

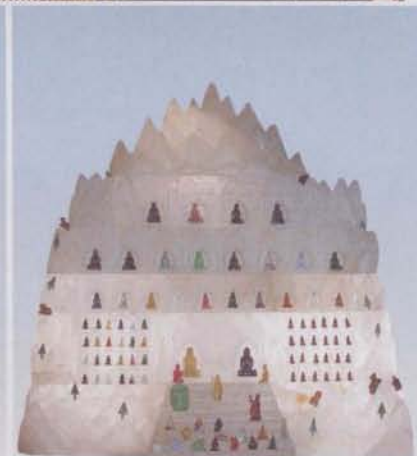
JAIN DIGEST

Enlightened Education: That which
Helps us know the truth,
Control the restless mind,
And Purify the soul.

~ Mahavira (Mulachara, 5/70)

Jain Center of America ~ JCA ~ New York

Jain Unity with Diversity in Practice



Established in 1976, the Jain Center of America (New York) (JCA) was one of the first Jain centers to be established in North America. The center purchased its first Temple building in 1981. The JCA celebrated its Pratishta Mahotsav in June 2005, whereby a newly constructed four-storey complex with cellar on the original site established a unique example of Unity in Diversity within the Jain community.

The new 4 story complex with cellar represents all of the various traditions of our faith: Shri Adinath Temple (Digamber), Shri Mahavir Temple (Swetamber), Sthanak Hall (Sthanakvasi), Dadawadi Temple, Srimal Raichandra Meditation Hall and the soon-to-be-inaugurated Asthapad Teerth Mountain, with Seventy Two Murtis of our past, present and future Tirthankars, all made of Precious Gemstones (diamond, ruby, sapphire, emerald, etc.). The basement of the JCA complex contains an exhibition hall where artwork and other material related to Jainism are exhibited on rotation basis. A well-furnished library with an expanding collection of Jain books and shastras is situated beside the Meditation Hall on the third floor. On the fourth floor there is a spacious Bhojanshala, fully equipped with modern cooking facilities, capable of seating 200 people at a time.

Daily, and especially on weekends, visitors can participate in the activities and rituals of one or all Jain traditions and discover the extent to which the basic precepts of all of our traditions are alike and finish off by enjoying a Samoohik Swamivatsalya. Since the inauguration of this complex in June 2005, there has been increasing participation of our younger generation, both youths and well as professionals, in ritual, educational and cultural activities. The JCA complex is fast becoming an example for Jains throughout the world as a model of Jain Unity despite Diversity of our Traditions, following the central Jain principle of Anekantvad.

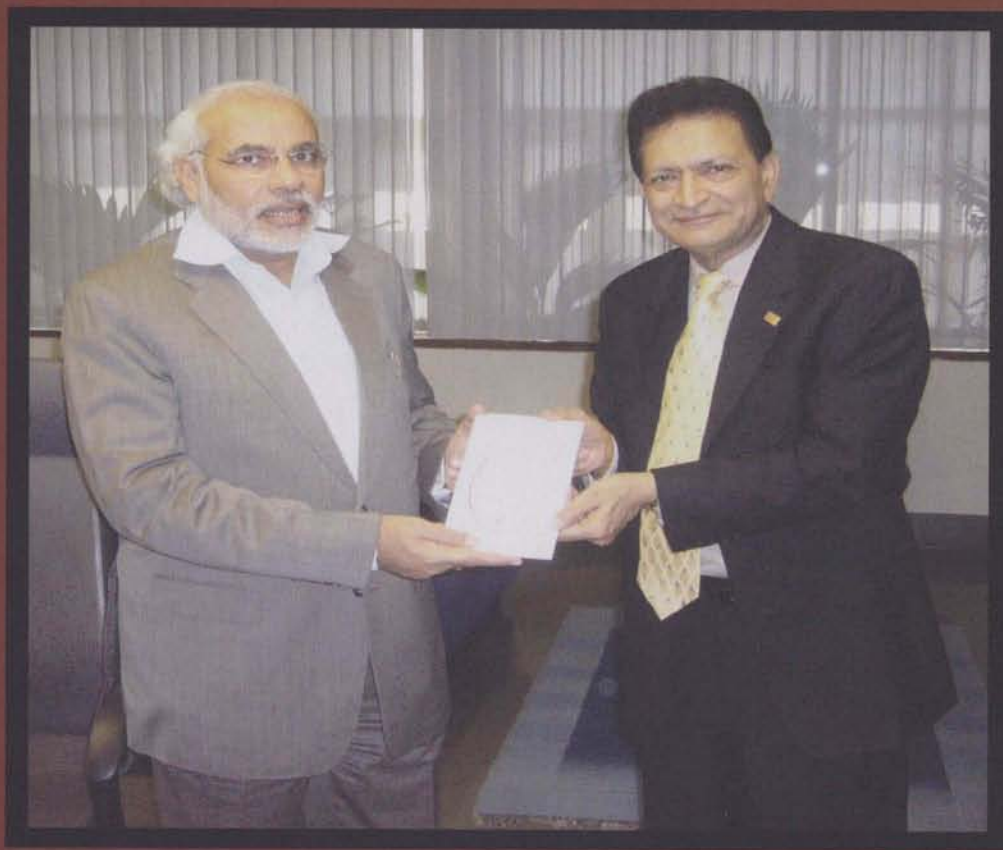
The JCA complex is situated in Queens, New York and easily reachable by subway or bus from all the boroughs of New York. Location: 43-11 Ithaca Street, Elmhurst, Queens, NY 11373 • Easily Accessible by Plane, Train & Roads.

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YOUNG JAINS IN ACTION



JAINA IN ACTION



From the *President.....*

Jai Jinendra:

JAINA has made tremendous stride over the past six months on humanitarian, political and educational fronts, at home and in India. This was possible because of your generous support and encouragement. The following are just a few of our activities to promote our vision of "To Live and Promote a Jain Way of Life":

24 Computer systems to Katrina impacted school - JAINA provided 24 Dell laptops and printers to Katrina affected Fischer elementary school in Algiers, Louisiana. This school received the least of the federal funding and has historically had a high number of students from needy families. Mr. Santosh Shah, the President of Jain Society of Southern Louisiana had selected the project when he was given a check of \$25,000 from Katrina disaster fund. In addition to the computers, the school received 400 backpacks for students, a JAINA plaque as well as books on Jainism and the Essences of World Religion. Santosh Shah impressed students with Jain Values; non-violence and tolerance to show compassion and accept others viewpoint in his speech. We were quite content to see the look of excitement and happiness in students' eyes as they began to work on their new laptops. Unlike most of their friends at other schools, these children now had access to some of the best laptops on the market today.

JAINA Donates \$ 89,000 to Indian Tsunami Victims - During the ceremonial function held by JAINA at the Indian Merchant Chambers office in Mumbai, World Community Services handed over \$89,000 from the Tsunami fund to build a rehab center in Guntur (Tsunami affected Andhra Pradesh area). Ratananiddhi trust, an active member of JAINA will work with them on mobility camps.

Medical Services Committee Formed - Vijaybhai Chedda from Jain Center of Southern California, who is also a trustee of the Bidada Sarvodaya Trust, has been appointed Chairperson of the newly formed Medical Services Committee of JAINA. Mahendrabhai Mehta, the chairman of Ratananiddhi Trust in Mumbai, who has also been very active in the Mobility camps, is also a member of this committee. JAINA will now be able to offer more medical services camps in Gujarat and Kutch area and also take an active part in Mobility Camps for the handicapped. JAINA also participated in 33rd Bidada Medical camp.

Gujarat 30 Bill: JAINA took a delegation from the US and India to meet with Mr. Amit Shah, Mayor of Ahmedabad, Mr. Narendra Modi, Chief Minister of Gujarat and Mr. Naval Kumar Sharma, the Governor of Gujarat. We had a warm welcome from all of these government officials and meaningful discussion on Gujarat 30 bill of 2006 and other matters. We will update you on its outcome when we hear more on this.

New Jain Center in North East PA: With its 67 members, the Jain Sangh of North East PA of Shavertown is now the newest addition to JAINA family. If you know of any other Jain Communities that have more than 10 families but are not yet part of JAINA, please encourage them to join the organization.

JAINA Recognition: JAINA EC has officially recognized Hira Ratan Manek for spreading Jain values through the non traditional method of HRM phenomenon, otherwise known as Sun Gazing. HRM has been to most every center and his workshops/sessions at all our past convention have been well attended. He is very popular among Jains and Non-Jains. Read more on him in this issue.

Training Jain Leaders: JAINA had the first of its JAINA 2020 Leadership Training conducted in Edison, NJ. Several directors and executive members from various Jain Sanghs of North East participated to exchange ideas and create stronger working relationship among these Sanghs. This was led by Yogendra Jain and Chintan Shah and assisted by Dr. Sushil Jain, Nitin Talsania, Jaymik Shah, Minina Dalal and others. It was such a success that that this Leadership program will be conducted at Detroit, Atlanta, Houston and LA/SF area. Read more about this in this issue.

Young Jains of India Convention in New Delhi - Prem Jain and Parveen Jain from Jain Center of Northern California joined me in representing JAINA at the YJI convention in Delhi in November 2006. We spoke about Jain Values, career counseling and other important topics. Two things worth noting were that 300 attendees vowed not to take dowries for their marriage and not be part of any abortion. This was Jain Values in action, compassion and respect for all souls.

JITO: JAINA participated in JITO (Jain International Trade Organization) exhibition and Conference from January 4th - 7th, at National Exhibit center in Mumbai. Over 250,000 people attended JITO exhibition. The highlight of the exhibition was Ashtapad, where they displayed over 72 idols made of precious and semi-precious stones. A selection of these idols will soon be on display at the Jain Center of America in New York). At JITO, JAINA also displayed and sold over 150 sets of Pathshala books and freely distributed

JAIN DIGEST

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**Federation of Jain
Associations in
North America (JAINA)**

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

GUEST EDITORIAL TEAM

Chetan V Sanghvi
Heena Nandu
Harendra Shah
Chandu Desai,
Viren Shah
Lina Turakhia
Anu Hungund
Veeresh S. (India)
Email: jaindigest.info@gmail.com
Phone: 510-770-2277

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

EDITOR IN CHIEF

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

**OTHER EDITORS AND
DESIGNERS OF THE JAIN
DIGEST**

Dhrumil Purohit
email: dhrumil@dharmaboost.com
Dr. Mahendra Mehta
email: mhmehta@sympatico.ca
Manubhai Doshi
email: mansukhdoshi@yahoo.com
Dineshbhai Chhedda
email: dchhedda@pica.army.mil
Pravin K. Shah
education@jaina.org
Jadavji Keni
email: jkenia@netzero.com
Chandrakant Parekh
email: cparekh1@yahoo.com

ASSOCIATE EDITORS

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

MATRIMONIALS

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

MANAGING BOARD

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

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Website Committee
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World Community Service
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YJA and YJP Coordinator
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Young Jains of America (YJA)
Dhrumil Purohit 302-832-0361
Rajiv Jain 703-207-2323

Young Jain Professionals (YJP)
Mayur Shah 415-223-2468
Sachin Shah 650-996-5560

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JAIN DIGEST

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In this Issue:

From the President	1
Guest Editorial Team's Notes	4
Dharma Gnān	6
Prerana	14
Shiksha	23
Young Voices	47
Global Jains & JAINA	50
Matrimonials	53

books on Jainism and *The Essence of World Religions*. These books were donated by several of our members.

JAAP Meeting: JAINA was represented at the JAAP, Jain Administrators And Professionals, meeting hosted by the Bharat Jain Mahamandal at Pavapuri, Rajasthan. Over 100 Jain AIS officers and senior administrators from all over India attended the meeting. Dr. Manoj Jain presented the Vision 2020 of the Long Range Planning Committee and the Jain Leadership sessions

Dilipbhai V. Shah, the Convener of the next JAINA convention and the convention board is working very hard to bring to you the JAINA Convention 2007 in Edison, NJ. Please register ASAP for this convention as it has limited capacity. You will find more of his report in this issue.

I would also like to extend personal thanks to the Guest Editorial team headed by Chetanbhai Sanghvi for bringing out this and the last issue of Jain Digest. The next issue will be under the guidance of Guest Editor Sudhirbhai Shah, Chairman of JAINA Exhibit Committee. Please give us your feedback on what other improvements would you like to see from the future issues of Jain Digest.

JAINA Executive Committee is very eager to hear from you on how we can continue improving our communication with you. You can reach me by e-mail at kcdastary@gmail.com.

Sincerely,
Kirit C. Daftary
President, JAINA

Cover Design: Graphic Artist's interpretation (joint effort of the Guest Editorial Team):

The cover page of this issue of Jain Digest is inspired by Chandu Desai's painting "Knowledge" as described below. The word JAIN (from JAIN DIGEST) represents the followers of the teaching of Jina. The silhouette of the Tirthankar represents a) Faith b) Inspiration and c) a Teacher or Guru. Knowledge (the painting) as the background represents the path shown by Jina to achieve the ultimate Truth or Moksha. The correct path leads to Moksha – at the top and out of the page represented by the white color; out of the cycle of birth and death represented by the background of black color.

Artist's narration:

Both religion and science are seeking truth through "Knowledge." The editorial team requested me to create a visual image of Knowledge. Several ideas crossed my mind, starting with teacher-student, scriptures, universities, computer, brain etc. Suddenly, it struck me that at the core level, within our brain, neurons communicate knowledge. So, images of neurons started floating in my mind and this artwork was created. In order to foster Jain philosophy, the editorial team integrated the image of SIDDHA Bhagwan and enhanced the color scheme to generate this unique cover design.

At the center of the painting is a vibrant, multi-hued neuron, which serves both as a transmitter and memory bank for the full spectrum of knowledge. There are eight divisions of knowledge (Gnān). Every human being has intrinsic faculty to harvest them.

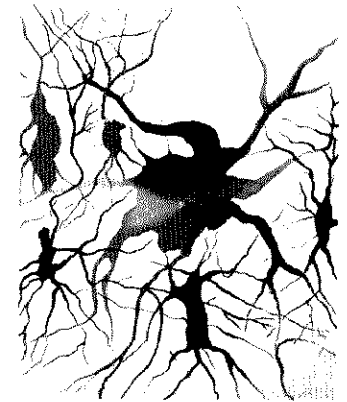
A precise color is chosen for each class of knowledge. Green implies scriptural knowledge (Shrut gnān). Blue expresses sensory (ordinary cognition) knowledge (Mati Gnān). Red depicts clairvoyance (Avadhi Gnān). Orange indicates telepathy (Manah-paryāya Gann). The creamy white conveys perfect knowledge (Keval Gnān). It comprehends all substances and their modifications.

Black indicates fallacious knowledge (Agnān), which consists of three types, Kumati, Kusrut and Vibhag, this pervades the human kind leading to infinite cycles of birth and death. The light luminous background reflects the aura that surrounds a person having perfect knowledge.

Conceivably, "It all begins with Faith Based Knowledge."

Media: Acrylic & Pastel. Size: 24"x30"

For original artwork: Contact: chandudesai@yahoo.com or visit www.Geocities.com/chandudesai



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Jai Jinendra

From The Guest Editorial Team

"We are drowning in information and starving for knowledge.", a quote by Rutherford D. Roger appropriately defines the theme of this issue of Jain Digest. Modern Education teaches us how to convert the flood of information into useful knowledge. Further, this knowledge becomes more effective if we can get valuable insight through it. In this issue we have discussed various topics related to education and knowledge in the broad context of Jainism. We have included some topics that discuss Enlightened Education and Enlightened Knowledge, both of which allude to getting valuable insight into our inner-self. Jainism has given a lot of importance to *Anupreksha* or deep contemplation. We hope some of the topics discussed here will inspire you to dwell on them further and lead you to the path of empowerment.

We are very thankful to all of you who have emailed or given us in-person feedback on the last issue of Jain Digest. We have tried to include some of these comments in the Letters to the Editor section and have made certain changes to the format based on your feedback.

When we started putting together the materials for this issue in December, we were a little disappointed as we had received very little input from the community. However, most of the information started coming in during the first two weeks of January. Finally, we had so much information that we had to spend a great deal of time condensing the data. We would like to specially acknowledge contribution of the Jain scholar Dr. Vimal Prakash Jain, we received a very detailed and interesting article on Jain Literature from him. Unfortunately, due to the timing of the arrival of this information - as we were ready to go to press - we could not include the full article in the hardcopy version of the Jain Digest. We have included some salient portions of the information in other articles. You can request the complete article by sending an email to jaindigest.info@gmail.com.

This magazine is split into following seven parts, with the theme of education emphasized in practically every section:

- Education from a spiritual stand point.
- Profiles of five persons in different fields who have made an impact to the community and, in particular to education efforts.
- A series of articles, discussions, and stories from different centers related to Education
- Youths responding to their Jain upbringing
- JAINA and International news items
- Family Corner
- Matrimonials

This is the second issue being published by this Guest Editorial team. It is time for us to pass the baton over to Sudhirbhai Shah, the next Guest Editor. While, we have attempted to bring a few new concepts and ideas to the community, Sudhirbhai, the next

Guest Editor will bring about more positive changes. Over time, this function will be taken over by our youth. When we read some of the comments sent to us by our youth, we feel proud and confident that the future of Jain Heritage in North America is in the good hands of our bright and capable youth with deep and well thought out Jain values.

We would like to express our gratitude to JAINA president and the Executive committee for giving us this great privilege of publishing the two issues of Jain Digest. We appreciate the time many of you have spent during our interviews, each of you had a story to tell and a message to give, you have inspired us to look deep within, and for that we are indebted to you. We would also like to thank all individuals who have gracefully provided us material to publish, we regret and apologize for mistakes committed during editing or not including portions of the material due to space or other reasons. Finally, to all, including the dear readers of this magazine if we have offended you in any respect, we sincerely say: "Michchhä Mi Dukkadam".

With Warm Regards,

Chetan V. Sanghvi, Heena Nandu, Harendra Shah, Chandu Desai, Anu Hungund, Lina Turakhia, Viren Shah, & Mayur Shah

LETTERS TO THE GUEST EDITORS

Jai Jinendra, Congratulations to all the guest editors and to JAINA for publishing an outstanding issue of Jain Digest. The new format is impressive and transforms the magazine into a world-class publication. Once again, thanks to the guest editors for their significant efforts in getting the magazine published in this new format. - Chandrakant Parekh, Cerritos, CA

Chetanbhai, I have gone through the pdf file of above issue. It is superb.

I wonder, why MIS Registration Forms and other information are not published along with MIS ads as usual. This is necessary for the new applicant /candidate / parents in as much as through the medium of this Guide lines. I thought I should bring this to your notice. -Hasmukh Shah, Chairperson: MIS

While Guest Editors may bring in new ideas, they may miss out on few good old ones. It was a slip on our part. Hopefully, we have taken care of it this time. Appreciate your support – Guest Editorial Team

Wow very impressive/informative/lots of coverage/many many things to mention. Excellent work. -Lalit Vora, Montreal, Canada

Dear Guest Editor Team, Congratulations for a very different Jain Digest. The report about the centers in a different format is good! Thank you for including the note with a picture about Shrimad Rajchandra. Just a typo in the heading of the Parliament of World Religion! (2009 not 2004!). I think instead of printing the full order-letter for 100 copies of the book a small note could have spared 1/4 page! Reading about the Centers side ways and even after printing hard copy is inconvenient for an old person. This is all for the present. More after I get the hard copy. With

best wishes for the second issue and till then with kind regards.
- Prakash Mody

Jai Jinendra Chetanbhai,

As regards the last issue, I am forwarding some criticisms from our Toronto readers.

- 1) Many people got the issue rather late, some did not get it all. The head of Pathshala, Ramesh Varia did not receive last but one issue of Jain Digest. I hope he got the last one.
- 2) Many people go for the page of local news when they open Jain Digest. That is understandable because they can relate to people and events in the news. Now that the format is changed, they were disappointed. Moreover, the information in tabulated format was too much for 'average' reader and they tended to skip those pages.
- 3) Most of them enjoyed articles on varied topics and the layout.

Keep up the good work. - Mahendra Mehta, Toronto.

Very good feedback. We have made a few modifications to the format to make this issue more readable. We believe Jain Digest is meant to bring the entire Jain Society of NA closer. The information in this

Beavers go to school

On side of a stream lived a family of Beavers in a nice dome like wooden structure. The family consisted of the Papa Beaver, Mama Beaver, two sons and baby of the family was cute black nosed daughter. The sons were always up to some mischief stealing twigs from their neighbors and trying to make some house of their own, or troubling their little sister. In order to avoid her naughty brothers, the little beaver girl will accompany her father and patiently watch him construction various wooden structures along the stream. As time passed all the three children had grown quite old and it was time for them to attend the Beaver School. The sons were quite excited about the adventure, but little daughter was uncomfortable about leaving the comfort and protection of her parents home. Finally after some convincing all the three children left for their advance education in some distant mountain. In the first week the Beavers are taught how to use their sharp teeth and the front claws to build different classes of structures. The eldest son, who had lot of practice cutting twigs and connecting them, had not problem in putting the structures together. At the end of the week he told his teacher that he was wasting his time, as he knew all the stuff that was being taught. He left the class and went back to his village at the end of the week. The week turned out to be more interesting. They were taught the use of their long tail. Using the tail and the downstream water force they learn how to use water as a force multiplier to build various structures. At the end of the second week the teacher told them that the lectures were over but they could stay back for few more weeks if they so desire. The second son saw no purpose of wasting his time and left for the village. However, the daughter remained back observing and helping her teacher. After a couple of week the teacher told her that he was proud of her and asked her to return as streams would get flooded very soon as the rainy season was about to begin.

All the three Beaver were busy building a new home for themselves. The eldest was the first to finish his structure; it was a nice wooden dome at the edge of the stream. The second son decided to build his home at a little elevation also on the edge of the stream. His dome was a little smaller but the walls were quite thick. The third Beaver Girl was spending most time swimming up and down the stream building a dam. After finishing her

magazine should be newsworthy for the entire society and not just one center. This is our personal view, but ultimately it is the readers who should have the final say, and Editors should conform to the wishes of the community at large. - Guest Editorial Team.

Dear Chetanbhai, Sorry for the late congratulations. I received the Jain Digest few weeks back and it looked great. The layout, printing and the articles were fantastic. I know it is a lot of work to put this together and execute at this level, but you and your team did a great job and I am sure the JAINA Members must have all reacted as positively as I did. -Rajeev Pandya

Jai Jinendra, Prints are too small. It is hard to read. I do not think older generation can read it. Too many articles and too little news. Digest should come on time. MIS does not have any meaning if it comes this late. May be MIS section should be removed. - Rajendra

Jai Jinendra, We truly appreciate your efforts and dedication towards your contribution to Jain Digest. We really enjoyed the last issue (Fall 2006). It is very informative and inspiring. Articles on Tapasyās, Paryushan, messages from Samaniji, Pandits and several, scholars were truly inspiring to all of us.

- Pradip and Darshana Shah, Teachers, Jain Pathshala, Jain Society of Chicago

" FAMILY CORNER "

dam she built her home on an island in the middle of the stream. It was a nice size dome, but did not look very elegant as the stones covered most of the view. While, the boys would proudly show-off their domes to rest of the village, nobody bothered to see the daughter's home.

Soon the rains began, the water level in the stream began to rise. On one stormy evening the rapids in the stream swept the eldest brothers house. He was forced to move to his brother's house which was at a higher elevation and thus safe from the floods. Few days later, on one night when the brothers were resting three foxes encircled their house. By the time they realized the danger it was too late to escape as they were fully surrounded. The foxes were banging their dome and even the powerful thick wall would not last for long. The noises woke their sister up and she realized the danger to her brothers. She immediately swam upstream toward her dam, flapping her tail to warn all the other beavers of the imminent danger. She immediately pulled the lever of the dam and the whole dam came crumbling down and with that come a huge gush of water. The force of the water was so strong that it swept all the foxes with her brother's house. Her brothers' lives were saved. Finally, their full family realized the smartness of this little daughter and they all moved into her house.

In our story the beaver girl went through three stages of education. The first stage was by observation and fine-tuning the skills that were in-born in a beaver. The second stage involved learning new skill from her teacher. The final stage was the most critical, the little beaver not only practiced under the watchful eyes of her teacher, she had also leant to improvise new techniques. This was the point when the teacher asked her to leave.

According to our Jain teaching, Samyag Darshan (Right Belief or Perception), Samyag-Jñān (Right Knowledge) and Samyag Chāritra (Right Conduct) together constitute the path to liberation. These three basic components are called Ratna-Trayi, or the three jewels, in Jain works. Of the three Samyag Chāritra is the most difficult; it involves the actual practice of the religion. It is in this stage when one frees from attachment (Rāga), infatuation (Moha), and aversion (Dvesha). The last stage may require a careful guidance of a guru, or one may reach a stage where one own soul would direct itself toward the ultimate Moksha.

Dharma Gnān

Step towards Enlightened Education

-*Samani Sanmati Pragyā*

One of the key characteristics of every living organism is its ability to learn and/or adapt in some form or another. Humans can not only learn but they have the ability to be educated. As per the dictionary meaning “education” is the act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life. While most of us are educated in some form or another, the question we need to ask is, are we ready, prepared, or even capable of Enlightened Education? To answer this question we need to first understand the basic concept of Enlightened Education and Enlightened Knowledge, and how it differs from what we generally understand as education and knowledge.

Why should one pay attention to education? The link between education and individual economical success has been well documented. Studies have also shown that societies that have laid emphasis on education have prospered. Yet, history has also shown that even these very successful societies have stumbled and managed to self-destruct. Even after having the wisdom to realize the impending dangers, human greed and ego has many times clouded the wisdom leading the society towards its ultimate self-destruction. For example, today we have sufficient scientific data to know the potential dangers and the calamity that can result from global warming. Nevertheless, having tasted the luxuries of excessive consumption, we are not prepared to sacrifice even a little to reduce the production of carbon dioxide. Instead, our society is more consumed in maintaining its economic and military might, and willing to spend trillions to maintain its dominant position. Modern education has helped us to realize some of our potential, it has also warned us of the impending dangers, but has failed to restrain us from misusing the knowledge.

The example of American theoretical physicist J. Robert Oppenheimer best depicts the dilemma of modern education. Oppenheimer is best known for his role as the scientific director of the Manhattan Project, the World War II effort to develop the first nuclear weapon, at the secret Los Alamos laboratory in New Mexico. On July 16 1945, when Oppenheimer observed the 22 kiloton fireball, he could not help but quote the Bhagavad Gita “If the radiance of a thousand suns were to burst at once into the sky, that would be like the splendor of the Mighty One...” and continuing “Now I am become death, the destroyer of worlds.” After the war, he was a chief advisor to the newly created United States Atomic Energy Commission and used that position to lobby for international control of atomic energy and vehemently opposed the development of the Hydrogen bomb. Today, Oppenheimer is known colloquially as “the father of the atomic bomb”, even though he deeply lamented the weapon’s killing power and did whatever was in his control to restrain the use of nuclear power, the

damage was done.

Knowledge has been given lot of importance in the Jain Tradition, and the disciples of Mahavir took a lot of care in passing the knowledge from one generation of monks to the next. However, about two centuries after Mahavira’s salvation, a dreadful famine that lasted for twelve years took a heavy toll on the Jain monks and effectively the knowledge perpetuated by them. Finally, after the conditions improved, the monks gathered in Patliputra (present day Patna) and tried to compile the scriptures still retained in their memories. As per the tradition in those days the scriptural knowledge was not written but was passed orally generation to generation. Unable to compose all the Jain scriptural knowledge, the congregation decided to send a group of five hundred monks to Acharya Bhadrabahu – the only saint who at that time had the full knowledge of all the Agamas. Of these five hundred monks, Muni Sthulibhadra was the only monk in the group who could sustain the intensity of the learning imparted by the Master Acharya. While staying with the Acharya in Nepal, Muni Sthulibhadra had completed the studies of almost ten Purvas. After this point, Acharya Bhadrabahu went to Patliputra along with Muni Sthulibhadra with the intent of teaching the remaining four Purvas in Patliputra. In Patliputra Muni Sthulibhadra’s seven sisters, who were also initiated in Jain asceticism, decided to pay their respects to the Acharya and visit their learned brother. Instead of seeing Muni Sthulibhadra at the spot where they expected to see him, they spotted a lion. Scared of the lion the seven sadhvis rushed to the Acharya and narrated what they had seen. Acharya sent them back to the same place saying it was an illusion created by Muni Sthulibhadra. When Muni Sthulibhadra approached Acharya for his next lesson, he was refused as the Acharya felt Muni Sthulibhadra was not capable of internalizing and properly utilizing such vast and deep knowledge. Muni Sthulibhadra pledged to keep himself away from futile exhibitions and experimentation by not repeating the mistake again. The master was convinced by Muni Sthulibhadra’s earnestness but he was worried that the future generation may not exhibit the same restraint. Acharya agreed to complete the remaining training with the firm condition that Sthulibhadra would not teach or transmit certain aspects of knowledge to any one else.

The difference between the two above examples is that in the first case, the intellect (Oppenheimer), in his zeal towards achieving his scientific goal, was blinded, and could not foresee the after-effects of his pursuits. In the case of Acharya Bhadrabahu and Sthulibhadra, the spiritual master was fully aware of the potential of the knowledge and could foresee the danger of certain knowledge in the hands of a wrong person. The knowledge being provided by Acharya Bhadrabahu was not simple intellectual knowledge but the knowledge that went hand-in-hand with sadhana (spiritual endeavor). This is one of tenets of Enlightened Education. Students of Enlightened

Education while gaining knowledge also taught to stay vigilant towards the effect or impact of their actions and intentions. Restrain and discipline are part and parcel of Enlightened Education. Proper conduct too goes hand-in-hand with it, as highlighted in the Agama slokh below:

नाणस्य सारमायागे

Right conduct is the essence of Right Knowledge.

To better understand the concept of Enlightened Knowledge let us review a scene that occurred in a place called Madhyam Pawa. A Brahmin named Saumil had organized a large yagna (sacrificial rite). Eleven of the most knowledgeable and renowned pundits were invited to perform the yagna. Close by an ascetic of the Shraman tradition was staying in Mahasena gardens spreading the message of non-violence. A huge crowd had gathered to listen to this ascetic. The eleven learned Brahmins who had come to perform yagna decided to visit and question the ascetic. Indrabhuti, who was renowned for his wide knowledge, was amongst these eleven pundits. He was confident of being able to confute the ascetic's shramanic beliefs and convert him to Vedic ritualistic faith. When this Brahmin approached the ascetic, the ascetic glanced at him with compassion and greeted him by his name. The Brahmin was taken back and could not figure out as to how the ascetic he had never met before knew his name. But soon the Brahmin's ego took over; proud of his popularity that everybody knew his name he was more determined than ever to undermine the ascetic. But ascetic spoke in a reconciliatory voice "You have doubts in the existence of jiva (individual soul), is it not so?" The ascetic was Mahavira, the Brahmin was Gautam Indrabhuti, and thus began the lesson of Enlightened Education from the omniscient teacher to a true student.

This story brings out several important aspects: Firstly, what is the purpose of having full scriptural knowledge if the knowledge itself breeds pride in you, beating the very purpose for which one pursues the education? If the education is not complete, the very knowledge that is supposed to be beneficial can itself become an indirect sources of drawbacks. Secondly, in every education process there is teacher(s), student(s), and goal(s). In a regular education process the goals of the teacher and student will most likely have common elements but may not be fully aligned. Different students may use same knowledge for different applications. In the case of Enlightened Education the ultimate goal of both the teacher and the student is to move towards the purification of one's soul. Lastly, in regular education and especially modern education based on scientific methods, the concept of "faith" is not taken into consideration. On the other hand, having faith is fundamental to Enlightened Education. Gautam Indrabhuti was very knowledgeable, in other words, fully educated but his lack of faith prevented him from using this knowledge to decipher the ultimate truth.

The following quote outlines the purpose of gaining Spiritual Education:

चउच्चिहा खलु सुयाममाही भवइ, तं जहा
सुयं में भविस्मइ ति अज्झाइयव्वं भवइ ।

अेगगचित्तो भविस्सामि ति अज्झाइयव्वं भवइ ।

अप्पाणं ठावइस्सामि ति अज्झाइयव्वं भवइ ।

टिओ परं ठावइस्सामि ति अज्झाइयव्वं भवइ ।

दसवेकालिक (अ १ - ५)

Enlightened education is a solution of ecstasy / Moksha. It has the following purposes.

1. To gain knowledge, to seek the truth
2. To focus the wavering mind
3. To steady and look within one-self
4. Upon achieving own state of stability, to guide others towards equilibrium

Enlightened Education, when pursued with these true purposes, brings out the very best within us. Keeping the purposes in clear focus helps us in gaining control over arrogance, anger, negligence, ill will, and laziness. These negative emotions are the biggest obstacles to Enlightened Knowledge. As one develops control over mind and internal stability, one is able visualize things the way they are, instead of the way we wish to see them through the filters of our internal emotions. A person who has developed these key strengths can then guide others to follow a similar path of self-improvement. To begin the process of this education we need to have faith in the omniscient and in his message that will guide our individual soul to its highest potential. Such faith will invariably lead one to an Enlightened Guru who can then guide the student towards the various steps of empowerment. While regular education prepares us to live our current life, primarily from the materialist and the possibly moralistic points of view, Enlightened Education is meant to develop the complete 'being' and bring out the very best within us, and to constantly use the Enlightened Knowledge only for the endeavor of seeking truth and internal purification.

To summarize, Enlightened Education is the act or process of imparting or acquiring Enlightened Knowledge. During this practice one constantly improves one's conduct by developing control over the wavering mind, gaining stability, and developing powers of reasoning and judgment to comprehend the reality (ability to see from multiple angles). The knowledge gained is used to seek the truth, stay within and constantly maintain the effort of purifying one's soul. Finally, a person with Enlightened Knowledge will guide others to achieve the same goals, uplift people around and bring lasting benefits to the society.

Samyag Gnän

- Compiled by Guest Editorial Team

In our practical lives, attachment of karmic matter defiles the purity of the soul. When all Karmic matter is completely annihilated; the soul vibrates at its natural rhythm and exercises its function of unlimited knowledge. Intelligence is one of the characteristics of the soul, but each one is different due to the variations in the degree of its purity.

Knowledge (Gnän) is the soul's intrinsic, inherent, inseparable and inalienable attribute, it IS the soul. Knowledge plays an

important part in the conception of soul and its emancipation. Both consciousness and power of understanding are the most prominent inherent qualities of the soul.

Jain thinkers were able to discover that there are two kinds of knowledge. Wrong (fallacious) knowledge and valid Knowledge. The fallacious knowledge consists of Kumati, Kusruta and Kuavadhi or Vibhang Gnän and there are five categories of valid knowledge.

तत्थ पंचविहं नाणं, सुयं आभिणिवोहियं,
आहिनाणं तइयं, मणनाणं च केवलं ॥

उत्तराध्ययन 28/4

Sensuous (Mati or Abhinibodhika), Authoritative (Sruta), Clairvoyant (Avadhi), Telepathic and Perfect or supreme (Keval) knowledge.

Since the destruction of karmic veils and a higher degree of purity of the soul is possible through the valid knowledge, it is important to learn more about it.

Mati Gnän or Sensuous knowledge; is ordinary cognition, is based on sensuous perception. According to the ancient texts, Mati Gnän is described as synonymous with intelligence and it includes remembrance, recognition and inductive as well as deductive reasoning. Mati Gnän is further distinguished into three kinds : perception (upalabdhi), memory (Bhavna) and understanding (upyoga).

Sruta Gnän or Authoritative knowledge is derived through symbols, signs or words. All verbal knowledge is Sruta Gnän. It includes all canonical, scriptural or both knowledge. Sruta Gnän is of four kinds, namely, association (labdhi), memory (bhavana), understanding (upayoga) and aspects (naya) the meaning of things. Sruta Gnän is invariably preceded by mati Gnän cognizes only what is present, the Sruta Gnän comprehends, all the three time dimensions relating to the object. While Mati Gnän gives us knowledge by acquaintance, sruta gives us knowledge by description. Both are considered as indirect or Paroksh knowledge.

Avadhi Gnän or Clairvoyant is a sort of clairvoyant knowledge or direct visual intuition, which enables a person to know things or objects even at a distance of time or space, without their coming into contact with sense organs.

Manah paryaya or Telepathic knowledge is a direct knowledge of the thoughts of the minds of others. It is without the help of any medium or agency. Both Avadhi Gnän, Manah paryaya Gnän are due to an extra sensory perception. Only a soul in its higher progression stage or at its higher Guna Sthana may acquire this type of knowledge.

Keval Gnän or perfect knowledge comprehends all substances and their modifications. It is the pure, absolute, complete, whole and total knowledge unlimited by space, time or object. It is the highest category of extra sensory perception. It is the perception of the cognizing faculty of self. It is possible only when all the Gnän obscuring karmas have been completely annihilated. It is independent of senses, can be experienced and one cannot describe it. Only purified souls free from bondage like Arihants

and Siddhas can attain this supreme and unlimited knowledge.

Comments

Kunda Kundacharya observes that Upyoga or understanding is of two modes, Cognition and Sensation. UmaSvati describes that Understanding is the distinguishing characteristic of the soul.

Of the five types of knowledge, the first two Mati & Sruta are knowledge through senses, symbols and signs, and therefore, are indirect or paroksha knowledge. The other three Avadhi, Manah paryaya and keval are the direct or Pratyaksha knowledge. Sense based or Paroksh knowledge are liable to error, while the Pratyaksh knowledge can only be acquired by purified souls and therefore, there is no scope of error in them. Erroneous knowledge is characterized by doubt (samasya) and mistake (Viprayaya) caused by carelessness or indifference.

In Jain theory of knowledge, Jains have asserted the existence of an objective reality beyond and beside consciousness, apprehended by perception and understood by intelligence. The analysis of types of knowledge reveals the fact that in Jain theory of knowledge the attributes and relations of things are directly experienced and are not the product of imagination. According to Jain theory of knowledge, the relations between Praman (knowledge) and Prameya (object of knowledge), in case of a physical object, is an external one. But it is different in case of self-consciousness. The object of knowledge (Gneya) includes both self and not self, just as light reveals itself and others.

Keval Gnän is not only the culmination of our cognitive faculties, it is also the final consummation of our moral, religious and spiritual life. In Jainism, we find an intimate relation between the state of salvation and omniscience. The perfect being is also the possessor of perfect knowledge. Like almost all the systems of Indian philosophy, Jainism also tries to link the concept of omniscience with the highest of religious and spiritual life. Omniscience in Jainism is not only the perfection of the cognitive faculty of the self but also its ultimate end. It is the spiritual state of eternal bliss and the culmination of religious aspiration. This state is comparable to the Turiyavastha of Brahmananda and Jivan mukti of Sankhya and Vedanta, In case of self-consciousness the subject of knowledge (Gnäni), the object of knowledge (Gneya) and knowledge itself are different aspects of a single concrete unity. In perfect condition, the soul is pure Gnän and Darshan.

The Jain theory of knowledge is quite consistent with its metaphysics, ethics and philosophy of soul. The modes of understanding and the types of knowledge discussed in Jainism foster a rational outlook and an appropriate attitude in understanding the scope and limitations of soul's capacity to know. The classification and descriptions of knowledge is convincing, minute, highly scientific and throughout consistent with the doctrine of karma. It is due to karma that the soul migrates from one life cycle to another and suffers as it seeks pleasure in materialistic possessions. It is due to ignorance that the soul continuously accumulates new karma as it feeds the passions such as anger, ego, deceit, greed, lust, hatred, and self-centered violent thoughts.

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गाणि

तत्त्वार्थधिगम् सूत्र 1-1

The human race has been blessed with the unique gift of escaping from the rebirth cycles and attaining liberation (Moksha). The union of Right Faith (Samyak Darshan), Right Conduct (Samyak Chāritra) and Right Knowledge (Samyak Gnān) leads to Moksha.

तत्त्वार्थश्रद्धानं सम्यग्दर्शनम् 1-2

Belief in the fundamental truths is Right Faith. An inclination towards valid discrimination between what is worthy of rejection and what is worthy of acceptance is Right Faith.

Right Knowledge is described in scriptures as that knowledge which reveals the nature of things neither insufficiently, nor with exaggeration or falsely, but exactly as it is and with absolute certainty. It has also been stated that Right Knowledge consists in having full comprehension of the real nature of soul and non-soul (matter) and that such knowledge should be free from doubt, perversity and vagueness.

The spiritual path is determined by this integrated trinity. Not one, not two but all three are required to attain Moksha. The order of attainment is first Right Faith, second Right Knowledge and last Right Conduct. Right Faith and Right Knowledge are like light and heat of sun, both grow together.

Right Faith is given precedence over Right Knowledge and Right Conduct, because it acts as a pilot in guiding the soul towards Moksha. Without right faith, spiritual growth of knowledge and character is impossible. Right Faith precedes Right Knowledge, and from this point of view, Right Faith is called the cause and Right Knowledge, the effect. Jain scriptures always assert that knowledge is perfect when it does not suffer from Mithyātva, i.e., wrong Faith. Mithyātva is the enemy of Right Knowledge as it perverts both the understanding and the attitude. Therefore, one must eliminate wrong faith. Right Knowledge can be acquired by pursuit with devotion, by reading scriptures, understanding their full meaning in proper time, imbued with zeal, proper behavior, and an open mind.

The soul is a conscious being, and as such, is always in possession of some knowledge. However, all knowledge is not Right Knowledge. The knowledge realized by a soul with Right Faith; the knowledge revealing with certainty the exact nature of things and the knowledge leading to the spiritual development of the soul constitutes Right Knowledge.

The soul is never without knowledge, as the soul's essential quality is consciousness. However, as soon as the soul acquires Right Faith, the knowledge becomes Right Knowledge. The progress of the soul to realize these powers is possible by separating the shadow cast by Karma on the soul, just as a mirror covered with dust, starts shining when the dust is removed.

From the practical point of view, Right Knowledge means the proper knowledge of the six universal substances and nine tattvas. With Right Knowledge, passions such as anger, ego, deceit, greed, attachment and hatred are abolished. Simultaneously, Right Conduct is developed which includes

nonviolence, self-purification, compassion, austerity, penance, non-possessiveness, non-absolutism and meditation. The types of knowledge discussed here does not cover the entire realm but simply offers preliminary background. For further details, visit the following websites.

www.digambarjainonline.com/literal/jainlit.htm or
www.cs.colostate.edu/~malaiyal/agamas.html

An Introduction To Tattvārthasutra

- By Manu Doshi

Among all the Jain religious books, Tattvārtha Sutra occupies a unique position. It is possible that a Jain might not have heard the names of our sacred Āgams. Āchārang Sutra, for instance, is the first and the foremost Āgam, but very few Jains know its name or what it is about. Most of them might have, however, heard about Tattvārtha Sutra. There are several reasons for that. The most important is that it is the only composition that is acceptable to all the Jains. Shwetāmbar people regard it with high a degree of sanctity, while Digambar Jains treat it as a sacred Āgam and call it Mokshashāstra (The scripture for liberation).

Another reason for its importance is that Tattvārtha Sutra deals with almost every aspect of Jainism. Nothing is virtually left out. As such, one can get a fairly good concept of Jainism by studying it. One can keep aside all other works, if he likes. Moreover, if one wants to study Jainism at depth, there are many commentaries of Tattvārtha Sutra prepared by great Āchāryas and the learned laymen belonging to both the major denominations. Some of those commentaries discuss every Sutra of Tattvārtha at length so as to bring out all the implications. If one goes through that, he would not miss anything pertaining to Jainism.

Being acceptable to all Jain sects, Tattvārtha Sutra finds a place on the academic curricula. Hardly any other Jain scripture finds a place on curriculum for the lay students. Aside from the overall popularity, its place in the academic curricula may be due to its being composed in handy phrases and short sentences, which are relatively easy to understand. Moreover, it is a short composition containing 344 (357 as per Digambar version) Sutras equivalent to less than 200 verses, which can be covered within 25 pages. It is therefore possible to memorize the entire text and quite a few people commit it to memory.

One more factor in its favor is that while most Jain scriptures are in Ardhamāgadhī, Tattvārtha Sutra is in Sanskrit. Several Indian languages have been derived from Sanskrit; as such, they contain many Sanskrit words. The people are therefore more or less familiar with Sanskrit terms, and it is easier for them to comprehend Sanskrit texts rather than Ardhamāgadhī ones. Tattvārtha is the first Jain text in Sanskrit.

The author's title of being a Vāchak is considered by Shwetāmbaras as indicative of being a Poorvavid, meaning that he knew all the original scriptures. In Digambar tradition he is known as Shrutkevalideshiya, which means that he knew as

much as Shrutkevalis, who were the masters of the entire canonical literature. Both these epithets are appropriate in his case. This is evident from the fact that he has included in this small treatise almost everything that Jainism has to convey. His handling of the subject is superb and he has presented the Sutras as if they had naturally occurred to him. That shows his command over Sanskrit.

Two slightly differing names occur for the authorship of Tattvārtha. Shwetāmbar Jains term it as Umāswāti, while Digambar Jains mostly term it as Umāswāmi. Shwetāmbar Jains consider him as belonging to their tradition mainly on the ground of Tattvārthabhāshya, a commentary of Tattvārtha, which is supposed to be a work of the original author. At its end it is stated that the book was written at Kusumpur (present Patna) by Vāchak Umāswāti, the pupil of Ghoshnandi belonging to Uchchaināgar branch. Since Uchchaināgar branch was a part of Shwetāmbar fold, it can be surmised that the author belonged to the Shwetāmbar sect.

Digambar Jains, however, do not accept Tattvārthabhāshya as written by the original author. They insist that the author was a Digambar monk. Their contention is that Tattvārtha Sutra was written by Umāswāmi before Bhāshya, which could have been written by someone known as Umāswāti. As such, they generally ignore Bhāshya and rely on Sarvārthasiddhi and other commentaries written by Digambar scholars.

The contention of the author belonging to Digambar sect seems plausible in light of the following considerations. i) The book specifies seven Tattvas (fundamentals) as per Digambar tradition instead of nine as per Shwetāmbar one. ii) While dealing with laymen's restraints, it treats Deshvirati as seventh restraint immediately after Digvirati and treats Upphogparibhog as eleventh after Paushadhovās. That is a Digambar tradition. In Shwetambar tradition, Bhogopabhog is treated as seventh restraint and Deshvirati as tenth after Sāmāyik. That is justifiable, because Jain tradition treats the last four restraints as disciplinary; Deshvirati is a disciplinary restraint, while Bhogopabhog is not.

No date of composing Tattvārtha Sutra has been mentioned in the text or in the commentaries. From the language, style and presentation of the composition, however, it is believed that the author prepared it in first or second century CE. That is close to the time of Kundkundāchārya. Moreover, the contents of Tattvārtha are in line with those of Panchāstikāy and other writings of Kundkundāchārya. It is therefore possible that Tattvārtha might have been written with the purpose of presenting in Sanskrit the essence of Prakrit writings of Kundkundacharya. In view of that resemblance and closeness of their time, Digambar scholars have been prompted to treat the author of Tattvārtha as a pupil of Kundkundāchārya.

There are reasons to believe that the division between Shwetāmbar and Digambar was not rigid until the time, when Tattvārtha Sutra was written. Those labels also did not exist at that time. The history of Jainism indicates that while Lord Mahāveer mostly remained unclad, there were clad as well as unclad monks in his order and they amicably stayed together.

Neither of them had an edge over the other. As such, Āgams, composed on the basis of Lord's teaching, acknowledge the prevalence of clad as well as unclad order.

That amicability could have continued until the time of Jambuswāmi, who was the last omniscient of the present time cycle. The discontent could have started thereafter. As Lord Mahāveer had mostly remained unclad after his renunciation, the unclad group might have contended that they were true followers of the Lord and considered the clad ones as slack in observing Lord's code. They might have developed disregard for the scriptural precepts pertaining to the clad order and disputed the authenticity of the relevant texts.

Since Āgams composed by Ganadhars were not put to writing, there came about different views about their versions. The first conference was convened about 170 years after passing away of Lord Mahāveer to decide about the true version. It seems that the version so brought out gave justice to both the groups and was considered generally acceptable. The radical section of the unclad group was perhaps dissatisfied with that outcome, but there was no cleavage at that time. That uneasy situation seems to have continued till the time, when Tattvārtha Sutra was written. The book therefore does not refer to the difference between clad and unclad order. That has made it acceptable to Shwetāmbar as well as Digambar Jains.

The division between the two groups could have begun after the second century, when the unclad group formally disowned the traditional scriptures on the ground that they no longer represented the original teaching of the Lord and started composing their own books that justified only the unclad order. The difference became acute by the time of Sarvārthasiddhi, which presents the unclad order as the only way that can lead to liberation. With that end in view, the author might have altered the Sutras that were not in conformity with Digambar views, added a few on his own and given new interpretations to several others. This accounts for the difference in number of Sutras and for the slightly differing versions of the text.

The differences between the Shwetāmbar and the Digambar texts mainly occur at four places. The first occurs in chapter 3, where Sarvārthasiddhi has 21 additional Sutras after Sutra number 11. That does not alter the overall texture, because the additional Sutras relate to the colors and other details of mountains, lakes, rivers, and such other geographical aspects of Jambudweep, which is the center of middle world. The second occurs in chapter 4, where Shwetāmbar version specifies 12 heavenly abodes, while Digambar version mentions 16. The third occurs in chapter 5, where Shwetāmbar version mentions Time as being considered as a separate substance, while Digambar version specifically states it as a separate substance. The fourth occurs in chapter 8, where Shwetāmbar version mentions favorable situations, right perception, merriment, affection, male instinct, comfortable life style, good physique and noble family as resulting from wholesome bondage, whereas Digambar version does not refer to these as resulting from that category of bondage.

At two other places, while the texts remain identical, differences

occur in interpretations. One pertains to the possibilities for binding together of Pudgal (lifeless particles) described in Sutra 36 of chapter 5. The other occurs in chapter 9, while discussing the hardships to be borne by the omniscient Lords. Both the texts specify eleven such hardships. Digambar interpretation, however, emphasizes that though such physical hardships may occur, the omniscient Lords stay beyond the bodily sense and hence they do not experience the same. Bearing of the hardships should therefore be deemed as formal rather than real.

It would be seen from the above details that there are no major differences between the two texts and the purpose of the composition remains intact. There also happen to be some verbal variations in the text occurring here and there, but they do not make substantial difference in the meaning and can therefore be ignored. The differences are thus few and far between, and the overall text remains common.

The spiritual compositions start on the basis that the worldly life is unhappy and miserable, and the way to be free from that is to gain liberation. As such, liberation happens to be the common objective of all such compositions belonging to Jainism, Hinduism and Buddhism. Tattvārtha is not the exception. The text starts with 'Samyagdarshanjnāncharitrāni Mokshamārgah' (Right perception, right faith and right practice constitute the path of liberation), and then proceeds to explain the various aspects pertaining to that path.

For making out the path of liberation, one needs to know the existing position and then consider what needs to be done for going ahead. The former aspect is termed as Jneya Mimānsā, meaning the discussion about what is to be known. The latter aspect is known as Chāritra Mimānsā meaning the discussion about the practice or conduct. The spiritual books are supposed to deal with these two aspects. Some of them lay emphasis on one and keep the other subsidiary. Tattvārtha Sutra gives equal importance to both of them.

Tattvārtha Sutra should therefore be included in the higher-level courses of Pāthshālās. In this connection it is worth pointing out what Pundit Sukhlālji has said. He emphasizes that merely studying the text cannot give comprehensive concept of the subject. Tattvārthabhāshya as well as Sarvārthasiddhi need be studied. If one exclusively resorts to any one of them, he would miss the true significance of the composition. After studying the text, one should therefore undertake the study of Tattvārthabhāshya or of Sarvārthasiddhi and that should be followed by a comparative study of the other. If one wants to go still deeper, he can then study Rājvārtik and Shlokvārtik, two other learned commentaries of Tattvārtha Sutra.

Jain Gnān Bhandar

Compiled by Guest Editorial Team

Jainism puts great stress on learning. Jains have been prolific authors and avid readers. According to the 2001 census, the Jains are the most literate community in India.

There are over 100 Jain Gnān (Grantha) Bhandar all over India where Jain Manuscripts can be found. They are in Bihar, Delhi,

Gujarat, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Rajasthan, Uttar Pradesh and west Bengal. The details can be found at <http://ignca.nic.in/manus003.htm>

India's oldest manuscript libraries have been preserved in Jaisalmer, Patan and Koba.

- Patan: Sri Hemchandra Jain Gnān Mandir
- Jaiselemer: Jain Gnān Bhandar Library
- Koba, Gandhinagar: Sri Mahavir Jain, aradhana Kendra, Acharya Shri. Kailas Sagar, Shri Gnān Mandir

Lalbhai Dalpatbhai Institute of Indology was established by Muni Shri Punyavijayji and Shri Kasturbhai Lalbhai in 1962. The Library, started by the generous contribution of the founders, gradually became a priceless repository of manuscripts, books and other reference material. It has a reputation as the one of the largest treasure houses of manuscripts relating to Jainism. The L.D. Institute has a library consisting of nearly 45,000 printed books nearly 75,000 manuscripts including 500 illustrated manuscripts, covering a wide range of subjects, like the Vedas, agamas, Buddhist religion, tantra, Jain darshana, systems of Indian philosophy and Jaina philosophy, grammar, poetics etc. The institution has published seven volumes of tabular catalogues, representing several languages like Sanskrit, Prakrit, Apabhramsa, Old Gujarati, Hindi and Rajasthani.

L. D. Institute, Ahmedabad has been collaborating with the National Mission as an MRC since September 2003. It has, so far documented 50,000 manuscripts in the different Jaina Bhandars of Gujarat State and catalogued 19,462 electronic data in the e-granthavali database. It has covered eleven institutions covering eight districts during the survey and has held many publicity programs in the print and electronic media for sensitizing the people on the preservation of manuscripts. A two-week workshop on manuscriptology and paleography was held in August 2004 with forty-five participants and twenty resource persons.

Parshwanath Vidyapeeth (at Varanasi adjoining Banaras Hindu University, India) is an institution, well known for its engagement and involvement in higher education, research and publication work based on Jain Canonical works, ancient Indian languages -Apbhransh, Prakrit and Sanskrit, and translations of the ancient texts in modern languages.

It has so far produced 60 Ph.D. and D. Lit. scholars. There are about 30-40 students studying at the institute for their Ph.D. degrees and research theses. The institute at present employs 7 permanent faculty members besides other visiting faculty, supervised by an empowered Academic Council that monitors the quality of work and sets the standards and direction of future research. The institute publishes a quarterly research journal named - "Shraman". Located on a 4 acre, self owned land, in the vicinity of BHU Varanasi, the Institute has a campus offering facilities of a highly specialized library with 32,000 books; over 1000 original manuscripts and reference books of Jain and comparative studies, a conference hall, offices, computers, an art gallery, lecture rooms.

There are several Āgam Mandirs including the popular ones in Mehsana, Surat, Shankheshwar and Pune.

A National committee for celebration of 2600 years of Tirthankar Mahavir Janam Kalayanak headed by the Prime Minister of India in its meeting held on 9th December 2000 had taken a decision to prepare a National Register of Jain Manuscripts. It was decided in the meeting to focus at the following three activities:

1. Holdings of Jain Manuscripts.
2. Preparation of National register of Jain Manuscripts.
3. Promotion of Jain and Prakrit Studies

Libraries outside India

The Welcome Library in London preserves some 2,000 Jain manuscripts, the largest collection outside India.

The British Library owns a collection of about 700 Jain manuscripts. Represented here are a choice of works in Sanskrit, Old Gujarati and Prakrit. There are also an abundance of hymns and prayers.

Jain Literature

- *Compiled by Guest Editorial Team*

“Having climbed the tree of perfect knowledge, an omniscient Lord Tirthankar offers enlightenment to the principal disciples (Ganadhars),” says a Jain scripture. Jains have scriptures called Āgams (Jain Shruta). The Gandhars are said to have first composed fourteen Purvas and later on compiled them into Dwādashāngi (twelve Anga-Pravishtha-Āgams). Other canonical literature (Anga-Bāhya-Āgams) that were composed by Sthavirs or elder monks are also included as part of the Jain Āgams. The Āgams serve the specific purpose of showing the reader the path of everlasting happiness and liberation. The Āgams teach the eternal truth about conduct, equanimity, friendship, the principle of relativity and many spiritual matters including having great reverence for all forms of life, soul, Karma, universe, codes of asceticism, rules for householders, compassion, nonviolence, and non-possessiveness. The Jain Āgams consist of 14 Purvas, 12 Anga-Pravishtha-Āgams and Anga-Bāhya-Āgams (34 for Shvetāmbar Murtipujak, 21 for Shvetāmbar Sthānakavāsi and 14 for Digambar). Consistent with Shvetāmbar Murtipujak beliefs, 45 Āgams are found in three Āgam temples in Palitana, Surat and Shankheswar. There are several Gnān-Mandirs in Amdavad, Patan, Surat, Khambhat, Jesalmer, Pindvada, Mehsana, Ratalam, Ahor, Tharad, Guda, and Surendranagar where all Āgams are also available. Jains believe Āgams existed in the past, still exist in the present time, and will always exist in the future. They are eternal, firm, non-destructible and everlasting.

Vāchanā (Recensions)

With a view to establish order in the preaching of Lord Mahāvīr, Jain Āchāryas assembled on three occasions and prepared three recensions (revisions) of the preaching. When the Āchāryas saw that the Shruta was waning and there was chaos, they

assembled to established order to it. In the first recension documentation was lacking but in the second and third recensions, most of the scriptures were revised and documented.

First Vāchanā in Pataliputra (First Recension)

The Order of the Jain monks assembled in Patliputra after a terrible and long famine, approximately 160 years after Lord Mahāvīr's Nirvān. At that time, the middle region of the country (Madhyadesh) which was under the sway of this severe famine, caused dispersion of the Jain monks in various directions. Naturally, the Āgams fell into a bad state. After the famine, the monks collected and arranged eleven of the twelve Angas. The Jain community requested Āchārya Shulibhadra to go to Bhadrabāhu to learn the text of the missing twelfth Anga Āgam (Drashtivāda), which contained fourteen Purva-Sutras. After his death, the knowledge of eleven Angas and only ten Purvas remained during the first revision.

Second Vāchanā in Vallabhipur and Mathura (Second Recension)

Approximately 827 to 840 years after Mahavir Nirvan and after twelve-year long famine, the monks assembled in Mathura under the leadership of Āryā Skandil to collect and arrange the Kālik Shruta based on what they could recall and recite. Concurrently, Āchārya Nāgārjun at Vallabhi (Saurashtra) revised the Āgams, also known as the Nāgārjun Vachan.

Third Vāchanā in Vallabhipur (Third Recension) - Penning Down of Āgams by Devardhi-gani

Kshamā-Shraman Devardhi-gani lead the third revision at Vallabhipur to document all available Prakirna Sutras, preserve the Anga , to bring uniformity in Sutras and to resolve the differences. The most important differences were documented in Churnis and Tikās. This task was accomplished 980 years after Mahāvīr's Nirvān. This was the last revision that is currently available.¹

Commentaries on the Āgams

The commentaries on the Āgams have been written in Prakrut and Sanskrit. Those written in Prakrut are known as Niryukti and Bhāsyā (verse format), and Churni in prose format. Bhadrabāhu II had composed all the present Niryuktis. He flourished in the fifth or sixth century V.S. In his Niryuktis, he has conducted philosophical discussions in an attractive style. He laid a firm foundation of the Jain philosophy by writing on the subjects of Pramāna, Naya, and Nikshepa. One should study the Bhāsyas, written during the seventh century by Samghadās-gani and Jinabhadra for a full discussion on any particular subject. The Churnis were written by Jindas Mahattar during seventh or the eighth century. Āchārya Haribhadra wrote between 757 V.S and 857 V.S. Sanskrit versions of the Prakrut Churnis. In the tenth century, Shilānk-Suri and Santya-Āchārya wrote Sanskrit version. Well known commentator Abhaydev, wrote Sanskrit commentaries on nine Angas , during 1072 to 1134 V.S. (The era in the Indian calendar called the Vikram Era, or the Vikram Samvat, began in 57 BCE. The Vikram Era is ascribed to King Vikram, also known as

Vikramaditya.. Maladhari Hemchandra was also a Sanskrit commentator during the twelfth century. Among the authors of Sanskrit commentaries on the Āgams, Malayagiri holds the supreme position. He was a contemporary of Āchārya Hemchandra. Other scholars started writing Bālāvabodha commentaries in contemporary Apabhramsha, which is an Old Gujarati language. Dharmasimha-Muni of 18th century rejected the interpretation given in the old commentaries and gave his interpretation. His interpretation fits in well with the tenets of his own sect (Loka-Gachchha), which had arisen in opposition to idol-worship.

Digambar Literature

The Digambar sect believes that there were 26 Āgam-sutras (12 Anga-Pravishtha-Āgams + 14 Anga-Bāhya-Āgams). However, they were gradually forgotten, partially starting from one hundred fifty years after Lord Mahāvīr's Nirvān. Hence, they do not recognize the existing Āgam-sutras recognized by the Shvetāmbar sects.

In the absence of authentic scriptures, Digambers follow two main texts, three commentaries on main texts, and four Anuyogas consisting of more than 20 texts as the basis for their religious philosophy and practices. These scriptures were written by great Āchāryas (scholars) from 100 to 1000 AD. They have used the original Āgam Sutras as the basis for their work.²

Non-Āgam Literature

Jains have tens of thousands of non-Āgam books, which consist of commentaries and explanations of Āgam literature, and independent works, compiled by ascetics and scholars. They are written in many languages such as Prakrit, Sanskrit, Gujarati, old Marathi, Rajasthani, old Gujarati, Hindi, Kannad, Tamil, German, and English.

Some Sacred Books

All Jain sects consider Shri Tattvārtha-sutra as the main Jain textbook today. In this section, we will give glimpses of Shri Tattvārtha-sutra, Shri Uttarādhyayan Sutra (Shvetāmbar scripture), and Shri Samaysār (Digambar sacred book). These are the three main textbooks used today.

Tattvārtha-Sutra

Tattvārtha Sutra is the first Jain text written in Sanskrit, probably written during 200-400AD. (This very important scripture has been discussed in lot more detail in the article above by Manu Doshi).

Uttarādhyayan Sutra

Uttarādhyayan Sutra is another important scriptural text. Traditionally, it is said to contain the last sermons of Lord Mahāvīr. This text has various ways of narrating the Jain principles. They have been illustrated through the parables, the anecdotes, the episodes and the historical stories. It contains 36 chapters. Nearly, a third of them have the historical stories and the episodes. Some early chapters contain the parables and the concepts of Jainism. The variety of methods applied in the

text makes the book highly illustrative and interesting. The text is now available with translations in many languages: German, English, Hindi, Gujarati, etc. Its first English translation was published as early as 1895.

Uttarādhyayan Sutra teaches us many points of ascetic life through the stories of Kapila, Nami, Mrugaputra, Sanjay, Rathanemi, Jay-vijay-ghosha and many more. They suggest that ascetic life accrues from the previous good Karma.

A good number of chapters describe the basic tenets of the Jain system. The practice of these tenets is the milestone of the inner and outer purification. The Karma theory is the essence of the Jain system. The practice of equanimity (Sāmāyika) or meditation has been described. The theory of Leshyā (state of mind and karmic stains) is one of the most important psychological principles that reflect one's thought process. The last chapter gives us the details about the living and the non-living world. It deals with the physics, chemistry, botany and zoology.

Shri Samaysār

Āchārya Shri Kunda-kunda Swāmi wrote Shri Samaysār around 100 AD. About 1100 years later, in the 10th century, Shri Amruta Chandra Āchārya Dev wrote critique on Samaysār. It is called Ātmakhyāti. Shri Jaysen Āchārya also wrote critiques in Sanskrit language. In this century, Shri Kānji Swāmi gave detailed analysis on Samaysār in a lecture series in Gujarati, which is an easily understandable language for many laypeople. Samaysār has been translated into many languages including Sanskrit, Gujarati, Hindi, Kannad, English, etc. This text mainly explains the Jain philosophical doctrine of the soul. It explains all the nine 'reals' (Tattvas) from an absolute point of view. It insists that the soul's bondages are not due to Karma but to one's own weaknesses in effort making (Purushārtha). Liberation of soul will occur once he makes his own efforts. The scriptures and the enlightened preceptors are only to guide the soul in the right direction.

Ātmasiddhi-shāstra

Shrimad Rājchandra (1867-1901 A.D.) wrote some eight hundred letters, which chronicle his spiritual development. A collection of these letters is the one sacred text for the follower of Shrimad Rājchandra. For him the spiritual goal was the experience of the self, and once this was achieved, then so was the spiritual deliverance. In 1896, he wrote in one night a short verse (142 stanzas) treatise on his view of Jainism to his friend Sobhagbhai. This Ātmasiddhi-shāstra, 'Attainment of the Soul,' defined six principles central to true religion: the soul exists, the soul is eternal, the soul is the doer of its actions, the soul is the experiencer of its actions, the state of liberation exists, and the means of gaining liberation exists. Many Jains see Shrimad Rājchandra as a great saint. His spiritual influence on Gandhi, and consequently on India and the world, through the dissemination of Ahimsā (non-violence) and other Jain principles, is incalculable. He died young but his work survives in a number of religious centers established by his followers.

Prerana

Scholar of Distinction in Jainism and Buddhism

- Compiled by Guest Editorial Team

What does Savirakambada Basadi, a thousand pillar Jain temple built in 1462 AD in Moodbidre, a coastal town near Mangalore in the Indian state of Karnataka have in common with the confusing corridors of the University of California Berkeley campus? Even though the Jain population in southern India has significantly declined over the last 800 years, the pillars of the temple are symbols of the strong inherent strength of the Jain values and tradition and how this Jain tradition has withstood the onslaught from other traditions. Nellikar, a small town near Moodbidre, has produced another Pillar, a pillar whose detailed and rigorous academic investigation and research has produced a body of information that is not only inspiring, informative and stimulating for the next generation of religious scholars, but it has also helped in presenting the Jain tradition in its proper perspective to the world at large. This Pillar is Prof. Padmanabh S. Jaini; a Professor Emeritus who continues to work and inspire from his scripture filled room in Dwinelle Hall at University of California Berkeley. This issue of Jain Digest that is dedicated to education would be incomplete without Honoring Professor Padmanabh S. Jaini, whose academic accomplishments and research in Jainism has brought



eloquent description Prof. Jaini's background and academic achievements written by the Jain philosophy and Sanskrit scholar Mr. Paul Dundas, of the University of Edinburgh. Instead of rewriting the description we have included a condensed version of this foreword. In addition to his educational attainment, Prof Jaini has played an important role of an ambassador of Jain values, traditions and culture in various forums, conferences and meeting. His scholarly and to-the-point lectures or presentations leave a deep impact on the audience. He has offered these services to JAINA and various other Jain organizations through out the world. Prof. Jaini has met with Dalai Lama to discuss Buddhism. During his meeting at the Vatican organized by the Vatican and the Institute of Jinology in London, Prof Jaini had the opportunity to present his book "The Jaina Path of Purification" to Pope John Paul II. The Pope gracefully referred to Jains by telling Prof. Jaini "So you are the pure ones".

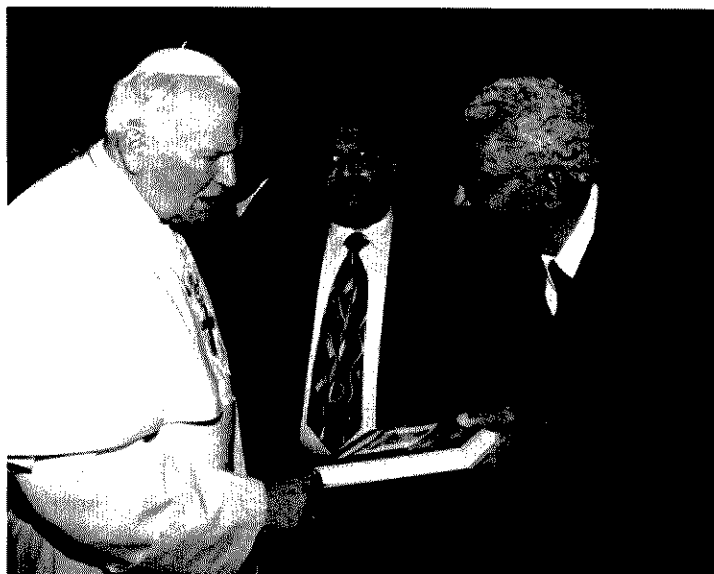
Honoring a scholar would not be complete without giving some idea about his intriguing work and research. For this purpose we have included a brief introduction of one of the papers written by Prof. Jaini. Finally, behind every successful man, especially an intellect that is fully absorbed in his work, there is always a person in the background whose name we rarely hear but is equally responsible for the man's success. This person is none other than his wife Sashiprabha also of Moodbidre.

Scholarly Journey of Professor Padmanabh S. Jaini

Abstracted from the original Foreword written by Mr. Paul Dundas-University of Edinburgh.

(Please send an email to jaindigest.info@gmail.com for the entire copy of the foreword)

Padmanabh Shrivarma Jaini was born into a devout Digambara Jain family residing in Nellikar, a small town near the famous



to the forefront the religious, philosophical and literary achievements of the ancient Jain and Buddhist tradition to the western world.

While, interviewing Prof. Jaini, we had the opportunity to see many books, papers, and publications of Prof. Jaini. In his book titled "Collected Papers of Jaina Studies" we found a very

Jain centre at Moodbidre in Tulunadu. Although the local languages of Nellikar were Tulu and Kannada, Jaini's parents also encouraged the study of Hindi, and the household contained a large number of regularly consulted books from North India on Jain and other subjects.

At a young age of ten Padmanabh Jaini's parents sent him far from home to the north to board at a Digambara Jain gurukula at Karanja in Vidarbha (Maharashtra) in order to continue his schooling at Secondary level. This establishment was founded by Brahmachari Devchand, who was later to become the celebrated monk Acarya Samantabhadra. It was here during a period of eight years that the young Jaini gained his first familiarity with many basic Jain texts and encountered some of the great Digambara lay scholars of the period.

Jaini got his B.A. Hons. degree in Sanskrit with subsidiary Prakrit from the University of Bombay. During this time he supported himself by superintending a boarding house for Shvetambara Jain students. The duties of this post obliged Jaini to travel to various Shvetambara centres to collect donations, as a result of which he became aware for the first time of the social diversity of Jainism and the fact that there were other Jain sectarian groups, such as the Sthanakavasis, virtually unknown to the Digambaras of Tulunadu.

This familiarity with Shvetambara Jainism was to stand in good stead when, on graduation in 1947, he was invited by the great Sthanakavasi scholar Pandit Sukhlal Sanghavi to study with him in Ahmedabad. Sanghavi himself had been blind from the age of eleven (a victim of smallpox) but nonetheless became profoundly versed in Jain logic, rising to be professor at Banaras Hindu University. Jaini's near-daily meetings with this scholar over this period involved not just formal instruction in nyaya, carried out in rigorous fashion through the medium of a close analysis of a portion of Hemacandra's Pramanamimamsa, but also exposed the young Digambara to Sanghavi's views about the many controversies that had arisen in the Jain community at this time. Jaini's intellectual formation within this traditional brand of Jain learning was a crucial factor in his scholarly development. It must also be regarded as virtually unique up to this time, because no one of Jaini's generation (nor, one suspects, anyone before it) could claim to have his familiarity with the culture and practice of the two main sects, of Jainism. However, his interests were by no means confined to Jainism. Sanghavi had always insisted on the importance of the Pali canon for understanding the Jain scriptures, and Jaini was encouraged by him to utilise the library, housed at the Gujarat Vidyapith, of Dharmananda Kosambi, India's most distinguished scholar of Theravada Buddhism. Eventually, Jaini resolved to continue his postgraduate work in Sri Lanka at the Vidyodaya Pirivena, a monastic training centre headed by the Venerable Baddegama Piyaratana Mahathero, a one-time fellow student of Kosambi. During his two years there, Jaini thoroughly familiarised himself with the Abhidharma Pitaka,

later to become one of his main areas of scholarly expertise. During his stay in Sri Lanka Jaini met Dr. B. R Ambedkar, who visited Sri Lanka prior to his momentous decision to convert to Buddhism.

Jaini's first publication, *Silonman Be Varsa* ("Two Years in Ceylon"), provides in Gujarati information about the practicalities of Theravada Buddhism and a discussion of the potential for a genuine Buddhist revival in India. After being awarded the degree of Tripitakacarya in 1951 at a special ceremony held at Prime Minister Senanayake's residence, Jaini returned to Ahmedabad to take up a lecturer's position. However, he was soon to be on the move again, being appointed in 1952 to a newly created lectureship in Pali at Banaras Hindu University. Banaras and its many educational institutions were home to a large number of distinguished Jain scholars who carried on a lively intercourse on various aspects of Buddhism and Jainism.

While engaged in the editing of *Abhidharmadipa*, an important Buddhist manuscript Jaini was visited in 1956 by John Brough, then Professor of Sanskrit at the School of Oriental and African Studies at the University of London. Brough was unquestionably impressed by Jaini's philological acumen, for the meeting quickly led to the offer and the subsequent acceptance of a lectureship at SOAS.

Jaini remained at SOAS from 1956 until 1967 as Lecturer in Pali and, subsequently, Reader in Pali and Buddhist Sanskrit. Under Brough's supervision, Jaini quickly finished his edition of the *Abhidharmadipa*, for which he was awarded the degree of Ph.D. by the University of London.

Jaini moved to the University of Michigan, Ann Arbor as Professor of Indic Languages and Literature and finally in 1972, the culmination of a long journey for the small-town Jain boy from Tulunadu, to California where he served until 1994 as Professor of Buddhist Studies in the Department of South and Southeast Asian Studies at the University of California, Berkeley and afterwards as Professor in the Graduate school at the same institution..

The structuring feature of his writings can be easily defined. All his energies throughout his career have been devoted to the elucidation of the manifold facets of what Indian scholars call *sramanasamskrti*, "the culture of the strivers", that is to say, the religious, philosophical and literary achievements of the Buddhists and the Jains. Jaini's intellectual control over this area has meant that he has been able to adopt various styles of investigation. Sometimes Buddhism and Jainism are approached by him as independent phenomena, or, as with the case of the Jaina Puranas, with reference to their engagement with the encircling Hindu world. More often, however, Jaini has been preoccupied with the interaction and overlapping of the two great renouncer religions, with evidence from the one tradition being deployed so as to throw light on the other.

To exemplify briefly the fruitfulness of this latter methodology, it is difficult to read far in Jain literature without encountering the terms bhavya and abhavya, expressions designating respectively those innately capable of advancing along the path of spiritual release and those innately destined to make no progress at all in this respect. This dichotomy, which implies acceptance of something akin to predestination, is highly problematic for a religion which argues for the supposedly essential equality of souls and their common ability to transform their status through effort, although Jaini seems to have been the first to draw serious attention to this. Jaini's explanation in his paper "Bhavyatva and Abhavyatva: A Jaina Doctrine of 'Predestination'" of the two categories by reference to the Buddhist Vasubandhu's *Abhdharmakosabhasya* and what can be reconstructed of the teachings of the Ajivika leader Makkhali Gosala is a masterly demonstration of the sectarian modifications of an old sramana doctrine of predestination.

Many scholars in this time of enforced specialization would have been content to rest on their laurels purely on the basis of these Buddhological publications. Jain studies, however, had never been far from Jaini's thoughts even at the beginning of his career. Having begun productive research on Jainism during the 1970s, most notably with his edition and translation of a unique Digambara philosophical stotra, the *Laghutattvasphota* of Amrtacandrasuri, for which he used photographs and a handwritten copy of the only manuscript given to him by Muni Punyavijaya, Jaini eventually came to realise that Jain studies had to be given a higher profile within undergraduate teaching of Indian religions and, specifically, to be more fully integrated into the South Asian Studies program at Berkeley. Not finding any suitable textbook with which to effect this, he resolved to write one himself and so produced in 1979 the work for which he is probably best known, *The Jaina Path of Purification*. This book can be regarded, with only slight exaggeration, as having attained the authority of virtual primary source and its value in promoting and providing an entree to its subject in the English-speaking world in recent years is inestimable, to the extent that the late Kendall Folkert felt able to talk of pre- and post-Jaini eras in recent Jain studies. In his most recent book, *Gender and Salvation: Jaina Debates on the Spiritual Liberation of Women*, Jaini translates and analyses a range of Shvetambara, Digambara and Yapaniya sources to provide a broad and yet detailed conspectus on what is, for South Asia, a unique debate on female religiosity, a subject growing in importance in Indian studies.

The collected works of Prof. Jaini enables seasoned aficionados working exclusively in either Buddhism or Jainism with a sense of the mutual illumination these two traditions can cast upon each other, and, lastly reveal to a younger generation of scholars a corpus of writing at once inspiring, informative and provocative.

Introduction to the paper

Jaina Monks From Mathura: Literary Evidence For Their Identification On Kushana Sculptures

By Padmanabh S. Jaini, *University of California at Berkeley.*

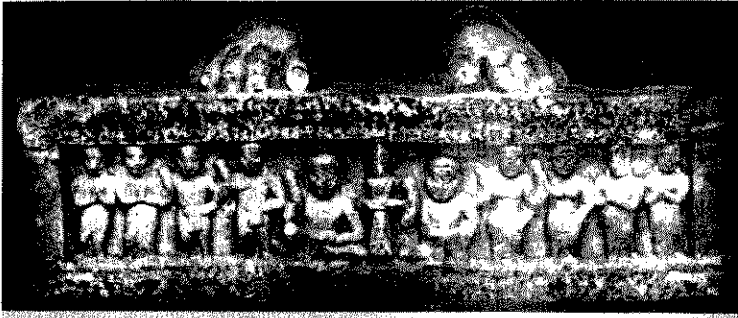
Among the thousands of Jaina images found throughout India, those from Mathura produced during the Kushana period are unique, for they alone contain representations of unclothed Jaina ascetics holding a single small piece of cloth in such a way as to cover their nudity. These curious figures cannot be identified with monks of the present-day Jaina sects of the Digambaras, who practice total nudity, or of the Shvetambaras, who wear two long pieces of unstitched white cloth wrapped around their bodies and occasionally a white blanket over their left shoulders.



Seated Jaina Tirthankara, headless. Mathura, red sandstone, 3rd century A.D.

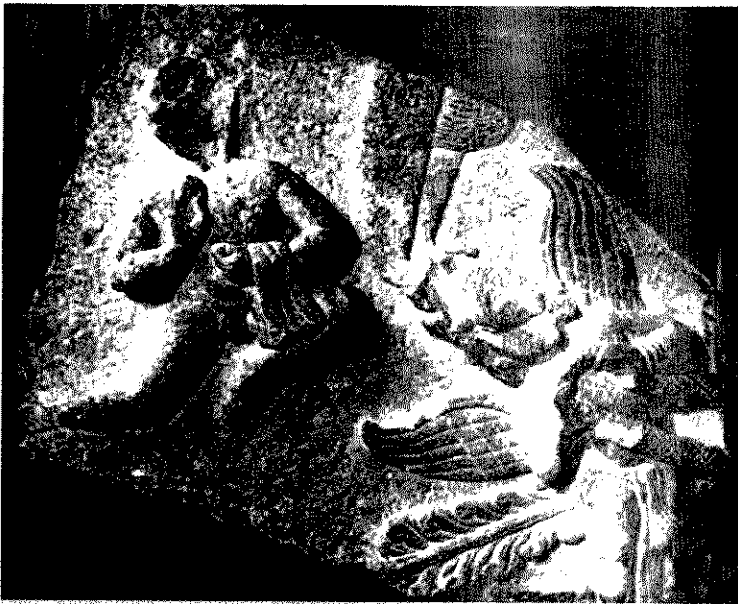
These figures are referred by some scholars as *Ardhaphdlakas* (monks with partial covering) and some speculate that these figures might be those *Yâpaniya* monks, another Jain sect that is now extinct. Certain texts would indicate that they were the forerunners of the current Shvetambara order following Mahavira's example where he kept a cloth during his initial period of renunciation.

The style of research and investigation performed by Prof Jaini is fairly well demonstrated in this paper. Using literary evidences from various Digambara, Shvetambar, Buddhist, and other texts, Jaini has tried to trace the history and practices of Jain monks and tried to correlate the relationship between the



Pedestal of Jaina image. Mathura, red sandstone, 2nd century A.D.

Kushana sculptures and clothing of Jain monks as described in scriptures and texts of different traditions. The paper shows the systematic, rigorous and unbiased approach followed by Jaini to analyze the problem of true nature of the Jain monks. We hope this will inspire you to read the entire paper. Please send us an email to jaindigest.info@gmail.com with your request and we will send you a PDF copy of the entire paper.



Relief fragment showing a Kinnara and a Jaina monk. Mathura (Kunkali Tila), red sandstone, 1st century B.C.

Empowerment based on Jain Values

- Compiled by Guest Editorial Team

"Don't give up learning. Learning is not only what you get at school it is also at work. So let learning be your guide as you move forward. Keep creating new opportunities for yourself and the people who work for you. Make sure that your decisions are driven by the right values and don't give up on ethical behavior."

"If you take the 'L' from 'learning,' the 'O' from 'opportunity,' the 'V' from 'values' and the 'E' from 'ethics,' you know what it means. Feel the love, love your work and spread the love around."

The words above are those of person who grew up in Tezpur (Assam) and got his master's degree in mathematical statistics from Guwahati University in 1978. The path that led this bright young man to go from being a lecturer in Guwahati University to becoming the Dean of one of the top-rated Business Management School in the world is truly amazing. In this Jain Digest issue dedicated to education we honor a distinguished teacher and scholar, Dipak C. Jain - Dean of the Kellogg School of Management since July 2001. Incidentally, the above quote was from Dipakji's first speech as Dean to students on Sep 12, 2001, after the program on Sep 11, 2001 was interrupted.

Dipakji was brought up in a religious Digambara Jain Family. The Jain values were ingrained in him. While studying and teaching at Guwahati University, he would regularly go the Jain temple located in central Guwahati about 20kms from the campus. Dipakji carried with him the values of peace, patience, forgiveness, etc., all ingredients of Ahimsa; when he departed India on Jan 6, 1983 for his further studies at the University of Texas, Dallas.

Dipakji's intellect, analytical skills and teaching abilities were aptly demonstrated right from his college days in India. He was the recipient of the Jawaharlal Nehru Merit Award, Government of India, Gold Medalist for both his graduate and post-graduate studies in Guwahati, and was awarded the Outstanding Educator Award by the State of Assam in 1982. The quality of his work in UT-Dallas could be noticed by quality of his early papers and the awards he received.

While Dipakji credits having the right kind of knowledge at the right time for his selection as Assistant Professor of Marketing at the Kellogg School of Management, Northwestern University, we should look at a slightly larger picture behind his modesty. The technological innovation of the barcode reader backed by the growing computing industry was generating enormous amount of Scanned Panel data. However, this raw data needed to be appropriately analyzed and processed to generate useful information and knowledge of customer behavior. The marketing professional of the next generation would have to develop insight of the customer behavior patterns from the information and knowledge gained. The award-worthy research papers¹ based on Dipakji's original research work demonstrated his strong statistical, mathematical and analytical ability. However, we believe that during the numerous interviews and lectures that he must have given at the Kellogg School, Dipakji must have effectively presented the vision of a management school of the future.

Once in Kellogg, Dipakji has been consistently awarded for his outstanding teaching and research. In a relatively short span of 15 years Dipakji grew from an Assistant Professor of Marketing to the Dean of Kellogg School of Management, Northwestern University. Now at the helm of a highly recognized management school for 6 years, he is converting



credit for converting Dean Jacobs into a vegetarian, he definitely had a lot of influence on him. Since taking over as Dean, he has driven Kellogg to create leaders that can not only effectively manage and foster a team but ensure and make people in the team believe they are growing. This, in his view, is the single largest attribute that generates employee loyalty, and employee loyalty is one of the biggest assets a corporation can have. In his view, fear, intimidation, or short-term incentives do not work in the long-term. The partner-centric organization of Kellogg, where all students and instructors work as partners imparts this training. This technique of training not only builds strong analytical and communication skills needed by a strong leader but also makes the individual a socially responsible leader.

Dipakji places values at the center of a framework for personal growth, which he sees as supported by three main forces: IQ (mental intelligence), EQ (emotional intelligence) and MQ (moral intelligence). While the first of these may be recognized as a traditional marker of intelligence, it is the second two – which Dipakji describes as emotional intelligence and moral intelligence – that interest him most. Without these two elements, your values can't be fully lived and don't have an impact on those around you. As he is fond of saying: **“To forgive is good, to forget is better and to move forward is the best.”**

The marketing pundits have their different ways of understanding the marketing framework, such as Dr Kotler's long-standing theory of four Ps - product, price, promotion, and place, or Dr. Jagdish N. Sheth's (also follower of Jain

Tradition) new framework of four As - acceptability, affordability, accessibility and awareness. Dipakji points to the need of a fifth P (People). In his view, business is about people the trust and confidence that a customer has is what makes a business. Companies need to create value for their customers, capture that value, and present the value to the customers. Once the customer understands the value offered that goes beyond the product they will appropriately pay for the product.

As the guest editors of a Jain magazine, we are also tempted to analyze the relationship of Dipakji with his customers; may it be students, peers or colleagues, companies, other persons he deals with. It seems he has followed a three-prong formula of:

- a) Faith (Value System & Proper Perception)
- b) Knowledge (Analysis, Information, Insight and Research)
- c) Conduct (Following the values system and impressing other of the value system).

International Summer School for Jain Studies (ISSJS)

- Compiled by Guest Editorial Team

We just presented to you an academic profile of Prof. Padmanabh Jaini. His journey to the west began when he came in contact with John Brough, then Professor of Sanskrit at the School of Oriental and African Studies at the University of London. Would Professor John Brough have invited Jaini to London if his only expertise was in Jain studies? It seems unlikely, as Jainism; its philosophy, its rich literature and its heritage are barely known outside the shores of India. It is the responsibility of all Jains and specially those living in the western society to create awareness about Jain Heritage to the world at large. In this article we would like to introduce an organization striving to change this status-quo. They are working to create many more Padmanabh Jainis in universities all across the world and especially in USA and Canada.

Dr. Sulekh Chand Jain and his colleagues initiated the International Summer School for Jain Studies (ISSJS) program to specifically increase the level of awareness of Jain heritage across the world. The main objective of ISSJS is to support a comprehensive and scholarly academic studies and research in Jain heritage at the universities around the world and North America in particular. ISSJS implements the program by a process of careful screening of potential scholars, and taking the selected group to India for two months of intensive academic studies, with social and ritual, aspects along with pilgrimage and interactions with monks; in other words,

¹ “Effect of Price on the Demand for Durables: Modeling, Estimation and Findings,” (with Ram C. Rao), *Journal of Business and Economic Statistics*, 8, (April 1990), 163-170. (A review of this paper was published in the *International Journal of Forecasting*.)

“Modeling Purchase Timing and Brand Switching Behavior Incorporating Explanatory Variables and Unobserved Heterogeneity,” (with Naufel J. Vilcassim), *Journal of Marketing Research*, 28, (February 1991), 29-41. (A finalist for the O'Dell Award)

providing a total Jain immersion experience. On return from India, ISSJS supports these scholars to carry out further research in Jainism. In this issue of Jain Digest we wish to honor all active volunteers of ISSJS and Dr. Sulekh Chand Jain in particular for making this insightful program a success. Sulekhji serves as the Program Director, of the ISSJS and Prof. Cromwell Crawford, of University of Hawaii, Honolulu, Hawaii, serves as the Academic Director. The Indian director of ISSJS is Dr. Shugan Chand Jain.

A Brief Introduction to Dr. Sulekh Chand Jain

Dr. Sulekh Chand Jain was born in a religious family in Delhi. After receiving his M.Tech in mechanical engineering from IIT Kharagpur, he went to England in 1965 where he got his Ph.D. In 1969, he moved to United States of America and has lived in several places including Berkley, California, Worcester, Massachusetts, Cincinnati, Ohio and Houston, Texas. He has taught Mechanical Engineering at Punjab Engineering College, Chandigarh, Massachusetts Institute of Technology (M.I.T), Worcester Polytechnic Institute and Laval University, Quebec, Canada.

During the last 40 years, Sulekhji has always been active in many religious and social activities. Dr. Jain has served as



President of many Jain centers, Jain Academic organizations, and other similar forward-looking Jain and non-Jain organizations. Sulekhji's association with JAINA started in 1981, and he held the position of President from 1989 to 1993. During his tenure as JAINA President many new activities were started. These included the establishment of Jain Digest, JAINA Matrimonial Information Service, Scholar Visitation program, YJA, and JAINA Library. He was also instrumental in creating the concept of JAINA Charitable Trust, decentralizing the

workings of JAINA by establishing nearly 30 sub committees. This allowed JAINA to become a broad-based organization and the membership of JAINA increased from 8 Jain Centers to nearly 50.

¹ "Effect of Price on the Demand for Durables: Modeling, Estimation and Findings," (with Ram C. Rao), Journal of Business and Economic Statistics, 8, (April 1990), 163-170. (A review of this paper was published in the International Journal of Forecasting.)

"Modeling Purchase Timing and Brand Switching Behavior Incorporating Explanatory Variables and Unobserved Heterogeneity," (with Naufel J. Vilcassim), Journal of Marketing Research, 28, (February 1991), 29-41. (A finalist for the O'Dell Award)

On the academic front, Sulekhji has authored several papers on Jainism and has provided help and guidance in the publications of at least 4 books on Jainism. In 1996 and 1997, he along with Dr. Surendra Singhvi taught a regular credit hour course in Jainism at University of Dayton in Dayton, Ohio and in 2006 at Rice University in Houston. Most recently, he has been involved with improving education, teaching and research programs in Jainology at PV Research Institute in Varanasi. In 1993, he presented a paper in the Parliament of Worlds Religions in Chicago. He also presented a paper at the Inter-Religious Federation for World Peace Conference which was held in Washington, D.C. In July 1998, Dr. Jain organized a World Conference on Jainism and Ecology at Harvard University, which was attended by many Jain Scholars from USA, Canada, India and U.K including Dr. L. M. Singhvi and late Dr. Nathmal Tatia.

Sulekhji has believed, practiced, preached, propagated and supported whole heartedly the concept and creation of a one unified, non-sectarian, cohesive, dynamic, responsive, forward-looking and visionary Jain Sangha in North America. His vision behind starting ISSJS is to create a large body of academicians that can create momentum to bring the awareness level of Jain Heritage at par with that of Buddhism and Hinduism.

Wisdom is meaningless until your own experience has given it meaning. Though a man is learned, if he does not apply his knowledge, he resembles the blind man who, lamp in hand, cannot see the road.....

- Tibetan Saying

About International Summer School for Jain Studies

ISSJS is a sponsored concept by the Academic Studies of Jainism in North America 'ASJNA', World Council of Jain Academies 'WCJA', Jain Academic Foundation of North America (JAFNA) and Mahavir Vision INC 'MVI' from the USA.

Its initial goal is to facilitate the creation of a body of faculty and students in the universities of the United States and United Kingdom. The program goes about carefully selecting individuals deeply interested in South Asian religions, eager to learn Jain philosophy and Jain way of life, and then be willing to promote Jain studies in their universities and other academic institutions.

The ISSJS makes India a "classroom" for carefully selected graduate students and professors from universities, and enables them to get an insider's view of Jainism, which never could be replicated in North America or in any country outside India. What they learn, how they learn, and where they learn makes the Indian experience unforgettable for students and professors alike. The program involves an intensive 8-week summer school for these individuals. Highly qualified recognized experts, scholars and academicians in Jain Studies in India teach in this program. While the lectures deal with the Jain philosophy, the rest include an immersion in Jain way of life by visits to Jain temples, monks, nuns, festivals, celebrations, worship and also meetings with and lectures by practicing Jain professionals such as medical doctors, engineers, scientists, educationists, businessmen and administrators. A participant will become familiar with the principal issues in Jain research, and be able to identify the philosophy, rituals and organizational features of the main Jain sects, and the role of syncretic imports from other religious and cultural traditions.

Recent Progress/Update of ISSJS

In the two years since the beginning ISSJS, a total of 21 Scholars have been exposed to ISSJS. This includes five university Professors from 5 universities and 14 graduate Students from 12 Universities; thus a total from 17 Universities.

After her return from ISSJS Prof. Andrea Jain of Rice University, Houston, Texas wrote:

"I'm now home in Houston. Wow, what a trip. I am forever changed. Please allow me to offer my greatest thanks to you for introducing me to the ISSJS. This was one of the most fulfilling experiences of my life, both professionally and personally. The people were amazing, and the curriculum

will have a lasting effect on my future research and teaching. Prof. Jeff Kripal and I have decided to teach Asian Religions in America in the spring; thus, I'll be teaching a section on the Jain Diaspora"

Pankaj Jain: of the University of Iowa taught a course in Jainism at Iowa Community College in Iowa City. Currently, after returning from India, Pankaj is busy with his PhD dissertation.

- The hard work of Prof. Cromwell Crawford, Dr. Shugan Jain, Prof. Hope Fitz, Prof. Anne Vallely and many other volunteers is seen by the progress and preparation made by ISSJS 2007 as indicated below:
- Number of participants is expected to be 30 almost double of last year
- A two day Indian teachers/Scholars workshop on "how to teach" was organized in Delhi Dec 10 and 11, 2006 by Dr. Shugan Jain and Prof. Christopher Chapple of Loyola Marymount Univ. of California. This was attended by about 25 leading Jain Scholars in India.
- At least four past scholars are returning to India at their own expense to continue further studies and research on Jainism.
- This time, ISSJS we will have the participation of a Jain Scholar from Moscow. Natalya has already written books on Acharya Kunda Kunda.
- Several Professors from North American Universities are planning to go to ISSJS to see its work first hand and also deliver lectures in the process.

The Dean, George Lang and Prof. Anne Vallely of the Dept. of Religion at the University of Ottawa in Canada announced to send a class of 18 undergraduate and PhD students to the next International Summer School for Jain Academic Studies(ISSJS) in India .This Class will be coming to India to Study Jainism. Fourteen undergraduate Students and four PhD students have chosen Jainism as the subject of their study and research. For this, the students will earn 3 or 6 credits from U of Ottawa.

A Researcher of a Different Type

- Compiled by Guest Editorial Team

JAINA is very proud to recognize the accomplishments and contributions of Sri Hira Ratan Manek, HRM, in the area of Sun gazing. In this issue of Jain Digest that is dedicated to Education, JAINA applauds the efforts of HRM to do research, experimentation and bring this ancient Jain practice of Bhagwan Mahavir's atap and atapna principles to light and teach others. He is one of the most reported Jains in the world, by his own claims.

Roma Ahar of HRM

There seems to be some mystery about food habits before Tirthankar Rishabdev's times. Did human beings sustain their bodies primarily by Roma Ahar during the third Aara of Kalchakara? Did the habit of taking Kawala Ahar start gradually during the 4th Aara, the Aara when the remaining 23 Tirthankars lived? Roma Ahar is a means of getting energy directly from an energy source such as the sun or the earth, while Kawala Ahar means consuming normal solid food that in effect generates the energy required by the body. Such a belief would have been discarded as a myth based on the current state of scientific knowledge about the Human body. Strangely, we do have one living example of a person who since June 18th, 1995, continues to live directly on sun's energy and water.



His living and food habits have been scrutinized and observed by the scientific community. This person is Hira Ratan Manek.

Hira Ratan Manek, or HRM as he is popularly called, has observed long periods of strict Jain fast under medical observation. The first of these fasts lasted for 211 days during 1995-96. This was followed by a 411 day fast in Amdavad in 2000-01, under medical supervision. The third one was for 130 days in USA in 2002. While not on strict Jain fast, HRM partakes occasional tea, coffee and buttermilk for hospitality and social purposes. He has not consumed any solid food since June 18th, 1995.

Born in Bodhavad, India, raised in Calicut, Kerala, India, he received his Mechanical Engineering degree from the University of Kerala. In 1962, he stumbled upon Sri Aurobindo's ashram in Pondicherry. There he met The Mother. The Mother looked at HRM and said "You must bring down the sun's energy to the earth, in order to help the Supermind to descend upon humanity". Many years later, after his retirement, he remembered the words of The Mother, and began his study of and experimentation with sun-gazing. Inspired by the teachings of Lord Mahavir who, according to HRM, also practiced similar method twenty six hundred years ago, he started to see some

positive results. He felt progressively energized and his hunger started to diminish. There was no strong will power required to fast, just a lessened desire for food, and an increase in energy. After 3 years of experimentation, he was able to put his finger on the secret of sun-gazing, a practice believed to have been widely used by the Indians, Egyptians, Greeks and Native Americans in ancient times. It is believed that even today, many ascetics in India and Native American tribes in South America have been regularly practicing sun-gazing.

What differentiates HRM is his willingness to withstand scientific scrutiny, and his eagerness to support scientific research.

Details on Sun Gazing by HRM can be found on <http://www.solarhealing.com>. The following is an abstract. The practice listed below is that of Mr. Hira Ratan Manek and JAINA does not offer any specific opinion on the sun-gazing practice.

Learn Sun Gazing as taught by Hira Ratan Manek:

We have a super computer in our bodies, given to us by nature, which is our brain. HRM calls it the "brainutor". Unluckily, we hardly use 5-7% of this enormous capability. If we can activate the human brain and awaken these infinite powers inherent in ourselves using sun's energy, then we can raise ourselves to higher levels. Eye can receive the entire spectrum of the sunlight and act as the path for the Sun's Energy to enter the human brain. Perform this practice only within the first hour after sunrise or hour before sunset, when UV and IR levels of sunlight are considered safe for the human eye.

Sun gazing is a one-time practice of your lifetime. Look at rising or setting sun, only once per day in the manner described below. Stand on bare earth with bare feet. Eyes can blink and/or flicker. Stillness or steadiness of the eyes is not required. You can continue eating while applying this practice. As a precaution, have your eyes examined periodically by a doctor. This is to err on the side of caution from a scientific standpoint. Additionally, you can buy photo sun-cards to monitor UV and IR radiation.

1. Look at the rising or setting sun – only once per day in increments of 10 seconds, starting with 10 seconds the first day, 20 the second day and so on. When you reach three months you will be gazing at the sun 15 minutes at a stretch.

What is happening: The sun's energy or the sunrays are now passing through the human eye and charging the hypothalamus tract, which is the pathway behind the retina leading to the human brain.

What you will observe: You will begin to realize the changes; relief from mental tension or worries, increase in your self-confidence, developing a positive mindset, and become fearless.

2. Continue this for another 3 months until you reach 30 minutes of sun-gazing at a stretch.

What is happening: all the colors of the sun will be reaching the brain through the eye. Brain regulates the flow of color prana appropriately to the respective organs.

What to expect: physical diseases will start being cured, tensions decrease and the need for food intake will go down.

3. Continue this for another 3 months until you reach 44 minutes of sun-gazing at a stretch.

What to expect: You should see hunger almost gone. All mechanisms associated with hunger like aroma, cravings, and hunger pangs also disappear.

4. After nine months or when you reach to a 44 minutes level, you should give up sun-gazing since solar science prohibits further gazing for the sake of eye care.

5. Now to recharge your body, you have to start walking on bare feet on bare earth for 45 minutes daily for a total of 6 days. Any convenient time of the day is all right, however it is preferred you walk when the earth is warm and the sunlight is falling on your body. Walking bare feet activates the pineal gland (or the third eye) in the center of the brain.

After one year of recharging, if you are satisfied with your progress you can give up barefoot walking. Few minutes of sun's energy falling on you once in 3-4 days will be enough from then on. But if you want the immune system to strengthen, or memory power or intelligence to increase then keep on the bare foot walking.

Saluting the Contributions of The Jain Educators

Jainism probably is one of the oldest religious practices of India and perhaps the world. It is based on the principles and practice of non violence, non possession, and self-control, to help in the spiritual effort to realize and seek the truth. While the principles have remained the same time, location, surrounding culture, and society, and political environment, have had an impact on the ritualistic and other aspects of Jain practices. It is absolutely amazing to see the core philosophy kept intact. Thirthankaras presented their message in a multifaceted way explaining the truth from different angles so that even if the followers get diverted in areas of practice, they will still converge on the core message. Credit also goes to various munis, religious scholars and even the layman followers who have strived to preserve the Jain Heritage under trying or changing conditions.

The early Jain migrants to North America were also faced with a similar challenge of maintaining the Jain Heritage under a different culture and language surrounding. The small community of Jains spread across west had to come up with new initiatives and ideas to preserve and nurture this ancient religious tradition. We salute this committed effort put by various individuals who have made it possible for the Jain tradition and its core values to be practiced in the west.

One such individual who deserves special mention is **Dr. Premchand Gada** of Lubbock, Texas. In 1987 Premji came up with the Jain library idea. His family brought two suitcases full of

books from India and a small library was started. Over a span of 3 years he had collected close of 8000 books, which he housed in his medical practice office. To facilitate the checking-out of books, he had also provided a toll free number for people to call and his support staff would mail the book to the caller. This library was subsequently transferred to JAINA and the books are now housed in the library maintained by Jain Society of Southern California.

The second project that Premji initiated was to write books in simple English that could be useful to educate children about Jainism. To achieve this goal he had invited two Jain scholars: Malookchand Shah from Ahmedabad and R. K. Jain from New Delhi, who stayed with him for six months to complete this project. They produced 10 sets of books to be used at different age levels. This project is now taken over by JAINA Education Chairman, Pravin K. Shah of Raleigh, North Carolina.

The third project initiated by Premji, was to start a website that would contain the repository of a large amount of Jain information, from Agamic literature to children's education material, and that too expressed in different languages of the world. The growth of this website-www.jainworld.com is truly phenomenal as appropriately displayed on its front page: "From a small dream 10 years back, Jain World is now a 'Global' movement being participated from 145 nations. The vision, the wisdom and achievements are inviting you." The website, a result of 605 Man Years of work, has a massive information base of 115 GB, with 115,000 web pages, 9,500 images, 700 hours of Audio and Video, 22 languages, and 206 complete books in several languages. It gets 76,000+ hits per day from 145 different countries.

Now, Premji is working on an interesting website for children's education. Further he has a vision of creating a Jain Movement specifically targeted for the Young Jain Families.

Jain Educators of North America

- Compiled by Guest Editorial Team

As members of the Jain community we appreciate the contributions towards Education in North America made by monks of different traditions, Jain scholars from all over the world, parents, teachers, volunteers, coordinators, students, generous donors and community leaders. The short list of names included here for their contribution towards JAINA education is by no means exhaustive. We regret and say "Michchhä Mi Dukkadam" to all other contributors whose name we have missed or not been able to include. The list of people is as follows:

Pravin K. Shah (JAINA Education, Chairperson), Kavita Bafana, Rekha Banker, Dilip Bobra, Mukesh Chhajar, Pramodaben Chitrabhanuji, Dipika Dalal, Mukesh Doshi, Dr. Premchand Gada, Dr. Vimal Prakash Jain, Jadavji Kenia, Rajendra Mehta, Hemant Parikh, Alap Shah, Anita Shah, Darshana Shah, Harendra Shah, Kusumben Shah, Lalit Shah, Parinda Shah, Pradip Shah, Shibani Shah, Sudhir Shah, Virendra Shah, Kaminiben Vora., Sam Wallace, and continuous guidance from Gurudev Shri Chitrabhanuji, Muni Panyas Shri Nandighosh Vijayji M.S., Muni Shri Ajaya Sagarji M.S. of Koba, Dr. Sagalmal Jain, Pandit Dhirajlal Mehta, Smt Sundaben Vohra, Dr. Vimal Prakash Jain, Dr. Jitendra Shah, Mahavir Aradhana Kendra Koba – Ahmedabad and Shri Ketan Shah-Computer department.

Shiksha

JAINA Education Committee (JEC) Activity Report

-Pravin K. Shah (JAINA Education, Chairperson)

In order to make Jain principles known to the world at large, Jain literature must be widely made available in English. It is also necessary to publish it in a variety of mediums (multi-media) for the English-speaking people harboring interest in the Jain religion and its scriptures. The JAINA Education Committee has taken up this task.

In 1995 and 1997, the Jaina Education Committee under the leadership of Dr. Premchand Gada of Lubbock, Texas published the first two editions of Jain Pathshala books. It took several years of dedicated hard work and enthusiasm to compile and publish these books.

Since 2000 the mission of JAINA Education is chaired by Pravin K. Shah of Raleigh, North Carolina. As the demand for books increased in the Pathshalas of North America, the current JAINA Education Committee started publishing the 3rd edition of JAINA Education Series books. A great deal of effort has been put to prepare the revised material. Suggestions received from various Pathshala teachers, educators, and students from many Jain centers have been incorporated. Most of the books have been rewritten with many additional topics. Much care has also been taken to present Jainism in a non-sectarian way and incorporate the uniqueness of every Jain sect. JEC has tried to standardize the spelling of all Jain/Indian words. This was done with the input from several members. The task was rather challenging, but JEC has tried its best to make the spelling consistent in all books. As the main objective of these books is to teach Jain principles to youth and lay people, the transliteration used here is neither authentic nor consistent but a simplified diacritical mark scheme has been adopted. It also serves the purpose of electronic portability.

These books have benefited more than 3500 Jain youth who regularly attend Jain Pathshala in about 30 Jain centers of North America. JEC provides support to all the Pathshalas of North America and a few Pathshalas outside North America. The Jain Pathshalas at Los Angeles, Bay Area (Northern California), Chicago, Detroit, Houston, New Jersey, Toronto, Washington DC, and Boston centers have 100 to 400 students. There are other centers like Pittsburgh, Minneapolis, Milwaukee, New York, New Jersey, San Diego, and Connecticut to name a few, where 25 to 75 students learn about Jain religion. The JAINA education material is not copyrighted material. You are free to make copies and we request you to distribute it on a cost / non-profit basis.

JAINA Education Books – India Project

All Pathshala books have been reprinted in India for the English speaking young Jains living in India. Shri Hemantbhai Parikh of Ahmedabad has assumed the responsibility of the printing, inventory control, and distribution of the books. The book

prices are subsidized due to donations from different donors and Shri Hemantbhai Parikh's efforts.

Teachers Convention

JEC has organized Jain Teachers Conventions to discuss the education material, curriculum, and a long term planning for Pathshala. About 75-80 teachers from various Jain Centers attended and participated during each of the 6 JAINA conferences.

Jain Education Workshop

Pravin Shah through Jaina Education Committee and Jain Study Center of NC offers a 2-3 day workshop to educate youth, adult, pathshala teachers and any one interested in learning Jainism.

The workshop has been conducted in Chicago, New York, New Jersey, Houston, Atlanta, Washington DC, Phoenix, Columbus, Connecticut, Raleigh, Charlotte and several Jaina YJA and YJP

Request for Financial Support

Jaina education committee has built a strong team of Jain Pathshala educators, editors, and distributors. It has produced good quality Pathshala education material, which is now recognized worldwide. We continue to improve our current material and produce additional material. We hope to provide every Pathshala of North America with appropriate education material needed to teach Jainism from elementary level to college level. North American Jains have a great reputation for supporting humanitarian relief activities, Jivadaya activities, and temple construction. Now we need your support to build the Temple of Knowledge (Jain Gnän Mandir). We request generous contribution from both you individuals and your society. We had sent out letter requesting contribution to all centers and this year we collected \$9000 of \$25000 from one center, Jain Society of Central Florida, Orlando, FL. We are awaiting donations from other centers also. Please send in your tax deductible (for USA) contributions to:

Federation of Jaina – Education Committee,

Attn: Pravin K. Shah Chairperson, 509 Carriage Woods Circle, Raleigh, NC 27607 USA

Tele 919-859-4994, e-mail – education@jaina.org

JEC thanks all members who have helped in this education project. JEC requests Jain community at large who are interested in helping in editing, web design, web-support, and book distribution to contact at education@jaina.org. If you have any comments or suggestions or wish to become an active committee member of JCE, please contact us.

For the list of JAINA Education Books and for all Pathshala Education Information and purchasing of books please go to [www.jaina.org/educationcommittee/education_material/ \\$\\$\\$PathshalaBooks/](http://www.jaina.org/educationcommittee/education_material/$$$PathshalaBooks/)

Swadhyay (Study of Self)

- Compiled by Guest Editorial Team

The word Swadhyay consists of two words, Sva and Adhyāya. Sva means self, and soul is the self. Adhyāya means to study; therefore, Swadhyay means a study of one's own self. Reading, listening to and reflecting on the teachings inspires one to peep into the innermost recesses of the self for spiritual quest.

Study of self involves looking into one's own nature to discover any weaknesses like anger, ego, greed, attachments, jealousy etc. He puts in great deal of effort and gradually eliminates them from his nature. He remains vigilant so that no new weaknesses enter in his nature. He also observes his strengths like nonviolence, detachment, forgiveness, equanimity etc. He tries to acquire the qualities he lacks and strengthen the qualities he possesses.

The knowledge that brings these changes is Samyag Gnān (right knowledge). Man's journey on the path of progress and enlightenment becomes easy with Samyag Gnān. Swadhyay is a form of austerity. Looking from an absolute point of view, the fruit of engaging in self-studying is self-realization. To obtain the benefits of self-study, association with another self-realized soul, or following of his or her spiritual teachings, is necessary. Wherever possible, one should obtain the guidance of a true Guru or read the scriptures dealing with the existence of soul etc. in absence of a true guru.

Spiritual vigilance, i.e. awakening of the consciousness and its constant alertness is an essential constituent of Swadhyay. Only he who is alert can be vigilant, can concentrate and practice Swadhyay. **The great Jain saint Amitagati once said that one could not be free of the inner darkness of ignorance without the bright light of Swadhyay. Jainism considers it as one of the six daily essentials. Swadhyay, like humility and meditation, is one of the internal Tapas (austerities) to shed karmas and purify the consciousness. Swadhyay is one of the least painful and the most rewarding Tapa. Swadhyay is for all human beings regardless of their level of knowledge, spiritual progress, intelligence, grasping power or memory power. It is incomparable and indispensable. It yields immediate rewards.**

Ego, anger, ignorance, laziness and an unhealthy body are the five obstacles in the process of acquiring knowledge (Vidhyā) through Swadhyay. Determination, making self-improvement a top priority, an open mind, a strong desire to learn, to set aside time on a regular basis, strong desire to practice after knowledge is acquired, and firm faith in Tirthankar's teachings can be considered essential elements to start Swadhyay. Swadhyay and meditation are necessary to keep our mind and emotions healthy.

Traditionally, there are five aspects of Swadhyay.

Vāchanā: Studying and explaining the sacred texts and its meanings.

Pruchchhanā: Asking questions to clarify doubts.

Parāvartanā: Repeating the texts and its meanings.

Anuprekshā: Contemplating on the meaning of the sacred books.

Dharma-kathā: Listening and engaging in spiritual discussions, inquiries, teaching, etc.

Every day, one should find some time to carry out Swadhyay or study the scriptures. We must study, learn and reflect deeply upon those books, which can help us be virtuous. When the guidance of a Guru is not available, consider some of the important points to do Swadhyay.

- Get guidance from a learned person and set up structure and frequency.
- Select topics and books in advance. Develop fundamental concepts of Jainism
- Set up objectives and rules. No criticism, keep an open mind and maintain active listening.
- Avoid simply reading books. Encourage practicing what is learnt.
- Include current issues and topics like Jainism & ecology, comparative study with other religions.
- Every participant should have the feeling of learning, involvement and contribution.
- Encourage everyone to read, write, think, memorize, ponder and discuss.

A group Swadhyay fosters healthy debate and discussion. It encourages the group to study carefully in advance the proposed topics and share the knowledge amongst each other. One should make continuous and zealous effort with the mind, body and speech to study spiritual scriptures, ponder over them, contemplate on Soul and then discuss and teach others. It is impossible to rid oneself of the darkness of ignorance without the light of Swadhyay

Educating the Educators ...

- Compiled by Guest Editorial Team

The self-less and dedicated Pathshala teachers and Swadhyay leaders have taken on the responsibility of imparting the principles and philosophy of Jainism to us, the Shravaks and Shrivikas and our children. Just like most everything in life, there is training and practice that goes on behind the scenes for them to be able to teach; some of it formal, and some of it informal, with years of self-driven discipline. JAINA organized formal education for the Pathshala teachers is a commendable example of educating the educators of Jainism.

The education of the spiritual leaders - the Sadhus, Sadhvis and the Saman, Samanis - is an even more interesting aspect, mainly because it happens outside our line of vision and knowledge. But the tradition that started with Mahavir passing the baton of knowledge to his Gandhars, then to the Shrut Kevalis, to the Acharyas that followed, continues to this day.

Contd. in Page 33

PEACE
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PEACE

THROUGH

DIALOGUE



14th Biennial JAINA Convention
New Jersey Convention & Expo Center
Edison, New Jersey
July 5-8, 2007



14th Biennial JAINA Convention

New Jersey Convention & Expo Center

Edison, New Jersey

July 5 ~ 8, 2007

Convention Board

Dilip V. Shah

Convener
(215) 561-0581

Dilip Punatar

Co-Convener
(937) 848-3228

Keerti Shah

Finance
(630) 837-8716

Nitin Talsania

Programming
(908) 306-1406

Naresh Jain

Souvenir
(201) 933-8963

Ashok Domadia

Registration
(510) 979-9312

Dr. Nitin Shah

Fundraising
(714) 506-6699

Alka Dalal

Exhibition
(908) 725-7638

Dr. Sushil Jain

Scholar Invitations
(301) 670-0519

Dr. Mahendra Mehta

Marketing
(416) 241-2044

Dhruvil Purohit

Youth Activities
(302) 559-8082

January 1, 2007

Jai Jinendra!

JAINA cordially invites you and your family to the **14th Biennial JAINA Convention**. The Convention will be held at the New Jersey Conference and Expo Center in Edison, NJ from July 5th to Sunday, July 8th, 2007. It will be an exhilarating journey for your mind, body and soul. The Theme for the Convention is "**Peace Through Dialogue**". We hope to highlight the Jain principle of Anekant, taught to us by our Teerthankars. We plan to invite many religious leaders & scholars and have a dialogue on peace, harmony and unity by promoting communication, mutual understanding and respect.

The **14th Biennial JAINA Convention** promises to be different. This is the first convention that will be organized by JAINA with help from many Jain Centers. Jointly with JAINA, these Jain Centers will collaborate to produce a vibrant convention that meets the needs of the Jain community of North America.

There will be a variety of speakers, seminar and panel discussions to explore means of achieving **Peace Through Dialogue**. We want our youth to rediscover Jain values in the new millennium. To this end, we are planning to invite well known scholars like **Sri Sri Ravishankar, Dipak Chopra, Father Valles** and **Dr Rakeshbhai Jhaveri**. Our youth leaders are working hand in hand with us to bring out the best in programming for all age groups. We will not only teach what we are good at, we will learn from others as well. We plan to show you different dance forms including the well known Sufi techniques of bhakti. Our Exhibits will be innovative and insightful. For health and meditation, we will focus more on the techniques of dhyana in addition to yoga. The four-day event will also be filled with entertainment for all ages - from garba to internationally recognized entertainment groups. Special bus tours to Siddhachalam, New York City Temple (JCA) and Franklin Township - "Temple in the making" will be arranged. This year's youth activities will include JNF, separate youth programming and discussion groups to explore **Peace Through Dialogue**.

Mark your calendar and register early to save on registration fees. Our secure online registration is available at www.jaina.org. For those who prefer paper, the attached hard-copy form may be used to register. Early bird registration will end on January 31, 2007 and therefore, we encourage you and your family to register soon. Please email registration2007@jaina.org with any questions you may have when completing your registration. You may also call (866) 826-6048, a toll free number in USA and Canada, if you have any questions. More details and updates on the convention are also available at www.jaina.org.

Once again, we look forward to welcoming you and your family to Edison, New Jersey on Thursday, July 5th, 2007!

With regards,

Dilip V. Shah

Convener, JAINA Convention Board

Dr. Navin Mehta

Chairman, Host Committee

Federation of Jain Associations in North America (JAINA)

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

PO Box 700 Getzville, NY 14068 Phone/Fax (716) 636-5342

www.jaina.org

HIGHLIGHTS OF THE CONVENTION

- Programs for all ages in English, Gujarati and Hindi.
- Sadhus, Sadhvis, highly acclaimed scholars and dignitaries to speak in general session, panel discussion and break out sessions.
- Interfaith participation.
- Debates, discussions, seminars and workshops.
- Raas/Garba night.
- Spiritual musical Drama “:Bhagwan Rishabhnanath” Presented by Pathshala – Jain Center of Greater Boston.
- Cultural program (Group dances, group songs, Solo/Duet songs, Skits) with Jain Centers of North America participating.
- Professional entertainment program & Bhavana by professional artists from India.
- Marriage Information Service (MIS) and Jain Network Forum (JNF).
- Reunions: Mahavir Jain Vidyalya students, COJAINA, Patan Mitra Mandal and many others.
Contact Alka Dalal:
alkadalal@hotmail.com or (908) 304-3278.
- Jain Art and Exhibition.
- Daily Pratikraman, Yoga and Meditation classes.
- Opportunities for businesses and contacts.
- Workshops on Women's Issues.
- Youth programs including Jaina Academic Bowl (JAB), seminars, discussions, and evening fun activities.
- Bus tours to Siddhachalam, New York and New Jersey temples.
- Interaction with the tourist groups from India.
- Elegant and short opening ceremony.
- Surveys and drawings each day.
- Tasteful evening dinners by sponsors
- Professional Development Series, Career Fair and Personal Development workshops
- Formal dinner for youth members
- Variety of Exhibition booths for learning and shopping.

SOUVENIR BOOK/ CONVENTION JOURNAL

INVITATION FOR ARTICLES:

Authors are cordially invited to send articles for publication in the souvenir book. Preference will be given to the articles that enhance the convention theme 'Peace through Dialogue'; are innovative, creative, or substantive; include pictures, cartoons or graphics; and have clarity in presentation.

Last date for articles is March 15, 2007.

For guidelines, topics and mailing address, contact

Naresh Jain at

njain52253@aol.com, (201) 933-8963; or

Hemant Shah at

hemant.jaina@gmail.com, (856) 489-0273 or
visit www.jaina.org.

INVITATION FOR AN ADVERTISEMENT IN THE SOUVENIR BOOK:

The Souvenir book is read by about 20,000 Jains and others during the convention year. We request you to submit an advertisement for the souvenir book as early as possible. Due to the expected high attendance in the popular Northeast Tristate area, many individuals and businesses have already requested for certain sections of the 2007 Convention souvenir book. Last Date for Advertisement is March 15, 2007. Please send your Camera Ready copy of the Advertisement along with check payable to Jaina Convention 2007 before March 15, 2007. Contact: Hemant Shah at hemant.jaina@gmail.com, (856) 489-0273

ADVERTISEMENT RATES

Back Cover- \$10,000

Inside Cover- \$7,500

Full Page (4 Color) - \$ 1,500

Full Page (1 color)- \$1,250

Half Page- \$800

Quarter Page- \$500

Business Card- \$300

INVITATION TO RENT AN EXHIBITION BOOTH

10' X 10' Commercial Booth

\$ 1,000 (With two complimentary registrations)

10' X 10' Non-Profit Booth

\$ 500 (With one complimentary registration)

Contact: Alka Dalal at alkadalal@hotmail.com or (908) 304-3278.

PEACE THROUGH DIALOGUE

PRELIMINARY GENERAL PROGRAM

The Preliminary General Program is shown below and is subject to revision:

Thursday, July 5:

9:00 AM to 5:00 PM	Pathshala Teachers Conference
1:00PM to 11:00PM	Registration, Meet the Guests, Youth Icebreakers
1:00PM to 4:00PM	Youth Programs
4:30PM to 6:00PM	Convention Inauguration by religious leaders and blessings by Sadhus and Sadhvis
6:00PM to 8:30PM	SOCIAL DINNER
8:30PM to 9:30PM	JAIN Center leader's reception
8:00PM to 11:00PM	Raas-Garba

Friday, July 6:

6:00 AM to 8:00AM	Meditation, Yoga, Aerobics, Pratikraman, Bhaktamar
7:30AM to 9:30 AM	BREAKFAST
8:30AM to 11:30AM	Procession, Opening Ceremony, Key Note Addresses
11:30AM to 1:30 PM	LUNCH
1:30PM to 3:30PM	Breakout Sessions, JNF Activity (Second Floor, Meeting Level)
3:00PM to 5:00PM	JAINA Directors meeting
2:30PM to 4:30PM	Refreshments
4:30PM to 6:30PM	Breakout Sessions, Panel/Group Discussions, Workshops
6:00PM to 8:30PM	WELCOME RECEPTION
8:00PM to 11:00PM	DINNER
	Entertainment, Youth entertainment

Saturday, July 7:

6:00AM to 8:00AM	Meditation, Yoga, Aerobics, Pratikraman, Bhaktamar
7:30AM to 9:30 AM	BREAKFAST
9:00AM to 12:00 PM	Major Presentations and Key speeches
Note	
11:30AM to 1:30 PM	LUNCH
1:00PM to 5:00PM	Youth Program
1:30PM to 3:30PM	Breakout Sessions, JNF , Bhakti Sangeet
2:30PM to 4:30PM	Refreshments
4:30PM to 6:30PM	Breakout Sessions, Panel Discussions, Workshops, Associations/Alumni gatherings
6:00PM to 8:30PM	EXHIBITORS' RECEPTION
8:00PM to 11:00PM	DINNER
	Cultural Program- Jain Centers

Sunday, July 8:

6:00AM to 8:00AM	Meditation, Yoga, Aerobics, Pratikraman, Bhaktamar
8:00AM to 1:00 PM	BRUNCH
9:00AM to 12:00 PM	Closing Ceremony, "Benediction, Reflections and Guest speeches, JAB Final, JNF (MIS) Finals
12:30PM	Convention Adjourns

JAINA is organizing this convention with the help of so many member centers. Below is only a partial list of Sanghs that are actively involved at this time in preparing for the convention. As preparations go forward, more Jain Centers are expected to join in this noble effort.

Jain Center of Connecticut	Jain Society of Greater Detroit	Atlantic Jain Sangh
Delaware Jain Sangh	The Jain Sangh of Cherry Hill - NJ	Jain Center of America - NY
Jain Society of Metro Washington	Jain Center of N.J. - Essex Fells	Jain Society of Toronto
Jain Center of Greater Boston	International Jain Sangh	

If your center would like to volunteer for helping in this Herculean task, please contact Dilip V. Shah at dilipvshah@gmail.com or call (215) 561 0581.

- ❖ **Ashtapad Mountain Replica:** Convention guests will have a rare opportunity to see a replica of 12' high Ashtapad Mountain carved out of rock crystal and idols carved out of precious and semi precious stones like Aqua Marine, Aventurine, Amethyst, Blue Topaz, Crystal, Emerald, Malachite, Ruby, smoky quartz, Tiger Eye, Tourmaline etc. Some of the idols may be of special interest to color stone enthusiasts for color, clarity and size of the single rough stone from which talented artists from Jaipur have carved.
- ❖ **Unveiling of Scholarly Book on Tatvarth Sutra:** Shri Manubhai Doshi's new book will be included in every registration package.
- ❖ **Symposium on "Communicating Jainism":** A two and one half hour Symposium on 'Communicating Jainism' will be held in response to a heavy demand for preparing the Jain community and youth for representing Jainism in this multicultural society. It will include three sessions with a 15 minute stretch break: Overview of Jain Philosophy- a refresher course; the JAINA Experience- examples of representations and communications; and an Open Forum for questions from participants. Mr. Anop Vora, former JAINA President and Barcelona Parliament Speaker will conduct the symposium in association with Mr. Pravin K. Shah of JAINA Education, Naresh Jain of JAINA Interfaith, and a panel of five members who have significantly represented in interfaith panels and programs. Contact Anop Vora: vora5000@yahoo.com or (585) 473-9290.
- ❖ **Long Range Planning :** The Long Range Planning Committee will hold symposiums and seminars covering following subjects. Contact Yogendra Jain at yokjain@yahoo.com or at (781) 856 0769.
- ❖ **Unveiling of a new Jain Handbook (Printed and Wiki format):** A two page handbook for practical day to day guide for Jain and Non-Jain spouses.
- ❖ **Showcase of 24 New Projects Promoting our Vision 2020 of "To Live a Jain Way of Life."** 24 creative projects on how to move Jainism and Jain organizations forward over the next 15 years!
- ❖ **30 seconds pitch on Jainism** "tell me about your faith - what would you say?" Learn what a good way to introduce Jainism is!
- ❖ **Temple Plates – A must for all Jain Temples** In addition to praying before murtis in the temples, we should also be able to get a glimpse of our scriptures – through large graphically rich plates that can be placed in the temple area.
- ❖ **"Women's representation in interfaith forums - social and cultural differences."**
Seminar on women's role, potentials and possibilities organized by Dr. Mamta Shaha. Contact: mshaha8087@aol.com or (516) 487 1852.
- ❖ **Pathshala Teachers Conference all day on July 5:** The focus will be to Review Pathshala Education Material and experiences for all levels. Contact Pravin K Shah at education@jaina.org or (919) 859 4994 for details.
- ❖ **Jainism and Science:** Dr. Sudhir V. Shah of Ahmadabad, a Neurologist and Chairman of the All India Jain Doctors' Federation will lead this seminar.

8th JAIN ACADEMIC BOWL at JAINA Convention 2007

JAINA Education committee and JAINA Convention 2007 are excited to host the event of 8th Jain Academic Bowl at the 14th Biennial JAINA Convention at Edison, New Jersey from Friday, July 5th through Monday, July 8th 2007. All Jain centers are invited to participate in this friendly contest. Team will consist of no more than 5 youth (age limit 21).

The JAB is an academic competition, modeled after the high school "It's Academic" and college-level "College Bowl" activities of today's educational institutions. It is based on an appreciation of knowledge of Jainism, the ability for quick response, and a friendly yet competitive spirit. The overall

hope is to encourage an even greater interest in the study of Jainism. The JAINA Education Committee will coordinate the test materials and pre-determined answers for smooth tournament operation.

Visit <http://www.jaina.org/educationcommittee/jab> for entry form, complete details of the tournament format, rules, and sample test packet. Contact Darshana and Pradip Shah for further information. Phone: 815-935-1499 or 815-263-1498 or email to pradipksl@comcast.net.

FUND RAISING

JAINA seeks each and every person's help in making 2007 JAINA Convention more successful, educative and rewarding. We are anticipating record attendance in the Convention. Many opportunities for sponsorships/donations are outlined below. Please come forward and be a part of the next convention. This is the time again for everyone to support the JAINA Convention with their generosity.

Show Your Generosity and Love for Jainism. Your generosity subsidizes the registration fee and helps more adults and youth Jains to participate. Help us to keep cultivating the tradition of Jainism through generations.

Sponsorship Opportunities SANGHPATI

This may be one family for \$ 50K donation or two families for \$ 25K donation each. Photograph of the couple in souvenir (Must be in by May 1) & Jain Digest after the convention, Full page advertisement in the souvenir, 6 free registrations, Front section seating, Invitation to two special dinners with dignitaries and Special ribbon.

JAINA AMBASSADOR

- ❖ **Platinum \$ 15,000 Donation** Photograph of the couple in souvenir, Full page acknowledgment/message in souvenir, 6 free registrations, Front section seating, Invitation to two special Dinners with dignitaries, and Special ribbon.
- ❖ **Diamond \$ 11,000 Donation** Photograph of the couple in souvenir, Full page acknowledgment/message in souvenir, 4 free registrations, Front section seating, Invitation to one special dinner with dignitaries, and Special ribbon.
- ❖ **Gold \$ 5,000 Donation** Half page acknowledgement in souvenir, 2 free registration, Front section seating, Invitation to one special dinner with dignitaries, and Special ribbon.
- ❖ **Silver \$ 2,500 Donation** 2 free registrations, Front section seating, Invitation to one special dinner with dignitaries, and Special ribbon
- ❖ **Grand Patron \$ 1,500 Donation** 2 free registrations, Front section seating, and Special ribbon.

SWAMIVATSALYA & EVENTS

Breakfast - \$ 2,500 each ● Lunch - \$ 5,000 each ● Dinner - \$ 7,500 each

Cultural Event \$ 10,000 each ● Aarti /Mangal Deep (each) -\$ 1,000

Contact Dr. Nitin Shah for further details at: n-shah@la.twcbc.com or pager 714-506-6699.

All Swamivatsalya donors will be recognized in souvenir and banner in the dining hall.

HOTEL ACCOMDATION INFORMATION

Stay at any of the three hotels exclusively reserved for JAINA Convention guests. All three hotels are at the same intersection and are about 1.5 miles from the NJ Convention and Expo Center. Free Shuttle buses will be available between the convention center and the Hotels. The special rate is for registered JAINA convention guests only. The rates charged to the guests are based on negotiated discounted rates and additional services provided to JAINA guests. You must mention JAINA Convention 2007 to receive the special rate. Limited free shuttle service between the Newark Liberty International Airport and the convention hotels will also be made available.

SHERATON Edison Hotel 125 Raritan Center Parkway Edison, NJ 08837 \$90.00 + Tax, Phone (732) 225-8300

Hilton Garden Inn Edison 50 Raritan Center Parkway, Edison, NJ 08837 \$85.00 + Tax, Phone (732) 225 0900

Holiday Inn, 3050 Woodbridge Avenue, Edison NJ 08837 \$ 80.00 + Tax, Phone (732) 661- 1100

Temple Yatra

Additionally, free shuttle buses will be available for visits to the following Temples:

Siddhachalam – The Jain Teerth of America.

Jain Center of NY – Newly constructed temple that exhibits the theme of 'Unity in Diversity in Practice'.

Franklin Township – America's newest Temple in the making!

The free temple trips are required to be booked at the special desk next to the Convention Registration Counter. First come first served.

For up-dated convention information, please visit www.jaina.org.

TERMS AND CONDITIONS

- JAINA, its affiliated Jain Centers and their directors, officers, coordinators, and volunteers shall not be responsible for any loss, injury or damage to registrants and/or to any of their guests.
- On line registration will close on June 30th 2007. After June 30th you will be able to register on site only
- On site registration begins at 12:30 pm on Thursday, July 5th 2007. Cash, Checks and Credit cards will be accepted during on-site registration.
- Until June 1, 2007, cancellation charges will be as follows:
 - Convention Individual Registration: \$ 50
 - JNF per person: \$ 35
 - Social Activities (per person) : \$ 20
- No refunds for cancellation(s) shall be given after June 1, 2007 for any reason(s).
- All cancellation requests must be in writing, sent by e-mail to cancellation2007@jaina.org or by a letter sent to JAINA Convention, P.O. Box 700, Getzville, NY 14068, USA
- Cancellation refunds will be sent by check or credit to credit card based on payment method. Allow 30 days for refund to be processed.
- JAINA reserves the right to change convention plans (programs, activities, sessions, speakers, food menu etc.). No refund requests will be entertained due to any such changes.
- Parent or legal guardian must sign liability waiver if participant is under 18 years of age.
- Registration confirmation will be mailed or e-mailed to you. Registrant must bring confirmation letter/e-mail and picture ID to registration desk to collect registration material.
- Bounced checks will incur a US \$25 return check fee.
- Postmark of registration form will determine applicable registration fees.
- Visit www.JAINA.org for up to date Hotel information including online hotel reservation, hotel rates and direction.

Official Use Only:	Post Mark Date:	Amount:	Check No:	Registration ID:	Updated DB:	Checked By:



Contd. from Page 24

...Spiritual Leaders

Like any other field, to be a Jain Sadhu or Sadhvi, an aspirant has to undergo training to learn about the Jain philosophy, the Jain scriptures, and the special code of conduct for monks and nuns. They need to learn to detach themselves from all their worldly ties, give up their families, businesses and social aspects. They must also learn to live without any money. Once they get used to this life of detachment, only then can they decide to become Sadhu or Sadhvi. They should not be and are not under any pressure to make this decision. They have to listen to their self. This decision gives them the inner strength they need to be initiated as a true Sadhu or Sadhvi.

The Jain order of Sadhus and Sadhvis is migratory in nature. They do not stay in the same place, hence they have devised special mechanisms of educating the spiritual leaders of tomorrow.

The learning of an aspirant typically starts with a Pathshala. There are several Pathshalas throughout the country – like Shri Yashovijayji Jain Sanskrit Pathshala in Mehsana Gujarat, Shri Hemchandracharya Jain Sanskrit Pathshala in Amdavad, ones in Karnataka, which train young aspirants as well as Jain scholars of tomorrow. There are special pandits who teach the Sadhus and Sadhvis at these schools – e.g. Pandit Dhirubhai Mehta.

Beyond that, the aspirant starts spending time with Sadhus and Sadhvis, at times following their migration in order to learn from the learned. Once an Acharya decides to accept them as a Sadhu or Sadhvi, the ceremonial initiation (Diksha) takes place. This is the time when they renounce their worldly life, and break their social and economic ties forever.

After Diksha too, the learning continues even during migration, typically from more learned Sadhu/Sadhvis of the group. The Acharyas form smaller groups of Sadhu/Sadhvis with a senior member which migrate together, and the junior members learn from the senior members. Once they reach a certain stage in their training, they get assigned to different group. During the 4 months (chaumasi) when they stay in a single location, the local sanghs at times arrange for organized studies with Jain scholars that are trained in formal institutions or have learnt on their own.

A very good example of this training is the one followed by Digambar Acharya Vidyasagar Maharaj. He has a very large group of Sadhu/Sadhvis. He has divided them in 30 to 50 smaller groups which travel as a unit and the junior members of the unit learn from the seniors. In addition, sometime they gather together in one place to study together and learn from each other.

Jain tradition also encourages discussion based learning. Founded on the principle of anekantwad, discussion provides an excellent forum to exchange ideas and learnings via healthy

debates and exploration of ideas. Similar discussions with lay people also aid learning and clarifying their thinking.

Terapanth tradition has established a more formal training process by paying attention to the need of the global Jain community and the modes of modern day instruction, using the internet, scientific exploration and the collaboration of the ancient with the modern. In the Terapanth tradition, one who aspires initiation in this sect first joins, Parmarthik Shikshan Sanstha (a spiritual training center). After completing the training here, that person (mumukshu) is initiated by Acharya. For nuns there are two wings of initiation: samani and sadhvi. First the mumukshu is initiated as samani and then from samani to sadhvi. Sometimes mumukshu can become sadhvi without being a samani, depending on the Acharya's discretion.

The person who wishes to be initiated in Terapanth and joins Parmarthik Shikshan Sanstha (PSS) is entitled as Mumukshu. By permission of parents and Acharya one comes here. After joining this center, for one year, mumukshu is given special spiritual training pertaining to austerity, meditation, yoga, fundamental knowledge of Jainism and the like. From second year their education continues according to their choice up to graduation, post graduation or Ph.D.

They study in Jain Vishwa Bharati Institute (JVBI), Ladnun - the first Jain University of the world. For advance specific subject education they may enroll and attend classes in other Universities. Here they study Sanskrit, Prakrit, English, Science, Computer Science, Indian and Western Philosophy. Along with these studies they acquire knowledge of meditation, yoga, and pranayam. They have a balanced and restrained life style. Mumukshus are trained not only in informative knowledge but in various forms of arts as well, like singing, drawing, painting, speech, writing etc.

Saman/Samani order is the innovation of Acharya Tulsi, the ninth successor of Terapanth, invented in 1980. The chief aim of this order is intensive comparative study of Jain and other philosophies and to spread the light of knowledge. This mission is moving ahead with studies and teaching in India and abroad as well. Taking the education of Jainism outside the country, JVB centers have been established in Orlando, Houston, New Jersey and London where Samanis organize camps and workshops on health, Yoga, Meditation etc. They are also involved in translating books, writing literature, and paring Jain Dictionary (in Sanskrit and English).

The third wing is known as Sadhvi. Besides of having several differences regarding life style there is apparent difference between samani and sadhvi (Jain nun): sadhvis move on foot i.e. they do not use vehicle whereas a samani can. A samani is promoted to sadhvi. Sadhvis travel in India and Nepal. They are also well educated in Jain scriptures and other philosophy. They play an important role in translating ancient Jain scriptures written in Sanskrit and Prakrit.

... Pathshala teachers:

In countries like USA, Canada, UK, and Africa where many Jains have settled permanently, children and young adults do not have access to Jain literature in English. In order to make Jain principles known to the world at large, Jain literature must be widely made available in English. It is also necessary to publish it in varieties of mediums for the English-speaking people harboring interest in the Jain religion and its scriptures. The JAINA Education Committee has taken up this task. In addition, JAINA Education Committee organizes Jain Teachers Conventions during JAINA conventions, and occasionally at other times to discuss the education material, curriculum, and a long term planning for Pāthshālā. 75-80 teachers from various Jain Centers attend and participate and get trained during each conference. In large center many time the Pathshala teachers are also trained by a local scholar.

Pathshalas and Swadhyays Across North America

- Compiled by Guest Editorial Team and
Contributed by various Jain Centres

With a vision to impart Jain education to youths growing up in this country, the pioneering work done by Jain Center of Greater Boston has blossomed in to Pathshalas across all major metropolitan areas of the country, irrespective of the size of the Jain population, or the existence of a temple. This is evident from the size of the Pathshalas – from half a dozen to a dozen students at smaller Centers to a whopping 350+ students at the Chicago center and everything in between. Similarly, starting with the photo-copied booklets of the initial shala days to the fully organized and evolving Pathshala books (being now adopted by Pathshalas even outside the US) to the innovative ways of teaching and interactively presenting the principles of Jainism and practicing them in the day-to-day context, the method of teaching has come a long way too. The Guest Editorial team feels that a lot of further and quicker progress can be made by learning from each of these Centers valuable experiences by JAINA Education Committee actively soliciting and incorporating some of these teaching methods and materials.

If the formal Pathshala education is filling the pail of the students with the knowledge of Jain principles, the Swadhyays conducted across the nation are the lighting of the fire of spirituality. The first generation immigrants from India wanting to not only impart the knowledge of Jainism but practice it by discussions and scholar or peer-learning via Swadhyay is understandable. But the college students and young professionals have taken this to the next level, using technology like audio-visual presentations, conference calls, starting groups of like-minded people at Universities, participating in Inter-

faith programs, thus staying in touch with the core principles that they have learnt and spreading them to the greater populace. We, the Guest Editorial team hope that this becomes the catalyst in the assimilation process of the Indians in the greater North American context and that it positively influence coming generations to a peaceful coexistence. परम्यगोपयहो जिवानाम्

Jain Society of Greater Atlanta

2006 was another very active for the Jain Society of greater Atlanta. The two-story, 15,000 Sq. ft. Jain Center built in 2000 on a 3.75 acres land was buzzing with activities throughout the year. The yoga and meditation classes, children's Pathshala as well as classes for youth and adults followed by Aarti and Mangal-divo and lunch have now become a regular Sunday routine for the Jain Community.

All Pathshala children were beautifully dressed in their shiny crowns, Indra-Indrani, ladies were in the chunddi and ghar-chola, chanting mantras and distributing chandan, flowers and rice, while all the members took turns in the groundbreaking ceremony.

Jain Samaj of Greater Portland & SW Washington

Pathshala: 12 students, ages 4-9; Swadhyay: 8 adults, ages 25-70.

The Pathshala students meet twice a month, and are taught using the JAINA books. They are very eager to learn about Jainism and applying Jain principles in their daily lives.

The Swadhyay group has been meeting weekly, on and off for past 20 years, very regularly for the last 5 years. People from all traditions come together to discuss topics using specific books, DVD or Video tapes. Discussion is followed by recap and review of the day's topic. Once a month, half an hour of the 2 hour Swadhyay session is devoted to Bhakti & Bhavna.

Jain Center of South Louisiana

Pathshala: 4 – 10 students; Swadhyay: 3- 6 adults, ages 35-60; Bhakti: 25-30 adults

Students meet monthly to do brainstorming, and learn using JAINA materials in a very hands-on format. This provides incentive for everyone to participate actively. Receiving feedback from the participants helps maintain interest of the group.

The Swadhyay group meets weekly to discuss chapters / topics from books as well as personal experiences and discusses self-improvement ideas. The Bhakti / Bhavna group meets monthly, and includes Swadhyay in the activity, using JAINA material.

Jain Center of Minnesota

Pathshala: 7 students, ages 4-9; Swadhyay: 40 adults, ages 0-70 years

We have a single-level classes that meets monthly. JAINA materials including Jain Skits, Stutis, lessons, first step of Jainism, coloring & dot-to-dot books, puzzles, Jain games etc. are used for the classes. Interactive mode of teaching is used, with two hours of time equally divided in different categories such as Recital, Hands on activity, Story time, Puzzles & Games etc. The classes are having good impact on children, and there is great interest in increasing the frequency of the classes. After one of the lessons about "Jiv and Ajiv", a 4-year old boy was talking about not killing a small spider and not wanting to do "Hinsa".

Swadhyay group holds religious discourses and discussions 8 – 10 times a year. In addition, Mr. Ram Gada, a Jain Scholar conducts monthly Swadhyay /Jain Satsang meetings and gives lectures related to Jain philosophy and religion by taking random topic with Jain traditions/festivals in mind. Bhakti-Bhavna is a part of Swadhyay /Jain Satsang meetings and includes Snatra Pooja, Panch Kalayanak Pooja, Stavans etc.

Jain Center of New Jersey

Pathshala: 60 students, ages 5-18, Swadhyay: 50 adults

We have 4 age-based class levels. Curriculum is set up according to each level with emphasis on knowledge and practice. It includes sutras, meanings, their application in samayik, introduction to Jain Āgams and other scriptures. Besides classes, activities include Jain plays, dances, practice of darshan, chaitya vandan, samayik, chaitya paripati, community service, etc. The emphasis is on Jain Way of Life, which the students can apply throughout their life. In the future, some of the students will volunteer to teach or help in some other way.

The center has a Swadhyay class for parents, which is held simultaneously; various topics are discussed. Regular Swadhyay has changed lives of many attendees as they have learned how to live more pious life.

Jain Center of North Carolina, Raleigh

Pathshala: 15 students, ages 4-13, Swadhyay: 40 - 50 adults, ages 20-80

The Center uses books developed by JAINA and kids love the books. An interactive approach is used. Something unique we have tried is have the kids create a spreadsheet to stick on their refrigerator, with activities listed with the points. Examples of the activities are bowing down to parents (10), recite a minimum of 7 Namokar mantras (10), attending pathshala (50), visiting the temple (10), etc. This has been very effective.

This center is lucky to have several Jain scholars who lead the Swadhyay. Topics and materials are selected by the speaker. Bhakti-Bhavna is incorporated into the Swadhyay by singing 5-7 stavans at the beginning. Social activities following the Swadhyay keep folks coming back.

Jain Society of North Texas

Pathshala: 78 students, Swadhyay: 8 adults

We have 6 age-based levels. Basic principles of Jainism are taught in an interactive and very interesting way; this promotes a lot of curiosity and awareness.

There are 2 Swadhyay groups – Hindi and Gujarati, with the Hindi group drawing participants from all sects.

Jain Center of Greater Phoenix

Pathshala: 75 students, ages 2-16

There are 4 age-based classes, (one for adults) that meet weekly. A book compiled by Dr. Kirit Gosalia is used in the 3 children's classes. We use various teaching styles depending on the age of the participants. For example, for children aged 2-6 we use more playful activities/ drawings/story book/plays etc. For students aged 7 and above we use interactive style with examples and instructions along with written and verbal tests. For the class of age 14 and above we use teaching session, interactions, presentations, live examples through newspaper articles, debate session on Jainism topics e.g. 'War in Iraq', 'How to survive being vegetarian when I go to college', site visits etc. We also have a Jain camp once a year where we study Jainism in a group setting through various fun activities, debate sessions, drama or play, hiking and essay competition. Even after graduation, and when away at college, former students regularly visit Pathshala and participate in other temple activities when visiting.

JCGP does not have a formal Swadhyay group. However there are several individuals who regularly conduct Swadhyay in a group format once a week. Several families conduct Swadhyay on their own on a daily basis. In addition, whenever we have any of the Acharya, Guruji or Religious figure visiting, we have regular morning, afternoon and evening Swadhyay session, Bhajan-Kirtan, and lectures followed by Q & A. Once a month (Sunday) we conduct Dev-Shastra Guru Puja and once a month (different Sunday) we conduct Snatra Puja at our temple followed by Bhakti & Pravachan.

It would be helpful if JAINA can form a committee to benchmark Jain centers in North America (at a minimum) to see 'best in class' centers for Pathshala and then share the knowledge and methods of teaching with other centers. I would be more than happy to serve on this team and assist. (Usha Shah - President of JCGP 480-235-6523)

Jain Society of Tampa Bay, Florida

Pathshala: 13 students, ages 7-14; Swadhyay: 22 adults, ages 38-82.

With few families and no Jain Temple in the area, weekly classes are held at homes of various host families. Keeping different

traditions in mind syllabus has been compiled from various texts of different traditions. Lessons are written on board with relevant charts and illustrations. The students are very keen to study Jainism and they actively participate in each and every class. They have voluntarily given up eating Kandmul.

The Swadhyay group too meets weekly, and follows the scripture without any specific course work. The Swadhyay helps the participants in their daily life tremendously. Out of 6 participant Physicians two are now doing daily Swadhyay at home after they joined study group. They have advanced their knowledge by independent study. They might turn out as Scholars in future. All have given up eating root produce and doing chovihar. The Center has an extensive library consisting about 1500 books on scriptures (Gujarati, English, Hindi) on Jainism. Hamukh Shah is the coordinator and the main motivator behind the Swadhyay program.

“JAINA is helpful [with Pathshala education], but not to great extent. JAINA literature by Dr. Prem Gada is helpful as it gives balanced information.”

Jain Society of Toronto

Pathshala: 115 students, ages 3-14+; Swadhyay: 15-20 families

We have age based 5 levels of classes. Curriculum is based on age and student's knowledge. Non sectarian approach is adopted, with material, practice, and teachers selected from all traditions. We greatly appreciate the work done by JAINA Education Committee. All Pathshala students are provided with appropriate Jain Education series books upon registration. JAINA should continue updating the JAINA series books by adding lesson plans, sample home work plan etc. At Level 4 and 5 students are also given individual projects to work on.

Multiple adult activities are carried out – there is an adult monthly study group, a Bhakti group meeting twice a week and a Samayik group that also incorporates discussions, Tattvarth Sutra and Kalpa Sutra vanchan that meets 3 times a month. On first Sundays we study Samayasar, second Sunday Vachnamrut, with discussion on Shrimad's letters, fourth Sunday Bhakti followed by Shrimad's letter related discussion, as well as Samayik followed by open discussion on a given topic in a home environment. English and Gujarati languages are used. Bhakti Bhavna is also conducted in Hindi.

The Swadhyay definitely helps in achieving one's spiritual goal. It is at a different level for everyone and although not measurable by any external means, one can observe 'Evolution' in thinking, behavior and relationships of the attendees. The regular Mumukshus have happier family lives, contribute more in running the Jain Center, are more generous in giving to the Sangh in both time and money and most important of all, their children follow parents' example and become professionally and spiritually educated to be worthy citizens of this world.

Some innovative ideas include: presenting Jain themes in the form of plays and musicals, arranging yatras of tirths in North America and India, going to Bidada and Dharmpur to do seva in human and animal welfare, essay writing on Jain topics in various competitions and going to local schools and TV stations to present Jain dharma, taking part in inter-faith movement, working with provincial and federal governments to recognize Jains as a distinct group resulting in Jain holidays on the calendar, Jain food in school cafeteria and similar benefits.

Tulsa Jain Sangh

Pathshala: 5 students, ages 7-15; Swadhyay: 6-10 adults

JAINA books are followed for instructions. Working with visual objects helps students understand better. Outside of Pathshala, the students attend other ceremonies as time permits.

The Swadhyay group uses books, tapes, videos for their discussion. Bhakti Bhavna is not part of the regular Swadhyay. The participants have seen definite benefit by this exercise.

JAINA can provide material that is grade based 1-12

Boston Jain Center Pathshala – A Cradle of Jain Youth Education in N. America

Pathshala: 130 students, ages 4-30; Swadhyay: 10-15 adults

All of the members of the Jain Center of Greater Boston (JCGB) take deep pride in being part of the first Jain Center in the United States. Many of the current Pathshala traditions originated in Boston and were soon practiced in many other Jain Centers, both here and abroad.

JCGB Pathshala started in the late 1970s with 15-20 students. By 2005, it had grown to more than 130 students. Pathshala sessions are conducted on the first Sunday of every month. However, more frequent meetings are held outside of the first Sunday in order to prepare for JAINA/YJA Conventions, as well as the Paryushan and Diwali programs. In addition, we hold Swadhyay classes for adults which run at the same time as Pathshala. The adult class is not a formal part of the Pathshala organization. However, the Pathshala staff views the class as a motivational tool for the parents so that they may learn alongside their children. The JCGB Pathshala staff has also assisted several new centers in starting their own Pathshala programs.

Study of Jainism

JCGB Pathshala has seven levels and a recent Rookies addition for preschoolers - along with their parents. Level 1 is generally for children in kindergarten and first grade. Levels two through four are tailored towards children from second through eighth grade. Level 5 is primarily for high school students and Level 6 is for college students and young professionals. JCGB Pathshala students from Levels 5 and 6 generally present major items at

JAINA and YJA Conventions. The curriculum for these two levels generally revolves around preparation for the presentation of these projects. This approach brings a new light to the material presented in earlier levels, and also gives an opportunity for the youth to come up with innovative methods to present the material to others. Level 1 through 4 students study prayers, stories, and other basics of Jain philosophy. Students also present dramas, skits, and musicals during cultural programs. Summer camps are held generally every other year at Siddhachalam. The project-based curriculum for the upper-level youth and numerous cultural programs for all students have helped to foster long-term bonds between Pathshala students and also their parents.

The landmark contribution by the Level 6 students was a multimedia presentation of the Tattvārtha Sutra entitled, "The Ancient Scripture Comes Alive," during the 1997 JAINA Convention in Toronto. Other major projects presented by the JCGB youth at JAINA and YJA conventions include, "Jain Rituals," "Comparative Religions," and a game show, "Tic-Tac-Toe: Three Jewels in a Row." Over the years, the Pathshala staff has compiled the scripts for numerous dramas and skits, many of which are available on CDs and DVDs. We hope to put these materials on our website sometime in the near future.

Contribution of JCGB's Pathshala To Jain Youth Education

The first set of Pathshala books (Level 1, Level 2, and Level 3) was published in the 1980s by JCGB and was basically a collection of Xerox copies from different sources. Considering a shortage of Jain educational material, these books become popular during that time and many Pathshalas used these books. A few years later, Dr. Ratilal Dodhia of the JCGB published another set of three books. His books also become very popular.

One of the highlights of JCGB Pathshala program is the organization and hosting of the first Pathshala Teacher's Conference in North America in May 1998. The goals of this conference were to standardize the Pathshala curriculum, develop a plan for the publication of new high quality books, and to prepare plans for Pathshala teachers regarding how to effectively teach Jainism. This three day brainstorming conference was a groundbreaking event that achieved great success. Along with the JAINA president Dr. Dhirajbhai Mehta, 81 teachers attended the conference from different areas around the continent. For the conference, JCGB compiled and published six new books and reprinted five books for all of the age groups of Jain youth. The improved materials have been now compiled and published by the present JAINA Education Committee under the direction of Pravin Shah.

During the last few years, the JCGB Pathshala has published a number of booklets and audio CDs that have become very popular in North America.

1. Jain Prarthanas for Youth (with transliteration and translation)
2. Shri Samayik Sutra for Youth (with transliteration and translation)
3. Level 1 Pathshala Lessons
4. Audio CD of Jain Prarthanas and Samayik compiled by the youth for the youth
5. A Play - Audio CD of the five auspicious events in Lord Mahāvīr's life compiled by the youth
6. A Play - Audio CD of Lord Mahāvīr's past lives
7. A Play - DVD on Lord Adinath's life story

Strengths of JCGB Pathshala

The JCGB Pathshala youth and staff have produced prominent and thought provoking programs at JAINA and YJA conventions throughout the past fourteen years. The 2006 YJA convention was successfully hosted by recent alumni of the JCGB Pathshala. The Pathshala staff consists of members from all sects of Jainism. Mutual cooperation and respect for one another has resulted in excellent teamwork. The JCGB Pathshala has no drop-out rate. Teaching Jainism to youth has become a rewarding and gratifying experience for the staff. Our Pathshala has created lifelong bonds of friendship among the next generation of Jain youth.

Swadhyay

The swadhyay group meets monthly and discusses topics based on study material from JAINA. Topics like Samayik, Pratikraman, and Tattvārtha Sutra are discussed.

Jain Society of Metropolitan Chicago

Pathshala: 375 students, ages 3 ½ to 65; Swadhyay: 60 adults ages 25 - 65

There are 9 age based classes meeting monthly. The criteria for curriculum selection is: Proper understanding of Philosophy, Jain rituals, Jain Holy Days, Application of Jainism in day-to-day life, How to live a Jain life in western culture, Jain prayers, and importance and incorporation of community service in curriculum. Progressively deeper and detailed discussions of the course material are addressed at upper levels, keeping in mind traditions from different sects. We see our students participate in other activities outside of Pathshala too. As a matter of fact four of our Pathshala graduates are now Pathshala teachers.

Our mode of teaching is interactive lectures, discussions, open forums, guest lectures, occasional student led teaching, homework, games, field trips, summer camps. We extensively use audio video and power point presentations for teaching. Some of our innovative ideas include field trips, open forums, active participation of parents, annual declamation contest, very active recruitment efforts.

A new curriculum for each year is developed at the beginning of each Pathshala school year and is published at the end of previous school year during the annual open house.

Three of our teachers are active members of JAINA education committee. We believe Education is very critical for the development of the Jain society and JAINA must make education its top priority and provide needed funds. Procuring funds should not be a responsibility of Education committee only.

Swadhyay

Our 'Swadhyay' class is our adult class and it is a part of Pathshala. The curriculum includes Jain philosophy and practice, meaning behind rituals, Jain history, Jain way of life and practice in daily life. It is a common group inclusive of all traditions. Open communication about practices of different traditions and its understanding are followed. Class is held along with all other Pathshala classes. We provide material and all JAINA Education Series books to most of the centers on behalf of JAINA Education Committee, as we are working with Pravin Shah, Chair of JAINA Education. We started with a group of 8 participants and now we have almost 60 attending regularly. We have observed that it has affected our personal life in terms of spirituality and improved daily life, brought an awareness of non-violence at deeper level, vegetarianism, veganism, non-consumption of animal based products (fur, leather, silk, cheese, milk) in daily life. Most of the presentations are computer based Power Point. This class is in English language so young adults can participate too.

Detroit Jain Center

Pathshala: 110 students, ages 3 and up; Swadhyay: 67 adults

At present total 10 groups of students based on school grades, meet on biweekly basis.

The curriculum for the 26 year old Pathshala program at Detroit Center is based on our own goals, understanding of students, and available knowledgeable teachers. We do not get bogged down by sect based teaching - we keep our minds open for any suggestions from the members. We are very satisfied and thankful to JAINA Education committee's support. It has also given us the exposure to other centers - in linking up with other centers' activities, as well as helps us in providing a structured curriculum based on various books it has published for Pathshala, teachers training, and access to the JAINA library. We are in constant dialogue with JAINA Education Team to tackle the issues with new generation and how to motivate them.

Most of our students go to well reputed colleges in Michigan in surrounding areas of Detroit - so it is easy for them to attend Jain Centers' programs. We see the past students during Paryushan, Diwali program, Thanksgiving program etc. We

are working on ways to encourage the involvement of past students and share their experiences.

Our mode of teaching is in continuous improvement. We use flip charts, overhead projector, LCD projector based power point presentations, charts from India etc. We encourage activities where senior students give short presentations to junior students, and make topic based presentations to 300 plus members during society events. Some of our innovative programs include Study Class Sponsorship(s), Jain Buck Program (student reward system), Shibirs conducted by visiting Scholars, Annual Essay - story - Coloring Competition, Birth Day of the Month Pictures, JOY (Jain Organization of Youth) group activities, Snatra Pujas by students, Thanksgiving Day Navakar Jaap, Students' Annual Day Program, Stage Recital Program for Stutis - Sutras - Stavans, Youngsters' Tapascharyas' Recognition, Inter-faith Programs, Bhagwan's School Enrollment Celebration.

We are blessed with tons of volunteers for all the above mentioned tasks. We have 23 active teachers to cover 10 group classes plus 10 to 12 other volunteers to coordinate various programs.

Swadhyay

We have three Swadhyay groups, some meeting twice a month on Sundays, others meeting once a week on Wednesdays or Saturdays. Emphasis is paid to through understandings of Stanzas' we generally recite during everyday activities leading to Logass Sutra and 63 Silaka Purush Charitra stories, or 9 Tarva and 6 Dravya based upon Tatvarthdhigam Sutra by Umaswatiiji. We talk about what different Jain traditions do and their purpose as we know the best, focus on internal intentions rather than external Kriya. At present we use 4 volume set of 63 Silaka Purush Charitra by Shree Hemchandracharyaji, Gujarati translation by Pandit Kunvarjibhai.

The Bhakti Bhavna is a separate activity even though most of attendees' are common with the Swadhyay group. The whole purpose is to change internal thought process and that's where the focus is during Swadhyay. In 2005 about 40 people accepted some form of 12 Vrats of Shrivak in public and there can not be any better example than this about changes occurring in people's lives.

Jain Society of Houston

Pathshala: 70 students, ages 3-16; Swadhyay:

We are proud to be involved in the Cherry Hill Jain Sangh Pathshala. Fortunately, we've had talented volunteers, those who have immense knowledge on Jainism and others who are creative with finding easy techniques to teach kids. Pathshala was initiated with approximately 35 kids and today the number has doubled. As we know, age is an important factor when it

comes to comprehending any type of information. Therefore it became critical that we divide the students into age-groups. Our Pathshala comprises kids of ages 3 to 16 years.

Each class syllabus is extended for a period of 2 to 3 yrs and compared with one another to make sure that we minimize repetition of topics. So every time a child progresses to the next class, he or she has new information to learn. In total, we have (5) classes. As we teach, teachers have felt that their class syllabus has needed modifications or addition of creative teaching techniques.

Our curriculum includes Jain philosophy and Sutras. We have a separate sutra class for ages 9 and up. For younger kids sutras are incorporated in their curriculum. We have found that just speaking about Jain philosophy without any day-to-day examples or other means of teaching has disinterested students. Therefore, we use different methods like games, arts and crafts, songs, and hands on Derasar activities like Kesar Puja, Ashta Prakari Puja, making Ghawli and Saathiyo. One of the teachers has found it helpful to conduct 5 minutes Dhyan (meditation) before beginning the class. Most classes leave about 15 minutes at the end to play games on Jain philosophy. Another teacher has found that doing (1) Navkarvali before teaching Sutras has helped little kids to concentrate and be attentive while learning Sutras. Also one of the classes (5 to 6 yrs) uses a reading book that has been compiled by the class teachers which include Jain topics and Jain images that have been very helpful for the kids to understand the philosophy of Jainism. Certain classes have bi-weekly logs "Practice of Jainism in real life" on Navkarvali, stop wasting food, bowing to parents, helping parents with Each class makes end of the year project on Jainism that we display in our Annual Cultural program - for example we did 3-dimensional models of Trishla Mata's 14 Swapnas. Every year we celebrate Diwali when all the kids get a chance to do kesar pooja and decorate their "diva ni thali" for Samuh Aarti. During one of these celebrations, We had a "Cherry Hill Jain Pathshala" Logo competition and the winner's logo was printed on T-shirts that our kids wear to Pathshala. To reward the hard work that kids do with enthusiasm, we have annual picnics including Chaitra paripathy to any nearby temple. One of the successful events we have had in the past for kids is the PETA day. A PETA speaker presented information on cruelty to animals and what we can do to help rescue them or be aware of all the food ingredients and clothing materials that are non-vegetarian or contain animal bi-products.

We would like to conclude by mentioning that our Pathshalas have had many achievements and is at present very successful but always open to new ideas and feedback from parents. It is due to the support of the parents and kids that we have achieved so much and strive for more.

Jain Center of Northern California

Pathshala: 300+ students, ages 5 and up; Swadhyay: 120 adults

From the very start of Jain Milan in the bay area, the core founders of JCNC, placed educating children as one of its main visions. Originally started with the object of imparting religious education to students at home on a small scale, the endeavor has progressed into a large scale project with 300+ students registered for classes here in the Bay Area. Have you ever visited our Jain Bhawan on a Sunday morning? You will find a lot of children walking to their classrooms with their backpacks, parents dropping their little ones to the class room, some talking to the teachers about assignments or their child's progress, and teachers settling in their classroom with enthusiasm. This trend is visible all over North America, where local Jain centers are conveying the message of Lord Mahavir through the Pathshala concept, conducted during the weekends.

JCNC's main objective has been to teach Jain philosophy, prayers and sutras to youth born outside India, which simply put, is not an easy task. JCNC shala's objective is to impart education that can appeal to our common sense and create a positive environment around students, teachers and volunteers. Shala helps to instill spiritual development, self-awareness and Jain identity in children being brought-up in this country. This successful effort is headed by the JCNC Education Committee and run by a team of volunteers, consisting of coordinators for Jain & Language shala and over 50 teachers, co-teachers and coordinators, managing all aspects of each shala.

Parents Outlook

First-generation parents suffer from the fear that their children will lose their culture, heritage, religion, and language. Their fear is very real and understandable. Parents feel that children will find many challenging situations when they are in school/ outside world, particularly with their non Indian friends, and wish that they make critical decisions that support Jain principles. Such challenges could encompass everything from dating and marrying outside the Jain (or Indian) community, to drug use, social, political, moral or religious views that confuse many parents and their offspring. Parents constantly ask themselves, are their children gaining knowledge through Pathshala? Can their offspring make the right choices when faced with challenges? Will they be able to carry forward the Jain Way of Life and pass it down to their children? And the Pathshala is constantly striving to answer these questions and address these issues.

Students Perspective

Learning the basic principles of Jainism is like learning science. Students do it because they have to; they are expected to; by memorizing facts and storing them away. However, because they are not tested on them, they tend to forget them even sooner than they forget science. This does not mean the tests or exams held in the Shala do not have a broader meaning. Just as the science principles that are learned in a classroom are applied in the laboratory, there needs to be ways and methods

to apply Jainism in the laboratory of life. Things make more sense when learners see that a real world application is possible. This is the direction JCNC's Pathshala plans to progress as innovative ideas on educating and putting the education to practice come to fruition.

Swadhyay

JCNC has several Swadhyay groups that meet weekly, biweekly or monthly. The focus of each group is a little different in terms of the scriptures studied, language used, and the age groups they attract. Overall 80 to 100 people participate in the various Swadhyay groups. This unity in diversity is one of the most unique feature of JCNC, it is not uncommon for the same person attending or contributing to different Swadhyays.

Sunday Swadhyay: The main objective of the Adult Swadhyay is to make Jain principles known to the Jain communities at large. It is a great resource for everyone interested in Jain philosophy. This class runs concurrent with Sunday Pathshala (2-3 times a month) to make "Pathshala" a "Family Event", as the youths go to Jain Shälä, the adults have an option to attend the Swadhyay. This has also helped in developing teachers for Jain Shälä. The mission of this class is: *"Instill spiritual development, self-awareness, moral consciousness, social well-being, and Jain identity in individuals, based on the principles of Jainism and unite all Jains as was the case during the time of Lord Mahavir."*

For more information please visit <http://www.jcnc.org/jainism/jainism.html>.

Terapanth Swadhyay: There are 12-15 participants in Thursday Swadhyay which takes place between 8:00 pm to 10:00 pm since last 12 years, inspired by Samans & Samanijis from Ladnun, Rajasthan, India. The main activity as the name implies is to study of Jainism/ Jain topics in depth. A predetermined topic based on Jain books/scripture is assigned to several participants, and is presented and discussed. Each participant gets a chance to prepare and Panditji (Jayeshbhai) helps to clarify the meanings. The Swadhyay is conducted in Gujarati, presentation from assigned reference or references by a teacher participant. Discussion follows when necessary. Generally a topic is continued for a year. (Example -Nav Tattava)

Digambar Swadhyay: This group meets on Thursdays, Saturdays and Sundays. The topics discussed are different each week-day, and the same topic is continued on the same week day of the following week. The number of participants varies from 4 to 10. They are studying Chaha Dhaala, Ratnakarand Shraavakaachaar, and other topics. The Swadhyay is conducted in Hindi.

YJP Swadhyay (ages 21 - 40): This Swadhyay at JCNC is conducted by PBAJ (Professional Bay Area Jains), which is a youth arm of JCNC and an affiliate group to YJP (Young

Jain Professionals). There are 15-25 participants meeting bi-weekly. The group has created a unique Learning Binder with a 15-lesson syllabus and 15 learning chapters, which are compilations of content from within, Internet research, JAINA resources, non-Jain resources, and various other books. The discussion is conducted in English, and a designated moderator leads a 15-minute introduction on the day's topic and then facilitates an hour-long interactive discussion using five questions prepared by the team, on that topic. From received feedback, attendees have been appreciative of having a highly-organized forum where young professionals can meet regularly to have stimulating discussions on issues that are pertinent to daily life and that they may not be able to discuss anywhere else. Ultimately, the immeasurable component is how/whether each individual better applies Jain dharma in his/her daily life and, in turn, how s/he affects people around them. This group through Swadhyay and larger PBAJ group, wants to create a sense of community among young Jain professionals and help continue to make Jainism and Jain dharma relevant today, in our evolving world. For more information on the PBAJ Swadhyay, please contact: PBAJ@jcnc.org.

Mumukshu - Youth Swadhyaya: This group of 15 to 20 meets bi-weekly and also has a session on a conference call. Emphasis is placed on Shrimad Rajchandra Vachnamrut and Mokshamala. The discussion is conducted in English, and normally moderated by the facilitator Pramod Patel.

Jain Center of Southern California, Buena Park (Los Angeles), California

Pathshala: 315 students, ages 3-18; Swadhyay: 365 adults

More than a quarter century ago, in 1979, thirty Jain families living in Southern California established JCSC with an important mandate - to practice, promote and teach Jainism with no sectarian bias. A Pathshala program was initiated almost immediately with an enrollment of 25 children.

With the inauguration of the Jain Bhawan in 1988, the Pathshala activities shifted to the new facility. The classes were led by Mahendrabhai Khandhar and Girishbhai Shah and the enrollment jumped to almost 70 students. The curriculum was expanded to offer language classes; Gujarati taught by Sailes Jain, Hindi taught by Surendra Jain, and Jain Sootras taught by Savitaben Mehta. The enrollment continued to grow every year with the classrooms occupying practically every sq-ft of the Jain Bhawan. Sailes Jain has served as the Director of the Pathshala and the children's activities since 1995.

The size of the Jain community in Southern California and the scope of its activities have expanded significantly since 1988. The Pathshala with an enrollment of 70 students and a staff of three teachers in 1988 now caters to nearly 300 students and is managed by a staff of 70 teachers (several whom are

professionally qualified teachers) and volunteers. The Pathshala is now operated as a regular school with a structured registration process, attendance discipline, and graduation ceremonies. The new 60,000 sq-ft facility effectively serves the need of the growing Pathshala.

There are a total of 13 levels of Pathshala, starting with 'Mommy-and-Me' class for toddlers, to an advanced class for student above 16, in addition to Gujarati and Hindi classes. Every class has a unique goal and a separate curriculum. For example the class at the 2A level has the goal of "To learn Jain way of thinking and be a better human being", the 4B class has a goal of "Getting a deep understanding of Navtatva", and the level 7 class has a goal of "To help solidify Jain identity by reviewing the Jain practices and values; and by facilitating an open dialogue amongst students about the application of Jain principles and values in everyday life." While, discussion is encouraged at all levels, it becomes more formal and involved as the level increases.

All the children who attend the Pathshala are members of the Jain Center Youth Council (JCYC), an umbrella organization of JCSC. JCYC provides the children lessons in democracy and leadership as they elect their own committee, and plan and manage the affairs of JCYC. In addition to the structured Pathshala classes, JCYC members also participate in:

1. Youth/Parent Forums – to address the challenges of growing up in dual culture environment and to bridge the communication gap.
2. Interfaith Dialogs – to foster an understanding and respect for different religions by visiting places of worship (Church, Synagogue, Gurudwara, Buddhist Temple, Hindu Temple) and engaging in discussion with their counterparts. Students and visitors are also invited to visit JCSC.
3. Career Counseling Seminars – to learn about the multitude of career opportunities; an eye-opener for the youths and more particularly for the parents.
4. Informative seminars – to understand and learn about life skills.
5. Annual Winter Camp – to learn and have fun while spending time in the mountains with teachers and volunteers. The next camp scheduled for 27-30 December 2006 will focus on Jain festivals.
6. Annual picnic, fun-and-game day, and presenting skits and plays during Paryushan and other important Jain festivals
7. Outreach activities – to serve as volunteers at the annual medical camp, JCSC functions, and temple cleanup day

It is encouraging to note that the graduates of the Pathshala program have done exceptionally well in their educational pursuits, career paths, and involvement in local and international humanitarian projects. Their contributions in promoting the Jain principles of compassion, non-violence and

vegetarianism have been outstanding. Several of the former graduates now serve as Pathshala teachers at JCSC – completing the full cycle.

Swadhyay

What began as a marginal activity for parents who used to bring their kids for the Pathshala program, has now evolved into a highly organized and structured study program. JCSC is blessed with the presence of Girishbhai Shah, a highly spiritual and learned scholar, who leads very well attended Swadhyay classes. The attendees are expected to complete periodic tests in order to gauge their understanding of the topic being studied.

There is a Swadhyay scheduled every day of the week, catering to slightly different interests. Close to 300 people attend these sessions. In addition the Swadhyays led by Girishbhai, there are Swadhyay for young adults, Swadhyays based Shrimadji's writing, Swadhyays based on Sunandaben Vohora's writing, and regular video presentation of Pujya Rakeshbhai Jhavari.

A host of Jain dignitaries and scholars visiting JCSC have motivated and inspired JCSC members to study the Jain granths and embark on the path of spirituality.

In addition to the regular Swadhyay classes, special one or two day Shibir are organized to address and learn a specific topic in detail. A first adult Swadhyay camp led by Girishbhai Shah was organized 12-14 May, 2006 at Cedar Camp in Yucaipa, CA and was attended by approximately 60 adults. Plans are being formulated to arrange a similar camp in 2007.

Quotes from School students

"Pathshala is important because it teaches us the rules that we should follow to be a good Jain. It also teaches us the meanings of our Jain prayers so that we know what we are saying when we pray. I would like to study Jainism so much so that when I grow up, I can teach other students about Jainism".-Aarushi H. Shah (age 6 1/2), JCMC, Chicago

"Pathshala classes are very meaningful for their ability to spread knowledge of Jainism to the Jain community, especially the youth. They explain the purpose and concept behind the Jain practices and rituals, and explain Jain philosophy to all ages. From all the past years I've attended, I've learned a lot about Jain philosophy and it has dispelled a lot of misconceptions I had. The teachers really put a lot of effort into bringing this to our community, and everyone should be encouraged to attend Pathshala." - Khushbu Shah- 17, JCMC, Chicago

Quotes from Adults

"In my opinion, the importance of Pathshala is extremely crucial in life. Pathshala is the base and foundation in our life because it provides us with knowledge about Jainism. More importantly, not only does it allow us to gain knowledge, but gives us the option

and path to practically follow Jain principles in our daily life. In life, and for our future generation, we need to learn the value of Jainism and properly execute our knowledge in life to the best of our ability. This can be accomplished through Pathshala, which is the balance in our life that can unite and connect each and every person towards Jainism".-Shital Shah, Current Pathshala Teacher, JCMC, Chicago, Ex-Pathshala Graduate

"Pathshala serves many immediate and long-term needs for enabling Jain youths to comprehend, cope and make an impact within this world we share with others - its moral and spiritual relevance is greater today than ever before. A healthy, well-rounded program on our Jain Way of Life would go a long way in raising the next generation of productive citizens. I encourage Jain parents and youth all over to rush to the next Class being held near you!"

- Pathshala Teacher, Jain Center of Detroit

Poem by Student

Close With You

Help set me free from this misery
So my soul can escape and be with you
Pure joy I shall become, no troubles to surround me
O Bhagwan! Guide me and help me be free
My savior, my one and only
Your teachings have shaped me for who I am
Without you, I would be lost...hopeless
Love, Kindness, Hope, Forgiveness...
would be unknown words to me
O Bhagwan! Guide me and help me be free
Let me fly with you beyond the heavens
Where my soul can be liberated
I am not perfect...I have sinned
With your guidance, someday I shall be pure
O Bhagwan! Guide me and help me be free
So one day hopefully, I will be with you...close with you

-Shebani Shah (Age: 14)*
Written during Jain Camp, JCGP.

Pathshala or a University?!

Shri Labdhi Suri Jain Dharmik Pathshala, Shri Adinath Jain temple, Chickpet, Bangalore. Started in 1975 has a current student strength 1250 students. The shala is housed in a stand-alone 5 story building, which contains a Upasray, and a residence for the Pathshala Gurujis. The classes start at 7.am and continue till 9 pm.

Contributed by Pandit Jayesh Khona, JCNC, a former student and teacher of this Pathshala.

Research in Jainism

- Compiled by Guest Editorial Team

A conference hall was filled with youngsters asking questions and listening eagerly to the speaker. The scene was repeated at yet another session: same speaker, different topic, more youngsters. Where did this deep and genuine interest and curiosity spring from? What were these youngsters interested in? And who was the soft-spoken speaker with deep knowledge who had their rapt attention?

The date was July 2005, the occasion: JAINA Convention, Venue: Santa Clara Convention Center in Santa Clara, California. The topics of discussion were Historicity of Jainism and Contributions of Jainism to Art and Culture. The questions being asked were how does one know of these topics, what is the evidence? Where? How? Who? Why? The speaker, Dr. Yogendra Malaiya, answered the questions and elaborated on various points. He had answers to some of the questions, for others he talked about the research being done in the field.

Yes, Jainism has vast amounts of literature, written at least 500 years after Mahāvīr's Nirvan, spanning 2000+ years. But the religion is much more ancient than that, as per current Jain belief. How does one prove that? What tools are needed, what skills are required?

Yes, Jainism is attributed with ancient knowledge about many of the modern day scientific fields, including mathematics, logic, physics, biology etc. How can one study and correlate with modern day sciences? How well do they match? Is our current understanding at par with what this ancient religion has theorized?

The current research in Jainism spans multiple areas. First there is on-going work on the religious aspects, understanding, interpretation and translation of the vast amount of literature in modern languages and contexts. Secondly, some scientists and mathematicians are poring over the Jain versions and correlating, theorizing and perhaps even extending the current understandings of various subjects. The third area is looking at the social and cultural aspects of Jainism and its contribution to today's society, and its influence at various times in history. And then there is the cataloging and preservation effort of all the currently known and available literature, in various forms for posterity.

Below is a list of some of the research institutions:

Jaina Vishwa Bharati Institute, Ladnun, Rajasthan
Acharya Vidhyasagar Research Institute, Jabalpur
Agam Ahimsa Samata Prakrit, Udaipur
Arhat-Vachan Kundkund Jnanapeeth, Indore
Bhopal University, Department of Prakrit Comparative Linguistic Studies, Bopal
Jabalpur University, Department of Sanskrit, Pali and

Prakrit, Jabalpur
 Jain Kendra, Rewa (M.P.)
 University of Rajasthan Centre for Jain Studies, Jaipur-
 Kundkund Bharati, New Delhi
 Mahaveer Granth Academy, Tonkphatak, Jaipur (Rajasthan)
 Prakrit Research Institute, Vaishali, (Bihar)
 Prakrit Vidya Shodh Sanstahn, VARANASI
 Rajasthan Prakrit Bharati, Jaipur-3
 Research Foundation for Jainology, Madras
 Shukhadia University, Department of Jainology and Prakrit,
 Udaipur (Rajasthan)
 University of Mysore, Department of Jainology and Prakrits,
 Mysore
 Seva Mandir, Jodhpur (Rajasthan)
 Sanskrit University, Jain Agam and Prakrit Dept., Varanasi
 (U.P.)
 Rajaram College, Department of Ardhamagadgi, Kolhapur
 (Maharashtra)
 University of Madras, Department of Jainology, MADRAS
 Jodhpur University, Department of Prakrit, JODHPUR
 Karnataka University, Department of Jainology, Dharwad

Jainism & Related topics at Higher Education Institutions

- Compiled by Guest Editorial Team

It is ironic that even as the western world is facing the aftermath of 9/11 and waging war in Iraq and other nations claimed to be a threat to the western world, the interest in peace and non-violence too has peaked. This is evident from the fact that a number of institutes of higher education are attracting students interested in such topics. Florida International University offered a course in Jainism for the first time in the Fall 2006 Quarter, and decided to offer it for yet another quarter. Samani Charitra Pragya continues her course in the current Winter Quarter. Elsewhere, other universities are incorporating Jainism as part of Asian Religions coursework. ISSJS is playing a leading role in bringing Jainism in the field of view of various individuals at nation's well known universities, and gaining momentum, as evident by the increased enrollment in its summer programs, and its after-effects by the university course work incorporating Jainism. In addition, activities in relation to non-violence and using Jain way in anger management among interfaith engagements continue across the nation, aided by the efforts of various volunteers at various Jain Centers. As Lissa, a student in Samani Charitra Pragya's class put it: "The philosophical ideals of the ancient Indian religion, Jainism, if taught to the entire population, irrespective of religion, can help us to live harmoniously with other living beings and to establish a healthy planet." As the saying goes 'Strike the iron while it is hot', the time to Educate the people looking for a ray of hope for a peaceful society about the message of Ahimsa and Jainism is NOW!

Samani Charitra Pragya on her course in Jainism at FIU, Florida

Teaching in America: Teaching in an American institution was a new experience. The staff members were very helpful and they helped us get acquainted with the system. The chair of the department Pro.Gudorff and all the other professors were friendly and made us feel at home. The professors not only invited us as guest lecturer but also exposed us and the subject to the students. Their approach was very inclusive, and supportive of increasing awareness of Jainism. The students were quite inquisitive and were imbibing (absorbing) the subject material very well. They participated in different class activities with great enthusiasm.

Students: Students were mainly inquisitive about the life of a nun. This was not unnatural, as a professor who is dressed in a white robe and is introduced as a Jain nun would create curiosity. The next important topics of interest were non-violence, women in Jainism and more. Here are a few frequently asked questions which depicts their inquisitiveness and their depth of understanding:

1. Why do you use a white cloth when you speak?
2. What is your life style, why do nuns not marry?
3. What is the status of women in Jainism?
4. Having such a profound philosophy of non-violence, what are Jains doing in the present scenario [of war and aggression]?
5. Do two tirthankaras speak the same reality?
6. How does meditation help and how do we practice it?
7. What is the dividing line between necessary and unnecessary violence?
8. Is playing soccer necessary violence or unnecessary violence?
9. Is defending oneself violence?
10. Why can one not achieve liberation now?
11. According to Jainism, how did the world start off?
12. With the theory of limited possession, why are many Jain followers rich?
13. What gives better result, hard work or karma?

Student Quotes:

"From the first day of the course I understood that this class would be different from all of my other classes of the semester.... Learning about a religion from an academic and objective perspective is great but it can't provide some of the intuition and comprehension that the experiential and subjective perspective can provide. Being taught by a professor who is personally involved in the religion allows the teacher to not only express an academic focus but a focus on personal well being and spirituality as well. A student can walk out of a class like this with an air of better life quality."
 -Anthony Gonzalez

Ahimsa Center, California State Polytechnic University, Pomona, CA

The Ahimsa Center in the College of Letters, Arts, and Social Sciences at California State Polytechnic University, Pomona is focused on interdisciplinary teaching and learning about nonviolence and its practical applications at various levels: personal, familial, communal, national and international. Educational and outreach initiatives of the Center facilitate an understanding of ahimsa as a positive force informing the ways of thinking as well as living.

The Center's perspective on nonviolence encompasses both the domain of "thought"—drawing upon philosophical, religious and cultural traditions from around the world, and the domain of "action"—drawing upon the history of political and social movements spearheaded by leaders such as Mahatma Gandhi, Badshah Khan, Martin Luther King, Jr., Cesar Chavez, the Dalai Lama, and Aung San Suu Kyi.

The Center holds Biannual Conferences on nonviolence, Public Lectures and dialogues, Workshops, Symposiums etc.

Nonviolence Curriculum at Cal Poly Pomona

Two New Courses Launched. **Nonviolence in the Modern World** (HST 433) and **War and Peace in Literature** (ENG 235).

Minor in Nonviolence Studies. Proposal for this interdisciplinary minor developed collaboratively by faculty members from several departments is currently under review by the University

New initiatives to be launched in the near future include:

Undergraduate Scholarships to encourage and enable college students to pursue serious work on nonviolence and its practical applications.

Workshops for faculty from universities and junior colleges to promote the inclusion of Ahimsa related themes in college curricula.

Interdisciplinary applied research projects to explore the effectiveness of nonviolent approaches and strategies in addressing the roots of violence in contemporary life.

Study Circles to engage interested individuals from campus and the community to read, reflect upon, and discuss works of, or about, leading exemplars of Ahimsa.

InterFaith

- Compiled by Guest Editorial Team

Jain community should take pro-active steps to spread the message of Lord Mahavir in this part of the world. Each Jain Center in North America should participate in the local interfaith activities

and make the main stream America aware of how Jainism can contribute to solving their problems at all levels. After 9/11, there is a marked shift in the attitude of Americans. Many of them are more receptive to the ideas and concepts offered by cultures and religions other than their own. Timing is just perfect.

An important point worth noting is that we could become a very visible community in North America and show .. a way to resolve conflicts through Jain teachings.

- Anop R. Vora

"Jainism is a beautiful religion originating in India over two millennia ago, built on the principles of nonviolence, working on the self, and realization of multiplicity of truth through our varying perspectives of life. Lord Mahavir worked tirelessly all his life until he reached Nirvana, and then embarked barefoot to spread his message of truth across the great nation of India.

Lord Mahavir practiced and preached environmental protection to safeguard trees, plants and animals for the living. The observation of the nonviolent practices of the Jains was a major influence on the philosophy of the great Indian leader Mahatma Gandhi. The same principles of nonviolence and respect for life were practiced more recently by Dr. Martin Luther King, Jr., in the United States, as he led the struggle for civil rights for all Americans.

Mahavir's principles are extremely important today as well. Mahavir or the great soul taught us liberation of soul by right knowledge, right faith and right conduct. We must all bring this into our lives to make this world a better place for our children and grand children."

Honorable Congressman Frank Pallone, Jr, addressing the 107th congress, First session on the commemorate the 2600th Birth Anniversary of Lord Mahavir in April 2001.

Educating Jainism – Main Street, USA

-Naresh Jain

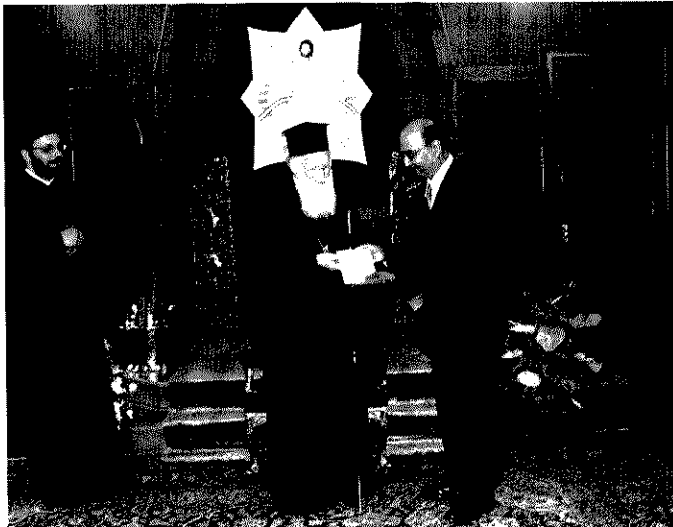
If there is a village of 1,000 people representing the world population in proportion to the religions practiced, there would be only one Jain. No wonder that most of the people are not even aware of the existence of Jainism as a religion. In the post 911 era, people are eager to learn about other religions in a hope for a better future. Message of Ahimsa is very relevant and Jains must catch this opportunity.

Educating others is a challenge and to be noticed, approaches will have to be smarter, creative and demonstrable. On many occasions Jains have discussed principles and rituals with participants of other faiths. Jainism described at first in simple language was well received, but over time more meaningful exchange is required. This kind of interaction requires training of willing people, experience, confidence and motivation to

avail every opportunity. I am suggesting a four step approach below.

The first step is to educate ourselves with a goal to make Jainism synonymous with Ahimsa something like Enlightenment is to Buddhism. Ahimsa is the key strength of Jain philosophy as this attitude does not justify violence in any circumstances. As a result, tolerance is our binding spirit. The human values that promote mutual respect, forgiveness, compassion, justice, peace, liberation and freedom will help us become credibly visible. We should also review other websites with Jain material, for example, www.bbc.co.uk/religion/religions/jainism. You may be surprised by the simplicity and the flow of material.

The second step is to prepare the presentation material with a goal to present Jain philosophy in simple language giving examples and relevance in modern life. For example, I explain Ahimsa as Avoidance of Harm Intended by Mind, Speech and Action. Similarly, I explain a Jain's conduct in daily life as Just, Amiable, Inclusive and Nonviolent. JAINA has prepared a series of posters with such messages as well as flyers and booklets that have been distributed in the international forums. The material should also avoid certain undesirable words such as



Naresh Jain presenting JAINA book, 'Essence of World's Religions' to Patriarch Bartholomeos

'promote Jainism' as it has missionary connotation. Conclusive words such as only, best, singled out, etc., also do not support the teaching of Anekaant or inclusiveness.

The third step is to deliver the message. The collective behavior gets built upon the individual attitudes. At individual and local levels, one-to-one dialogues, share-a meal, be a good neighbor and local volunteering are quite effective. Ishtar dinners are becoming popular. So can be Diwali dinners to share Jainism. Beyond local level, participation can be in the form of an exhibition, artistic performance, participation in interfaith programs, lectures and communication with the

media. JAINA had well attended exhibition booth in Barcelona Parliament; and a booth and Dharma Music Concert in Montreal Global Congress. Developing connections and in-person approach is essential to get attention of religious leaders. The International summer School for Jain Studies sponsored by the Mahavir Mission is a great effort for developing educators.

The fourth step is training. Our initial goal should be to organize/streamline interfaith activities already taking place at many Jain centers and then build upon it. With this objective, JAINA has organized a two and one half hour Symposium on 'Communicating Jainism' on the main floor of the upcoming 2007 July JAINA convention for preparing the Jain community and youth for representing Jainism in this multicultural society. It will include three sessions: Overview of Jain Philosophy- a refresher course; the JAINA Experience- examples of representations and communications; and an Open Forum for questions and answers by a panel of members with significant interfaith involvement. Flyers and booklets will also be made available in the Exhibition.

(Naresh Jain is JAINA Interfaith Co-chair. He also serves as Vice-President in International Jain Sangh and on the Board of Trustees of the Council for a Parliament of World's Religions, Chicago. E-mail: njain52253@aol.com)

Interfaith programs at Various Jain Centers:

Jain Center of Greater Phoenix:

Interfaith organization of AZ. We attend their major events throughout the year by invitation. We also invites their representatives to attend our major events such as Mahavir Jayanti celebration etc. Piyush Shah is JCGP lead and rep to Interfaith org in AZ.

Jain Society of Rochester, NY

A 42 slide power point presentation on JAINISM was made by Anop Vora at the Baha'i Center in Rochester. The attendees were delighted with the information they received. After the presentation to the Baha'i community, their leaders approached and asked if the Jain Society of Rochester (JSR) would be willing to join hands with them to develop a course on Anger and Forgiveness for the local community. They felt that this course was needed badly especially for the people living in downtown Rochester where crime rate is very high. JSR is in the process of establishing such a program.

(The slide presentation is available to any one upon request.)

Anop and Ashwan,

Thank you so much for your presentation and presence last night at the Baha'i Center. Please be assured that you are always welcome there, and it was our pleasure.

Your teachings are important and true. Baha'is' believe that the world is in the midst of twin processes: the disintegration of long-held divisive practices and beliefs, and their replacement by the realization of the oneness of humanity. The Jain teachings contribute positively to both processes, which Baha'is believe will result in the creation of lasting world peace, the aim of all true religion.

In this way, I believe that the Baha'i and Jain teachings are harmonious. You can learn more about our Faith if you wish at www.bahai.us. Again, please accept my sincere gratitude for taking the time to share with us. I look forward to our working together more in the future.

With gratitude,

Carl

Jain Center of Northern California

Interfaith meet to counter hate crime

THE Jain Center of Northern California's (JCNC) second Interfaith conference on November 4 was a success, attracting about 150 people of diverse faiths.

Coming in the wake of some recent hate crimes in the SF bay area including one where a Hijab wearing Muslim woman was shot dead in Fremont, this attempt at bringing diverse faiths to reconciliation was much appreciated.

"The most interesting was that everyone seemed to have learned from each other and the commonality of thought process was laid out clearly and succinctly, which was the idea in the first place," said Karuna Jain, a member of the Jain Temple.

The program began with singing of hymns by Jain and Sikh groups. The panel discussion

"Seeking Truth—Perspectives from different religions" was the main offering of the day. The panelists included JCNC member Harendra Shah," representatives from Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism. "Chetan Sanghvi moderated the discussion."

The program was extensively covered in Nov 17,06 issue of Indian Express (North American Edition).

Advancement of Professional Education in Jain Community

- Ramesh Fofaria, Current President IAAMJV,
Anop R. Vora, Founder President IAAMJV.

"Light is good in whatever lamp it may burn; even as a rose is beautiful in whatever garden it may bloom. Rose gives fragrance; lamp gives light. Modern education like a rose will spread the fragrance of good ideas and good thoughts; it will illumine the individuals and society like a lamp. Education brings transfiguration. A sculptor cuts away here, he smoothens there, and he makes this line lighter, this other purer, until a lovely face has grown upon his work. Similarly education transforms man and society. The cuckoo of progress will only sing with full-throated ease when modern education thrives in society."

These were the visionary thoughts of a great Jain Acharya-Vijay Vallabhsurishvaraji who founded Mahavir Jain Vidyalaya in 1914, an era when higher education was either discouraged or not available to many Jain students living in rural areas. The initiative of the Acharyaji culminated in the establishment of the first hostel for Jain Boys in Bombay in Feb. of 1914 which provided not only a shelter and financial help but also a platform - at the insistence of Acharyaji - for promoting Jain values and shaping their character.

The International Alumni Association of Shri Mahavir Jain Vidyalaya (IAAMJV), a non profit, tax exempt association, is US based and was founded in July of 1991 at the time of JAINA Convention at Stanford, California. Its primary goal is to promote the cause of Professional Education in the Jain community irrespective of sect. Further information on IAAMJV can be obtained by going to www.iaamjv.org.

At present, IAAMJV has joined hands with a local Vidyalaya Alumni Association and is in the process of establishing a Girls' Hostel in Surat. The goal is to have this hostel operational by April of 2008. Mr. Kanti Mepani, Past President of IAAMJV and Mr. Mahendra C. Shah, Current Vice President of IAAMJV are spearheading the project from the US side and Suhas Shah from Surat.

Today, IAAMJV is probably the only organization outside of India that is exclusively devoted to helping bright and needy Jain students come to North America. We would like to propagate this noble concept and are very interested in helping any group of individuals in any country to establish an organization such as ours. For additional information, please contact Ramesh Fofaria, the Current President or Anop R. Vora, Founder President of IAAMJV. (For a copy of the complete article, please email jaindigest.info@gmail.com)

Young Voices

So you send your children to the Pathshala, teach them the basics of Jainism, celebrate the various religious occasions, with the hope that the children will carry forward the tradition of the religion along with the spiritual aspect of it. And then they go off to college, and the detachment from that umbilical cord begins. And you wonder, how will they fare, out in the real world, away from the influence of home, and pathshala and the things that ground them.

Well, we asked some of these youngsters about the impact of Jainism in their daily life, its influence on their outlook and decisions they have to make, and the message they pass to others in deeds or words. Some of them are past pathshala students, and others who did not attend the pathshala, but they all practice Jainism in their own way. Here is what they have to say:

Shanehi Shah, University of California, Irvine. 3rd year JCSC

We have been taught, numerous times, that Jainism is a way of life, and I could not agree more. The values that we genuinely gain from this religion, that we exhibit through our lives as part of our character; and the way we truly practice it, is through our day-to-day activities, rather than our bi-weekly trips to the local temple. This is not to say that I personally consider myself an exceedingly virtuous person – I try to do what I can, and will never stop learning. I would like to think however, that I have matured a lot -made quite a bit of progress in my own, individual growth; and most of the credit for this goes to my parents, my learning about Jainism, and my participation in the Jain temple. It has taught me a lot about the importance of patience, respect, truthfulness, responsibility, understanding, and control of passions. Principles like Anekantvada (multiplicity of viewpoints) and the karma theory, along with many other virtues, are qualities that I try to acquire, and work hard to integrate into my thought process. I feel like they have made me a much more amiable person as a result. Even in simple, everyday activities, such as living and studying with roommates, these qualities have proven to be useful – especially patience, anger control, and considering each others' perspectives, and have helped to reduce conflict, and increase peace of mind.

I am incredibly grateful to the temple as well, because thanks to the well-organized Pathshala system, as well as the vast amount of time and dedication put forth by the amazing teachers and volunteers, so many of us children and young adults are given the rare opportunity to learn about our religion and our heritage. Along with this, many of us have made many lasting bonds and friendships with peers – other young people just like ourselves, who experience the same obstacles we do, as we are all among the first generation to grow up Jain in America. These relationships have helped us build a unique support system, which for me, consists of a majority of my closest friends, and which I personally rely on quite heavily. All together, we grow up to become more confident and conscientious people who

have a desire to give back to the Jain community in various ways. I am among five young adults that I know of who have grown up attending classes at the temple, and have now returned to help teach. This is now my third year of being an assistant teacher, and I still attend Pathshala classes afterwards every other Sunday. I have also started a Jain Club at UC Irvine this year (with over 20 members), with two of my friends from the temple. Since it is such a big part of my life, people around me have expressed curiosity in the religion as well. Almost all of my friends from high school and college (both non-Indian and Indian) have asked about Jainism, and why I do certain things like maintain a strict vegetarian diet, or avoid walking on grass. I usually reply to them with only the basics (since I myself am not an authority on the religion), but direct them to sources of more information by inviting them to the temple. (In fact, a friend of mine is actually planning to make a trip to the temple during one of the classes). Many times, they research Jainism on the internet and ask me questions about it. And a close friend of mine actually became vegetarian after learning about cruelty to animals, which is extremely rare, coming from a Filipino background. Their interest in Jainism causes me to research it as well, and it becomes a win-win situation. The benefits of Jainism and the Jain community are tremendous, and I must have acquired a great deal of punya, because I am truly lucky to have had so much exposure to it.

Ahimsa on the Lab Bench by: Jayodita Sanghvi, MIT Senior Year, JCNC

As a college student, I have often been asked, "Is it hard to be Jain?" And my answer to the question is a definite "no." My belief system is a part of who I am, it is not something I am forced to uphold or even something I have to struggle to maintain. Having never knowingly eaten meat, I am never tempted to try. I have even convinced the cooks at my dorm to use separate pans and spoons when they stir-fry my food. While my roommates squeal at the sight of spiders, for me its second nature to grab a piece of toilet paper and take the spider outside. Being Jain is not something we try to do, but is what we are. Yet there are times when the beliefs have a significant impact on the decisions we make. Rather than worrying about how easy or hard it is to be Jain, I think that it is important to realize the influence that our values have on our daily lives. My name is Jayodita Sanghvi, and I am a senior at MIT. Below is an example of how Jain ideals have played a role in my career decisions.

An estimated three million animals are used in biological and medical research each year. This includes a wide spectrum of species including mammals such as dogs, cats, sheep, rabbits, and primates. Due to the high cost of maintaining animals as well as the high severity of the procedures performed, just about all the experimental animals are sacrificed or die due to the procedure. This means that over eight thousand animals are killed each day by researchers in the field of biology. As an undergraduate, studying in the field of Biomedical Engineering,

I have worked in multiple laboratories that use animal models, and I question my choice of career path each time I use such samples. Since I was a kid, I have been taught to practice ahimsa. I have been taught to respect all life forms, from microorganisms to our peers. I have grown up believing that all living beings have the right to a peaceful life. I don't eat meat and I don't use bug sprays or mouse traps. Yet, as a biology student in college, I have worked on numerous research projects that deal with animal models. In talking to my parents and grandparents about the subject, I was told to think of the greater good that the research projects aimed at achieving, and to say one Navkar before using animal samples. However, to me, this did not justify the use of the animals; I still felt as if I was entering a field in which I would often be required to take actions that contradicted my beliefs. I would tell the people I was working with that I did not directly want to handle the animals, and they would understandingly do the tests on the animals and sacrifices for me, such that I would only have to work with the samples that they harvested from the animals. But this was not much of a consolation either. Regardless of whose hands were doing the animal treatments, the harm was being done, and I was a part of the project.

I found a lab that was doing cancer research on human samples discarded from surgery, instead of using mouse and rat samples like other cancer research labs. Working at this lab, I found that I enjoyed my work much more, not having to struggle with my ethical concerns. I was also able to see just how hard it was to obtain human samples due to government regulations and privacy issues. Further, not all experiments can be done using scraps of tissues. Human samples were a solution for this particular lab, but not necessarily the whole field. It was at this point that I decided to try to make a change in the field. I found a project with the focus of developing ways to do in vitro (outside the animal) experiments that would yield similar results as in vivo (in the animal) experiments do.

The notion of change is easy to maintain, but inflicting change is challenging. There are strong activist groups in the United States that fight for the abolishment of all animal testing, but in my eyes these groups will never be successful in bringing out a change. The nature of biotech research is such that it requires animal testing. For example, new drugs and devices cannot be tested for the first time on humans, steps have to be taken to verify the safety of products from in vitro to higher and higher organism systems before they can be tried in humans. Researchers will not listen to someone telling them to immediately stop using animals because research, the way it is currently done, cannot be done without such models. I think that any change to be made in this field will have to be slow but progressive. In working at trying to increase the capabilities of in vitro technology, my idea is that if more information can be provided by techniques that do not require animals then fewer animals will have to be used.

If the technology exists, scientists will switch to new ways. Researchers who use animal models face a lot of difficulties. Animals have to be raised for the purpose of biological research, and the purchase of these organisms from animal facilities is very expensive. There are very strict rules about the care of the

animals, and the lab has to pay a high price for each day they keep the animal in their facilities, as well as pay for the development and maintenance of their sterile animal rooms. The technicians have to be specifically trained to use the animal, certain procedures are very difficult to perform on various species, and such procedures take a very long time. In addition to this, the assumption is made that the results obtained in this animal will be similar to those in humans, but this is not always the case. Therefore, if other options are available, researchers will be likely to adopt them.

As a college student, I have worked at developing one in vitro method in particular, but as my career in the field progresses, I hope to encourage others to do the same. If each year such advances are able to reduce the number of animal models used by a few, over time a significant difference will be made in the field. I encourage all other Jain students who may be facing this same dilemma in the lab to consider this as a line of research to pursue.

Parinda Shah Graduated this December from Illinois Institute of Technology, JSMC

Jainism has played an important role in my life, especially in college. My strong beliefs in Jainism have ensured that I stay on the right path and not be influenced by the decisions of my friends and classmates.

As a common saying goes, "Jainism is a way of life," Jain values are strongly embedded in my daily life and interaction with others. One of the main principles of Jainism is Ahimsā (non-violence), and I try to practice it to the utmost. I am a vegan and encourage others to become so as well. My family even prepared a vegan dinner for approximately 1500 people at the temple recently, complete with vegan fruit salad for dessert. I also am a member of PETA (People for the ethical treatment of animals) and write countless letters to companies, organizations, etc. in regards to their inhumane treatment of animals. In addition to my diet, I also practice non-violence in that I watch where I walk so I do not step on any small insects and I avoid grass as much as possible. I have also incorporated the principles of Anekantavad (non-absolutism) in my life in that I attempt to be more tolerant of others and understanding of their perspectives. Rather than arguing with others, I try to put myself in their shoes and see where they are coming from.

Pathshala is one of the primary ways in which I share my knowledge of Jainism with others. I teach 11 and 12 year olds about the fundamentals and intricacies of Jainism. My sister and I have also arranged a workshop for kids 12 and under during Paryushan for the last two years where the kids participate in various activities such as singing stavans, playing games, and learning about new aspects of Jainism. Besides that, we also presented at YJA 2006 a session on Jain tirths in India.

Avani Shah, Cornell University, Jain Society of Rochester

College is very different from high school in that there are thousands more people, and therefore a wider exposure to

things like alcohol and drugs. Having learned about Jainism has helped me avoid getting coerced by people to get involved in these types of activities. Jainism has also taught me that violence never solves anything, so if any of my friends (especially boys) get involved in arguments and feel tempted to start a physical fight, I make sure to strongly advise them not to do so and I try to provide better alternatives.

I am practicing Jainism everyday in college because every time I go to eat, I uphold my vegetarianism. Many kids enter college being vegetarian, but sometimes they weaken and start eating meat due to suggestions of friends or because of a lack of vegetarian options and home cooked food. None of these are reasons to deviate from your values though, and I have made sure to stay vegetarian all throughout school. If I see that any of my friends, Jain or not, are considering converting to eating meat, I try to talk them out of it.

I try not to preach, but instead, just provide my input and opinion in situations where it seems like my friends are on the verge of making a potentially harmful choice. I don't want to force my beliefs on anyone, but if I can provide them with insight that might enlighten and help them, then it is worth it.

Shital Shah, Midwestern Pharmacy University (1st Year Student), JSMC

Jainism has greatly impacted my life and has guided me towards the right direction. As a college student, I rely greatly on my values and beliefs in Jainism and see it as a guide and a shining path that I can follow. Learning principles of Jainism has allowed me to deal with different situations in college, but most importantly, it has given me the ability to make decisions about what is right and what is wrong. It has also given me the strength to stand up for my principles and beliefs and justify issues regarding non-violence, truth, etc. Overall, I truly consider Jainism to be the rock in my life because it has shaped the person I am today and has encouraged me to strive hard and make further improvements in my life.

In college, I see a very high correlation between my daily lifestyle and the practice of Jainism. For example, the best way I cope with exams or stress is by the practice of meditation. I have learned how beneficial meditation is because it has brought an immense amount of equanimity and peace in my life. I also incorporate Jain values in my life by the practice of non-violence. Not only does this include eating only vegetarian foods, but also, looking at ingredients and minimizing root vegetables. I also incorporate non-violence through not purchasing any silk and leather products as well as simple things such as avoiding stepping on grass. The practice of non-violence to one's utmost capability helps bring a sense of compassion in life. Furthermore, when shopping, I try to practice non-possessiveness and think about this Jain value and how I can practice it more in my lifestyle. Overall, by reading Jain books or just setting aside some time during the day to think about Jainism has greatly brought me closer to my soul and has encouraged me to be a better person.

Hemang Srikishan, University of Illinois in Urbana-Champaign JSMC

Learning about Jainism has impacted me in all aspects of my life because it has given me the framework with which I perceive everything. In college especially, I think the values that I have taken from Jainism help me to focus well and accomplish my goals, despite the many distracting things around me. Aside, from practicing non-violence by being vegetarian and not killing things purposely, I try to be non-violent in speech and thought. My Jain values compel me to interact with others with an open mind and a calm attitude. The most significant way that I share Jain wisdom is through student run organizations at college. I am a very active member of the Jain Students Association at the University of Illinois, which helps me interact with like-minded people. I am also part of the Interfaith Club, which has discussions and meetings. I share my input as a Jain on whatever topic we talk about at such discussions.

Ruchi Nandu, Senior at UC San Diego, JCNC

Learning about Jainism has impacted my life in college in the sense that I try and practice it regardless of where I am. Even though I am away from home and therefore have to work a little harder to maintain some of the core values, I still carry it through even at college. It has also impacted me in the way that I can carry out an intelligent conversation about some of these core values with some of my friends who may not be as familiar with Jainism.

I incorporate Jain values in all aspects of my daily life, from being vegetarian to being tolerant and accepting a multiplicity of views of others. To me, being Jain is really just a matter of being the very best person you can be in all aspects of your life, whether it means telling the truth or showing non-possessiveness. The latter being a lot easier as a college student who doesn't have much to be possessive over.

I have found that the easiest way to share the knowledge of Jainism with others is to have a simple conversation with them. Being in an academic and intellectual setting it seems that the occasion to have conversations about different religions comes up quite often. This in addition to being asked questions like "Why are you vegetarian?" often spur discussions of Jainism and its basic tenets.

Drew Nagda, University of Indiana, Bloomington, IN, JVB, Orlando

Jainism has helped me minimize my stress, and it is a great way to pick up the Jain chhokris!

Learning the Jain morals and following them are two different things. Trying to follow the 5 main vows is an everyday test that I aim to achieve. The best way to share knowledge is to set good examples for others to emulate.

Global Jains & JAINA

2006 Annual YJP Convention

Young Jain Professionals gathered in the setting of West Hollywood, Los Angeles from Oct. 13-16, for a weekend of education and networking. The theme of this year's conference was 'Balancing the Scales of Life.'

As the next generations of Jains in the US, we are constantly faced with the need to balance our lives in many ways, while 'keeping true' to Jainism. Through discussions on marriage, on various contemporary issues on Jainism, Living in the Now, and more, attendees engaged in stimulating dialogue on how to make Jainism relevant today. To balance the discussions, attendees practiced meditation and yoga, and gained a sense of appreciation of the need to tend to one's spiritual health.

Some highlights of the convention included a visit to the Jain Center of Southern California where the Jain Center graciously provided a tour, a video presentation on Farm Sanctuary, and lunch. A professionally run team-building activity at the Jain Center brought everyone together in a fun and interactive way, by creating friendly competition among teams in large human board game.

Young Jain Professionals puts on the annual conferences as a way for young Jains in the working world to meet in an intimate environment, where most attendees are able to meet each other. This recent convention succeeded in bringing together both old and new faces to share a forum for Jain dialogue and networking.

JVB participation in MLK silent march and rally

On Saturday morning, January 13th, 2007, under overcast skies, thousands of Houstonians representing various organizations and religions came together to honor the memory and the work of Dr. Martin Luther King, Jr. This event was aptly named the "We Are the Dream" march, initiated and organized by the office of Houston City Council District D Representative Ada Edwards, and it is certain to become an annual occurrence. Among the participants in the march were notable local, state, and national politicians representative of the Houston area, including the popular mayor, Bill White.

The most notable moment for JVB was the introduction of the Samanijis to the stage by local television news personality Jerome Gray. Samani Sanmati Pragma was the only non-politician afforded the opportunity to bring a message on the program. She delivered a message of non-violence and peace to the audience, receiving vocal affirmations and applause

throughout. She spoke of India being the land of non-violence and how the philosophy of non-violence was linked from Mohandas Gandhi and his work in India directly to Dr. King and his work throughout the South, him being a serious student of the work of Gandhiji. Samani Sanmati Pragma also spoke about the importance of the practice of yoga and meditation in developing the clarity of thought that can bring one to a nonviolent sensibility. "The daily practice of yoga and meditation are central to bringing a person to a sense of awareness that can bring inner peace to daily life," she said. Afterwards, Councilmember Edwards met briefly with both Samanijis and other members of JVB, including Raemon Patel and JVB President Hasmukh Patel.

JVB Committee member Gordon Anderson, who worked as a volunteer towards the first election of Councilmember Edwards, was enthusiastic in recommending the participation of Jain Vishwa Bharati in the march, saying, "The religion and philosophy of Jainism is basically unknown to all but a very few non-Indian Americans. I believe that Jainism has a lot to offer this culture, where truth, non-violence and non-attachment are not qualities that are held in high regard. For JVB to participate in the We Are the Dream march indicates a willingness by this organization to step outside of its "cultural comfort zone" to express solidarity with others as well as spread the message of non-violence, which is at the foundation of what Jainism can offer to everyone."

This event received reporting coverage in the Sunday, January 14th, 2007, edition of the city's newspaper, the Houston Chronicle – Section City and State page B3.

S. M. S Medico , Jaipur Donates Rs.45 Lakhs

Dr.M.L.Bafna, a Cardiac Physician from Cleveland (born in Sadri , Marwar), donates Rs.45.0 lakhs in the memory of his late wife Smt. Kamla Bafna to Bhagwan Mahavir Cancer Society at Malvia Nagar, Jaipur.

Jain Leadership Conferences in 6 US Cities

- Yogendra Shah

Jains in North America have built many temples and organizations. Now as we move into the future, we as Jains must embrace a common vision. JAINA Long Range Planning in collaboration with local Jain Centers has developed a common vision for our future (Vision2020). Together with local teams, we are holding regional one day conferences.

Highlights of the First Conference:

The first of the six conferences was held in Edison NJ on November 11th 2006 with over 60 attendees. After the welcome message by Kirit Daftary various presentations were made :

- JAINA Vision2020: Yogendra Jain, Prem Jain, JAINA Long Range Planning Committee
- Bad Practices to Avoid Among Jain Centers: Nitin Talsania, Chairman of Media, Public Relations
- Best Practices: Prem Jain, Shrey Shah of Boston, Jaymik Shah of NY, Sushil Jain of DC
- Current status and vision: Dilip Shah, JAINA's First Vice President and Convention Chairman
- Jain Leadership: Dr. Sushil Jain
- Minina Dalal: Essence of Jainism Video (Elevator Pitch) (check it on YouTube, search for Non-violence)
- Showcase of Leaders: Recognizing contributions of Sudhir Shah of JAINA Exhibition Committee, Rajeev Pandya of JAINA Calendar project, Jitendra Vora of JCGB Directory project, and Yogesh Kamdar of JAINA Planned Giving Committee.

The attendees embraced and agreed to undertake the following nine projects:

1. Disseminate Non-Violence Books - Pramod Shah, Raj Kumar
2. Jain Web Presence (Architecture and Implementation) - Prakash Teli, Mitesh Bohra, Mayur Shah
3. New Fund Raising Techniques - Yogesh Kamdar, Vinay Vakani, Chetan Lathia
4. Jain Mix Marriage – Dilip Jain
5. TV Asia – Raj Kumar, Preeti Jain, Mamta Shah
6. Talks on Jainism in High Schools – Rajeev Jain, Preeti Jain
7. Jain Business Yellow Pages
8. Membership Database Format
9. Jain Scriptures for Temples - Rakhi Jain, Sonali Khot

Upcoming JAINA Leadership Conferences:

Registration is on-line and cost is minimal – for registration www.jainleadership.org);

1. Detroit – Feb. 24th, (contact: Manish Mehta, Hemant Shah – manishm@ncms.org, veenashah@earthlink.com)
2. San Jose – Feb. 17th, (contact: Nitin Shah, Prem Jain – nitin.shah@avizatechnology.com, premjain@hotmail.com)
3. Washington DC – April 7th, (contact: Dr. Sushil Jain – sushiljain@aol.com)
4. Atlanta – April 21st, (contact: Dr. Manoj Jain – mkjain@aol.com)
5. Houston – April 28th, (contact: Kirit Daftary – netrat@att.net)

JAINA Katrina Project

JAINA raised over \$50,000 nationwide for the Katrina victims. They donated \$25,000 in Houston last year and recently donated a \$25,000 mobile computer lab to the Fischer Elementary school in Algiers, Louisiana. Jains presented this lab to the school along with 500 school back-packs for the students. Mr. Santosh Shah, the project coordinator, who also represents Louisiana's 50 Jain families, gave a message of non-violence, tolerance and success at the ceremony. The Jains selected this project from several other community projects they identified because most of the students are from needy families, who were affected by Katrina and this school did not receive as much funding as other schools did.

The 24 laptops were selected as a symbol for 24 Jinas (Teachers) in the ancient Jain Religion. Shah explained to students the link between Dr. Martin Luther King's non-violence movement for civil liberty and their ancient non-violence philosophy.

Mr. Kirit Daftary, JAINA president told a story of non-violence and explained Jain way of Life - Not to cause pain to any living beings in words, in thoughts, and in actions.

New Temple Upcoming at Tampa, Florida

The new Jain Temple at Tampa, Florida is expected to be completed by June 2007 or earlier. The Pratistha Mahotsava dates will soon be announced. The temple will have three main pratimas: Bhagwan Parswanath, Adinath and Mahavir Swami. Beside this, pratimas of 24 Tirthankars will be installed surrounding the main sanctum (Gabhara).

Kesh Lonch ceremony for Kshullika Subhmati Mataji on Oct. 22

It is unusual to see a Kesh Lonch ceremony in USA, an opportunity availed on Oct22 Jain Center of Northern California (JCNC) was blessed to see for the first time ever in the US, an auspicious event of kesh Lonch ceremony for Kshullika Subhmati Mataji was conducted. The event was web casted live for everyone to participate and see this unique Jain Tradition first hand.

JAINA Media Production Committee

JAINA has recognized the need and opportunity to spread the Jain Way of Life through Television Medium.

With this idea in mind The Media Production Committee has been established and in collaboration with TV Asia are going to start regular monthly programs on TV Asia.

The core objectives of this committee are as follows:

1. Produce and Broadcast Quality Television Programs based on Jain Religion.

2. Utilize broadcast media to provide a wide range of exposure to Jain philosophy and Jain way of life through lectures by respectable spiritual leaders.
3. Create a platform for young Jains to get involved and creatively express their views.
4. Bring JAINA closer by getting participation from centers around the nation and involving smaller centers to be recognized through their programs.
5. Produce workshops on Jain way of life including meditation, yoga, Jain cooking etc.

At present the format of the half an hour program is as follows:

Welcome, followed by Bhakti Sangeet. Then a lecture by a scholar will be presented, ending with Youth Corner/JAINA update/Jain art etc.

The program will air starting in January 2007 and will be on Sunday mornings. I personally request all Jains to support this venture. We are seeking donation form individuals and corporation by becoming a benefactor in the following categories:

Gold benefactor \$5000.00 (This includes ten 30 second advertisement spots over the year),

Silver Benefactor \$3000.00 (This will include 6 advertisement spots over the year)

Regular Benefactor \$1000.00

Donations can also be in the form of sponsorship of the program in its entirety. The cost of one program is \$3000.00. You may also advertise on the program. The advertisements can be given for 30 seconds at \$200 or 60 seconds at \$400.00.

This special rate is given only to JAINA members. The advertisements will reach nationwide to over 80,000 viewers.

Please make your checks payable to, Media production Committee/JAINA and mail them to—

JAINA Media Production Committee, 12, Split Rock Drive, Great Neck, NY11024

Jain Digest Life Members

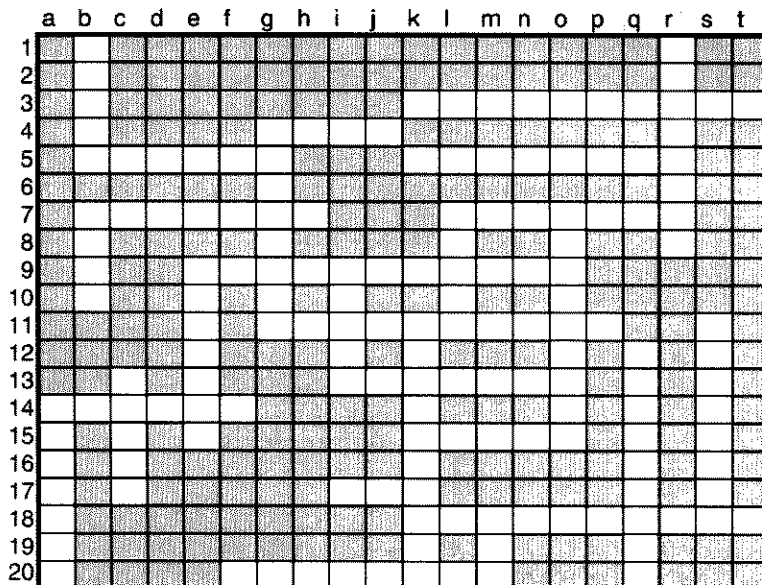
We are very please to announce the following new Jain Digest Life Members, whose dues have been received:

Arun and Jayasubha Swarnabadran-Omaha-NE, Ruby Mehta-Brooklyn-NY, Niranjan and Asha Madia-Clive-IA, Mahendra-Brendonton-FL, Nitin and Shilpa Shah-Morris Plaine-NJ, Pravin and Kokila Sheth-Morris Plaine-NJ, Amit and Arpita Bhandari-Fairfax-VA.

In addition we have received commitment form the following generous individuals:

Girish/Shashi Bapna, Anand/Mona Bora, Shashikant/Devyani Dani, Rajeev/Mamata Maheshwari, Jayesh/Bhavana Mehta, Manish/Varsha Mehta, Hemant/Veena Shah, Pradeep/Madhu Modi, Chandrakant/Ramila Ravani, Dilip/Kalpna Shah, Rajiv/Reepal Shah, Pratik/Sangeen Shah, Pritish/Shreya Shah, Nalin/Gita Shah, Nilesh/Rinku Shah, Vastupal/Varsha Shah, Niranjan/Vibha Shah, Niral/Peenal Shah, Snehal/Payal Shah, Atul/Hemangini Shah, Pravin/Jyoti Sheth, Bhupat/Aruna Sheth and Manish/Sunita Zaveri. We thank Mr Manish Mehta JAINA Co-Director and Pathshala Teacher for spearheading this effort.

CROSSWORD PUZZLE



Across

- 3K Form of Meditation using deep comtemplation
- 4G That which is capable of eradicating Karma
- 5B Central of theme of Jainism
- 5K Mother of Mahavir Bhagwan

- 7B The teaching of Jina (English)
- 7L Cousin of the 22nd Thirthankar
- 9E Artha, Kām, Dharma & Moksha constitute four types of -
- 11G Important Jain Sutra recognized as authoritative by all Jain traditions
- 13I Title given to Head of the Order of Saints (Shadhus)
- 14A One who has eradicated four Ghati (soul-defiling) Karma
- 15K Pilgrimage
- 17I Attachment
- 18K Practice of which is known as Ahimsa of thoughts and speech
- 20F Karma that prevents samyak darshan (right faith)

Down

- A14 Compassion for the afflicted
- B1 Non-Living, Non-Soul
- B7 One who has conquered attachment and aversion
- C13 Every Jina conquers it; anger and ego are part of it
- E9 In Jain philosophy, Karma is characterized as this -
- G4 Language that the original Tattvartha Sutra is written in
- I9 Aphoristic mode of presentation; the canonical scriptures
- K11 Movement; capacity of moving in space
- L7 A living being can get out of the endless cycle of birth and death by eradicating -
- M18 One; unitary
- O7 Study — internal austerity; Self study of the Scriptures
- Q12 Unconditional faith in the teachings of Jina
- R1 He initially followed Mahavir, but subsequently preached against Mahavir's teachings
- S11 Which is a definite characteristic of a soul ?

MATRIMONIALS**MIS Ads for Jain Digest, February 2007***Please note that the forms and other information is provided after the Ads.***FEMALE**

F: 904: Gujarati parents in California invite responses from cultured educated boys for their pretty attractive vegetarian daughter, March 76, 5'1", 100 lb, Bcom, Comp graphic. She is in India and willing to settle in USA. Ph: 626/912-3020. Email: sonalitolia@yahoo.com

F923: Gujarati parents invite responses for beautiful slim successful vegetarian US born daughter, June 77, 5'4", PharmD, very well employed, from well-educated cultured professional boys (MD preferred). Ph: 970/225-0632. agile47@yahoo.com

F995: Gujarati parents invite alliance w/photo bio-data for beautiful charming slim vegetarian US Citizen daughter, May 77, 5'4", 110 lb, MBA, MS, well positioned in a multinational co, from professional cultured handsome boys. 760/952-384. Email: Poorvi29@yahoo.com

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

F1080: Jain parents invite responses from professional boys for charming well-cultured Physician daughter, March 74, 5'1", MD, currently in 3rd Yr residency. Ph: 347/365-6216. msbm59@yahoo.com

F1122: Proposals invited w/photo bio-data for beautiful very-fair slim daughter, Oct 74, 5'3", 105 lb, Comp Sc, working in senior position for Intl co., issueless brief marriage, from vegetarian educated professionally settled match. Ph: 416/238-6553. Email: knighting_gale@hotmail.com

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

F1183: Gujarati parents invite correspondence w/photo bio-data for fair beautiful intelligent US born daughter, May 77, 5'2", Chem. Engineer pursuing MBA while working for Fortune 500 co, from professional cultured handsome boys. 510/651-0125. parekharen@hotmail.com

F1184: Gujarati parents invite proposals w/photo bio-data for beautiful charming vegetarian daughter (H-1), born Dec 78, 5'7", B.Com, MBA, from well-educated vegetarian Gujarati boys. Ph: 614/284-0694. shah6818@yahoo.com

F1185: Gujarati parents invite proposals from well-educated Jain professionals for their charming beautiful vegetarian daughter, Nov 81, 5'6", MS, Consultant in MNC in USA. Email: jpmehta@icenet.co.in Ph: 91-9825443508.

F1186: Gujarati parents invite proposals w/photo bio-data for nice physician MD talented vegetarian US born daughter, Dec 79, 5'2", from well cultured educated professional boys. Ph: 954/786-2626. rsm3796@aol.com

F1188: Gujarati parents invite responses for beautiful slim vegetarian US Citizen daughter, Aug 80, 5'2", BS, well employed IT professional in suburb of Chicago, from cultured educated Gujarati Jain professionals. Ph: 630/205-8052. darshemail@gmail.com

F1190: Gujarati parents invite proposals w/photo bio-data for pretty charming slim accomplished vegetarian US born daughter, Dec 74, 5'5", 110 lb, PhD (political science), well employed, from cultured well-educated professional boys. Ph: 714/528-5867. raj56r@aol.com

AF410: Gujarati parents invite proposals w/photo bio-data for beautiful charming slim vegetarian daughter, Aug 78, 5'7", BS (Human Resources) well positioned as Marketing Manager in Canada, from cultured educated boys. Ph: 514/956-8197. kokila-shah@hotmail.com

AF516: Gujarati parents invite proposals w/photo bio-data for charming slim US born daughter, May 81, 5'4", BS (business) pursuing MBA in fall 07, well employed, from professional well educated cultured boys from reputable families. Email: sasure81@yahoo.com

AF517: Gujarati parents invite responses from cultured educated boys for their intelligent vegetarian daughter, Jan 81, 5'2", pursuing MBA BA with economics & Spanish. Ph: 281/242-8099. Email: ntura1381@hotmail.com

AF518: Gujarati parents invite proposals w/photo bio-data for pretty charming vegetarian US citizen daughter, Sept 82, 5'2", MS (physician assistant), well employed, from cultured handsome well-educated professional vegetarian boys. Ph: 908/753-0319. rachshah33@yahoo.com

AF519: Proposals invited from Jain / Gujarati / Kutchi well-educated vegetarian boys, either citizen or on visa status, for our talented slim daughter born Nov 79, 5'2", 115 lb, MS, R. Ph, well employed as Pharmacist. Email: generalchemistry@gmail.com

MIS REGISTRATION FORM - PAGE 1

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

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

MIS REGISTRATION FORM -PAGE 1

Name (please print): _____

LAST FIRST MIDDLE

Address: _____

STREET CITY STATE ZIP

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

Date of Birth: _____ Height: _____ Weight: _____

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

Have you been married before? YES NO

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

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

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

What languages do you read? _____

What languages do you write? _____

Education: _____

DEGREE YEAR RECEIVED MAJOR NAME OF UNIVERSITY/COLLEGE

Work experience: _____

COMPANY'S NAME POSITION DURATION

Father's Name: _____ Occupation: _____

Mother's Name: _____ Occupation: _____

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

NAME(S) AGE(S) EDUCATION OCCUPATION

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

NAME RELATIONSHIP OCCUPATION ADDRESS

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

Candidate's signature: _____ Date: _____

Important Considerations:

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

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

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

ORGANIZATION'S NAME

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

ORGANIZATION'S NAME

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

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

Congratulations!

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

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

Guideline to all perspective participants

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

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

Placing an Ad and Registration with MIS

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

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

Placing an Ad Only

If you do not wish to send photo and wish to draft an ad yourself, you may do so in 30 words or less. Remember that the MIS reserve the right to edit all such ads. Fill out MIS Registration Form page 1 only (without leaving anything blank), or you may provide the entire information as asked for in this Form. Follow step 2 above. It is very necessary for MIS to complete its database with the information available in Form page 1, without which MIS will not be able to process your ad for publication. Please note, your ad will be published once, but you can repeat it by mailing check of \$25.

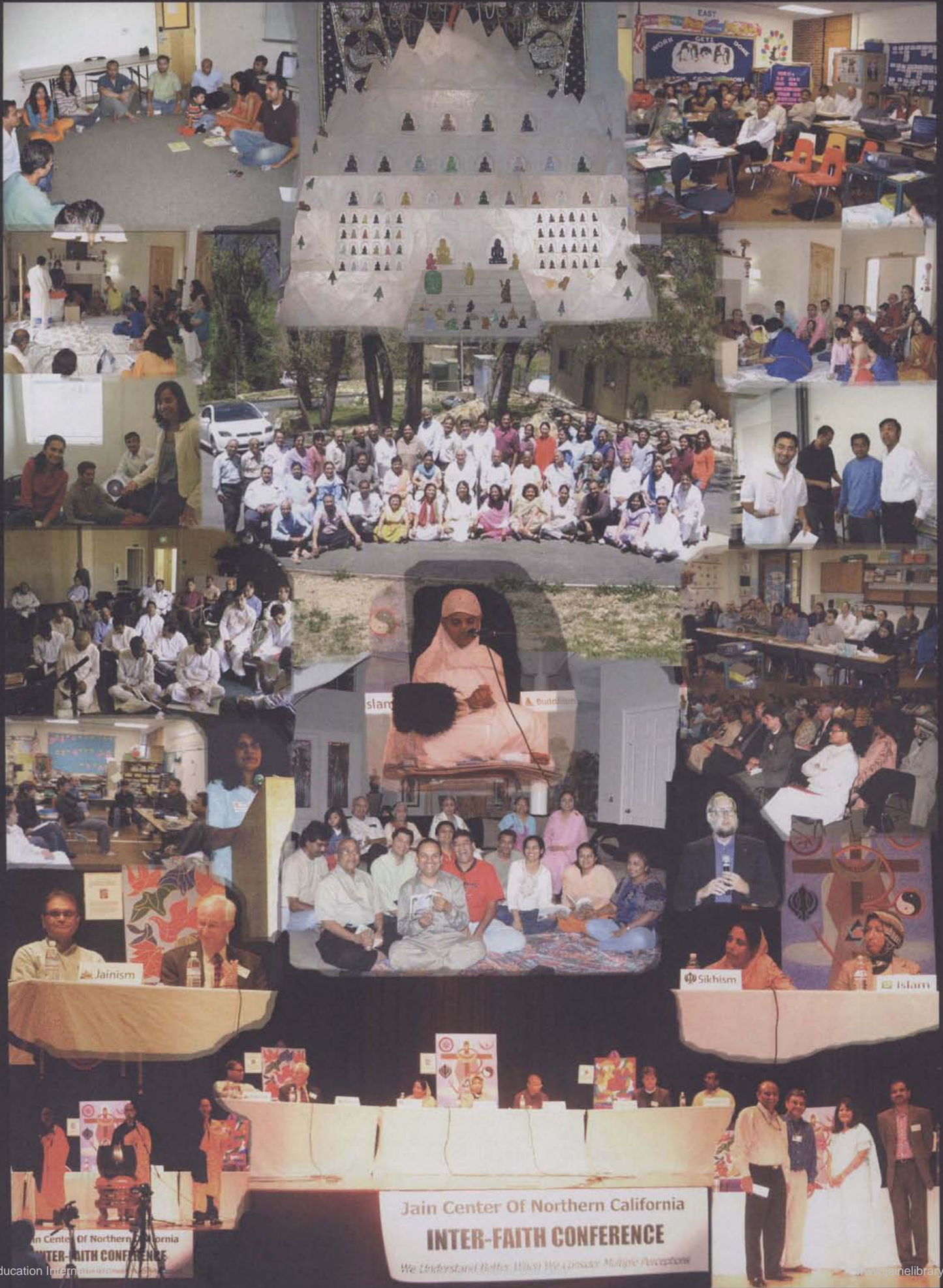
Responding to an Ad (only if contact info isn't available)

If the phone number or address is not given in the ad, then you must contact the candidate through MIS. Follow these step-by-step instructions. Place your bio-data and a recent photograph of yourself in a sealed, stamped envelope with your return address in the upper left-hand corner and the MIS ad reference number in the lower left-hand corner of the envelope. Leave space on the envelope for an address. Place this envelope in another envelope with your return address in the upper left-hand corner and mail it to Hasmukh M. Shah. Upon receipt of these responses the MIS will place the ad holders address on the inner envelope and mail it. Remember, MIS is not responsible for responses that do not conform to these instructions.

Please notify the MIS

Please notify the MIS when an engagement or marriage has been announced. This helps us to know if this community service is working to help maintain our traditions. Please note that if a successful alliance has taken place, both parties will agree to donate what ever amount they wish to JAINA to help defray the cost of publication.

In Action ... Swadhayay / Inter-faith



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We Understand Differ, We Consider Multiple Perspectives

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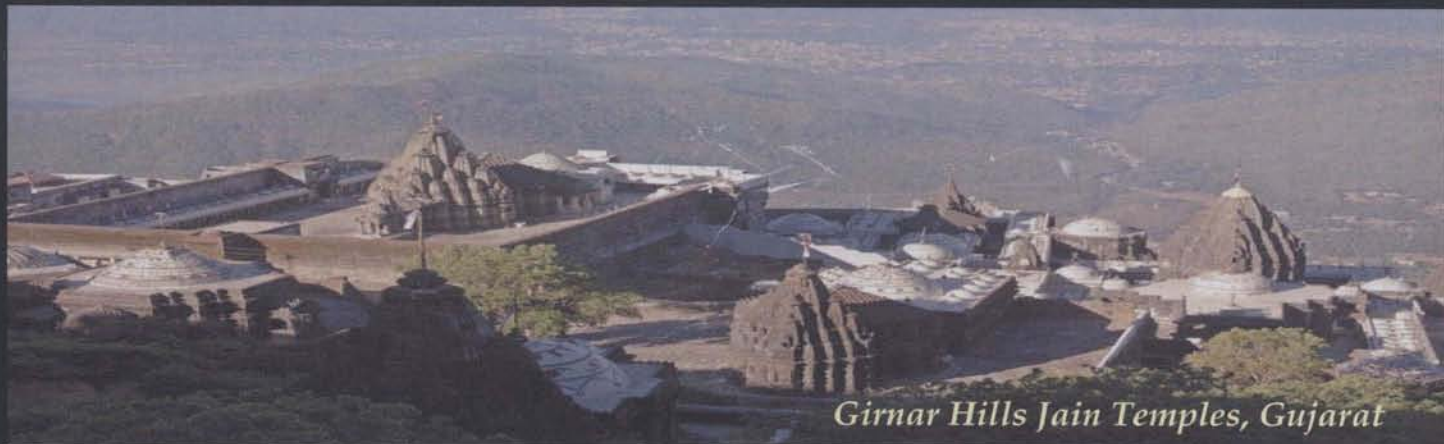
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