's Sermon on the Mount and the principles Ahinsa merely coincidence? ♦ Is it possible to create a universal unified religious belief?

We live in an increasingly religiously diverse society, and as time goes by the accompanying challenges and opportunities of that diversity shall increase. How can we, as members of an enlightened society, deal decently with each other across our very real differences? How can we disagree with each other in a

Discussion questions:

1. What are the motivations behind the job search? Do these violate Jainism? (See Quotes 3 and 4.)
2. How do the principles of business and/or the methods of setting up a business conflict with Jain beliefs? Or do they at all? (See Background Information 2, 3, 4 and 5.)
3. What kinds of businesses don't "violate" Jainism? What to do about businesses/professions that do? (See Quotes 1 and 2.)
4. How did Jains over the years spread into regions of employment that go against Jainism? Does education play a role? (See Quotes 5.)

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robust but civil fashion in the public square? Jim Antenore will explore these questions in this interactive presentation centered around Constitutional concepts.

COMPASSION IN ACTION: INNER STRENGTH AND SOCIAL CHANGE presented by Ocean Robbins

How do compassionate behaviors toward others impact you?

♦ *Is compassion a natural reaction to others' suffering?* ♦

How would our perception be different if we were raised in a society wherein suffering is actually commendable and even deemed worthy of respect, rather than of compassion?

Ocean Robbins is a famous motivational speaker. He is the founder of YES! (Youth for Environmental Sanity) which is located on the web at www.yesworld.org. He is the author of the book titled *Choices of our Future*. Not only does he have an amazing and inspirational way to deal with young adults to build positive thinking, he has knowledge of Jainism and he is a strong believer of non-violence.

"We reject the belief that today's youth are apathetic and lost. We see the depth of passion and commitment that bring diverse youth together for the common vision of a healthy future. Through public speaking, summer camps, organizing manuals, yesworld.org, and a support network for young activists, YES! educates, inspires and empowers the next generation of leaders." This seminar focuses on what young people all over the world can and are doing to protect the environment and combat evils such as racism, discrimination, irresponsible use of resources, and destruction of the natural environment.

CONCEPT OF GOD AND FUNDAMENTAL PRINCIPLES OF JAINISM presented by Pravin Shah

Is Jainism really an atheistic religion? ♦ Is anyone responsible for earth and life's origin? ♦ Where does time begin if there is no creator-god to dictate it?

Points discussed include the following:

- Jain concept of God and its position on the belief in a creator-god.
- Fundamental concepts used in the development of Jain philosophy.
- Concepts of soul and karma, and their interrelationships.
- Basis of Jain theory of karma and reincarnation.
- Understanding of Predestination and Determination.
- Concept of hell, heaven, and liberation.

Two readings, one ancient and one modern, will be helpful in considering these topics:

From the *Mahapurana* (4:16-31, 4:38-40) By Acharya Jinasena (eighth century)

Some foolish men declare that a creator made the universe. The doctrine that the universe was created is ill-advised, and should be rejected.

If God created the world, where was he before creation? If you say he was transcendent then, and needed no support, where is he now?

No single being had the skill to make this world – for how can an immaterial god create that which is material?

How could God have made the world without any raw material? If you say he made this first, and then the world, you are faced with an endless regression.

If you declare that this raw material arose naturally you fall into another fallacy. For the whole universe might thus have been its own creator, and have arisen equally naturally.

If God created the world by an act of his own will, without any raw material, then it is just his will and nothing else – and who will believe this silly stuff? If he is ever perfect and complete, how could the will to create have arisen in him? If, on the other hand, he is not perfect, he could no more create the universe than a potter could.

If he is formless, actionless and all-embracing, how could he have created the world? Such a soul, devoid of all modality, would have no desire to create anything.

If he is perfect, he does not strive for the three aims of man [viz. righteousness (dharma), profit (artha) and pleasure (kama)]. So what advantage would be gained by creating the universe?

If you say that he created to no purpose, because it was his nature to do so, then God is pointless. If he created in some kind of sport, it was the sport of a foolish child, leading to trouble.

If he created because of the karma of embodied beings [acquired in a previous creation], he is not the Almighty Lord, but subordinate to something else....

If out of love for living things and a need for them he made the world, why did he not make creation wholly blissful, free from misfortune?

If he were transcendent he would not create, for he would be free; nor if involved in transmigration, for then he would not be almighty.

Thus the doctrine that the world was created by God makes no sense at all.

And God commits great sin in slaying the children whom he himself created. If you say he slays only to destroy evil beings, why did he create such beings in the first place?....

Good people should rebuke the believer in divine creation, maddened by an evil doctrine.

Know that the world is uncreated, as time itself is without beginning and end, and is based on the [Seven] Tattvas, Jiva and the rest.

Uncreated and indestructible, it endures under the compulsion of its own nature, divided into three sections – Hell, the Middle World, and the Heavens.

From the essay “Jainism Not An Atheism”
by Herbert Warren

Now let us see whether the qualities of creating and ruling can be attributed to Deity without impairing His other qualities, or whether attributing those qualities to the Deity involves contradictions and defects, without contributing to the virtuous conduct of man and to his salvation....

Perfection and all-happiness must be attributed to Deity; and being thus perfect and happy, he could not wish to create a world, for a desire to create a world would indicate a want in a Deity, and a want is not consistent with the idea of perfection. Thus by attributing creation to Deity the qualities of perfection and happiness are destroyed.

Further, it is admitted that ordinary living beings suffer pain and misery, and that salvation from these pains and miseries can be obtained by obeying the precepts of God as given to the world [i.e., through his rulership]. But creating souls and bringing them into the pains and miseries of the world and then afterwards giving them precepts, by acting upon which, they can release themselves from these pains and miseries, is not an act of wisdom; for an omniscient and almighty being, who should put a thing into an unsatisfactory condition and then give it rules for its betterment, could not be called wise and benevolent.

Again, an omniscient being has no need of testing anybody or anything to see what it will do; and if it be said that God put souls into this world to see which of them would obtain salvation and which would not, then the omniscient quality of the Deity is destroyed.

To attribute creation to Deity is not consistent with goodness, because with a perfectly good creator there would be no evil or impurity in his creation; no worldly ruler desires bad acts to be committed in his country, but worldly rulers are not omniscient and omnipotent, and they cannot therefore prevent such acts from being committed in their kingdoms; but Deity is to be considered as perfectly powerful and benevolent as well as omniscient, and therefore no evil deeds could be committed if Deity is the creator of the world, for he would not give his creatures the power of committing such deeds....

One great argument put forward in support of the belief that there must be a creator and ruler of the universe, is the fact of system and order in the processes of nature, and also the fact of beauty, it being maintained that these are the evidence of intelligence. However, it is not correct to say that there are only beauty and order in the world; for there are also disorder and ugliness. If it be said that storms, earthquakes and diseases are sent by God for some beneficial object that he has in view, then obviously this view is taken at the expense of either the quality of benevolence or the quality of omnipotence, for were God both benevolent and omnipotent, such injury and inconvenience would not be allowed to exist....

The next consideration is with regard to the belief in a creator contributing to the virtuous conduct of man and to his salvation. To worship a creator does not necessarily contribute to virtuous conduct or lead to salvation, the final goal of life (**Moksha**). There are five salient principles of virtuous conduct which are recognized by most religions. They are: not to kill or hurt any living being, that is to say, to live and let live; not to tell falsehoods, that is to say, to be truthful; not to steal, but to be honest; not to commit adultery, but to control the sex passion and, finally, detachment from worldly objects and sensual pleasures. Now, the belief in a God who is regarded as creator leads men to think that God has created all things for man's use and so he indulges in the free use of such things as meat and wine.... Further, it is agreed by most religions that for the attainment of salvation it is necessary to control the passions and desires, and to sever one's worldly connections; and people who believe God to be a creator argue that, as God has given them these passions and desires, why should man try to suppress them, and having been sent into the world, why should man try to sever his connection with it or live an unworldly life? So that, it is obvious that the worship of God as creator does not necessarily lead to a virtuous life or to salvation. Thus...Jains do not attribute to Deity the quality of being creator, but regard God as a pure and perfect being, omniscient, happy...and eternal, who neither creates other things or beings, nor rewards, nor punishes.

CONSIDERING THE PATH TO A CAREER IN MEDICINE

presented by Vijay Mehta

Aren't dissections required for pre-medical course completion? ♦ Are the overall modern treatments for patients in line with Jain principles? What about the common use of meat products like gelatin in many medicines? ♦ The remedies found in modern medicine are often the results of animal research, so how can a person ever conscientiously promote them?

So, you want to be a doctor?

Last year, out of a nationwide pool of 41,000 applicants to medical school, only 16,000 were fortunate to gain admission. Coming from experience as a member of a certain medical school's admissions committee, this seminar aims to help prospective applicants attain their personal goals.

While a student's MCAT score and GPA do play major roles in the admission process, there is a great deal of misconception about the actual selection process. We will explore many ways to improve one's chances. This seminar is useful to seniors in high school and to those already applying.

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DREAMS TO REALITY

presented by Saurin Shah

Does Jainism allow daydreaming and fantasizing about a positive future, or could this be considered a form of delusion? ♦ How can a person say he or she is 'grateful' upon accomplishing something if Jainism does not believe in a creator-rewarder-punisher God to be 'grateful' to? ♦ At what point does one cross the line between pure ambition and greed?

Abstract. This presentation will discuss how perseverance, key habits, hard work, integrity and Jain principles combine to help one succeed in business. The presenter, Saurin Shah, has experienced great success in starting his own business and making his dream into a reality. He has learned that incorporating Jain principles into business and entrepreneurship goes far beyond just ethics, and he hopes to help inspire and motivate people to not only strive for their dreams but also uphold their beliefs.

We often hear people tell us that if a person wants something badly enough, he or she can achieve it. However motivation and ambition are not the only factors that contribute to a person's success. The path chosen to reach a person's goals also remain vital. Sometimes people have honorable goals but fail to recognize that an honorable course carries the same importance. Many times people either lack the confidence or enthusiasm to reach for their dreams, or the clarity of thought and mind to realize them effectively and ethically. To put it bluntly, the world is a tough place, and having the ability to follow one's principles can be elusive. In spite of this anyone can turn their dreams into a reality and keep their Jain principles alive and very much a part of their actions. I will explain my views on how a person can accomplish this by discussing my background and experiences, and then relating them to the current and future environments of business.

Every since I discovered the world of music, I knew that I wanted to become an important part of it. However making this happen did not come easily, for it required a lot of hard work, dedication, and sacrifice. The dedication and passion came easily, because music spoke to me on an intimate level like nothing else could.

In 1992 I discovered the world of tracking. Possibly the first music community on the Internet, the tracking scene exists as a place where a passion for music (from its production to listening to it) combined to form a devoted group of people who use computers to compose music. One day I had just completed a new song, of which I was extremely proud, and I submitted it to a music site for their acceptance. Unfortunately other people did not agree that my music was great, and they quickly removed the song and me from their site — after all, they accepted only talented artists. I did not realize it at the time, but this moment proved to become a turning point in my life. From their rejection I drew energy and the conviction to help other artists like myself — I wanted to create a haven where new, unproven artists could go to learn, grow, and enjoy the gift of music.

So in 1993, I founded the CyberLegion Artist's Network, a large group of computer artists and tracker musicians who used Bulletin Board Systems as a medium for distribution and marketing. Then in 1995, I continued my work in the tracking community by founding Nebula Music Works, a tracker group that released the *First Contact CD* (1996) and performed at the Philadelphia Music Conference in 1997. Soon thereafter I successfully evolved Trax In Space (TiS) from Nebula Music Works and launched the site in 1996. Through my expertise and in-depth experience in the tracking scene, I quickly grew the site, finally incorporating the company in 1999 and releasing *Interstellar Harmony: Volume One* in 1999, and *Interstellar Harmony: Volume II* in 2000.

Today TiS is an online music community dedicated to promoting, educating, and inspiring musicians in the digital music scene. It serves as both a community for promoting artists and a center for distributing artists' music. The TiS site offers thousands of songs for visitors, available to them for free downloading. TiS brings the digital music community together through a variety of events and features: chat rooms and forums, themed Compos (music competitions), reviews, e-commerce, and the digital distribution of music. An important part of Trax In Space is its unique subculture derived from the Tracking scene (possibly the Net's first music community). Years after its conception, TiS is now the largest, most visited tracking site on the Web, bringing its distinctive artist-first attitude to hundreds of thousands of visitors a month. Trax In Space represents the fusion of music, people, and culture of the tracking music scene and the realization of my vision.

With the success of the site and my becoming a key figure in the tracking world came many responsibilities to the tracking scene, the company, and myself. Often what was best for one group was not best for another, and choosing the right path had its difficulties. The temptation to select the quickest and easiest route sometimes came close to conquering the need to maintain my beliefs and integrity. Greed is a nasty creature, and the call of this Siren pleases the ear, but as a Jain I am equipped with the knowledge and weapons to fight this monster. Of course the ability to abuse my status and power could just have easily have dictated my actions. Achieving success does not come without its evils, and I have experienced many days where the pressure of keeping my principles seemed too great.

Fortunately I have always fervently espoused a people-first attitude, in which I strongly convey that ethics should remain a key factor behind all decisions. I want to help people. As a Jain my life demands this, as a human I crave this. I illustrate my thoughts by being an ethical leader, using myself as a role model for others in the tracking scene and the employees in my company. I believe that motivating others to absorb ethics into their lifestyle would help the company grow on multiple levels and not just the pocketbook. From writing papers discussing the discrimination against women in the tracking scene to speaking about ethics and people to others, I have avidly tried to show that Jainism should be very much a part of business. To me Jainism depicts more than a mere set of thoughts and rules, it presents an ancient, yet new, way of thinking that can lead to personal, corporate, and social success. Now that you know more about who I am, my business, and the role of Jainism in my life, let me explain how anyone can apply the concept of Jainism and success to his or her life.

Today the business world thrives as a combination of vice, ambition, passion, and of course, money. Not all of it is bad.

In my opinion, most businesses attempt to encourage an ethical and fair practice. However I am more concerned about that smaller part that entices people with its promise of power, fame, money, and success. All of us have heard the term “ethics,” but how many of us actually understand it? Moreover how many of us actively make it a part of our decision making? Ethics is a set of principles of right conduct. It transcends the ideas of law and religion because it remains unique for each person. I cannot decide whether a course or action is ethical for you, only you can decide for yourself the ethics of a situation.

Furthermore it is not easy when ethical dilemmas present themselves in a situation in which no clear choice exists. For instance, say your business is losing money and might soon go under. You may save money by dumping your company's refuse in a local landfill instead of properly (and expensively) disposing of it. Trashing the waste in the local landfill is legal, but it can have an astounding environmental impact. What do you do? This example shows just of one of the many ethical dilemmas each one of us will face during our lifetimes, whether it surfaces on a social, personal, or business level. In the last illustration, your goal is to stay profitable but also be conscious of the environment—you have no clear answer.

Thankfully I think that our world is changing for the better. Currently the paradigm for business and thought moves toward one that includes people and the environment on an (almost) equal plane as money. We still remain far from this, but every day brings us a little bit closer. One day ethical decisions will have an immensely critical role in business, because the careful consideration for factors (such as the environment in the last example) will be valued by people and rewarded in business. For instance today many people will not purchase items made in “sweat shops” even if they may be cheaper or better. This clearly shows that ethical decisions can have monetary compensation in addition to the fact that people are being treated as humans and not as a means to a goal. Since we are faced with ethical situations in business everyday, how does Jainism play a part in helping us become successful?

Jainism presents a unique advantage to us, because the fundamentals of Jainism teach how responsibility for a person's own actions is one of the keys to a successful life. All of us want to make the right decisions, but sometimes the sweet allure of earthly gains can be blinding. When an ethical situation offers itself, a person needs to carefully consider all the options. Can a person make money by making what he/she feels is the *right* decision? The truth is that all ethical decisions will not result in monetary success. Sometimes the need to reach a goal outweighs anything else, but at what cost? ***The responsibility remains ours to shift the world's thinking to include the right decisions.***

However, Jains cannot add to the change until they incorporate ethics into their own goals. If people measure goals only by money, then the path to reach it can often supersede the need to think of what is not only Jain but also what is ethical. On the other hand, if objectives consisted of money and Jain principles, then the decision-making process will take both characteristics into account. If you are not the decision maker, you need to make the decision makers aware of the ethical implications of a situation, because it is up to you to make a difference.

Remember that a vision starts with one person's dream, and whether the dream will develop into reality depends on that

person. At the very least, Jain principles need to be a part of a person's mindset and work, no matter how limited the scope or his/her effect. Trax In Space did not grow because I began with the largest tracker site on the web. It matured after a series of small decisions and small accomplishments, all of which centered on my passion, ethics and Jainism. It can happen, but you must believe it can happen.

In the face of wealth, pride, rank, and success, Jainism can often take a back seat in business. A new world slowly emerges, because people are becoming more aware of the world around them and the profound impacts their decisions have in business, society, the world, and themselves. Reaching a goal involves more than just passion, it needs clarity of mind, confidence in one's self and abilities, rationale of thought, and integrity. Our Jain background is an advantage that we must maximize. Only after people realize that business success can incorporate ethical decisions will the strength of Jainism become evident. The question is not whether it can be done, because it can be; rather the question is, *will you?*

Links

- Trax In Space: www.traxinspace.com
- Trance In Space: www.tranceinspace.com
- Digital Music Revolution Magazine: www.dmrmaq.com
- ModPlug Central: www.modplug.com

GENDER ROLES – THE FISHBOWL EXPERIMENT

facilitated by Manav Jain and Jugna Shah

This experiment will seek out the opinions and impressions of young men and women participants concerning their roles in marriage. The goal is NOT to validate or denigrate any particular point of view. In this installment, the participants will discuss two particular questions: (1) “Why do so many Indo-American men go to India for their marriage partner?”, and (2) “Why do so many Indo-American women go outside of the Indian community to find their marriage partner?” (Please note that the term Indo-American is meant to be inclusive of the American continents and not just the United States).

The session participants separate into two groups: men and women. One group sits on the floor in a circle while the other group sits on chairs in an outer circle around the first group. The floor group spends 15 minutes discussing the two questions while the facilitator writes down their responses on a big poster pad. The floor group is free to disagree with the premise of the questions and its particular framing as well as discussing the answers to the questions. During these 15 minutes the chair group listens to the discussion but they are not allowed to speak. At the end of the 15 minutes, the two groups switch positions and begin the discussion anew. For the remaining 30 minutes, the two groups reconvene as one and discuss the results of the previous discussions. This is the opportunity for each group to react to the other's comments or omissions. Participants are encouraged both to agree and to disagree. Participants may also implant new ideas into the discussion. The hope is to come to some type of consensus to answer the questions, but this entirely depends on the nature of the discussion and the viewpoints of the participants.

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The facilitator will not interject his point of view during the two 15 minute discussions except as much is needed to spark conversation between and amongst the participants. The facilitator will be more active in the general discussion, but the primary focus will be on the opinions and impressions of the participants themselves.

HOW CAN JAINISM CHANGE THE WORLD? *presented by Ashik Shah*

Do Jains have a desire or furthermore even a right to change the world? ♦ What would people like Shrimad Rajachandraji think of our world today? ♦ If everyone followed Jain principles, how might the world be different?

We all know the motto: *Work hard, play hard*. Success and happiness sound so easy, don't they? America is booming: you've never had it so good! Then why are young Americans so frustrated and tired? Explore with us, in an interactive way, how one remarkable Jain, Shrimad Rajachandra, helped Mohandas K. Gandhi change the world and what we can learn from his life: how Jainism can change our world and bring us real happiness.

Stress at work? Stress at home? No time for yourself? Facing a mid-life crisis while still in your twenties? Surely there must be more to life than this? Jainism teaches us that there is: that happiness is inside of us. In this session we will discuss the path to experiencing this inner happiness, and the many pitfalls on that path. We will refer to the life and writings of Shrimad Rajachandra, the remarkable Jain who profoundly influenced Gandhiji – and through him, the world.

HOW CAN ONE PERSON MAKE A DIFFERENCE?

presented by Sangeeta Kumar and Atul Shah

What are the consequences of being 'stubborn' regarding principles I firmly believe in? ♦ In what ways are strong convictions constructive, and how might they be a hindrance? ♦ Do Jains have a better way of effecting change in the world than explaining our views to everyone and trying to convince them we're right?

First, a little history. The traditional Jain approach to effecting change in society and the world has not been one of passive resistance, angry activism, shouting out loud or getting in people's faces and telling them they're wrong. Jains have successfully led social and moral causes by setting a good example for others to see, understand, and hopefully emulate.

For example, although Jainism extends far back into history, before Lord Mahavira most Indians were meat-eaters. The meat-eating, animal-sacrificing Hindu Brahmins considered Mahavira and the Jains to be heretics. But after centuries of

coexistence, the Brahmins too began to see the wisdom and goodness of respecting animals and being vegetarian. Whereas the concept of Ahinsa was basically unknown and foreign to Hinduism before Mahavira's ripple effect began, now Ahinsa is being preached and practiced by a majority of Hindus – millions and millions of people!

Now you can make a difference in the world too, and you don't need a few centuries to do it! Many times we get lost with school or professional life and you forget about the inner self. This seminar will give you real stories on how living out your dream doesn't have to remain a just a dream any more. Be inspired to make changes in life and take on some new challenges.

HOW THE JAIN WAY OF THINKING LEADS TO SUCCESS

presented by Prem Jain and Navindra Jain

Should I sacrifice Jain principles with co-workers when it comes to social events that may entertain with non-vegetarian food and beverages I avoid? ♦ Is it easier and better to stray away from religious conversation at work? ♦ How can Jain principles help with company politics when there is so much competition amongst co-workers? ♦ Is there a way Jainism can mentally help me concentrate more at work? ♦ Don't physical appearances make the first impression in job interactions? ♦ How do you go about changing the way you think if you've been thinking a certain way for so long?

Jains follow a tradition that is against greed, attachment, materialism and over-acquisitiveness. However, Jains throughout history, and even today, have been one of the most prosperous yet peaceful communities in the world. While often financially well-endowed, Jains have been legendary for their discipline, honesty and integrity. This is no accident or coincidence. Jainism's detailed and rigorous practices of Ahinsa (nonviolence and compassion for all life forms), Anekantavada (non-one-sided thinking) and Aparigraha (freedom from possessiveness) along with self-control and non-attachment, generate a certain mindset that sets up a person's planned endeavors for successful outcomes. When understood and followed, they naturally cultivate discipline, diligence, truthfulness, trustworthiness and frugality – all the right ingredients for victory and continuous ascent.

But why is this so? What are the 'functional' elements of that mindset? How does the Jain worldview operate within us? What role does it play in our decision-making and long-term planning, in the full and accurate understanding of a situation, and in the ability to stay focused on a goal while seeing the 'big picture' at the same time? What effect can this mindset have on one's colleagues, superiors, subordinates, and society as a whole? How does it lead to business success? And, most importantly, what practical steps can we take to renew that mindset and let it guide us in real life? Two highly accomplished technologists and motivational speakers from Silicon Valley, Mr. Navindra Jain and Mr. Prem Jain (a director of Cisco Systems), will provide answers and much more.

THE IDENTITY MATRIX

conducted by Paras Maniar

The “me” I think I am
The “me” I wish I were
The “me” I really am
The “me” I try to project
The “me” others perceive
The “me” I used to be
The “me” others try to make me

– Author unknown

Every Jain conference has the token “identity” discussion session and typically that session focuses on issues regarding cross-culturalism and the reconciliation of Indian and American ideals. Often heard in these discussions are common themes and queries such as:

- “How do I promote and explore my sense of western individuality within the bounds of Indian familial hierarchy?”
- “How does one reconcile the western system of dating with the Indian tradition of arranged marriage?”
- “It embarrasses me when my mom gives me *roti* and *dahl* for lunch instead of PB&J. All the kids laugh at me! What’s a *beta* to do?”

Enough already! The conflict and dichotomy of American versus Indian values and culture have been debated long enough. More importantly, one derives little value from such repetitive conversations if not placed in an *individual* context. Rather than discussing the point at hand, these discussions break down into tit-for-tat arguments with debaters on each side using a plethora of examples and stories to defend their personal views: “I know a girl, Aarti, and she married a African-American boy and they’ve been happily married for 10 years, whereas this other boy, Raja, got arranged in India and got divorced one month after bringing his wife to the US.” While this may be argumentatively challenging and culturally inquisitive the first time discussed, such repeated sessions quickly become meaningless to the introspective individual.

The goal of *The Identity Matrix* is to evolve this discussion in cross-culturalism by focusing away from situational contexts and concentrating instead upon individual rationale and reasoning. The premise and basic assumption of *The Identity Matrix* is that we, as individuals, are made up of many independent identities, each which govern our decision-making process to differing degrees based on the situation at hand. Some reactions are governed dominantly by one’s ethnicity or gender, identities established at birth. Other reactions may be governed dominantly by an identity one inherits genetically and/or cultivates independently such as athleticism and music. Alternatively, reactions may be dominantly decided by one’s religious identity. Many personal stances are even dominantly governed by one’s professional identity (e.g., banker or activist).

The focus of *The Identity Matrix* is to force us away from looking at things as Jains or non-Jains, Indians or non-Indians, etc. Instead we will work to understand that individuals are essentially identity composites. The individual may be a Liberal

Male Jain American-born Doctor, an Athletic Lesbian Jain Female Artist, or a Non-traditional Non-religious H-1 Computer Scientist. In essence we each are a matrix of identities. And while it may be intriguing to catalog our identity composite, what is more useful to understand is a comparison of reactions each individual exhibits when addressed with the same stimuli.

For example, what if our Doctor, Artist, and Computer Scientist were all asked their stance on abortion rights and the replies returned were CHOICE, LIFE and CHOICE, respectively? An observer becomes immediately aware for this particular stimuli the Jain identity is not a determiner of outcome. More importantly, the self-reflective doctor may realize that in this case his liberal beliefs superceded his Jain beliefs. Alternatively, another similar question may be raised (e.g., the death penalty) in which the Doctor will find his medical training to preserve life commanding his decision. By discussing and attacking our identities in this fashion *The Identity Matrix* will attempt to leave to realm of black versus white, of Jain versus non-Jain, and instead venture into the gray areas of interpretation where true understanding of the individual lies.

While the scope of topic of this discussion may seem complex and daunting, the session has been structured to be anything but. A combination of simple exercises, group break-outs, and structured dialog will facilitate an informative and productive forum. Personal narratives will be used to challenge interpretation and response. Candor, cynicism, and comedy will be freely sprinkled to relax the participants when discussions get intense. And finally, if all else falls apart, the moderator promises to make this session anything but “token”, even if it requires him to keep participants entertained with impromptu dances and vaudeville shenanigans.

Ultimately, *The Identity Matrix* hopes to provide participants with an opportunity to revisit the topic of identity with refreshed vigor and new perspective, in a forum that sparks creativity, reflection, and constructive communal learning.

INNER PEACE

presented by Hema Pokharna and Usha Jain

Is inner peace something we achieve independently, or does it have to be taught? ♦ How will we know when we have reached inner peace? ♦ So many other Americans appear to be ‘successful’ without enjoying inner peace – so does it really matter? Why?

Jains are always talking about maintaining Inner Peace but it’s a lot easier said than done – right? Well this session will explain and show to you how everyday issues can be dealt with in a peaceful and calm way. Learn these spiritual ways of dealing with stress at school, home, and with other people.

Reading:

From the article “Health is Inner Peace” by Dr. Pokharna:

The following is a model illustrating how to be at peace within and without. It was developed with the help of Kent Haines, a friend who has been a witness and mentor in my struggles to put my knowledge and

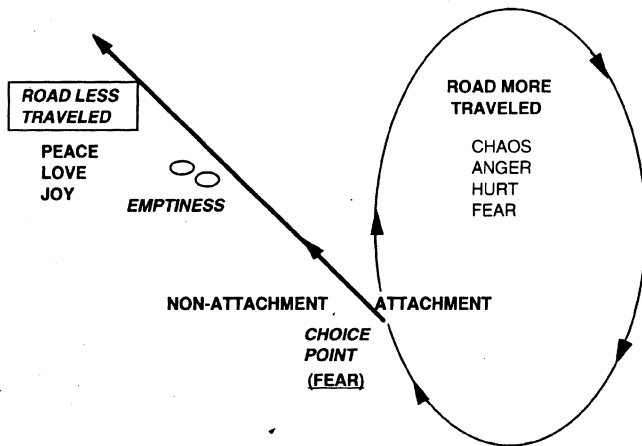
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understanding of Jainism and meditation to practical use in daily life situations. The most important thing he taught me, both by instruction and by example, was how to be at peace within and how the inner peace then manifests itself outside. I shall always be grateful for his kindness and patience. He has a wide knowledge of psychology and spirituality, which I admire and use but have not yet been able to emulate.

The model illustrates a simple choice between two pathways:



'Road more traveled' is the course of mental, verbal and physical activity which leads to violence, the path which arises out of instant reactions. The alternative path is the road less traveled. It is the path of nonviolence.

INTENTIONS vs. ACTIONS

presented by Kokila Doshi

What difference do my intentions make if my actions are still the same either way? ♦ How can we condition ourselves to have proper intentions or thoughts for our actions? ♦ What is the karmic value of actions that do not have any true intentions (or no intentions that I am usually aware of)?

In the first half of the session, using examples and Jain stories, the need for harmony between Intentions and Actions will be emphasized as an integral part of the Jain lifestyle. In the second half of the session, through interactive discussions, we will explore the reason for discrepancies between intentions and actions. The discussion will also emphasize the understanding of rituals and the importance of 'bhava' integrated with 'kriya'.

A RICH AND VARIED HERITAGE: JAIN ART IN INDIA

presented by Robert Del Bontà

Is there anything being done to preserve the art in India? ♦ How does Jain art compare to other hand crafted arts in America in terms of value and difficulty? ♦ By themselves, Jain murtis and temples tend not to have fancy accessories or other forms of décor. Is that simplicity part of the art of Jainism? ♦ Is admiring the art taking away from the real beauty, the beauty of doing darshan in hopes to follow the path to Moksha? ♦ Can art be expressed without any materialistic value?

Art is one substance through which culture is preserved. The first principle of all art or architecture is the transformation of ideas into a visible object or symbolic expression. Architecture further serves as a kind of history. It is a standing and living historical record, providing a more vivid and lasting picture of a cultural tradition than conventional written history does.

As with its philosophy, Jain symbolism, manifested in its arts and architectures, bears awesome peculiarities. This seminar introduces some of them. An understanding of the motivation behind Jain art and architecture is an important prerequisite for the serious student of art.

Readings:

From *Jain Art and Architecture*

By A.N. Upadhye (1975)

The Jain ethic aims at improving oneself by eradicating one's attachment and aversion, which, in other forms are the four passions of anger, greed, ego and deceit. If these are brought under control, then the eternal soul is on the path of becoming *paramatman*, i.e., one evolves oneself to the higher spiritual status.... Yearning for wealth and pleasures must be subordinated to *Dharma*, religious attitude, which takes one to salvation, the liberation from all karmas. The worship of the Jina involves the adoption of a number of virtues, to the best of one's ability and honesty, such as *nonviolence*, *truthfulness*, *non-stealing*, *celibacy*, and *possessionlessness*.

Most of these ethical concepts are reflected, in some form or other, in Jain art and architecture.... Jain pieces of art aim at elevating our spirit; they inspire religious values; and they present, in concrete form, the philosophical concepts and rules of conduct laid down in Jainism. They satisfy the yearning spirit to identify itself and evolve into the higher spirit which is characterized by infinite knowledge, perception, strength and bliss.

(Readings continued on next page...)

A Note on the Art of the Indus Valley Civilization (3000 - 1500 BC)

By A.T.S.

It is conventionally asserted or assumed that the concept of 'Jain art and architecture' is completely irrelevant before the time of Mahavira (sixth century, BC), that Jains – or for that matter, South Asians in general – produced no works of art which may be identified as belonging to any particular tradition. In fact, archaeological evidence suggests otherwise.

All of the known and catalogued works of art and architecture that unmistakably bear Jain authorship date back no earlier than the fifth century, BC. However, seals and icons recovered from the earliest Indus Valley cities depict rather Jain-like scenes and ascetic ideals. In *Oriental Mythology*, the renowned scholar Joseph Campbell made note of several Indus seals which depict scenes reminiscent of Jain penance and meditation, as well as Jain art's incorporation of animal figures. (New York: The Viking Press, 1962. pp. 219-220.) John Koller remarks that "indeed, it is tempting to identify the Jain way with the Indus people, for animal emblems associated with the Tirthankaras are reminiscent of those depicted on Indus seals; the Jain practice of yoga recalls the lotus-postured figure on some of the Indus seals; and the older Jain sculptures strongly resemble nude terra cotta figures found in the Indus Valley. Although Mahavira and Parshva [the twenty-third and twenty-fourth Tirthankaras, respectively] are both thought to have lived in the Ganges, rather than the Indus Valley, it is possible that their predecessors lived in the Indus Valley and migrated ahead of the approaching Aryans." (*The Indian Way*. New York: MacMillan Publishing Co., 1982. p. 113.)

Excavations have produced significant evidence for the fact that the ancient Indus inhabitants lived primarily in distinct merchantile communities, separated from and competing with one another, often in the same cities. Since the civilization's rediscovery in the early 1920's, several groups have alleged that the greater religious identity of the Indus people was "Hindu", "Vedic", or "Shaivite", or "Jain", etc. A much-scrutinized seal unearthed from the ancient city of Harappa depicts a man wearing a horned headdress, sitting in a *yogic* posture and surrounded by animals. Western and Hindu scholars appear to have unilaterally christened it "Pashupati" (an image of the god Shiva as "lord of beasts"), while Jain scholars have, based on observations similar to Campbell's and Koller's, identified the same image as that of the first Tirthankar, Lord Rishabha. Such conclusions pertaining to individual artifacts, however, are speculative at best. For the true meaning of seals such as this shall be discernible only when a credible decipherment is developed for the script which appears on them.

Together, evidence from within the Brahmanic tradition, coupled with the entire body of known artifacts from the Indus cities, vividly suggest that the Indus Valley civilization saw the *coexistence* of three religious currents: (1) a non-Vedic religion centered about asceticism (possibly linked with the northeastern *Shramanic* traditions, of which Jainism was one); (2) a non-Vedic religion centered about fertility and nature-worship, (probably linked to the Semitic religions of Mesopotamia); and (3) a proto-Vedic, Indo-Aryan religion, geographically centered about the northern tributaries of the Indus river.

Thus, while a Jain or Shramanic ideological presence within

the Indus Valley civilization is likely, its only known physical manifestations have been limited to themes expressed in the civilizations's abundant seals and figurines.

JAIN CONCEPT OF UNIVERSE AND TIME presented by Pravin Shah

How can Jainism define time as no beginning and no ending, where does it all 'start'? ♦ Do Jains believe that life exists on other planets? ♦ What are my own thoughts on life, death and evolution?

Areas discussed in this seminar include the following

- Concept of time and its measurement units.
- Ascending and descending time, their divisions, and characteristics of each division.
- Jain concept of universe and its measurements.
- Location and description of Hell, Heaven, Human land, and Moksha.
- Description of various regions (Bharat, Mahavideh, and Airavat lands) and continents (Jambu dvipa, Dhataki khanda, and Pushkar dvipa) of Human lands.
- Concept and locations of sun, moon, planets, and stars.

A.T.S's points to ponder:

1. 'Cosmography' is the scientific mapping of the known universe. Cosmography in the Jain context refers to the detailed cataloging of the familiar Middle World structure that consists in 'continents' and 'oceans' arranged in a concentric pattern.
2. Evidence clearly shows that the beliefs in two suns, two moons, etc. revolving above a 'flat earth' are not part of the original Jain cosmography. The *Āgama* texts of the Shvetambar canon (compiled in the fifth century) mention them, but they are completely absent from the description of the Middle World given in the *Tattvartha Sutra* which was written about 300 years earlier. What this means is that there was an original Jain cosmography on which new ideas were being imposed and implemented over time. Those newer ideas were apparently based on either speculation or sheer imagination. So, the cosmography which we have now, in the twenty-first century, contains all sorts of accumulations from earlier centuries, but it is still based on a fundamental cosmography layout which in all likelihood goes back to Lord Mahavira himself.
3. In that original 'Middle World' cosmography (call it MWC for short), objects referred to as 'continents', 'rivers', 'mountains', and 'oceans' etc. could not have been referring to a terrestrial earth nor to the geography of India. At some point in time, proper names such as 'Bharat', 'Sindhu', 'Ganga', 'Himalaya' etc. were indeed used to refer to place names in the MWC. As a result, Jains over the years did begin to interpret the MWC as though a representation of the earth – and a flat earth at that. This has carried over into our own times, when Jain thinkers are now found struggling

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This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper appears slightly aged or off-white. There is no handwriting or other markings on the page.

to find a way to reconcile this supposedly flat earth model with the spherical earth and Copernican universe that we now know exist.

4. However, if the MWC were in fact a model of a flat terrestrial earth, and if the features called 'Bharat Kshetra' etc. were originally intended to refer places in or features of the earth and the Indian subcontinent like many Jains have been led to believe, then we must necessarily find a series of contradictions to that assumption, contradictions which arise from within the Jain tradition itself. First of all, Jain literature makes numerous references to a great variety of locations and areas on earth and in South Asia, locations which are nowhere mentioned in the MWC. The islands of Sri Lanka and Dvarka, for example, are nowhere to be found in the MWC; and on the other hand, the MWC gives details of literally thousands of 'tributaries' of the 'rivers' referred to as the 'Sindhu', 'Ganga', etc. – none of which have ever been known to exist anywhere in South Asia. Such glaring discrepancies between the MWC and the obvious geography of South Asia (which was known to the early Jains) lead one to conclude that the MWC could not originally have been intended to describe the earth or delineate the terrestrial objects with which Indians are most familiar. Going with this conclusion, the MWC must have been meant to describe a structural complex having a scale that is much different than what subsequent traditional Jain interpretations – due in part to a lack in technology – have been capable of comprehending.
5. Given the findings and language of modern cosmology, that scale may be on the order of billions of light years. Modern cosmology has yet to locate over 90% of all the matter and 70% of all the energy that its own calculations dictate must exist in the universe in order for it to be gravitationally stable. Perhaps therein lies the answer to what the Jain MWC – without the planetary, heliary, and nomenclature embellishments of later generations of Jain thinkers – could have originally been intended to describe.
6. Among other models, modern mathematical speculations involving *fractal geometries* suggest that all the matter in the universe could indeed be arranged in the superstructure of concentric rings very similar to that described in the MWC.

Email asalgia@yahoo.com

JAINISM AND THE U.S. CIVIL RIGHTS MOVEMENT

presented by Pareen Shah,
Neil Chokshi and Rahul Shah

Though we might not involve ourselves in politics, how do civil rights relate to Jainism? ♦ Did Martin Luther King Jr. really use the ideas of Ahinsa in his protests? ♦ If violent actions are needed to prevent other (more severe) violent acts from occurring, isn't the violence worth it?

Much of the teaching that we receive as young Jains revolves around principles of our religion, our philosophy, and our way of

thinking. We get very little exposure to the impact of Jainism on the world here around us. While many of us are aware that Jain thinking was very evident in the nonviolent independence movement of Gandhi's India, very few of us have any understanding of the relationship between Jainism and the next largest nonviolent movement in world history: the U.S. Civil Rights Movement.

However, we would also like to have an interactive element dealing with more recent civil rights issues affecting Jains and Indian-Americans today. This progression from history to the present time would not only be a natural chronological progression but would also allow the seminar to end with thoughts and discussion of issues that are important to us at present.

JAINISM'S VIEWS ON INVESTING AND GAMBLING

presented by Paras Maniar and Sunil Gudhka

Is investing a form of gambling? ♦ As a layperson, can I invest to build a security blanket for my family and not as a form of gambling? ♦ How can one assure that investing will not become a form of gambling when it can easily become a form of addiction? ♦ Is it okay to gamble if your income will go to a Jain worthy cause? ♦ Is it okay to invest or gamble if you are doing it in a controlled manner?

Ask a Jain sadhu or sadhvi about Jainism's view on gambling and investing, and the first response will likely be one of dissatisfaction and disapproval. In the ideal Jain approach, we should be in a state of contentment and satisfaction, whereas gambling and investing are activities manifesting that we are not in such a state.

Lack of satisfaction with one's salary or wage lead one to 'get rich quick' schemes. Though Jainism does not object to the actual act of gambling, there is great concern for the mental harmony that is broken with the stress of attempting to get rich quick. Gambling is forbidden for two reasons: a lack of contentment broken by the inherent greed that is involved (which itself leads the gambler to abandon and discard all other values) and the mental violence of risking the entire stability of worldly life – both one's own life and that of those who depend on a person for sustenance. Investing is opposed even further. Beyond the reasons against gambling, funds placed on investments often support wrong causes. In the hectic market of buy and sell, there is often little time to figure out precisely what economic complexes one is buying and selling. This blind investing can lead to promotion of 'un Jain' activities. If we are to go as far as being vegetarian and vegan to prevent the innocent slaughter of animals, then why fund such an industry (meat industry for example) by investing in it? Though many will claim to watch where their money goes carefully, investment is still opposed by the same principles as gambling.

The only twist in these hard and fast statements is that we live in a non-ideal world. How can we invest wisely to minimize karma? Just as we eat fruits and vegetables instead of meat and other animal products, there must be some way to thrive in today's market world while maintaining a healthy soul.

JAINISM, WEALTH, AND SOCIOECONOMIC CLASS: MODERN DAY APPLICATION OF APARIGRAHA

presented by Pareen Shah,
Rahul Shah and Neil Chokshi

Is one's status in society or culture related to the amount of attachment one has for materialistic items? ♦ Is it Jain for Indians to be so concerned with status in society? ♦ How can I personally take one step back and be less attached?

Much of the teaching that we receive as young Jains revolves around the principles of our religion, our philosophy, and our way of thinking. We get very little exposure to the impact of Jainism on the world around us. This seminar will address a few important issues that link Jain ideology to contemporary socioeconomic issues in the United States today.

As Jains, we are taught to observe the principle of Aparigraha or "Non-Possessiveness". Simplicity in life is encouraged, while Greed is discouraged. Jainism explicitly rejects the idea of Caste/Class differences in society. All living creatures are seen as equals – all with the potential of reaching Nirvana and liberation from the cycle of birth and re-birth. Jainism also promotes the idea of Daana (Charity) and encourages Seva (Service) for those who are less fortunate and needy.

Jains, however, have traditionally been a wealthy merchant class (both in India and the United States). A significant portion of the Jain American community is comprised of professionals (doctors, engineers, business owners). Many Jain Societies in the United States have built lavish million-dollar temples. Many Jains have accumulated significant economic status in terms of their financial assets. Has this quest for economic status impaired us from observing the fundamental principles of non-materialism, service and charity? This seminar will address Aparigraha and how it relates to our lives as Jain Americans.

Through interactive discussion and activities, we will address non-possessiveness and non-materialism, and how these fundamental Jain principles play a crucial role in the movement for socioeconomic and class equity.

LEADERSHIP FORUM

facilitated by Suken Jain

The Young Jains of America Executive Board consists of 15 hard-working and dedicated individuals. The positions involved are Regional Coordinators, General Coordinators, Directors, and Co-Chairs. The age of our E-Board members vary from 17 to 25. The average term of a YJA Executive Board member is 2 years. During our Fall meeting, we recruit new Executive Board members to replace those that are leaving. This assures that YJA will always have some fresh new ideas as well as some

experienced people on the board. If anyone is interested in taking part and being involved with the Executive Board at any level, please attend this leadership session so we can give you more information. The only requirement to attend this session is enthusiasm, ambition, and new ideas. We also welcome criticism and commentary for our board to improve.

Are you a current LR or interested in being one for your Jain Center? This meeting will provide great insight into the responsibilities and tasks that a LR does. You will have the opportunity to get to know one another and start building national and international ties strengthening the bonds within the Jain community. Most importantly, we will discuss leadership...

Reading:

"HOW TO BE A LEADER"

By Robert O. DiMaio

Condensed from

www.lead-inst.org/blackwell/leadership.shtml

What is leadership? The term gets thrown around a lot, but what is it really? What do leaders do which makes them leaders? Can leadership be learned?

I hope to answer these questions in the following paragraphs and offer some ideas on how you can develop leadership abilities.

Fortunately, leadership can be learned. This is good, because true leaders are in high demand and short supply in every field.

To be an effective leader, though, you must first understand what leadership is and what traits a leader exhibits. Contrary to some current political rhetoric, leadership is indelibly linked to character; without character, no leader can be truly successful.

Leadership is more than leading. Webster's Dictionary defines leadership as the "ability to lead." The Marine Corps defines leadership as "the sum of those qualities of intellect, human understanding and moral character that enables a person to inspire and control a group of people successfully."

Former President Ronald Reagan put it in a very practical way: "A leader, once convinced a particular course of action is the right one, must have determination to stick with it and be undaunted when the going gets rough."

Purpose & goal are vital to successful leadership. Regardless of the definition used, leadership must have a worthwhile purpose. Without a specific goal, leadership can degrade into an exercise in self-aggrandizement rather than mission accomplishment.

THE LEADER'S CODE

The Leader's Code is a guide which allows you to evaluate honestly your strengths and weaknesses as a leader. While it doesn't cover all aspects of leadership, it does allow you to gauge quickly where you are and where you need to go. It reads as follows:

"I become a leader by what I do. I know my strengths and my weaknesses, and I strive constantly for self-improvement. I live by a moral code and set an example that others can follow. I know my job, and I carry out the spirit as well as the letter of instructions I receive.

"I take the initiative and seek responsibilities, and I face situations with boldness and confidence. I estimate the situation and make my own decisions as to the best course of action. No matter what the requirements, I stay with the job until the job is done; no matter what the results, I assume full responsibility.

"I train my co-workers as a team and lead them with tact, enthusiasm and with justice. I command their confidence and their loyalty: they know I would not assign to them any duty I, myself, would not perform. I make sure they understand their jobs, and I follow through energetically to ensure their duties are completed fully. I keep my co-workers informed, and I make their welfare one of my prime concerns.

"These things I do selflessly in fulfillment of the obligations of leadership and for the achievement of the group goal."

As you read each sentence of the Code ask yourself, "Is this what I do?" If not, then you know where you're weak and need improvement. Remember, this is only a guideline and not an encyclopedia of all you need to know to lead.

INDICATORS OF LEADERSHIP

Let's assume you are put in charge of an established organization. How do you gauge the effectiveness of the previous leadership? How do you know which areas need improvement? Here are four useful indicators of leadership in assessing an organization:

1. **MORALE.** Morale is the mental condition of a group with respect to its cheerfulness and confidence.

The morale of an organization is made up of many factors. The feeling of co-workers toward their fellow employees, their supervisors, their job and the organization in general all indicate the state of morale. For an organization to function effectively and efficiently, morale must be high. Morale is checked easily by direct observation of your co-workers. Specific things to look for when evaluating morale are:

- Appearance.
- Personal conduct and the way co-workers treat each other.
- Amount of arguing that occurs.
- Frequency and presence of harmful rumors.
- Condition of the office and equipment.
- Response of the group to directions and memos.
- Job proficiency.
- Motivation of the group toward its work.
- Amount of complaining that occurs about supervisors and/or general procedures.

Other indicators of morale include:

- Absenteeism.
- Rate of retention of key personnel.

To help develop high morale:

- Teach co-workers to believe in the organization's mission.
- Instill in your co-workers confidence in their leaders, their training and themselves.
- Promote job satisfaction by carefully considering job assignments.
- Keep your co-workers aware of your concern for them.
- Create an effective system to reward good performance.
- Make your co-workers feel they are essential to the organization.
- Maintain a professional atmosphere.

2. **ESPRIT de CORPS.** Esprit de corps is the collective pride that personnel feel in the organization's history, traditions, reputation and mission.

To help develop esprit de corps: Make new co-workers feel welcome and explain to them the organization's history, mission and current status. Publicly recognize good performance on the part of both individuals and groups. Use competition to develop teamwork. Instill in others the concept that the organization must excel, not just exist.

3. **DISCIPLINE.** Discipline is the attitude that results in prompt obedience to instructions and the starting of proper actions in the absence of instructions. In other words, discipline is doing what you're told and/or what you should do. Areas that indicate the state of discipline are:

- Attention to detail.
- Promptness in responding to requests or instructions.
- Proper relationships between seniors and subordinates.
- Individual and group dedication to excellence.

Discipline can be encouraged by:

- Showing others, by your own conduct, that you are disciplined.
- Encouraging self discipline among your co-workers.
- Implementing a fair system for handing out rewards and reprimands.

4. **PROFICIENCY.** Proficiency is the level of skill exercised by individuals and organizations in the execution of their duties. Some ways to measure proficiency are:

- Degree of skill demonstrated in accomplishing tasks.
- Leadership ability of subordinates.
- Demonstration of a professional attitude.
- Promptness and accuracy in passing out instructions and information.
- Ability to react quickly to changing situations.

Proficiency can be encouraged by:

- Thoroughly training everyone in their jobs.
- Emphasizing teamwork and cooperation.
- Cross-training your co-workers in other jobs.
- Making subordinates learn the duties of their supervisors.
- Frequently checking and testing for proficiency.

LEADERSHIP DEVELOPMENT

Aside from using leadership to accomplish the specific mission of your organization, there is no greater responsibility for a leader than to build other leaders. True leadership demands that you develop subordinates into leaders.

One of your primary goals as a leader is to mentor and groom your subordinates so they can, one day, fully assume your duties if necessary. If you fail in this, your organization will probably last only as long as you are its leader. Those you train will carry on where you leave off and help take your vision further than you could hope to do alone. If your organization or movement is to survive, and flourish, YOU must continuously prepare its members eventually to lead.

Poor leaders tend not to develop leadership in others. They fear that new, emerging leaders will threaten their own status. For the good of your organization, your cause and yourself, suppress this fear. After all, who is more valuable to an organization, one leader or a leader who can develop many other leaders for its purposes?

So when you achieve a leadership position, remember

LIFE TO LIBERATION: A SLIDE SHOW ON BHAGWAN MAHAVIRSWAMI

presented by the Jain Society of Metropolitan Chicago, pathshala level IV

Why is it that in our times Mahavira seems to be considered much more 'important' than the other Tirthankaras? ♦ Why do we attempt to imitate Mahavir's life? ♦ For what reasons do we 'worship' Lord Mahavira and the other Tirthankaras, when we know they are not creators, rewarders or punishers of the world?

The life and mission of Shri Bhagwan Mahavir, has been an inspiring force for millions of people for hundred of years. His life was full of significant events that led to Nirvana. His benevolent thoughts and compassionate actions have been captioned in color slides prepared from paintings by Gokuldas Kapadia from the book *Tirthankara Bhagawan Mahavira Illustrated* (Published by Jain Sanskruti Kala Kendra and Shri Parsva Padmavati Trust). The live narration will be enhanced with background music.

The life of Shri Bhagavan Mahavira was full of compassion, truth, Ahinsa, and austerity, which were aided by meditation of the highest order and of the purest form, culminating in the attainment of Nirvana. In the doctrines preached by him exist the path to salvation. What they require is their proper assimilation and translation into action. His messages of Ahinsa, Anekantavada, and acceptance of the spirit of austerity, speech and action, can usher in an era of eternal bliss. His message is for mankind as a whole.

Around the sixth century BC, India's religious and social conditions had taken an ugly shape. Animal sacrifices in the name of religion were rampant. The caste system had lost meaning as a social order system and had become a symbol of supremacy and oppression. Under such conditions Mahavira was born in 599 BC, in a place called Kshatriyakunda (present day Bihar). Due to the increasing prosperity of their kingdom soon after the child's birth, his parents Siddhartha and mother Trishala named him Vardhaman, which means "increasing". Being a son of nobility he had access to a variety of worldly pleasures and comforts. But two years after the death of his parents, and with the permission of his elder brother, at the age of 30 he left his family and royal household, gave up all his possessions and became a Jain monk in search of a solution for life.

Mahavira spent the next twelve and a half years in deep silence and meditation to conquer his desires and attachments. He went without food for long periods. He was so calm and peaceful against unbearable hardships that he was given the epithet "Mahavira", meaning very brave or courageous. During this period, his spiritual powers fully developed and in the end he realized perfect perception, knowledge, power and bliss. This realization is known as Kevalgnan or enlightenment.

Mahavira spent the next 30 years traveling around India

barefoot and without clothes, preaching to the people the eternal truth he realized. The ultimate objective of his teaching is how one can attain total freedom from the cycle of birth, misery, and death, and achieve the permanent blissful state known as Nirvana.

Mahavira explained that from eternity, every living being due to its ignorance is in bondage of karma particles. Then these particles are continuously accumulated by our good or bad deeds. Under the influence of karma the soul is habituated to seek pleasures in materialistic belongings. This is the deep-rooted cause of self-centered violent thoughts and passions. These result in further accumulation of karma.

In matters of spiritual advancement, as envisioned by Mahavira, both males and females are on an equal footing. The lure of renunciation and liberation attracted women as well. Many women followed Mahavira's path and renounced the world in search of ultimate truth and happiness. Thus the principles of Jainism, if properly understood in their right perspective and faithfully adhered to, will bring contentment and inner happiness in the present life. This will elevate the soul in future reincarnations to a higher spiritual level.

At the age of 72, in 527 BC, Bhagavan Mahavira attained Nirvana and his purified soul left his body and achieved complete liberation. Lord Mahavira was the twenty-fourth and last Tirthankar of the Jain religion of this era. Jainism existed before Mahavira and his teachings, and was based on the teachings of his predecessors.

However Mahavira made religion simple and natural, free from elaborate ritual complexities. His teachings reflected the internal beauty and harmony of the soul. Mahavira stressed the importance of a positive attitude in life. Mahavira's message of the Five Great Vows (Pancha Mahavratas), Nonviolence, Truth, Non-Stealing, Celibacy, and Non-Possessiveness, is full of universal compassion. Mahavira emphasized that all living beings, irrespective of their size and shape, are equal and we should love and respect them. This way he preached the gospel of universal love.

MANTRAS

presented by Sanjiv Jain

What's the difference between a mantra and an ordinary Jain prayer? ♦ Who composed the mantras of Jainism? ♦ How were they supposed to be recited? ♦ By remixing them or changing their tempo, are we really disrespecting the mantras? ♦ Scholars and historians say that the Sanskrit word 'Om' (or 'Aum'), which Jains do tend to use nowadays, is not truly Jain but instead originated in the elaborate sacrifice-rituals of the Hindu Vedic religion. Although it has been given a 'Jainized' definition over the centuries, does the 'Om' word really belong with our ancient Prakrit mantras? Are we actually corrupting the original by injecting 'Om' as part of the Namokar Mantra?

We will explore the interpretation of various mantras, beginning with the Namokar Mantra and then the Rishi Mandal Mantra.

notes

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There is no text or other markings on the paper.

In the process of interpretation it is important to note that we should begin with a historical interpretation of each mantra, and while these interpretations may vary, and even be a topic of debate, they should not take precedence over the individual journey into the self whereby we answer our own questions and find what Jainism means to us as individuals.

In addition to this, it is important to be able to relay mantras with today's society. This helps us identify with and find support in Jainism and its traditional mantras, to be able to find an individual identity in Jainism, and although there is much common ground on beliefs within our religion, we should respect the varying views/interpretations of each individual. We may use the term "interpretation" somewhat loosely in the hope of encouraging a diverse dialogue and creating an environment open to all theories, logics, guesses, and/or personal philosophies. It is through this open dialogue we could further enrich our own Jain beliefs – all of us, no matter what our initial opinions or levels of understanding may have been. This brings us in accordance with the Jain principle of non-one-sidedness (Anekantavada).

It is also significant to interpret Jain mantras through the eyes of gender, class, outside religion, etc. which are areas that tend to be overlooked in general religious discourse, but which Jainism, by its rationalistic nature, lends itself to readily and remarkably.

MEDICAL BENEFITS OF VEGETARIANISM presented by Neal Barnard

Regardless of compassion for other life forms, shouldn't I eat the FDA required nutritional requirements to be compassionate to my own body? ♦ Where will I get my protein, calcium, and major vitamins from if I keep reducing my food selection? ♦ In the end, how much of a health difference does it really make, since meat eaters at least seem to live about as long as vegetarians?

Neal Barnard, M.D., a psychiatrist, started Physicians Committee for Responsible Medicine (PCRM) which advocates medical practice based on nutritious vegetarian diets and other positive lifestyle changes, rather than reliance on animal experimentation and the use of drugs and surgery. His approach is given in his book, *The Power of Your Plate* (1990), in which he presents the views of many modern doctors who have practiced wholistic medicine. To counter the negative effects of the old "Basic Four Food Groups", with its heavy reliance on animal products, Dr. Barnard presented the "New Four Food Groups", which puts fruits, vegetables, whole grains, and legumes at the center of the American diet. Dr. Barnard has recently written other nutrition books, including one on weight reduction, based on the use of the "New four food groups".

Given all that background, this seminar will discuss the true medical and scientific benefits of a Jain lifestyle.

MY TRIP TO INDIA WITH BILL CLINTON presented by Prem Jain

What Indian cultural influences can now be found in the Jain tradition as we know it? ♦ Have outside influences on Jainism greatly changed our view of the religion today as opposed to its original intent? ♦ Could Jainism have thrived in any other country? ♦ What does this mean for Jainism's new life in a mostly Christian America?

With over five hundred dialects and even more cultures, the word 'Indian' represented a complex phenomenon to President Bill Clinton during his March 2000 visit to South Asia. Clinton's journey was an opportunity for a leader from another country to understand the background of the small but highly professional and industrious Indian minority here in the US.

Speaker Prem Jain – a tremendous supporter of the Jain community and promoter of Jain values who currently works as a director of Cisco Systems – was one of about 40 Indian-American professionals selected from around the country to accompany President Clinton on this voyage. From the Taj Mahal to the villages of Rajasthan, the trip helped Mr. Clinton understand the diversity of Indians found in the US. The President also had an opportunity to experience religions other than the western faiths. Among them was Jainism, and it was interesting to hear Clinton's reaction to a philosophy based on compassion for life. His visit to the Mahavir Hospital in Hyderabad (a Jain charitable foundation) and his address to Indian Parliament wherein he discussed the principle of Ahinsa helped our president begin to understand that Jainism has much to offer. Perhaps our president will have learned enough from the experience to moderate changes in the US.

OUR MASK presented by Usha Jain

It chanced upon a winter's night
Safe sheltered from the weather.
The board was spread for only one,
Yet four men dined together.
There sat the man I meant to be
In glory, spurned and booted.
And close beside him, to the right
The man I am reputed.
The man I think myself to be
His seat was occupying
Hard by the man I really am
To hold his own was trying.
And all beneath one roof we met
Yet none called his fellow brother
No sign of recognition passed
They knew not one another.

– Author unknown

One time, a man was standing outside his house holding his baby in his arms. An acquaintance commented how pretty his child was and the man said, "Oh, this is nothing someday you

should come and see his picture album.” The acquaintance walked away shaking his head at this strange comment. In real life, we all work so hard to project an image, a perfect picture of our views, intelligence, wealth, education, status, power and very comfortably wear different mask to fit that image. We switch back and forth so easily that it becomes part of our nature. It's not that others do not understand us but we do not understand ourselves. Image mask becomes such a vital part of us that we start to play games with ourselves.

Jain philosophy teaches that all negativity is generated through not being able to accept reality as it is, whereas positive energy is generated through acceptability. When we accept others and ourselves as they are, the need to wear a mask vanishes away.

PARENTS JUST DON'T UNDERSTAND presented by Neel Shetti

Abstract. Trying to find one's identity amidst the milieu of parental, peer, and academic and/or work pressures is a true challenge. Growing up as part of the second generation in America, we face a completely different culture than did our parents. With hundreds of thousands of people of different racial backgrounds forming the fabric of this country, one of the many questions for the future arises: “America, the melting pot or mosaic country of the world?” With all the ethnic diversity surrounding us, what are we as young Jains to make of it all? Do we stand tall and independent, or shall we fold in with the dough of this rising national power?

Discussion Outline:

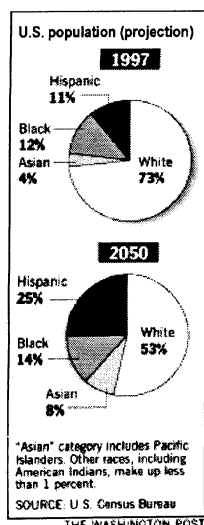
“I'm Indian.”

It's a phrase I find myself saying quite often when people ask what nationality I am. This reply despite the fact that I have a NJ driver's license, a United States Army Reserves registration card, US Passport, and a birth certificate from Pascack Valley Hospital in Westwood, NJ.

Identity is a puzzling notion that comes into question in the country whose doors are open to “your tired, your poor, your hungry masses”. Melting pot or mosaic? This question is a core notion that must be kept in mind during our discussion of young Jains growing up in America.

Guidelines for discussion:

6. Listen, not just “hear”.
7. Respect opinions of others.
8. Do not interrupt.
9. Be as brief as possible.
10. Avoid back and forth comments.



Background Information:

1. Number of Jains in America: ~30,000
2. Population of America: ~274,832,858 (World 6,071,255,752) [2]
3. % Jain: ~0.01%
4. Number of Jains in India: ~10 million [1]
5. Population of India: ~1 billion [3]
6. % Jain: ~0.4% (as of 1991) [3]
7. What is 'identity'?
 - a. 1 a : sameness of essential or generic character in different instances b : sameness in all that constitutes the objective reality of a thing: ONENESS.
 - b. 2 a : the distinguishing character or personality of an individual: INDIVIDUALITY b : the relation established by psychological identification.
 - c. 3 : the condition of being the same with something described or asserted (e.g., 'establish the *identity* of stolen goods').
 - d. 4 : an equation that is satisfied for all values of the symbols.[4]

Quotes:

1. “Some sociologists argue that the melting pot often means little more than ‘Anglo conformity’ and that assimilation is not always a positive experience – for either society or the immigrants themselves. And with today’s emphasis on diversity and ethnicity, it has become easier than ever for immigrants to avoid the melting pot entirely.”[5]
2. “At work, not only in Omaha but in immigrant communities across the country, is a process often referred to as ‘segmented’ assimilation, in which immigrants follow different paths to incorporation in U.S. society. These range from the classic American ideal of blending into the vast middle class, to a ‘downward assimilation’ into an adversarial underclass, to a buffered integration into ‘immigrant enclaves.’ Sometimes, members of the same family end up taking sharply divergent paths, especially children and their parents.”[5]
3. “There was a movement earlier this century to have *all* Jains adopt Jain as their last name. Under the proposal, each family kept track of its ‘gotra’ or clan privately but ‘publicly’ went by the community identifier of Jain. Thus one would for social purposes write Howard Jain but for legal purposes (passport/property/marriage) the proper form would be Howard Lyman. A commonly used compromise would be to write Howard Jain (Lyman). This is about all I know. I think this effort may date to the 20s or 30s but I’m not sure about its origins and ultimate disposition.”[7]
4. “Yes, religion is a personal thing, but I’m not sure that it should be private. Jains should not hesitate in acknowledging publicly that they are Jain. In a free country, Jains should proudly declare that they are Jain, although I personally think it is not necessary to have Jain as the last name.”[8]

notes

notes

5. "We find difference among the sons and daughters of the same parents. Not only that, but also we find difference between twin brothers born at the same moment. Though parents pay considerable attention to their bringing up and training, they differ in learning, education, intelligence wisdom, experience and conduct. This shows that the difference in blood, semen and environment is not a sufficient ground to account for this difference. Influences of the impressions of the past births too have their place in causing the difference and inequality." [9]
6. "From all these instances we know that the primary cause of the varied diversity or inequality does not lie merely in the present birth, nor is the diversity or inequality the result merely of training or culture imparted by the parents, nor is it the result merely of environment, situations or circumstances. So it is proper to maintain that the soul existed even prior to the inception of embryo. This prior existence itself is the previous birth. The present birth and the special capacities associated with it can very well be accounted for on the basis of impressions that are left on the soul by the desires entertained and the activities performed in the previous birth." [9]
7. "'Venerating and serving [gurus] is guru-upasti. By our reverence and service we should win their hearts and secure from them the knowledge and culture that ennoble our life. Mother and father are the foremost gurus. Scriptures command us to worship them first.'" [9]

"Dhoondh"
(Fog)

Dhoondh of my heritage
swirling pink like trails of cream
in Kashmiri chai.
The threads of its puffs
spun from history's loom
and dusted pink
by the earthen walls
of Lahore's Red Fortress.
This dhoondh in the air
and in my heart
of this land
and of my bones—
my grandmother wraps its fringes
around her—
a shawl
to write her poetry in.
Like steam,
it softens the script of her writing
which flowers languidly
like the intricate mehndi
that spiders a bride's hands,
My grandmother
breathes the aged dhoondh,
she fills her lungs with
memories of the Moghuls
of wars for independence.
I sit at the window in the evening,
the pink dhoondh laced with white

ribbons
of voice—
muezzins high in the minarets
calling the city to prayer.
My grandmother reads to me from
her
tattered journal,
and I am the daughter of what lingers
in sunset haze. [6]

Discussion questions:

1. Is our identity pre-determined or is it solely one's life which determines identity? (See *Quotes* 5 and 6.)
2. What effect does the number/concentration of Jains and the amount of the faith introduced to us have on shaping our lives? (See *Background Information* 1 through 6.)
3. How do the differences/similarities between the situations of our parents and that of our own have an effect? (See *Background Information* 1 through 6.)
4. How do our parents/peers directly influence our identities? (i.e. the relationships we have, friends we make, etc.) (See *Quotes* 7.)
5. Would changing our surnames to "Jain" help/hinder our formation of identity? (See *Quotes* 3 and 4.)
6. What influences do other cultures/societies have? (i.e. African American, Latino, Chinese, Korean, etc.) (See *Quotes* 1 and 2.)
7. How much does the tendency to stay with people of similar interests/backgrounds play a part?

Quote sources:

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- [4] "identity." Merriam-Webster, Incorporated, 1999.
<http://search.eb.com/cgi-bin/dictionary?va=identity>
- [5] "Immigrants Shunning Idea of Assimilation." William Branigin.
www.washingtonpost.com/wp-srv/national/longterm/meltingpot/meltingpot.htm
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- [6] "Dhoondh." *Inkstone*. Fatima Ahmed.
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- [7] "Re: Writting Jain as last name." Rajib Doogar.
www.dd-b.net/~raphael/jain-list/msg02911.html
- [8] "Re: Writting Jain as last name." Yashwant Malaiya.
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- [9] Munisri Nyayavijayaji. *Jaina Philosophy and Religion*. Motilal Banarsidass, Delhi: 1998.

REALISTIC JAINISM: Putting it into Practice

presented by Timir Chheda
with Seema Dedhia and Avni Shah

How do you define 'practice'? I go to the temple and I'm vegetarian, what more do I have to do? " Is practicing Jainism through my way of thinking and my actions a replacement for the rituals I don't know? " Is it 'realistic' to be Jain?

This piece was created because we have seen a duality in the nature of Jain youth. Jain theory might be well understood but the eternal problem is application. I do not want this discussion to turn into a lethargic debate of what is considered "non-Jain" and "Jain", but one of how youth can practice Jainism in our lives. We will be able to learn from each other's experiences and travails which is the great gift that this convention offers with nationwide attendance and participation. To inspire youth to *act*, rather than wallow in their disillusionment – what better reason is there?

Too many times have I seen debate over the intricacies of Jainism, the nuances of practice, and the subtleties of worship. Too many times have I seen young people confused over words such as "proper", "paapa", and "Jain". Coincidence? Although many youth feel the effects of the generation gap and identity crisis, many more have another problem to wrestle with: ***the Reality Crisis.***

Sure we all know about Ahinsa and the karma theory, so we practice our individual lifestyles accordingly. We all know about krodha, maana, maya, and lobha so we take steps to avoid them. However we fall far short of being the shravakas and shravikas of Jainism. What can we do to take steps in that direction?

Consider: Most youth know why Pratikraman is practiced, yet the reason alone is not enough to stimulate them to do it. Why not? On the surface there might appear to be no immediate gains, and the long term ones are also not readily apparent. Topics such as these shall be brought up but first, the essence of the dilemma needs to be identified. Second, possible solutions will be discussed. Third, the viability of each solution will be weighed. Finally, possible outcomes for the future will be pondered, both for the individual and for Jains as a group.

Topics could include but are not limited to:

- How much do I follow the concept of Aparigraha?
- Do I consider violence in certain situations justified? Why or why not?
- Is Jainism helping or satisfying me in any way?
- How do I rationalize to myself things I do that I know contradict the concepts of Jainism?
- Would I entertain the idea of being a Jain were I not born into it?

Of course all these come under the major question, *which everybody will have answered for themselves by the time the discussion is complete: **Do I feel the need to be a better Jain, and if so how can I practically go about it?***

THE RITUALS OF TEMPLE GOING

presented by Jigna Shah and Soha Shah

Who created the rituals we perform today? ♦ Is it important for me to know the rituals? ♦ Should I go to the temple if I don't know the rituals? ♦ Can I perform these rituals at home? ♦ How does going to the temple and doing formal rituals compare to going to any place with no distractions and reciting the Namokar Mantra in peace? ♦ If the Tirthankaras do not benefit from us at all, why do most of the Jain traditions believe in temple worship?

How many of you have truly wondered, "Am I behaving the way I am supposed to in the temple?" "Am I doing what I am suppose to be doing?" All of us have a tendency to wonder this but we continue to do what we have been doing whether right or wrong. Wonder no more! This essay covers the basic rituals that are involved when going to the temple. Now, there are many, many, rituals that spread across the Digambar and Shvetambar sects. We are not going to differentiate between the two. The purpose here is to inform readers, Jain and non-Jain, of basic temple going rituals that all Jains should follow whether Digambar or Shvetambar.

1. Let's start at the beginning. One of the most important things to do when going to the temple is rinsing the mouth. No one should enter the temple right after eating unless having rinsed the mouth. (Now, if you are anything like me, you want to know why.) It is out of respect for God that we should not speak in their symbolic presence with a mouth that is not clean. This is just one of the basics.
2. When first entering the temple we should recite "Nisihi" three times, a word literally meaning "it is abandoned". When first entering the temple we are making a promise to Bhagavan that we will not speak of any issues not relating to the temple. Now, one can talk about the cobwebs in the temple or the cracked tiles but not about how someone's sari looks or the highlights in her hair.
3. We say "Nisihi" a second time right before entering the ghabara. The ghabara is where the idols preside, where we cannot enter without wearing clean and properly kept puja clothing. By saying "Nisihi" this second time we are taking vow to no longer speak or think about temple issues. Instead we now devote complete attention to Bhagavan and performing puja.
4. We say "Nisihi" a third time upon leaving the ghabara and begin doing bhava puja, which is chaityavandan. While doing this we no longer worry about temple issues nor even what is going on inside the ghabara. There's a proper time and place for everything!

These four steps are the basics of temple-going. For a more detailed explanation, listen to the temple ritual audio tape lectures given by Shree Jinchandraj Maharaj (Bandhu Triputi). Or, contact Jigna at jigna@juno.com

notes

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

SCIENCE AND JAINISM

presented by Ojas Parekh

What's the difference between a theory and a 'scientific fact'? ♦ Are we really comparing Jain philosophy to proven facts, or are we comparing it to theories that are always open to debate and not actually proven by modern science's own standards of evidence? ♦ What about the Big Bang theory? What are the 'holes' in this model of the universe's origins? How may the same data and observations be interpreted differently, and even more plausibly?

Why is it that one who readily believes in subatomic particles snickers at even the mention of karmic particles? Is Jainism full of any more bull than your textbooks? By exposing shortcomings of modern science which Jainism addresses, especially the recent uncertainty (both literal and Heisenberg's) veiling quantum mechanics, we aim to begin closing the validity gap, at least in your mind, between modern science and Jainism as tools of inquiry into the nature of truth and reality. We will also discuss how choosing a proper set of axioms, or values, allows one to use deductive reasoning in practicing Jainism.

Readings:

A.T.S.'s note on karma:

Modern science is now studying a phenomenon that actually appears to operate within living beings in ways comparable to the mechanism of karmic flux elucidated by Jainism. This is the measurable phenomenon of *bioelectromagnetism*. In laboratories across the globe a great deal of research in this area is currently underway. Europe's Bion Institute (www.bion.si) is leading the way in studying the effects of natural bioelectromagnetic activity on the behavior and consciousness of living organisms.

Thinking About Physics

From A. Chakravarty's introduction (1944)
to the Jain text *Panchastikaya Sara*

www.geocities.com/Athens/Crete/9810/JainIntro.html

The Concept of Motion

Having accepted the reality of the physical, the Jains naturally accepted the possibility of real motion. Motion has always been an unintelligible perplexity to the Idealist. Both in the East and the West, idealistic thinkers have fought shy of this by taking refuge in the conception of *maya* or appearance. It is in the western system of thought that the conception figures prominent. Zeno trying to defend the unchangeable adamant Absolute of Parmenides introduced four invincible arguments against the reality of motion. These arguments were accepted as invincible for several centuries. They figure in some form or other in Kantian antinomies and Hegelian dialectic. Even Bradley draws upon Zeno's wisdom in his attempt to condemn the realities of concrete world to the limbo of appearances. As Mr. B. Russel points out the arguments are no more irrefutable in the light of modern mathematics. Hence Realism need not approach the problem with any misgivings. Reality of motion has thus obtained a standing ground in the field of modern philosophy.

What is more important than this is the part played by this concept in Science. For Science, the world of reality is a system of energies. This dynamic conception of science has given a new dignity to the concept of motion. In spite of the unwarranted caution exhibited by physicists like E. Mach and Karl Pearson, modern physics has once again emphasised the importance and the reality of motion in understanding the mystery of Nature. Always looked upon with suspicion by idealistic metaphysics, the doctrine of Reality of motion has been welcomed by Realistic and scientific systems of thought.

But in order to accept the reality of motion of Physical objects the reality of space must be postulated. Thus motion in Jain doctrine is intimately associated with **space** and two other Categories with peculiar nomenclature, of **dharma** and **adharma**. We shall examine the Jain account of these three Categories.

Reality of space is also a crucial doctrine to determine whether metaphysics is idealistic or realistic. Curiously the non-Jain Indian systems of thought do not pay any prominent attention to the problem of space. In fact the more influential Indian system of Philosophy, the *Vedanta* uses the term **akasha** indifferently to denote space and ether. It is the latter meaning that is more prominent. It is to the credit of the ancient Jain thinkers that they too a bold attempt to attack the problem and that with great success. This fact is perhaps due to their special interest in mathematics. An adequate solution of the problem of space and time is intimately connected with mathematical philosophy. It is modern mathematics that has successfully reclaimed once again space and time from the destructive dialectic of the idealistic metaphysics. Space is indispensable to science and realistic metaphysics. The wonders of modern science are all associated with the reality of space and what is contained therein. Hence to "the Indian Realism" space cannot but be real. Akasha is infinite extension. It accommodates all other real existences. On account of this accommodating function it has a portion which is filled with the other real objects. This portion is called **lokakasha** the world space because it is co-extensive with the world or Loka. Beyond that there is the infinite empty space which is **shuddha ananta akasha**.

The interesting fact about this conception of space is the doctrine that space also is constituted by simple elements known as **akashanu** or spacial point. This akashanu is to space what **pudgala-paramanu** is to matter. And each akashanu is related to each pudgalanu. To borrow a convenient modern expression the class of space points and the class of material points are "similar having one to one relation".

Jain Metaphysics

There are two important concepts in Jain metaphysics which are perplexing to students of Jainism, the *astikayas* and the *dravya*. The term *astikaya* is a compound name made up of *asti* and *kaya* which respectively mean existing and extensive magnitude. The other term *dravya* means the real that is fluent or changing. We shall try to explain these two concepts in detail.

The *astikaya* are five in number, *jiva* (soul), *pudgal* (matter), *dharma* (principle of motion), *adharma* (principle of rest) and *akasha* (space). These five build up the Cosmos. Space and matter are distinctly extended reals. Dharma and adharma are indirectly related to space. Their operation is in space and is limited by *lokakasha*. Thus they may also be considered as related to space. Lastly, Life is generally associated with body, the organic body constituted by *pudgala* or matter. *Jiva* is operative in and conditioned by such a physical medium. In a way therefore *Jiva* also is related to space. These five existences which have spaciality either directly or indirectly are the five *astikayas*. These are the constituent elements of the universe or the world.

Kaala

Kaala or time though not an element of the physical universe may be mentioned here. Since change and motion are admitted to be real, time also must be considered real. The real or absolute time as contrasted with the relative time is constituted by simple elements known as kaalanus or instants. Instants, points and atoms are the characteristic conceptions of Jain thought and in this respect it has a wonderful corroboration from the field of modern mathematics.

The Jain thinkers in distinguishing time from the five astikayas made use of an important idea. Astikaya is spatiality or extensive magnitude. This extensive magnitude is denoted by a technical name, *tiryak prachaya* or horizontal extension. When the simple elements, say, the points are so arranged in a series where each term is an item also in another series, we must have the two dimensional series which will correspond to surface or extension. Wherever there is such a *tiryak-prachaya* we have astikaya. But time or kaala has only *urdhava prachaya*. The elements are in a forward direction. The series is mon dimensional or linear order. Therefore kaala has no extension either directly or indirectly. Hence it is not an astikaya. Though it is not astikaya it is distinctly a real entity which accounts for changes in other things.

Such are the characteristics of real time. This should not be confounded with *vyavahara kaala* or relative time which is measured by some conventional units of either long or short duration. These conventional distinctions would have no meaning if they are not coordinated in a single real time series.

The Six Dravyas

The term Dravya denotes any existence which has the important characteristic of persistence through change. Jain conception of reality excludes both a permanent and unchanging real of the Permenidion type and also the mere external flux of Heraclites. An unchanging permanent and mere change without substratum are unreal, or impossible abstractions. Jain system admits only the dynamic reality of dravya. Dravya then is that which has a permanent substantiality which manifests through change of appearing and disappearing. *Utpada* - origin, *vyaya* - decay and *dhrauvya* - permanency form the triple nature of the Real. To emphasise the underlying identity alone would end Vedantic conception of this Real as Brahman. To emphasise the change alone would result in the Kshanika vada of the Buddhist, the reality as a stream of discrete and momentary elements. The concept of dravya reconciles both these aspects and combines them into an organic unity. It is an identity expressing through difference, a permanency continuing through change. It corresponds to the modern conception of organic development rather in its Hegelian aspect. It has duration; it is movement; it is the *elan vital*. The five astikayas and kaala or time are the six dravyas or the real existences.

SCIENCE AND LOGIC IN JAINISM

presented by Sanjay Mehta

What does it mean to say Jainism is 'logically complete'? ♦ Religions in general aren't based on logic and reasoning, so why should it matter if Jainism is? ♦ What do Anekantavada, Syadvada and Nayavada contribute to the world of logic and reason? ♦ How are those systems similar to or different from western philosophy's developments in logic or similar areas?

Where in general does science clash with religion? Is it also true of Jainism? Is Jainism logical in the sense that if one assumes a set of axioms, then everything else is a natural logical consequence? If so, what are these axioms? What are those fundamental principles of Jainism?

Reading:

Postulates of Theistic Systems Compared with the Postulates of Jainism

By A.T.S.

In the two outlines below, like-numbered axioms correspond to the same area of philosophical inquiry:

Theistic Postulates

1. The universe was created by a *Deity* (or from an illusionary expansion of the *Deity*, as in main-stream Hindu thought) who possesses the powers of preservation, destruction, and the administration of grace.
2. The universe operates upon laws consciously determined by the intelligent design and will of the *Deity*.
3. The universe contains an eternal being, identifiable as the *Deity* and synonymous with "eternal life", which may be described as eternally possessing the attributes of omniscience, omnipotence, infinite perception, and infinite bliss.
4. The universe contains individual lives – most significantly humans – that individually owe their existence, and hence their deepest and abiding reverence, to the *Deity*.
5. The universe is full of adversities toward those individual lives which prevent them, in certain ways, from receiving, witnessing, or realizing the *Deity's* grace. The cause of such adversity may be recognized in the cosmic illusion (*maya*), ignorance of the *Deity* (*ajnan*), rebellion against the *Deity*, or the *Deity's* negative other (the Evil One).
6. The *Deity* sustains the possibilities of salvation and grace, from a source – which is either entirely or partially external to the individual lives it has created – and which is receivable through the individual lives' acknowledgment of, faith in, submission to, or contemplative witness of the *Deity's* inherent qualities of omniscience, omnipotence, infinite perception, and infinite bliss.
7. Salvation is a merging, meeting, or union between the *Deity* and an individual life it has created, from which there can be no fall from the *Deity's* everlasting power and grace.

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notes

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Jain Postulates

1. The universe is eternal, indestructible and real.
2. The universe operates upon natural laws determined by the sum of the inherent, immutable attributes (gunas) and changing modes (paryayas) of its six natural constituents, namely:
 - i. souls (jiva)
 - ii. the matter-energy continuum (pudgal)
 - iii. the immaterial medium of motion (dharma)
 - iv. the immaterial medium of rest (adharma)
 - v. time (kaal), which is monadic
 - vi. space (akash)
3. The universe contains an infinite number of individual, independent, and eternal *Souls*, each identifiable as “eternal life”, which each possess inherent and unchanging attributes including omniscience, infinite spiritual potential, infinite perception, and infinite bliss.
4. The universe contains *Souls* which have attained salvation, as well as *Souls* embodied. The latter of these are, in general, – through the ultimately *Soul*-determined cyclings of karmic influx, bondage, stoppage and shedding – in a naturalistic state of evolution towards salvation.
5. The individual, embodied *Soul* is the ultimate cause of all true adversity toward itself. Through karmic influx and bondage, adverse inclinations including anger, greed, ego, deceit, attachment and aversion distract and delude the *Soul* from acknowledging, witnessing, and realizing the *Soul's* inherent attributes.
6. The universe sustains the individual, embodied *Soul's* natural potential for obtaining final salvation from, through, and within a source whose identity is the *Soul* itself.
7. Salvation is the *Soul's* experiencing of its full and innate potential, from which there is no return to ignorance, delusion, incapacity, sorrow, or transmigration.

THE SCIENTIFIC NATURE OF JAIN PHILOSOPHY

presented by Tushar Mehta

By 'philosophy' what are we really talking about? Don't we mean a speculative philosophy? ♦ In reality, are we actually comparing Jainism to western philosophy and making that the standard against which Jainism is to be judged? What is it about western intellectual paradigms that leads us to believe them superior? ♦ If we want to compare 'Jainism' to 'Science', then what exactly about Jainism is relevant in that comparison, and what is irrelevant? Are we talking about Jain physics, metaphysics, logic and other intellectual subsystems, or are we also including cultural things like pujas and gheeboli in our discussion?

With his thick Indian accent and a pointed finger, we've all heard some fervent uncle say:

“Jainism is the most scientific of all the religions. It already said everything that modern science is saying, and has even predicted the atom thousands years ago!”

And to some extent, we all agree that Jainism does seem ‘scientific’ – though we may not agree entirely with our uncle. There are zealous believers of every faith just like our favourite uncle that claim their religion is ‘the most’ scientific and philosophical. In this era of powerful and pervasive science and technology, people feel that things which are scientific (and perhaps to a lesser extent, philosophical) are more intelligent and valid, and somehow closer to ... *The Truth*. Therefore many people feel a need to believe that their religion is more scientific in order to justify their beliefs. But what does it mean to be scientific and is Jainism really scientific?

This seminar will attempt to explore and clarify the broad meanings given to the word ‘scientific’ and then analyze Jain beliefs with respect to this definition. This is a complex discussion and I hope to touch on some of the important points; I will focus on analyzing the dichotomy between Jain principles and the fixed or literal statements that Jains make about the physical universe.

Reading:

Summary of the Axioms of Jain Physics from the *Tattvartha Sutra*, chapter 5:

1. The non-soul extensive bodies (*ajivakayas*) are the media of motion and rest (*dharma* and *adharma*), pure space (*akash*), and the continuum of matter and energy (*pudgal*).
2. They are known as *dravyas*.
3. The soul (*jiva*) is also a dravya.
4. These substances are permanent in nature and together constitute the physical universe; they are *arupi* (devoid of material characteristics).
5. Pudgal is *rupi* (having definite material characteristics).
6. Dharma, adharma and akash are individual continua (that is, indivisible wholes).
7. They (that is, dharma, adharma and akash) are entirely devoid of activity.
8. Dharma, adharma, akash and jiva occupy innumerable *pradeshas*, or infinitesimal spatial units.
9. Akash occupies infinite pradeshas.
10. Pudgal consists of numerable, innumerable and infinite parts (that is, according to different particle compositions).
11. That does not hold for the *paramanu* (the indivisible elementary particle of matter).
12. The *lokakash* (finite universe) is defined as the space in which all of these substances co-exist.
13. Dharma and adharma occupy the entire lokakash.
14. A single paramanu occupies (by definition) only one pradesha; any number of paramanus in aggregate form can occupy one or more pradeshas.
15. Souls may occupy from one to innumerable pradeshas, to all the pradeshas of the lokakash.
16. For like the light of a flame, their pradeshas undergo expansion and contraction.
17. The functions of dharma and adharma are to support motion and rest (respectively).

TIC-TAC-TOE: Three Jewels in a Row

presented by the
Jain Center of Greater Boston

What is the importance of these three jewels? ♦ Are any of the jewels more important than the others? ♦ How does one define what is Right Faith, Right Knowledge and Right Conduct? ♦ Is Right Knowledge tangible or gained only through religion?

Jai Jinendra. The goal of any presentation is to inform the audience of valuable information needed to help one lead a better life. In the process, the presenters wish for the audience to have a good time and vice versa. After many idea changes and advice from previous participants at other conventions, it was decided that a game show would be presented in the format of Hollywood Squares. This is a nationally televised game show with many celebrity participants. The name that was thought of for this presentation was "Tic-Tac-Toe: Three Jewels in a Row."

The basic format of this game pits two contestants against each other to see who can get three 'x's or 'o's in a row, either diagonally, horizontally, or vertically. The game board is set up on a 3 X 3 square, like a tic-tac-toe game.

In "Tic-Tac-Toe: Three Jewels in a Row" two contestants are selected at random from the audience to play against each other. The JCGB youth will pick random members. One of the JCGB youth will host the show, and the other JCGB youth will help educate the contestant and the audience about the contestant's choices.

Moving on, the stage will be set so that in a large 3 X 3 screen or platform can be seen. This will either be a computer screen 3 x 3 board built on a platform in the center of the room.

By random choice, one contestant will be deemed Contestant "x" and the other contestant "o". At the start, the host will introduce the game, the rules, and so on. He/she will ask contestants if they wish to answer a question regarding "Right Knowledge", "Right Faith", or "Right Conduct." Whatever the contestant chooses, they are asked a corresponding question.

Questions deal with various topics ranging from everyday practices to facts about karma and the 24 Tirthankaras. Questions may range from an easy level to a somewhat difficult level as the game progresses. An example question (if Contestant "x" (who goes first) chooses "Right Conduct") is : Why does Jainism consider it improper to spray pesticide on your lawn? Hopefully, one would answer something in the vicinity that pesticides would cause insects to die, therefore causing violence.

The host will determine if the answer is acceptable, and will prompt the audience to help him/her with the decision. If the answer is right, an X will be placed on the tic-tac-toe board, in the place where the contestant desires it. One of the JCGB members (or more) will explain the answer to the audience.

Then, contestant "o" gets a chance at a question by choosing one of three categories of questions.

18. The function of akash is to act as a receptacle for all the other dravyas.
19. Pudgal forms the (material) basis for the body, speech, mind and respiration.
20. Pleasure, pain, life and death are effected through the agency of pudgal.
21. (Worldly) souls act as causes for mutual support in relation to one another.
22. The function of **kaala** (time, composed of discrete time-monads) is to facilitate the continued existence, transformation, activity, and priority or non-priority of things (that is, of souls and pudgalas).
23. Pudgal is characterizeable by touch, taste, smell and color.
24. Manifestations (and characteristics) of pudgal include sound, union, fineness, grossness, figure, divisibility, darkness, shade, light and heat.
25. Pudgal exists in the form of indivisible elementary particles (paramanus) and their aggregates (**skandhas**).
26. Aggregates are formed by splitting, union, or a combined process of both.
27. Indivisible elementary particles are obtained solely through splitting.
28. Aggregates may be obtained by combined splitting and union, processes which are observable to the eyes (that is, which can take place on a macroscopic level).
29. The differentia of a dravya is (defined as its) **sat**.
30. Origination of states, cessation of states, and permanence constitute **sat**.
31. Permanence is the indestructibility of basic essence.
32. The determination of a dravya is done by giving priority to its indestructible essence and secondary consideration to its changeable conditions.
33. Pudgalas unite according to their degrees of **snigdhatva** and **rukshatva**.
34. Union does not take place between components which are snigdha or ruksha of a minimal degree.
35. When the degrees concerned are equal, union does not take place between like components (that is, between one snigdha component and another or between one ruksha component and another, regardless of their respective magnitudes).
36. Union takes place between components whose degrees differ by two units or more.
37. In the union, the component with the higher degree absorbs the component with the lower degree.
38. A dravya (by definition) possesses **gunas**, or intrinsic qualities, and **paryayas**, or variable forms and modes of existence.
39. Kaala is also a dravya.
40. Kaala is composed of infinitesimal time fractions, called samayas.
41. Gunas (by definition) cannot exist independently of the dravyas of which they are possessed, and there cannot be a guna of a guna (that is, a true inherent attribute, or guna, cannot be decomposed into sub-attributes).
42. A change in the actual manifestation of a guna is called a **parinama**.

notes

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.

Next, contestant "x" will get another chance to occupy a square (for a total of 2 squares if they got the previous question right). If contestant "x" got the first question right, that person will not be able to choose the category with which they got the first question right. For example, if they got the first question right with "Right conduct", then they would have to choose "Right Knowledge" or "Right Faith"

Eventually, whoever gets three in a row right would win a prize with a lesser prize to the non-winner of that round. If a game ends in a tie, equal prizes will be given to both parties.

The ultimate goal of this project is to inform our audiences of different Jain practices, and how they can implement them in life. The audience will learn the benefits of good deeds, learn the setbacks of bad deeds, and learn how to be a better Jain.

Accompanying this seminar will be a booklet entitled "21 Ways to be a Better Jain the 21st Century" a simple publication with pictures presenting simple practices that youth can make to help ourselves be better Jains, better citizens, and better people in the twenty-first century.

TURN THE OTHER CHEEK, BUT MAKE SURE IT'S A KISS

presented by Hema Pokharna

Does it matter if one is nice to another as compared to if one is 'nothing' to another? ♦ How can we positively react to other people's unkindness? ♦ What are the steps to attain inner peace?

Participants learn how to transform conflicts into satisfying/compassionate connections. They learn the power to transform nonviolence and empathy in action. They will learn the tools and skills to see the beauty in people who are behaving violently and to bring about change and establish harmony.

Reading:

From "Assertive Ahinsa"

By Hema Pokharna

As Jains we must understand that the very word Jain is derived from the word 'Jina', meaning 'conqueror'. This refers to conquest over one's passions. Particularly important are anger, greed, deceit and lust, since these result in individual and collective violence in thought, word, and action. At the same time we as Jains must learn and understand that anger, pride, deceit and greed are very much a part of our lives today and that these will not disappear overnight. Life is filled with frustration, pain, loss, and the unpredictable actions of others. You can't change that; but you can change the way you let such events affect you. We as Jains must learn to deal nonviolently and compassionately with anger, conflict and stress.

...To deal with a conflict situation nonviolently would be to be aware of our own feelings and needs rather than going to our head to make a mental analysis of the faults of others. In doing so we choose to connect our thinking to the life that is within us. We look to understand that the cause of our anger lies in our thinking (in

thoughts of blame and judgment). In the face of anger the first step is simply to stop and breathe without giving in to the temptation to blame, punish or hurt the other person in any way. Simply remain quiet. Once we are centered and connected with ourselves, we become aware of our thoughts and identify the thoughts that are making us angry. For example, we overhear a statement that leads us to believe that we've been excluded from a situation because of race. We sense anger, stop, and recognize the thoughts stirring in our head: "It's unfair to act like that. He is being racist." Such judgment of the other person is a tragic expression of our unmet needs; so the next step is to connect to the need behind our thoughts. If I judge someone to be racist, the need may be for inclusion, equality, respect, or connection.

WHAT DOES JAINISM HAVE TO DO WITH FREEDOM, POVERTY, AND SOCIAL JUSTICE?

presented by Vivek Maru

Since Jainism believes in detachment from society, shouldn't we be minimally involved in politics? ♦ What difference can the small Jain population in America make, especially with our seemingly 'radical' views? ♦ Why would Jainism support donation funds for the poor, it may tend to promote materialism?

This interactive workshop will use the thought and history of Mahatma Gandhi as an entry point for exploring these questions. I will draw on my experience working on social justice issues in rural India, South Africa, Boston, and New Haven. Bring your passion, bring your voice!

Reading:

Jainism Uplifting the Poor and Downtrodden

By Syed Khaliq Ahmed

(news report of Monday, March 8, 1999)

www.indian-express.com/ie/daily/19990308/ige08013.html

CHHOTAUDEPUR (VADODARA DIST.), MARCH 7: Forget the conversions to Christianity. Forget, also, the re-conversions by the champions of Hindutva. It is Jainism which is fast growing into a major religion among Adivasis of the Vadodara and Panchmahals districts of Gujarat, thanks to vigorous campaign by a number of Jain organisations, all belonging to the Shvetambar sect.

Though Christian missionaries and various Hindu religious sects, like the Swaminarayan, Jay Yogeshwar, Pragat Purushottam, Ramanand, and Kabir Panthi sects, and the Swadhyaya Parivar have been active in the area for many decades, lately Jainism has been attracting more and more converts.

According to a rough estimate of the Jain missionaries, more than two lakh Adivasis in Chhotaudepur, Jetpur Pavi, Naswadi, and Sankheda talukas of the Vadodara district, and Halol and Jambughoda talukas of the Panchmahals district have embraced Jainism in the last six years.

As many as 60 Jain temples have come up, and religious schools are running in 40 villages to teach the neo-converts.

What began as a de-addiction and vegetarian movement 40 years ago, with the efforts of an Adivasi convert to Jainism, Jain Indradin Suri of Salpura village in Jetpur Pavi taluka, has now transformed into "a Jain missionary movement", says Purushottam K. Jain, manager of the Parmar Kshatriya Jain Dharma Pracharak Sabha of Bodeli.

The Sabha is one of the two local organisations involved in conversion activities. The other is the Parmar Kshatriya Jain Seva Samaj at Pavagadh in the Panchmahals. The Vijay Vallabh Mission Trust of Ludhiana in Punjab is also active here. Its main functionary in the adivasi belt is Yashobhadra Vijayji Maharaj. Jain businessmen from all over the country, especially the Oswals of Ludhiana, regularly visit the area, according to neo-Jains.

What is the attraction of Jainism for the tribals? It is the anti-addiction and non-violent teachings of the faith which have impressed the tribals, replies deputy mamlatdar of Chhotaudepur Parsinh Narsinh Rathwa, who has himself converted to Jainism. Rathwa says the tribals regard Jainism as "a reform movement".

Dharamsheel Rathwa, a neo-Jain of Kavra village, 25 kms away from Chhotaudepur, says that alcoholism and frequent infighting in the clans, combined with ignorance and ancient evil practices, had damaged the social fabric of Adivasi society. This has been checked to a great extent amongst neo-Jains and improved their quality of life, he said.

Thirty-two-year old Varsinh Mandubhai Rathwa of Sajwa village in Jetpur Pavi taluka, who embraced Jainism three years ago, agreed with Dharamsheel. "There is more peace in life now," he said, adding there is no protest from fellow Adivasis against Jainism.

But some do have reservations, like primary school teacher Bachubhai Nanubhai Rathwa, who alleged that the Jain missionaries were using money power to convert poor Adivasis. "Whatever may be the reason for Adivasis' new-found love for Jainism, it will certainly lead to social tension when the converts begin to assert themselves politically," he said, citing the example of Kavra village, where some of the Adivasis had opposed the construction of a Jain temple two years ago.

According to Ganjbhai Kanbhai Rathwa, the Jain priest in Kavra, as many as 50 families of his village embraced Jainism two years ago, and an 18-year-old youth and two children of 12 and 10 years, respectively, were ordained into [monkhood] recently. More than 100 families in Sankad, Asar and Kaidawat villages in Kawant taluka also embraced Jainism recently.

The visible symbols of the fledgling religion are also there. A big temple has come up in Salpura village near Bodeli and another temple and a 'upasray' on gram panchayat land in Kavra village at a cost of Rs. 20 lakh. Yet another temple is proposed to be built soon in Tejgadh, said a Jain businessman in Chhotaudepur. A colony, named Mahaveer Nagar, too, has come up in the interiors of the tribal belt along Bodeli-Kawant Road.

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WHAT IT MEANS TO BE A JAIN

presented by Gabriel Figueroa

True Jainism has no boundaries of color or race. Gabriel Figueroa was born into another faith and will talk about what it means to be a Jain because he is one. One should not judge a book by its cover and one isn't necessarily a Jain because one's parents are. In this seminar participants will hear from a true Jain what being Jain is all about.

Reading:

From "The Path Unlike Any Other"

By Gabriel Figueroa

Jainism recognizes that we alone are responsible for our destiny. This is both frightening and liberating. It is frightening to those who have been conditioned to believe that by worshipping the proper god in the proper religion their ultimate goal will be achieved. These worshippers rely on an external agent rather than on their own soul. It is also frightening to those who engage in activities that violate the soul, because they realize that they will have to experience the consequences of their actions. It is liberating because we realize that we hold the key to the ultimate goal. We can do it, and we have instructions on how to do it. No one else can do it for us. Those who achieved the goal of liberation were humans too. We can transform ourselves to be like they are, step by step. No matter how many wrong actions we have committed in the past, we can begin the path to self-realization from today. It is up to us. Help is around us in the form of teachings and teachers, but only we can put forth the effort. Responsibility can be our jailer or our liberator – WE decide.

Ahinsa is found to a certain extent in most religious traditions, but only in Jainism is it given paramount importance. The Tirthankaras recognized that all beings' souls are the same regardless of the body they inhabit. Underneath the karmic matter is a pure soul whether one is a grasshopper or a human being. Most of the time we confuse the body for the soul. But Jain philosophy teaches us that soul is primary and all souls are important. Simply because one soul inhabits the body of a chicken does not make that soul less important. It is better to strive to help other souls and not hurt them. Vegetarianism is a small but effective step that helps us to minimize violence towards other beings. It is a great place to start, but Jain philosophy teaches us that if we are to realize our souls we need to go further. We need to purify our thoughts towards ourselves and others. We need to realize that when we harm another, we harm ourselves. There are many things we can do or refrain from doing that will truly help us and ultimately help others through example.

Everything in Jainism ties into the idea that we are independent beings that are responsible for our own destiny through our thoughts and actions. So we can understand why it is important to be nonviolent. The Jain code of conduct is based on nonviolence totally, because this is the only way to begin on the path to liberation. For instance, why is it important to be truthful? Through lies, we hurt others with our words and then we hurt ourselves. Why should we not steal? Isn't stealing also a form of violence? What about wrong thinking? What if we think we are better than others? These are forms of violence in and of themselves, and they lead to greater forms of violence in our actions. Anekantavada helps us to act nonviolently towards others by seeing things from a different perspective. All religious paths give us rules, and most attribute them to a higher power. Generally that is as far as they go. The teachings of Jainism don't just give us empty rules to follow. We learn to see the consequences of our actions. Then we see that there are legitimate reasons for following the truths of Jainism. If we do so, the reward is the highest goal of Moksha.

notes

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

notes

YOGA and HEALTH

presented by Bhupendra Soneji

Do I need to conquer the mental rigors of Hatha yoga in order to benefit from its physical conditions? ♦ How practical is this yoga in today's real world? ♦ Isn't physical fitness (working out, running, etc.) a good enough substitute for ancient Hatha yoga?

Meditation is a state of being. It calms the mind and reduces the number of superfluous thoughts reaching and leaving the brain. In meditation, therefore, the perception that gives rise to fear does not exist resulting in a less stressed posture. At this relaxed state, blood circulates optimally so as to provide perfect nourishment to all the organs. Heart rate is drastically reduced, and blood pressure is lowered to healthier levels. The person meditating experiences harmony within and harmony without. He or she feels the joy and peace that comes from an elevated state of mind.

REAL WORLD

(groups A & B)

PEER PRESSURE! DATING!! PARENTS!!! BEING MY OWN PERSON!!!! OTHER TOPICS THAT PLAY IMPORTANT ROLES IN THE LIVES OF YOUNG PEOPLE!!!!!! yikes!

Imagine how simple growing up could be if we could see the bigger picture in life and know what all those things mean when we're growing up. In this session, participants will get the real story on such matters and gain some much needed insight from our older brothers and sisters – those who've been there and done that.

This is an open-ended discussion with a group of thirty people and two moderators: a small forum wherein you can feel open to pose questions and comments to peers or to the moderators on controversial issues, and discuss them in a frank and unabashed atmosphere.

REAL WORLD

(group C)

Topic 1: Who Will Teach My Kids?

The year is 2019 and your 9-year-old jumps on your lap and starts asking you about her culture, her heritage, and her religion. Will you have the answers?

The times we live in are much different from our parents' primarily because we were raised balancing two cultures. We may not have the same type of background and exposure to the culture, religion and language as our parents. At the same time, we have the experience of living and growing up in the midst of at least two, if not more cultures. How will we balance who we are, what we know, and the environment around us with wanting to raise our children connected to their heritage? Will we rely on ourselves, our parents, our peers, trips to India, or to the broader Jain and Indian communities so that we do not rob our children of their culture and religion? Who will teach your kids, and do you worry about this as you look into the future? In this 'Real World' session we will explore this issue in an open discussion and share insights into the complexity of the situation and how our peers might deal with it.

Topic 2: Is It Important to Marry a Jain?

Well, the first question is, what do we mean by Jain? Is this someone who is born Jain or someone who truly embraces the practices, principles, and teachings of Jainism? Does the label 'Jain' even matter? If so, to whom? Do our parents care more about us marrying someone who is Indian (or even simply 'brown') more so than about us marrying someone Jain?

Being Jain is not bound to being born a Jain, or calling oneself Jain. In fact, look into your own lives, and ask yourself if you know someone who lives more of a Jain life, than you yourself or your peers do. Why does our community tend to discount those who do not label themselves 'Jain' and push young people towards Jains to marry? Do you know people who are born Jain, yet appear to be less Jain than your non-Jain peers? How do you reconcile your relationship choices when you find yourself considering someone who is not Jain? What are the critical success factors in having a successful marriage, and is being with a Jain one of them?

In this 'Real World' session, panelists from various backgrounds and situations share their experiences and opinions on these matters. This interactive session will give participants an opportunity to ask questions of both panelists and participants to better understand the challenges, concerns, 'costs' and 'benefits' of marrying a Jain vs. a non-Jain.

Topic 3: The Reality of Business Meets the Ideals of Jainism

How can we relate our religion to the practicality of the business world and is there a disconnect between Jain ideals and what appears to be the cold hard reality of the business world? Do Jains have to make religious and spiritual sacrifices in order to be successful at business? As a Jain, are you willing to hold onto your beliefs regardless of the business consequences? As a Jain, do you believe that you can be every bit as successful as a non-Jain? Why or why not? How can we find ways to align our private spiritual selves to our more public business life? Most of us, at one time or another, have probably found ourselves confronting the gap between the ideals of our religion and the reality of the business world.

In India, Jains have always been among the most successful and trusted business people – this despite the virtual absence of ‘capitalism’ as we know it today, for almost all of India’s history – so what can we, in the twenty-first century, learn from that example?

In this ‘Real World’ session we will discuss (1) whether the aforementioned gap is there, why, and how large we feel it is; (2) what we can do about it; and (3) how we can find ways to succeed in business without sacrificing our beliefs.

Topic 4: Jainism: Are You Ready to Take the Next Step?

Many of us have had the benefit of understanding the philosophy of Jainism in a way that is different from how our parents may have gained exposure to it in India. For example, they may have been forced to do darshan, puja, and participate in other rituals without having a philosophical understanding of what Jainism is.

Have you ever felt that you understand the principles of Jainism and believe in its teachings, and that you are ready to move beyond the basics? Do you want more than pujas, Jain Samaj picnics, bhajans, and svadhyayas in your life? Do you feel awkward participating in these activities? Are you beyond needing to be convinced that this religion is logical and worth paying attention to? Do you want to take the next step, but are unsure of what that even means?

Many of us feel ready and willing to take the next step, to bridge the gap between the jewels of Jainism: Right Knowledge and Right Faith on one hand, and the third jewel, Right Action. But a key thing seems to be missing. Is the secret ingredient that we really are just not ready, is it that we become lazy, or is it that we are not really as far along as we thought? Taking the next step is not so simple, and chances are there are quite a few of us that feel this way. In this ‘Real World’ session, you will have the opportunity to meet people just like yourself and discuss the different issues in the path of taking the next step.

Topic 5: Accountability for Your Generation

We are the first generation raised in this country. The obstacles we face, the goals we set, and the odds we will overcome to succeed will be the building blocks and stepping stones for generations to come. In this way, we are accountable for the here and now – our present lives – and many feel that we are also accountable for what we leave behind for the generations to come. Therefore we must decide what is important to us. Do we continue what our parents have taught us? Do we educate our peers about our culture? As a Jain community, shall we only be involved with the community that supports Jain ethics or will we also build alliances with the broader American culture as well as the political process? Should we avoid communities that don’t support Jain ethics, both overtly as well as covertly? Of course, there is no one magic solution, and we should not expect one given that we are really the first generation *en mass* to deal with this issue. So let’s hear what our peers have to say in this interactive ‘REAL WORLD’ session and share our own thoughts as well.



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speaker information

Note: Unless otherwise indicated by context, words in double quotation marks (“ ”) are direct words from the speaker. At the time of press, no information was available for speaker *Gabriel Figueroa*.

AMEET SHAH spent most of his life growing up in Lexington, a small southern town nestled in central North Carolina. He recently graduated from Duke University with degrees in Economics and Political Science. He will be joining JP Morgan in New York as an analyst in their investment banking division. Ameet has been extensively involved in the Jain community as a member of the YJA executive board and active member of both the Charlotte and Raleigh Jain communities.

AMI SHETH has just completed her BA in English Literature and Creative Writing at the University of Southern California. A Los Angeles based writer, currently she is working on a collection of short stories as well as finishing a screenplay. She will start teaching high school English this fall. Her interests include writing, reading, music and travel.

ASHIK ARUNKANT SHAH: Originally from Nairobi, Kenya, Ashik Shah was educated at Cambridge, England in Economics and Politics. He lives in the UK and is involved in the investment field. Between graduating from Cambridge and his current work in the UK, Ashik worked in New York City for Smith Barney Investment Advisors and operated an investment company in India that was listed on the Mumbai Stock Exchange.

Ashik served on the founding YJA executive board of 1993-95. Currently, he is actively involved with Young Jains in London, as well as with the celebrations to mark the centenary of Shrimad Rajachandra's departure from the world. He is heavily involved with an international sacred literature trust working on a project of translating Rajachandra's composition *Atma Siddhi* on behalf of the England-based Institute of Jainology.

DR. ATUL KESHAVJI SHAH was born in Kenya and educated at the London School of Economics. He was the founder of Young Jains UK and Executive Editor of Jain Spirit magazine. He presently lives and works in Colchester, UK. Atul introduces himself thus:

“Hi, I am a unique immortal soul, just like you. I was born in Mombasa, Kenya in the year when the first Jain temple outside India was inaugurated in a large complex in the centre of the town (1961). My childhood was centred around this temple and the community school, and I had lots of fun playing tag around the images of Lord Mahavira. I guess this is where I struck a friendship with Mahavira, and my father, Mr. Keshavji Rupshi Shah, a community leader and pioneer, taught me the Jain values of service and humility.

“When I came to the UK in 1980, I was eighteen and searching for the formula to lasting happiness. Slowly, my childhood came back to me and I began to rediscover Jainism, founding a youth organisation in London called Young Jains. This began to attract like-minded people who wanted to learn about Jainism, get involved in the community, and live by its ancient principles. I am fortunate to have made many special friends along the way. The organisation grew slowly, but more importantly, became a creative source of new ideas and projects that had never before been attempted in the UK community. I learnt through my mistakes and my perseverance. In time, the sincerity and genuine desire to learn and share began to pay off and my work was accepted and appreciated.

“I have travelled and lectured on Jainism all over the world including Kenya, North America, Europe and India. I have also organised international youth conferences and conferences on Business Ethics for entrepreneurs. I am available for public speaking engagements, so please contact me if interested.

“Academically, I did all my studies at the London School of Economics, earning a Ph.D. in Accounting and Finance. I worked in the accounting profession and taught at the Universities of Bristol, Maryland and Essex. Presently, I have given up my professional career to work full-time for the global promotion of Jainism as Executive Editor of *Jain Spirit* magazine. I am supported by a large team of people, many of whom are volunteers, and it is a demanding but challenging project which I hope you will all support, at the very least by subscribing. I live in Colchester, a delightful coastal town 60 miles northeast of London, with my wife Nina, daughter Jaina and son Meerav. The *Jain Spirit* office is based in Colchester. Please visit www.jainspirit.org and subscribe today without delay!”

BHUPENDRA SHIVJI SONEJI is founder and director of Sarathi Yoga Foundation. He holds a master’s degree in civil engineering and a professional engineering license. He gained extensive yoga training from his father who was a lifetime practitioner of Hatha yoga and has been practicing this art for more than 50 years. After losing two good friends in their early 40s to heart disease, he began teaching his variety of yoga and meditation and has continued to do so for more than 25 years. So far he has conducted more than 15 stress management seminars whose effectiveness has been confirmed by physicians monitoring stress levels. He teaches regular classes in Irvine, Los Angeles, San Diego, Phoenix, Tucson, Cleveland, Lansing, Toronto and other major cities. Periodically he also conducts yoga and meditation camps in Los Angeles, San Francisco, Phoenix and other major cities.

Mr. Soneji believes the uniqueness to his teaching lies in his presentation of his yoga system in modern scientific terms, using daily domestic activities through which “it may be directly applied without additional efforts”.

DHRUMIL PUROHIT: “I’m Dru as most of you know me. I am a recent high school graduate and am planning to attend the University of Delaware next year. This is my third YJA convention and my overall fifth Jain convention. I enjoy playing tennis and soccer, going breakdancing, being creative, and hanging out with the BOPHA squad.” ‘A journey of a thousand miles begins with a single step.’ – Confucius

DR. HEMLATA POKHARNA is a scientist, educator and director of “Journeys of Life: A program to promote health, wholeness and disease prevention”. She has been at the forefront of bringing spirituality and compassion into the medical curriculum at the University of Chicago. She is an international speaker, trainer, author and coach. In keynote speeches, training workshops and coaching, Hema demonstrates how language and thinking styles can foster compassionate team building, empower self and others, and transform conflicts into satisfying connections. Hema’s approach ensures that the audience becomes an active participant in learning, rather than passive recipients of information. Employing anecdotal stories, role-plays, fun learning activities and audience participation to achieve maximum involvement, the skills Hema teaches can be immediately put into practice. Her engaging style and humorous approach are designed to stimulate thought, creativity and compassion.

Born and raised in India, she received much of her religious instruction from Jain monks and nuns who emphasized inner peace and self-discipline. She has been in the United States since 1985 and she received extensive training at the Gestalt Institute of Cleveland, the Center for Nonviolent Communication, and the Focusing Institute including training in Alternatives to Violence, Conflict resolution and Mediation.

Her mission is a statement of her journey of life as a Jain Indian woman and scientist which is to educate, inspire and empower people in the world to discover healthy and harmonious ways of being with themselves and being together. Her mission and the program include different ways to live, learn and share the principles of reverence and respect for life.

INGRID NEWKIRK is often seen as the matriarch of the current animal rights movement, and when Ingrid Newkirk speaks, people listen. They don’t always agree, but they listen. Newkirk challenges listeners to not only respect all species but to become a vegetarian; to work for the abolition of the circus, rodeo, hunting and fishing; to opt for fur-free and leather-free clothing and shoes; to buy only those products or cosmetics made by companies that do not test on animals; to support alternatives to vivisection; and to adopt a dog or cat from an animal shelter, rather than ‘purchase’ one from a pet shop or breeder. While on numerous issues Newkirk’s position is polarized from that of many pet lovers, she serves up plenty of compelling food for thought and recipes for reform in an energetic, passionate and powerful manner.

“When it comes to feelings, a rat is a pig is a dog is a boy.” It is bold statements like this that have earned Ingrid, the founder and director of People for the Ethical Treatment of Animals (PETA), the attention she receives from all angles. She is also knowledgeable on Jainism and has written about the religion for several publications including *Jain Spirit* magazine. Ingrid Newkirk will address our youth on what she feels is **Jainism’s Role in the Global Community**. It will be a dynamic discussion to see how such a politicized figure feels about Jainism and its implementation in the modern world.

JAY KOTHARI: “I was born in Philadelphia and am 18 years old. In my free time I enjoy playing basketball, watching TV, and listening to rap music. My favorite NBA player is Allen Iverson, and my favorite rapper is DMX and the Notorious B.I.G. Also in my free time I like to chill and just be lazy.”

JIGNA SHAH has an MBA from Xavier University. She currently is an office manager at Fifth Third Bank Inc. She is active in the Jain Center of Cincinnati & Dayton and holds the position of VP of Youth. Her interests include the stock market and dancing.

JUGNA SHAH has actively been involved with YJA and JAINA, and is currently a board member of Young Jain Professionals. Over the past eight years, she has given numerous presentations at YJA national and local conventions, JAINA, and YJP conventions. Previous topics include, “The Future of Jain Marriages”, “Speaking the Unspeakable”, “Gender Inequalities: The Fishbowl Experiment”, “Balancing Culture and Religion”, “Understanding and Incorporating Jainism in Daily Life”, “Temple Politics – The Hypocrisy in Our Communities”, and “An Intergenerational Discussion Between Parents and Young Adults on Goals, Fears, and Expectations Using The Fishbowl Experiment Format”.

Jugna Shah has a master’s degree in Public Health with a concentration in health economics and maternal and child health from the University of Michigan. She is a nationally recognized expert and speaker in the health care services and administration field focusing on new health care financing strategies both in the US and in Eastern Europe. She is currently the contributing editor and featured columnist for “Briefings on APCs”, a health care industry newsletter dedicated to helping hospitals and health systems prepare for the implementation of Medicare’s new outpatient financing strategies.

In April 2000, Jugna left her position as a senior manager in the Philadelphia health care practice at KPMG LLP to found her own company. She is the founder and President of Nimitt Consulting, Inc., a health care consulting company specializing in regulatory and legislative health care initiatives, international health policy reform, community-based health care, and maternal and child health initiatives. She recently launched her company’s web-site (www.nimitt.com).

Her hobbies include watercolor painting, ice-skating, dancing, reading, and practicing yoga.

DR. KOKILA DOSHI is a professor of Economics at the University of San Diego. An educator for over twenty years, Dr. Doshi earned a Ph.D. in Economics from the University of Rochester. Her research has been published in numerous professional journals and presented at various national and international conferences. Her research interests focus on the Economic Policies of the Pacific Rim Countries, Privatization of State-owned Enterprises and international health and education-policies. She is included in *Who’s Who in the World of Women*.

At USD she is an active member of the Joan Kroc Institute for Peace and Justice. With her strong interest in peace and nonviolence, she played an instrumental role in developing the mission

and vision for a Peace Studies program. She has been a part of a select working group administering Cultural Diversity Grant and Irvine Grant for the Improvement of Statistical Education. In addition, she has organized Social Issues Conferences and co-chaired the United Way campaign. She is one of the founding members of the Real Estate Institute and the Regional Development Center. Dr. Doshi specializes in Regional Economic Impact Analysis and has worked on consulting projects for ESPN, sports marketing firms, and the National Association for Sports Councils.

Dr. Doshi received the JAINA Recognition Award for her leadership and contribution to the community. In the area of colleges, Dr. Doshi has been working on inclusion of Jainism in religious studies. She has made presentations on Jainism and other related topics at various camps, seminars, and conferences including the 1999 JAINA convention in Philadelphia. Dr. Doshi is a very active member of the Jain Society of San Diego. A pathshala for kids was established through her initiative. She has directed pathshala activities since last six years, which include cultural activities such as dance dramas such as Nem-Rajul, involving forty children, and Trishaladevi's Dreams, as well as academic activities such as academic bowls. She has been serving as JAINA Director for the past two years. She is also teaching Jainism to adults.

She received a Teacher of the Year award from the FIA in 1997 for her contribution to the San Diego Community.

MANAV JAIN is a 27-year-old attorney in Orange County, California. He majored in Political Science at the University of California at Berkeley and went on to law school at Pepperdine University. For the past year he has served as Director of Operation for the Young Jain Professionals – a year-and-a-half-old Jain organization serving the needs of youth between the ages of 24 and 39, inclusive.

DR. NAVINDRA JAIN holds electrical engineering degrees from BITS, Pilani (B.E., 1973) and Carnegie Mellon University, Pittsburgh (Ph.D., 1980). In 1982 he co-founded Excelan, a successful pioneer networking company wherein he served as VP of Engineering. In 1989 the company was acquired by Novell wherein he served as VP and general manager of the company's Internetworking and Network Management divisions. In 1993 he resigned from that position to pursue personal interests which include quiet spiritual growth. He currently lives with his wife Madhu and daughter Nalini in California's Santa Cruz Mountains.

DR. NEAL D. BARNARD is the author of *Foods That Fight Pain* and *Eat Right, Live Longer* and founded the Washington, DC-based Physicians Committee for Responsible Medicine in 1985. PCRM is a non-profit organization supported by nearly 5,000 physicians and 100,000 laypersons. PCRM promotes preventive medicine through innovative programs, encourages higher standards for ethics and effectiveness in research, and advocates broader access to medical services. As president of PCRM, Dr. Barnard has been instrumental in reforming federal dietary guidelines. In his published research reports, Dr. Barnard has shown that bad diets not only cause health problems, they are also responsible annually for up to \$60 billion in health-care costs.

NEEL J. SHETTI is a senior at Columbia University studying Biomedical Engineering with a minor in Computer Science. He serves as president of the Asian American Society of Engineers, as a student government representative, and works as a volunteer health educator. He is also a YJA local representative in his home state of New Jersey and member of the on-campus Jain club. "Neel enjoys being involved, loves a challenge, and likes to 'get around'."

OCEAN ROBBINS: "My dream is to see people of all backgrounds, races, religions and nations joining together for something we all have in common: planet Earth. I want to see each individual doing his or her own part to make the world a better place. I want to see the human race cherishing diversity, and working as a team to create the healthy future we deserve."

Ocean was born in 1973. At age seven he organized a peace rally in his elementary school. He ran his first marathon at the age of 10. His entrepreneurial talents began to emerge at the same time, when he was the baker, salesman and accountant for "Ocean's Natural Bakery". When his door-to-door sales of natural baked goods began reaching hundreds of customers around the neighborhood, Ocean's work and life became the feature story on the front page of the Santa Cruz *Sentinel*. The headline read, "Boy Isn't Very Rich But He's Got Dough." At ages 14 and 15, Ocean facilitated the environmental portion of two international youth summits in Moscow and another in Washington, DC. He met with Mrs. Gorbachev and numerous ambassadors and US Senators to discuss environmental concerns. His articles began to be published in major national magazines. At 15, Ocean was co-founder of the Creating Our Future environmental speaking tour on which he and three other participants spoke in person to more than 30,000 students, presented before 2,000 at the United Nations, and opened for the Jerry Garcia band in San Francisco.

At 16, Ocean was founder of Youth for Environmental Sanity (YES!), which he directed for five years. YES! has reached more than 585,000 students in 1,200 schools and 38 states through full school assemblies. YES! has also organized and facilitated 54 week-long summer camps in six countries, published seven youth action guides, and led 150 day-long youth training workshops. Ocean has spent seven years as the primary fundraiser and administrator for this non-profit organization, which (without endowment) presently has an annual budget of over \$250,000. He has personally facilitated summer camps and workshops in Singapore, Costa Rica, Russia, Finland, Canada, and across the USA. Ocean is co-author of *Choices For Our Future: A Generation Rising For Life On Earth* (1994), which has sold more than 15,000 copies.

Ocean has been interviewed on more than 70 local and national radio and TV programs and in another 50 newspapers and magazines including the *Washington Post*, *USA Today*, and the *New York Times*. He has served on the Board of Directors for Friends Of the Earth and EarthSave International. Ocean's on-going efforts on behalf of a better world have been honored by many organizations, including the Giraffe Project (for people who stick their necks out for what they believe), the National Alliance for Animals (The Compassionate Youth Award), E Magazine (The Kid Heroes Hall of Fame), and EarthSave (Volunteer of the Year Award). He is an honored member of the US Registry of *Who's Who Among Outstanding Americans*.

Ocean lives happily in the mountains of Santa Cruz, California, with his parents, Deo and John Robbins (author of the international bestseller *Diet for a New America* and founder of

EarthSave), and his wife, Michele Bissonnette. Ocean currently serves as President of Youth for Environmental Sanity.

OJAS PARKEKH: “These days Ojas avoids exposure to the real world as a doctoral Student at Carnegie Mellon where he dabbles in Math and CS. When not corrupting young pupils’ minds, he might be found corrupting his own. He hopes to participate in service projects in India where he can also unlearn more about Jainism after he graduates.”

PARAS MANIAR: “Born in San Diego, raised in Los Angeles, schooled in Berkeley and presently working in San Francisco, Paras is a Californian through and through. He graduated from Cal in 1999 with degrees in Economics and Political Economies. While at Cal Paras studied in Budapest, Hungary, and highly recommends education abroad programs to all college students considering it. Though schooled in the humanities, Paras currently works with H&Q’s Global Technology Mergers & Acquisitions practice. Presently caught up in the dotcom hysteria, Paras’ true passions encompass economic policy making in developing countries and he if he can ever figure out that darn Logic Games section on the LSATs he plans on heading out to law school in 2001.”

PAREEN SHAH “Hi! I’ve never written a bio-data before (thankfully), so here’s my attempt: I live and work in the San Francisco Bay Area, but I’m originally from Sterling Heights, Michigan where I was involved with the Jain Organization of Youth (JOY) and the Jain Society of Greater Detroit. I recently graduated from the University of Michigan, where I was involved in a wide variety of campus activities. But enough of that standard bio-data stuff – I’m a huge Detroit sports fan, I play golf, and I love New York City.”

PRAVIN K. SHAH established the Jain Study Center of North Carolina (Raleigh) in 1979. He is a JAINA director and chairperson of the Jain Internet/BBS committee. Mr. Shah is also a member of the Harvard University Pluralism Project Advisory Council as well as an advisor to the YJP and YJA organizations. He teaches extensively and has lectured to audiences of all ages all over the US.

He established the Jain BBS (Bulletin Board Service) in 1993, later converting it to the website www.jainism.org which provides Jain religious information worldwide electronically. At present more than 10,000 pages of Jain literature information are available on this site.

A sample of his lectures and presentations would include “Jain Literature” presented at the Parliament of World Religions 1993, Chicago; “Jainism on the Internet” at the YJA convention 1994, Chicago; “Comparative Religions” at the YJA convention 1996, San Francisco; “Fundamentals of Jainism” at the YJP convention 1998, Miami; “Philosophy of Karma” at Federation of JAINA convention 1997, Toronto; “Jain Workshop” consisting in five lectures on various topics at the Federation of JAINA convention 1999, Philadelphia; and “Uniqueness of Jain Karma Philosophy” and “Comparison of Eastern and Western Religions”, two papers presented at the Parliament of World Religions 1999, Cape Town, South Africa.

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Pravin Shah's major publications are *Jain Religion Book for Children* (1984), *Essence of World Religions* (1994), *Jain Fundamentals* (1997), and *The Book of Compassion* (1999) co-authored with Mrs. Pramoda Chitrabhanu.

Mr. Shah is a committed vegan and has worked as an electrical engineer at IBM for 31 years.

PREM JAIN holds a B.E. with honors from BITS Pilani, India and a masters degree in Electrical Engineering and Computer Science from the University of California, Davis. He serves as vice president and general manager within the Enterprise line of business at Cisco Systems, where he is responsible for EVBU (Enterprise Voice Business Unit), EWTBU (Enterprise Wireless telephony Business Unit), WEdge BU (WAN Edge Business Unit), VSecBU (VPN & Security Services Business Unit) and METBU (Metro Services Business Unit). He has been instrumental in continuously growing the enterprise market segments, and maintaining Cisco's leadership position as it relates to WAN edge backbone routers, ATM switching products, Enterprise voice solutions and firewall equipment. Prem joined Cisco in 1993 as Director of Engineering when Cisco acquired Crescendo Communications. At Crescendo, Jain was vice president of systems architecture.

Prem Jain is committed to promote Jain values in the western world. He was President of Jain Milan, founder President of the Jain Center of Northern California, a VP of JAINA, the convener of the 1991 JAINA convention at Stanford, and is currently involved in the Bay Area Jain Bhavan project.

Jain's hobbies include skiing, hiking and playing Bridge. He is actively involved in volunteer work for non-profit organizations, fundraising for homeless and helping San Francisco Bay Area schools.

RAHUL SHAH: "Jai Jinendra! My name is Rahul Shah, and I'll be a second-year law student at American University in Washington DC. I'm originally from the Detroit area and grew up as a member of the Jain Society of Greater Detroit. I recently graduated with a B.A. from the University of Michigan, where I studied Political Science and Asian Studies. As an undergrad, I was active with Asian Pacific American and Indian American student organizations. After law school, I plan to pursue a career in immigration, civil rights and administrative/regulatory law."

DR. ROBERT J. DEL BONTÀ earned his Ph.D. in 1978 from the University of Michigan at Ann Arbor in the History of Art. He is a remarkably well-rounded scholar and has to his credit over 60 research papers and various scholarly speaking engagements. He has served as curator for a variety of South Asian art exhibitions and has extensive teaching experience as well. He also conducts historical analyses of the opera and has written numerous published papers in that field.

Among the university courses Dr. Del Bontà has taught are "Buddhist Art in India and China", sponsored by The Society for Asian Art, San Francisco (1982), and "Survey of Jain art and architecture: painting, architecture, and sculpture" (1995). Art exhibits he has curated include *Jainism: Religion of the Spiritual Victors* at the Asian Art Museum of San Francisco (1994-95); *Picturing*

Music: Rajasthani Ragamalas guest curator, Asian Art Museum of San Francisco (1996); and *Lives of the Spiritual Victors: the Kalpa Sutra* guest curated with Kristina Youso, Asian Art Museum of San Francisco (1998-99).

In the course of his research he has toured many parts of the world including South and North India as well as Pakistan. He also had a fellowship with the American Institute of Indian Studies for dissertation research in India (1973-74).

Publications and research papers include “An Image of Parsvanatha from Varuna” (1972); “A Jaina cave at Nasik” (1977); “Temples and Monuments of Shravana Belgola,” major text for *Homage to Shravana Belgola* (1981); “The Jaina Heritage of Karnataka” (1981); “The Jaina Sculpture of Varuna” (1987); “Jainism: Religion of the Spiritual Victors” (1994); “Jaina paintings highlight a great Indian religion” (1995); “A Jaina manuscript in the Asian Art Museum” (1998); “Thoughts on Jaina paintings in San Francisco Bay Area Collections” (in press); “Jaina Painting” lecture for members of the Connoisseurs Council of the Asian Art Museum of San Francisco (1995); “Jain patronage in Karnataka” (1995); and “Transcending narrative: the iconization of the Bahubali image at Sravana Belgola” (2000).

Dr. Del Bontà knows French, Hindi/Urdu, Sanskrit, and Italian for research needs.

SANGEETA KUMAR is an animal rights activist living in the San Diego area. She grew up in a Hindu family and has sacrificed a great many of life’s comforts and securities to pursue fairer treatment of animals and protection for the environment. She runs the website www.towardsfreedom.com Sangeeta writes:

“At times we may feel lost in a world which is full of such atrocities. We may ask ourselves, ‘The problems seem so large, what can I do about it?’

“When I heard of the injustices in the world in my early teen years, I, as many do, felt confused and overwhelmed but never hopeless. I wanted to make positive changes in society, but how does a teenager go out in to the world and make a difference? I was soon to realize the power I have in me, as we all do.

“Thereafter, I have been involved in many organizations for animal rights, environmental, and social reform. I am currently executive director of Compassionate Living, a non-profit organization through which we serve to inspire and motivate people to live a compassionate lifestyle. Our main focus is education. We go into schools, churches and various organizations to teach individuals how to live with Ahinsa. We cover everything from what you eat, wear and buy, to how you think, act and communicate in this world.”

SANJAY K. MEHTA is originally from Calcutta, India and has lived in New York for the last seven years. He graduated *summa cum laude* from Queens College with a bachelor of Art degree with joint honors in Computer Science and Financial Economics. Professionally, he has been a programmer and analyst in the commerce group at Goldman Sachs for over two years. Sanjay is an active member of YJP, a volunteer for 1999 Jain Academic Bowl, and he participates in activities at his local Jain Center during Paryushana.

SANJIV SHIV JAIN is 28 years old and holds a bachelors degree in Marketing from California State University, Long Beach. He currently lives in Laguna Niguel and runs a family-owned plastic molding business. Sanjiv's hobbies are the going to the beach, camping, sports, and reading. "I hope to a gain better understanding of and involvement in current issues concerning the local and non-local Jain communities."

SAURIN SHAH graduated Cum Laude from Houston Baptist University in 1998 with degrees in Business Management and Biology. He earned the full-tuition Endowed Academic Scholarship and the HBU Excellence in Business Management Award. Since 1993 he began database programming for Parijat Controlware, Inc., and then later did contract web development for companies such as Entech, iMocha, Airline Hydroponics, Atrademic, and Characters New Media. In 1998, Saurin Shah became the Senior Programmer and Lead Developer for A.G. Morgan, a position that involved planning, implementing, and executing projects for companies such as Aker Maritime and Texaco. Saurin has been the driving force behind Trax In Space. In 1993, he founded the CyberLegion Artist's Network, which is a large group of computer artists and tracker musicians who use Bulletin Board Systems as a medium for distribution and marketing. In 1995 he founded Nebula Music Works, a tracker group that released the *First Contact* CD (1996) and performed at the Philadelphia Music Conference in 1997. Soon thereafter he evolved Trax In Space from Nebula Music Works and launched that site in 1996.

SOHA SHAH is a 23-year-old graduate from University of Michigan with a bachelor's degree in education. She is completing an MBA at University of Dayton and is working at Jayna, Inc., a family owned manufacturing business. Soha is also very active in the Jain Center of Cincinnati & Dayton, currently holding the position of Secretary and previously that of VP of Youth.

SUNIL GUDHKA: "Sunil Gudhka is president of *Universitybooksonline.com*. Entering the business world and attempting to remain Jain is a very difficult task. But Sunil is off to the right start by starting a company that at least sells products of Jain value: textbooks. While beating competitors, Sunil is working hard to give back to the community as well. He recently agreed to donate a portion of his profits to YJA on a regular basis. He is one of the new line of Jain businessmen who believe it possible to be successful in this profession while abiding by Jain principles."

TIMIR CHHEDA “is the proud son of Dilip and Aarti Chheda. He currently attends the University of Texas at Austin along with every other Indian and their cousin where he studies Electrical Engineering. He plays pool, racquetball, and basketball. His other interests include reading, meeting new people, and playing guitar.”

TUSHAR MEHTA is a recent graduate of the University of Toronto Medical School and is there doing his residency in family medicine. He will be one presenter in the seminar on “The Scientific Nature of Jain Philosophy”. Tushar has interests in humanitarian work, philosophy, native issues, the environment, and the arts.

USHA JAIN: Born and raised in Hansi, Haryana, India, Usha Jain was the first girl in her family to attend college. In 1967 she won the Best Speaker Gold Medal for the State of Haryana Competition.

In 1969, she came to the United States with her husband Jay Jain, whose encouragement helped her earn a B.A. in Speech (Public Speaking) from the University of Florida, Gainesville. In 1971, she earned a best speaker award from the University of Knoxville in Tennessee.

In 1988, Usha Jain started a data management business from home in order to stay near her children. Today, she and her husband have a printing shop, mailing House, and a high volume laser business with a workforce of 16 employees. In 1992, she was an advisory board member of the Newport Beach Chamber Dolphins Group.

In 1998, she started a presentation called “See America Through My Eyes”. She has been invited to local Rotary, Kiwanis, and Lions Clubs as well as churches, schools and other social groups. Money generated through such presentations is donated to Bowers Kidseum in Santa Ana to help underprivileged kids.

She started a monthly neighborhood breakfast in Villa Park for neighbors to get to know each other and feel comfortable to call on one another in times of need. To this day, the monthly breakfasts continue unabated.

In 1999, she received the George Washington Medal of Honor from the Freedom Foundation Chapter of Orange County. The Los Angeles Times (Orange County Edition) recognized her work at the Bowers Kidseum. She joined the Workforce Advisory Board of the City of Santa Ana; and KOCE-TV’s “Many Faces, Many Voices” Diversity Advisory Council. In February of this year, she organized the first Indian-American community walk in the Black History Parade in Santa Ana.

She is the proud mother of 3 terrific kids. Her son is an attorney, one daughter is a third-year international business student at University of California in Irvine, and the other daughter is a third-year journalism student at George Washington University. She has been married to the same wonderful man for the last 30 years. Her hobbies include reading and telling humorous and motivational stories and listening to and singing folk songs and bhajans.

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Her goal is to create within established businesses an Adult Story Program called “Story Connection”. She believes we all can learn from each other’s personal experiences. Stress is not because others do not understand us. Most of the time we do not understand ourselves. Sometimes sharing our own stories and listening to others connects us with one another, gives a sense of community, and provides something that we can ultimately relate with ourselves. Stories give us strength to deal with our own fears. The employer would have a healthier, more positively thinking staff and employees would have an outlet to share and learn. She plans to publish these personal stories into a little booklet and let employers share these books with their current and future employees.

Her long-term goal is to get her Masters degree in Psychology (Family Therapy and Counseling).

DR. VIJAY A. MEHTA is a board certified general surgeon from Temple Texas and Assistant Professor of Surgery at Texas A&M Medical School where he also serves on the Medical School admission Committee. Dr. Mehta is also president of the Gujarati Samaj of Central Texas and is active in community activities. For years he has counseled young Indian-Americans. He has spearheaded a nationwide movement to register 100,000 Asian Indians to the Bone Marrow Registry. He is a dynamic speaker and his unique style is based on personal observations and experience. His goal is to “empower the youth”.

VIVEK MARU “...grew up in Danbury, Connecticut and cut his religious teeth in the Jain Center of Connecticut’s then-incipient pathshala program. He studied social theory at Harvard College, where he also directed a dance program for inner city youth and co-authored the Jainism section of the Harvard Pluralism Project’s CD-ROM on the American religious experience. After a stint writing for a travel guidebook in northeastern India, he spent the bulk of his year after graduation working in education and social ecology for two grassroots organizations in Kutch, Gujarat. Since then, he has been studying law at Yale University and has worked on social justice projects in New Haven, South Africa, Boston and San Francisco. He loves mangoes, rides a blue bike, and smiles a lot.”



**All sounds recoil thence, where
speculation has no room,
nor does the mind
penetrate there.
The Liberated is
not long or small
or round or triangular . . .
it is not black . . . or white . . .
it is without body, without contact,
it is not feminine or masculine or neuter;
it perceives, it knows, but there is no analogy . . .**

– Acharanga Sutra § 330-332

find it