

# eJAIN DIGEST



A Publication by the Federation of Jain Associations in North America (JAINA)  
October 2009





**eJAIN DIGEST**  
A publication of the  
**Federation of Jain Associations in North America (JAINA)**  
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JAINA is an umbrella organization of local Jain Associations in U.S.A and Canada. The purpose of the organization is to preserve, practice, and promote Jain Dharma and Jain Way of Life.

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## From the President



Jai Jinendra!

Thank you for giving me the opportunity to be your President. I am humbled by the trust you have placed in me, and I assure you I will carry out my responsibility with integrity and to the best of my ability.

I am pleased to inform you that our 2009 JAINA Convention was a success in spite of adverse economic circumstances. This was the result of careful planning and a lot of hard work on the part of the JAINA volunteers and the Jain Center of Southern California community.

Now is the time to look forward to the JAINA 2011 Convention. It will be held in Houston on July 4th 2011 long weekend.

Jain Digest: One of the most visible activities of JAINA has been the publication of Jain Digest, a quarterly magazine. In last two years, we could only print 3 issues instead of the normal 8 issues. This was primarily due to lack of funds. Every Jain Digest issue costs around \$17,000 to print and distribute. This totals to approximately \$70,000 per year, putting a lot of

burden on the JAINA Treasury. Therefore, the new JAINA EC has decided, on a trial basis, to publish the next issue of Jain Digest on the web as eJainDigest. I hope all of you will understand and welcome this change.

New JAINA Portal: We have completed the first phase of overhauling our website and created a content driven portal. Please visit [www.jaina.org](http://www.jaina.org) and check it out. We are looking for volunteers who have experience and are interested in developing new web-content and web-services. Anyone willing to help with the JAINA portal please contact Yogendra Jain.

JAINA in co-operation with organizations in UK, USA and Africa is sponsoring a mega mobility camp from 23rd December 2009 to 9th January 2010 in Palitana. The camp is intended to help around 25,000 physically handicapped and hearing impaired individuals. Tricycles, wheelchairs, callipers, hearing aids and other aids and appliances to the needy will be provided.

JAINA co-sponsored the *US Legislative Conference on Peace, Harmony & Non-Violence at Capitol Hill, Washington, DC* event. The event was very successful.

The following are JAINA Executive Committee's goals for the next two years:

1. Develop financial self-sufficiency - JAINA to become financially stable for the next two years and beyond. The target is to raise \$150K by 2011.
2. Reinvigorate JAINA directors – Get at least 50% of the JAINA Directors to participate in JAINA activities and projects.
3. Provide State of the Art Web Services for JAINA member Jain Centers and JAINA Committees - Many centers are struggling with websites, links to Jain resources etc. We plan to help them with creating websites and other links. Eventually JAINA intends to provide membership management, survey, news, donations, and other on-line promotion tools. JAINA will provide these tools FREE of cost to its member organizations.



4. Provide Infrastructure to our Committees - The 15 JAINA committees can use a common set of JAINA web-services including on-line donation, store, newsletter, blog, project tracking, website for the group, and survey tools.
5. JAINA as a global leadership organization – Participate in at least 4 international events and forge a partnership with JITO and other world class organizations.
6. Partnership – Build partnership with 10 cultural/religious organizations including Jewish, Buddhists, American Indians, Seventh Day Adventists, etc.
7. JAINA / JainLink Membership – Currently there are 1200 signed members. Target to add 6000 registered members/families by 2011
8. JAINA Digest - Transition Jain Digest to a Bi-monthly newsletter and a more flexible and frequent eJainDigest.

Finally, JAINA's future rests in the hands of all of us and in collective efforts of its Committees and leaders. As some one has said:

*Success is due not to the genius of the few, but to the faithfulness of the many.*

With Warmest Regards

Lata Champsee  
JAINA President  
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## *Farewell Message from the Past President*



Dear Sadharmik brothers and sisters:

For the 2007-2009 term, I had the privilege to serve as JAINA President. I enjoyed the job enormously – it gave me a chance to visit many Jain Centers. I met many volunteers and leaders of the Jain communities in North America, India and other countries. I realized what a precious gem we have here in North America - the largest Jain community outside India living as a community without any distinctions based on sect, language or region. Our dear organization is about to enter fourth decade of its existence and we can all be proud of the intellectual gift from visionaries like Gurudev Shri Chitrabhanuji and Acharya Shri Sushil Kumarji who serve as an example of Jain Unity admired world over.

During my term in office as President, JAINA achieved many milestones:

- NGO STATUS to JAINA: The UN recognized JAINA as a humanitarian organization and JAINA was awarded an NGO status of the Economic and Social Council. Now we have opportunities to express Jain point of view where issues of Aid or Development are discussed at the world body.
- Updated JAINA Constitution: After six years of deliberations, changes to the 1994 Constitution were finalized, debated and approved by the overwhelming majority of the JAINA Directors.
- JAINA Headquarters: Established the JAINA headquarters at the Jain Center of America (NY), the birthplace of JAINA. For very first time, JAINA has a physical place (Not a post office box number) where our members or scholars arriving from India can visit.
- MANGALAM: A weekly ½ hour TV show was launched highlighting JAINA's activities.
- A liaison office for JAINA in Mumbai: This enables JAINA to perform useful functions such as small banking transactions or mass mailing in India with ease.
- The Campus Outreach initiative of JAINA will help establish Jain Students Associations on campuses connecting our youth to local Jain centers and also facilitate contact with each other.
- JAINA DIASPORA: A forum JAINA established for the Jain communities all over the world to come together and discuss common issues. JAINA's leadership role in this movement is endorsed and admired by many Jain leaders worldwide.
- E library scanned 200,000 pages of Jain Literature and put it on web making more than 2300 Jain books in English, Gujarati, Hindi, Sanskrit or Prakrit available to students and scholars world over.
- JAINA Convention even during the hard economic times of 2009 was a great success.

All of the above is a result of hard work by countless number of volunteers and goodwill of JAINA members. We have to continue to build upon these achievements and take JAINA to even greater heights. The whole Jain world is looking at JAINA for leadership in forging Jain unity. JAINA's credibility and reputation is unlike that of any other organization.

As I look back on my years in JAINA, I must say what an honor it was to serve as JAINA President for the 2007-2009 term. I met hundreds of Jain leaders, scholars and volunteers all over North America and overseas. I attended Pratistha Mahotsavs at many Jain centers and participated in International conferences. It afforded me opportunities to learn how precious a gift of Jainism is to us. I observed various trends in Jain communities at various Jain centers, in our youth and also how our senior citizens are persevering in this adopted land of ours. All in all, I am grateful for the chance given to me to serve. [\(Continued on Page 37\)](#)



## *Jai Jinendra From The eJain Digest Editorial Team*

Yes, this is your first issue of eJain Digest. We thank the JAINA Executive Committee for appointing us to explore this new and exciting, and possibly even efficient means of communication among the Jain community. We are working closely with the new JAINA web team, and in many respects the two teams share a common mission and overall goals. With this green and eco-friendly method we are not only expanding our communication reach among the North American Jain community members, but also to the Jain followers across the globe.

Working with the JAINA President Lata Champsee our team has narrowed down the basic vision of the eJAIN DIGEST. Central to this vision is the facilitation and improvement of a three way communication: JAINA-to-community, community-to-JAINA, and community-to-community. We specially appreciate the freedom given to us by the JAINA EC in publishing this magazine and experimenting with this format. The JAINA EC wants eJain Digest to become the vehicle of community communication, and in the process we will endeavor to publish all views of the community members, including those that may contradict the views of the Editorial Team, or the JAINA EC. Healthy and open discussion will breed new ideas and views. The points below succinctly describe this vision. However, such a goal and vision would not be complete without your feedback, which we actively seek.

### eJain Digest Vision:

- Promote JAINA to increase the community's sense of its "ownership", "involvement" and 'buy-in'.
- Provide timely and relevant communication that informs, educates and engages the members via eJain Digest
- Offer a forum for open communication to suggest, discuss and exchange viewpoints via various topical blogs
- Reach out and engage all groups of members (adults, youths and children) in their practice and promotion of core Jain values of Ahimsa, Aparigraha, and Anekantvad. More specifically, encourage discussions and engagements that highlight the relevancy of Jain values in modern times and changing social norms.
- Work closely with the JAINA website committee to create secure, social forums supporting some of the critical needs of North American Jain society.

Over the past 60 years, the Jain community in Northern America has evolved significantly. The first 40-45 years went in building the core community, with the primary goal of preserving and passing on the Jain heritage to next generation, the heritage that many of the community members brought with them from their roots in India. In the last 15 or so years though, we have witnessed a fundamental shift. The Jains of North America have established themselves as a vibrant growing community. The testament of some of the exquisite, multi-sect Jain temples across North America, the large and diverse attendance at JAINA conferences, the range of well attended activities at different Jain Centers, the discourses and programs by religious dignitaries of all Jain sects, the participation of children in pathshalas, and all the involvement of youth in both religious, cultural and outreach activities is a proof of this immense community achievement. Recognition of Jainism amongst various other religious, educational and cultural groups via interfaith activities, participation and discussion of the core principles at educational institutions etc. to reach out the wider community has also started taking place. Hats-off to all the community leaders, generous donors, and above all to the hard working and dedicated volunteers who made these great accomplishments possible.

The Jain community in Northern America is now poised for another major change. It is poised to make a larger impact on the society. After President Obama's speech to students at Wakefield High School in Arlington VA, a student named Lily asked him, "And if you could have dinner with anyone, dead or alive, who would it be". Obama replied, "I think that it might be Gandhi, who is a real hero of mine." Obama has probably not studied Shrimad's (who was Gandhi's Guru) or Mahavir's philosophy (who was Shrimad's Guru); yet. Or maybe we are wrong, Obama in his video message to all who celebrate



Diwali made a specific mention of Jainism and we quote “In Jainism the occasion (Diwali) celebrates the attainment of Nirvana by Lord Mahavir, one of the long line of spiritual leaders known for achieving enlightenment by freeing themselves of base human impulses and emotions”. The point here is that we Jains now have the wherewithal to make significant contributions to the larger community. This would however require a great deal of involvement from our youth.

So, dear young Jinendars! We need your help in this endeavor of eJain Digest. We are soliciting additional team members interested in contributing to eJain Digest. We need volunteers with good writing skills, journalist, graphic/artwork designers, or those with project management skills. Please contact us at [jaindigest.info@gmail.com](mailto:jaindigest.info@gmail.com). We also request Jain community leaders across North America to encourage / nominate such individuals who can become a part of our team.

Finally, in this issue of the eJain Digest we have tried to cover a specific topic in a somewhat comprehensive manner. For example in the write-up of the 2009 JAINA convention we have tried to present a synopsis of the actual experiences, rather than covering it as a simple news item. The write-up on Dr. Jagdish Sheth was to inspire our youth to take up groundbreaking academic research or a career that has a positive impact on the society. We have introduced the family corner to get children and other family members involved. However, what we really need is your feedback. What do you want us to cover in the future issues of eJain Digest? Treat this not just as JAINA magazine but YOUR magazine. Email us with your views on what you would like to see on these pages, blog and comment on the articles in this issue on the JAINA website, exchange ideas with other Jains on these blogs. We welcome, and look forward to your participation.

It is a privilege for us to have this opportunity to wish you all **Sal Mubarak**

With Warm Regards  
eJain Digest Editorial Team

## Highlights in This Issue

**JAINA 2009 Convention:** Did you miss participating in this Convention held in Los Angeles? You can read the highlights of the Convention, see the pictures of various activities, read the words of wisdom from dignitaries, visiting scholars.

**Maintaining Relevance & Essence of a Message:** Mahavir’s message has traveled through centuries as the civilization evolved, and as methods of communicating this message changed, all the while maintaining its core essence. In this interesting essay, you can travel through this journey.

**Get Inspired:** Read this inspirational story of [Dr. Jagdish Sheth](#), and the role his religion has played in his personal and professional life. You can also read about [Dr. Dipak Jain](#), Dean of Kellogg Institute of Management; and [Dr. Gary Francione](#) from Rutgers University School of Law about their message on Jain Way of Life.

**Jain Education:** Read all about how college courses by two determined Samanijis is touching their students, and the local community; as well as Pathshala activities at various Jain Centers.

**Family Corner:** Exercise your grey cells by solving the puzzles, find a mouth-watering Jain Recipe to try, or read an interesting story – all in all, this corner will provide you with opportunity to spend some family time together.

**Shravika Nipa Dedhia's** 30 upvaas: Story about inspiring tapasvi’s maas khaman.

**Jain Center News:** Find out what is happening at various Jain Centers.

Read about the **activities of JAINA:** [JAINA Goes to Washington](#), [Palitana Rehabilitation Camp](#), [ISSJS 2010](#), [Shri V.R. Gandhi Memorial Stamps Release](#), and more.....



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*15th Biennial JAINA Convention  
Jain Center of Southern California*



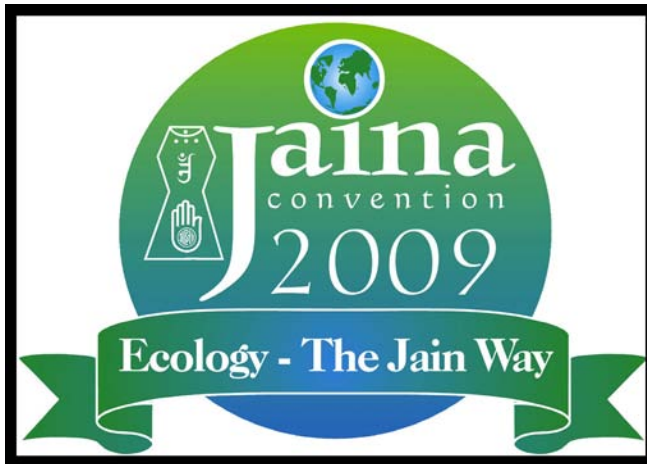
Figure 1: Jain Center of Southern California – Site of the 15th Biennial JAINA Convention

Jain Center of Southern California (JCSC) was the host center as well as the site for the 15th Biennial JAINA Convention held July 2-5, 2009 in Buena Park, California. JCSC's newly inaugurated facilities – a 62,000 sq ft cultural complex and 13,000 sq ft temple – proved to be the ideal spiritual backdrop to host the convention activities. Nearly 2,000 delegates (1600 adults and 400 youths – some including three generations of family members) from the United States, Canada, India, Europe, Dubai and Africa attended the event. The biennial convention provided a unique opportunity for the delegates to celebrate their heritage, gain new knowledge, and revive their spiritual aspirations.



Figure 2: Sanghpati Hamilton Brewart, Pujya Bhattarak Charukirtiiji, Pujya Rakeshbhai Jhaveri, Pujya Chitrabhanu, Dr. Hukhumchand Bharill, Pujya Amrender Muni, Pandit Dhirajlal Mehta, Dilip Shah, Pujya Acharya Chandanaji, Sadhvi Shubhamji, Sadhvi Shilapiji, Samani Akshaypragyaji, and Samani Vinay Pragyaji





The 15th Biennial JAINA Convention 2009 with the theme “Ecology – the Jain Way” was graced by the presence of prominent Jain monks, nuns, scholars and dignitaries including Pujya Chitrabhanu, Pujya Bhattarak Charukirtiji, Pujya Amrender Muni, Pujya Rakeshbhai Jhaveri, Pujya Acharya Chandanaji, Sadhvi Shubhamji, Sadhvi Shilapiji, Samani Akshaypragyaji, Samani Mudit Pragyaji, Samani Shukla Pragyaji, Samani Vinay Pragyaji, Pujya Lokeshmuni, Pandit Dhirajlal Mehta, Dr. Hukhumchand Bharill, Pramodaben Chitrabhanu, Taralaben Doshi, Dr. Falguni Zaveri, and various academicians, community, civic and business leaders.

This year’s convention theme “Ecology – the Jain Way” is a timely topic. In these challenging times, core Jain principles of Ahimsa, Aparigraha, and Anekantvad identify a framework of responsibilities, challenges and opportunities to support ecological harmony through non-violence towards all nature, including humans. It provides an impetus to reduce wants and waste through non-possessiveness. It also inspires universal respect for the environment and nature through non-absolutism. Lord Mahavir’s message, “One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them,” and the ancient Jain scriptural maxim Parasparopagraho jivanan – all life is bound together by mutual support and interdependence – resonated throughout the convention in the lectures, seminars, articles, and hands-on projects. The delegates were reminded of the fact that Jains have a fundamental commitment to stewardship of the earth and to promote ecological harmony. The lectures and seminars were designed to embrace this theme and suggested ways to take care of nature in these modern times. The theme of the convention offered a unique opportunity for attendees to apply their religious beliefs and practices in limiting environmental deterioration.

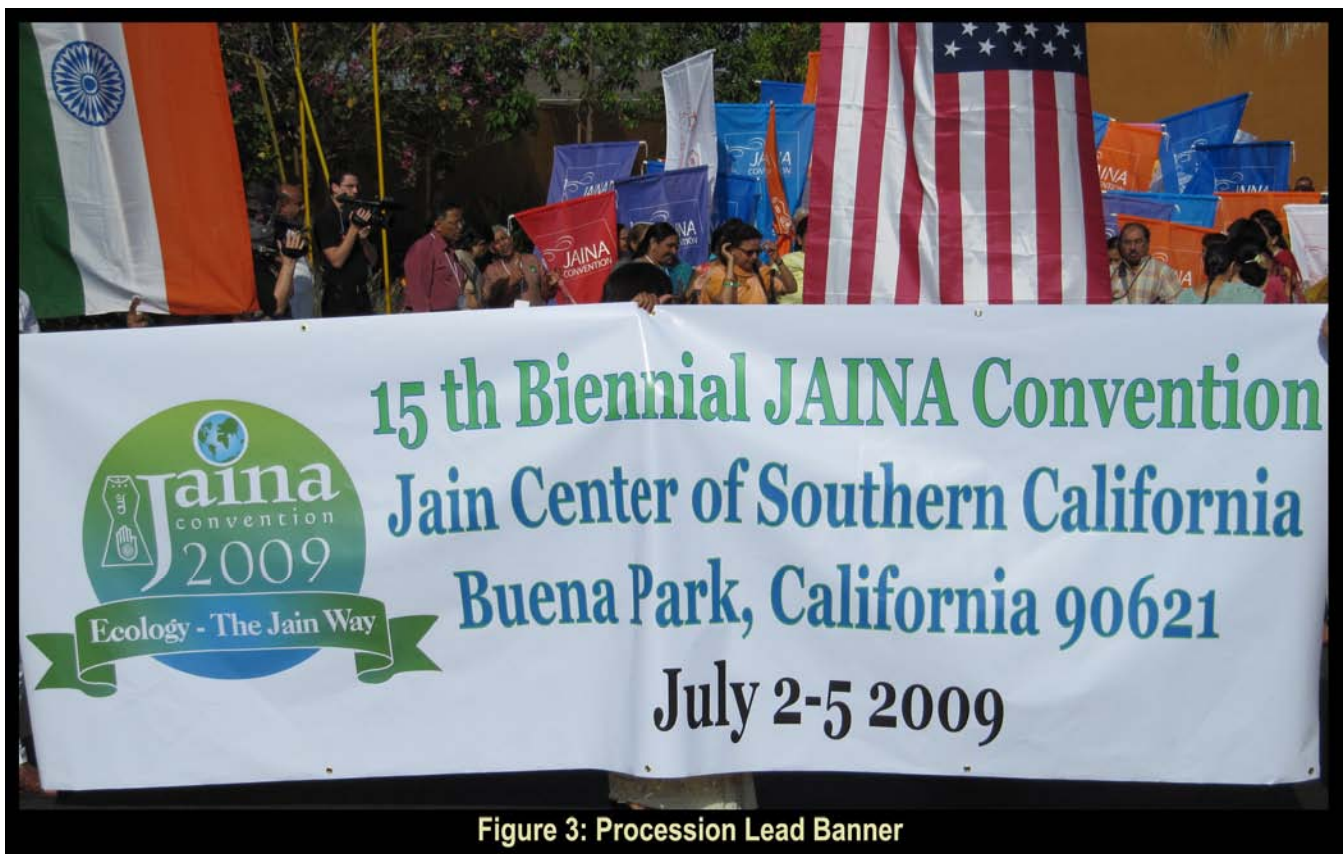


Figure 3: Procession Lead Banner





**Figure 4: Dignitaries leading the procession**

The convention activities began with the Shobha Yatra procession in the morning of the opening day. The colorful beginning was enthusiastically greeted by the delegates and the guests. The Jain monks, scholars, local leaders and politicians marched with the young and old Shravaks and

Shravikas who were dancing to the beats of the traditional music and carrying huge colorful flags representing the 67 JAINA member centers. It was an uplifting auspicious beginning to the whole event.



**Figure 5: Joyful participants with colorful banners representing all JAINA member centers**



## Keynote Speakers

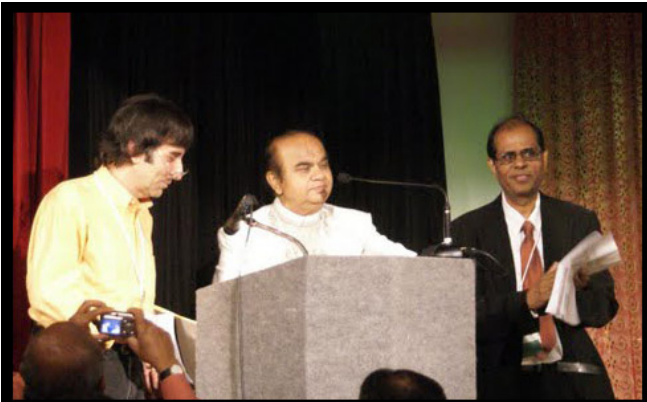


Figure 6: Dr. Gary Francione, Keynote Speaker, being introduced by Dilip Shah, JAINA's President and Ashok Domadia, Program Committee Chair

The keynote speech given by Dr. Gary Francione, Professor of Law and Philosophy at the Rutgers University, on animal rights was well received. For the past several years, he and his wife have followed a strict vegan diet and do not use or wear silk, wool or leather products. A self-proclaimed embracer of Jainism, Dr. Francione was the first professor to teach animal rights theory in an American university. In his lecture, he emphasized that veganism should be the default position of a dharma that is based on

nonviolence. His passionate address was received with a standing ovation.

Dr. Jagdish Sheth, Professor of Marketing at Emory University's Goizueta Business School, spoke about the nurturing of nature in the modern world. He talked about the emerging economies of China and India putting a lot of pressure on natural resources and how sustainable growth can only be achieved by limiting our consumption and applying the Jain principle of Aparigraha. We should be aware of where the things we consume come from. Use of locally grown fresh produce minimizes transportation requirements and helps the environment.

Using informative, entertaining, and funny personal anecdotes, Dr. Dipak Jain, Dean of Northwestern University's Kellogg School of Management, illustrated how Jain principles can be employed in everyday business activities. "Our Jain core values of Ahimsa (non-violence), Aparigraha (non-possession), and Anekantvad (non-absolutism) offer the resources and the path to making ourselves, and the world, better. It is a key to success," he said.

Additional profiles of Dr. Gary Francione, Dr. Jagdish Sheth and Dr. Dipak Jain as well as the details of their presentations are included elsewhere in this issue of the Jain Digest.

## Convention Lectures, Seminars & Workshops

Parallel tracks of lectures delivered in Gujarati, Hindi and English provided many opportunities for the delegates to pursue topics of their interests. Such offerings included:

- *Jain Dharma through Social Services by Acharya Chandanaji & Sadhvi Shubhamji*
- *Essence of Human Life by Pujya Bhattarak Charukirtiji*
- *Twelve Bhavnas by Pujya Lokesh Muni*
- *Jain Way of Life in Professional Life by Prem Jain*
- *Chasing Sustainability by Dave Chameides*
- *Science of Climate Change by Catherine Gautier-Downes*
- *Punya-Pap by Falguni Zaveri*

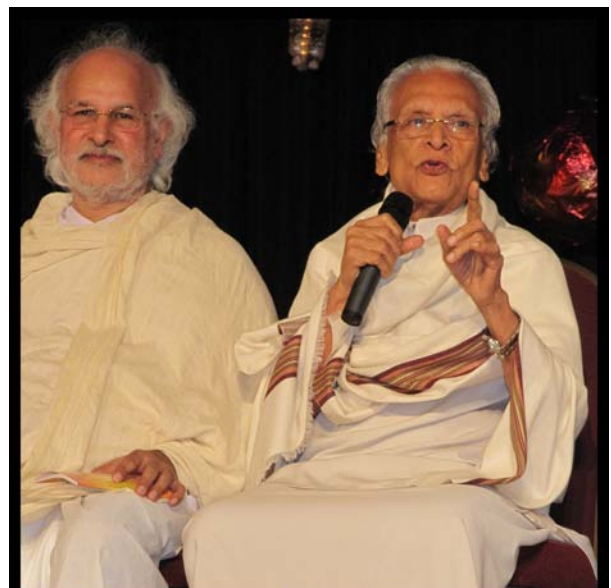


Fig. 7: Pujya Amrender Muni and Pujya Chitrabhanu





Figure 8: Pujya Rakeshbhai delivering his lecture to a packed audience

- *Atmasiddhi by Pujya Rakeshbhai Zaveri*
- *Significance of Maha Mantra by Acharya Chandanaji & Sadhvi Shubhamji*
- *Path Towards Moksha by Pramodaben*
- *Jain Dharma in Daily Life by Sadhvi Shilapiji*
- *Science of Forgiveness by Pujya Lokesh Muni*
- *Andhakar ma thi prakash taraf by Chandrakant Mehta*
- *Jains and Ecology by Dr. H. Bharill*
- *World Peace Diet by Dr. Will Tuttle*
- *How to be a true Jain by Samani Vinaypragyaji*
- *Jain Customs by Pandit Abhay Kumar and Pandit Dhirajlal Mehta*
- *Bhay Bhagado Ane Bhav Jagado by Chandrakant Mehta*
- *Can Jains Help Change the World? by Raksha Shah*
- *Education Update by Pravin Shah*
- *Jains – Pioneers of Ecology by Samani Vinaypragyaji*
- *Karma Theory by Pandit Dhirajlal Mehta*
- *Vachanmrut by Pujya Rakeshbhai Zaveri*
- *Leadership in Green Economy by Paul Hannam*
- *Anekantvad by Sadhvi Shilapiji*



Figure 9: Acharya Chandanaji

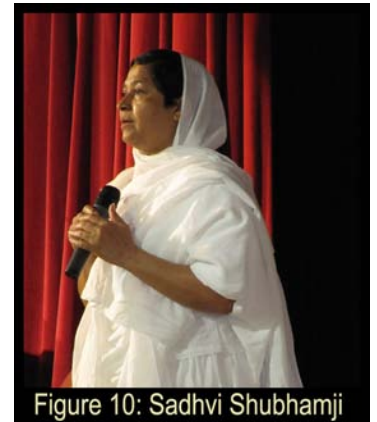


Figure 10: Sadhvi Shubhamji



Figure 11: Pujya Chitrabhanuji & Pramodaben



Figure 12: Dr. H. Bharill

- *Jain Way of Raising Children by Pujya Chitrabhanuji & Pramodaben*
- *Basics of Jainism by Dr. H. Bharill*
- *GunaSthanak by Tarlaben Doshi;*
- *Charity Focus by Nipun Shah*
- *Inter-faith by Girish Shah*
- *Samyak Darshan by Anop Vora*
- *Jain Tirth Yatra by Mahendra Khandhar*

Panel discussions included: Health Issues for Seniors led by Dr. Ramesh Kothari, Senior Issues led by Gunvant Shah and Remembering V R Gandhi led by Dr. Dhiraj Shah.



Figure 14: Discussions with Nipun Shah after lecture.



Figure 13: Tarlaben Doshi





Fig 15: Delegates – Mangalam, Priti Khara and Hasmita Parekh



Fig 16: Delegates and volunteers enjoying delicious vegan meals

A dedicated group of volunteers from the Jain Center of Southern California set forth to make Seva a significant activity at the JAINA convention. Their mission was simple: to channel the goodwill of the delegates to improve the quality of life of the needy. Participants of all ages, from 5 to 85, convened to form assembly lines to assemble 1,000 hygiene kits and sew 500 blankets for the homeless; prepare 400

backpacks with school supplies for disadvantaged students; put together 100 care packages of card quilts and books or DVDs for children with serious medical conditions; and collect cell phones for battered women's shelters and eyeglasses to be used in developing countries. This kind of generosity was unparalleled at any previous convention.

**Things you can donate for Seva Activities**

- Socks: All New**
- Cell Phones: Used** (Working or not working)
- Glasses: Used** Please bring it in case or wrap it in bubble wrap
- School Supplies: All New**
  - Note books
  - Papers
  - Pens
  - Pencils
  - Folders
  - Bag-packs
- Hygiene Items: All New**
  - Deodorants
  - Body lotions
  - Chap sticks
  - Bar soaps
  - Wash cloths
  - Tooth paste/ Tooth brush
  - Shampoo / Conditioner
  - Hair Brush/ Combs

Contact person: Smita Doshi  
 smitadoshi@gmail.com  
 Ph# 714-847-3593

JAINA 2009  
 Ecology - The Jain Way

Figure 17: Seva Project Poster

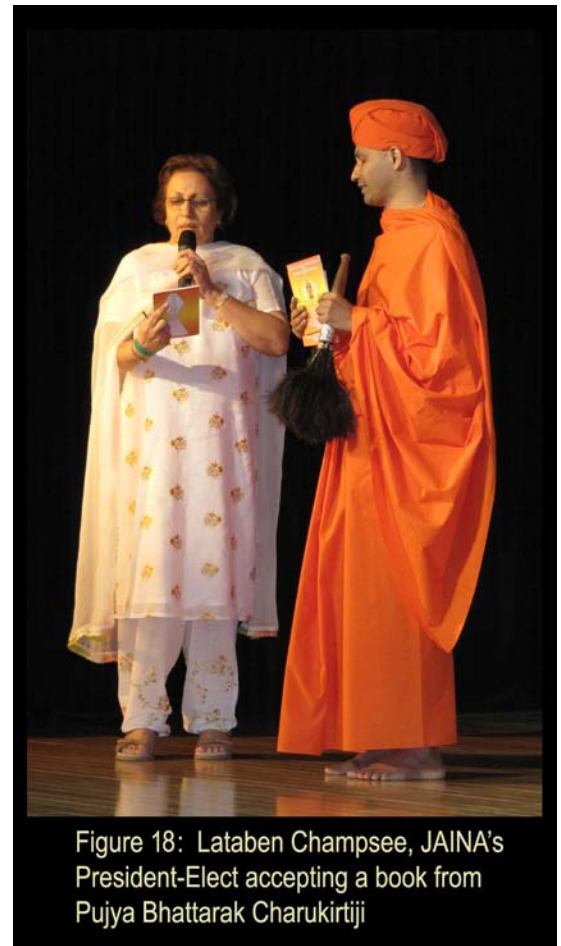
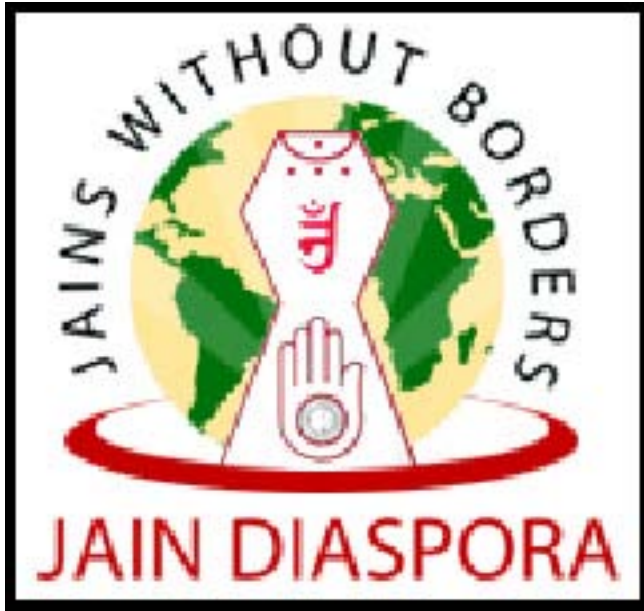


Figure 18: Lataben Champsee, JAINA's President-Elect accepting a book from Pujya Bhattarak Charukirtiji





JAINA's initiative of Jain Diaspora to unite the Jain communities living in 36 countries outside of India was further discussed at this convention. The concept was first proposed and discussed in a meeting chaired by Dr. L. M. Singhvi at the JAINA Convention 2007. Plans are in the works to hold a Jain Diaspora meeting in London in 2010.

### Evening Programs



Figure 19: Black Concert – Blind singers and musicians from India





The evening programs included garba-raas, a dayaro by Bhanubhai Vora, and a cultural program presented by members of various Jain Centers. A concert by the band Black, consisting of blind singers and musicians from India, was very impressive, entertaining and well received by the audience.

The highlight of the evening was the world premiere of a two-hour Gujarati play, Siddh Hem. It told the story of Hemchandracharya, Jain literature's most influential figure. At the request of Siddharaj, the King of Gujarat, he composed the entire Gujarati grammar guide and wrote over 3.5 million shlokas throughout his lifetime. This play was specially brought from Mumbai by the same team who had performed the play Apurva Avsar based on the life of Shrimad Rajchandra at JAINA Convention 2007. The performance was electrifying and educational.

### Youth Programs

Youth activities and programs were organized at the Crown Plaza Hotel in Fullerton. Many of the speakers who had addressed the adult delegates were also invited to talk to the youth.

Members of the Young Jains of America played a key role in organizing youth events at the convention. Throughout the weekend, the younger generation learned about the applications of Jain dharma through entertaining activities such as the JAINA Academic Bowl, leadership sessions, Jain Way of Living seminars, and entrepreneurial workshops. Participants from Jain Center of New Jersey won the JAINA Academic Bowl. The evening cruise was, by far, the most popular activity of the youth program.

Young men and women at the convention had the chance to meet potential life partners through the JAIN 21 programs scheduled for those who were 21 and older. Some of the events included icebreakers, mixers, speed-dating activities, and Bollywood aerobics.

Dr. Dipak Jain spoke to the youth about how Jain values and ideals guided him through life. He said that by following what he believed in, he was able to achieve what he wanted.

Dr. Jagdish Sheth was impressed with their interest in Jainism. "The youth program was very energizing," he said. "They have the beliefs about Jainism, clearly, but can practice it in a

contemporary, modern way, the 'fusion concept,' as I call it. We need to fuse the East and the West."

Dr. Gary Francione noticed the youths' extensive involvement. "From what I can see as a cultural outsider, things are changing dramatically," he mused. "The younger generation of Jains is going to revolutionize the world."

Parallel tracks of lectures, seminars and workshops offered the youth a variety of options to learn and get involved. Such offerings included:

- Ecology in Daily Life by Lata Champsee, Christian Kohler and Soumil Mehta
- Chasing Sustainability by Dave Chameides
- Charity Focus by Nipun Shah
- Pray and Prayers for World by Sadhvi Shilapiji
- Ecology 201 – Demystifying Green by Amit Jain & Pooja Jobalia
- Jain Dharma in East and West by Suketu Khandhar
- Jain Dharma in Daily Life by Samani Akshaypragyaji
- Broadcasting Jain Life in the Media by Dr. Manoj Jain
- Science and Jain Dharma by Premal Doshi
- Indian Culture and Eco Skills by Pallavi Doshi
- Guides and Mentors in Life by Shanehi Shah, Biren Mehta & Amita Desai
- Spirituality and Sobriety by Rajni Modi
- Smoothie with Ecology by Falguni Zaveri
- Jain Dharma through Social Service by Acharya Chandanaji & Sadhvi Shubhamji
- Soul Songs by Jayesh Khona
- Jatra Dot Com by Mahendra Khandhar
- Leadership in the Green Economy by Paul Hannam
- Path towards Moksha by Pramodaben; Science and Politics of Climate Change by Catherine Gautier-Downes & Sameer Doshi
- Jain Food by Manoj Jain
- Cool Climate Careers by Christian Kohler
- Jain Way of Life in Professional Life by Prem Jain
- Compassionate Living by Dr. Gary Francione
- World Peace Diet by Dr Will Tuttle

- Eco Imagination Workshop – California Student Sustainability Coalition by Aakash Desai
- Science of Forgiveness by Sadhvi Shilapiji
- Jain Way of Living by Yogendra Jain
- JAINA Campus Outreach Workshop by Ashok Domadia
- Taare Zameen Par by Sneha Patel & Aditi Shah
- Can Jains Help Change the World? by Raksha Shah
- Scientific Aspects of Jain Food by Manoj Jain
- Entrepreneur Workshop led by Bipin Shah & Prem Jain
- Team Building Workshops

### VIEW OF A YOUTH

#### JAIN 21 at JAINA CONVENTION 2009

In my opinion, JAIN 21 was a major, and rather unexpected, success. In all honesty, earlier in the year, the committee was recruiting very heavily and many of us felt that the numbers were not too impressive. But in the end, there were more participants than any of us could have anticipated, which says a lot. There were a lot of great things about the convention itself – the food was fantastic, most of the programs were interesting and well run, the nightly activities – especially the cruise – were fun and well-planned, and there was a large and diverse group of attendees.

I have identified three areas for improvement. 1) At times, the facilities did not quite seem to fit all of the participants. 2) The speed-dating event on the first night was not the most enjoyable – the idea was good, but the lack of space, the highly uneven ratio of males to females, and the lack of ability to hear each other in a room with hundreds of other people talking, made it a bit difficult to enjoy. 3) The speed-dating event also took place at the same time as the raas garba, so many of the JAIN 21 participants were unable to attend the garba.

The 2009 JAIN 21 program received strong positive feedback. With the passion and diligence of the hard-working team, it is easy to see why the convention was a great success. They have now set the bar extremely high.

#### Shanehi Shah, age 23

*Educational Advisor for the Upward Bound Program at California State University, Dominguez Hills*

## Awards & Recognition

The highest JAINA award, JAINA Ratna, is awarded in recognition for the recipient's lifelong contribution to the Jain community in North America. This year it was awarded to Dr. Sulekh Jain of Houston. He served JAINA for eight years, first as Secretary then as President for two terms. He has been the president of two Jain Centers (Cincinnati–Dayton, Ohio and Houston, Texas). Currently, Dr. Jain is the Founder and Chairman of the Governing Council of International School for Jain Academic Studies ([www.jainstudies.org](http://www.jainstudies.org)) and Secretary of Mahavir Vision Inc. USA.

The Presidential Awards were given to Udai Jain of Houston and Mahendra Mehta of Mumbai. Udai Jain is the longest serving member of JAINA Executive Committee. He has served as Chairman of JAINA Patron Program and in various capacities with the Jain Society of Houston. Two humanitarian trusts established by Mahendra Mehta tackle the problems of poverty in Mumbai, especially among young children, and have provided equipment (prostheses, wheelchairs, crutches, etc.) to over 95,000 handicapped recipients in India and worldwide. Mahendra Mehta serves as JAINA's liaison in India.

JAINA 2009 Recognition Awards went to ten adults and five youths nominated by the local Jain Centers for their outstanding contribution and service. The adult recipients included: Amita Desai (Anaheim, California), Narendra Jain (Torrance, California), Rakesh Jain (Columbus, Ohio), Mayur Mehta (Clarksville, Tennessee),



Figure 20: Narendra Jain from Torrance, California accepting a JAINA Recognition Award from Dr. Manilal Mehta, Dr. Dhiraj Shah and Dilip Shah (Past and Present JAINA's Presidents)



Arvind Shah (Gaithersburg, Maryland), Kirit Shah (Edison, New Jersey), Nilesh Shah (Clarksville, Maryland), Pravin Turakhia (Fremont, California), Hamir Vadi (Mountainside, New Jersey), and Rasik Vagadia (Foxboro, Massachusetts). The youth recipients included: Naman Jain (Norwood, Massachusetts), Rajiv Jain (Odenton, Maryland), Pina Mehta (Tustin, California), Parinda Shah (Schaumburg, Illinois), and Shanehi Shah (Torrance, California).

Photos of the JAINA award recipients are included elsewhere in this issue of the Jain Digest.

### Commemorative Souvenir



Figure 21: Souvenir Cover Page

Reflecting on the theme of the 15th Biennial JAINA Convention, “Ecology – The Jain Way”, it is worthwhile to take note of Dr. L. M. Singhvi’s observation, “Jainism is fundamentally a religion of ecology and has turned ecology into a religion”. In these challenging times, core Jain principles of Ahimsa, Aparigraha, and Anekantvad identify a framework of responsibilities, challenges, and opportunities to support ecological harmony through non-violence, not only towards humans but towards all nature; reducing wants and waste

through non-possessiveness; and respect for others including earth, environment and nature through non-absolutism.

A wide range of articles addressing the convention theme are included in a



Fig. 22: Souvenir Editorial Team – Chandrakant Parekh, Dilip Parekh, Debi Grand, Pallavi Gala (Not present – Jayana Shah, Darshini Aithal, Rishita Dagli and Harsha Parikh)

commemorative souvenir published for the convention. As we tread the path of the religion of ecology, several spiritual, theoretical, and practical expositions remind us of our responsibilities as practitioners, proponents, and agents-of-change for eco-friendly lifestyle and sustainable living. Jain doctrines concerning Ahimsa and ecology that lead to vegetarianism and not using animal products are discussed. Jain tradition of establishing paanjarapols and promoting jiv daya is re-affirmed with inspirational stories of two such facilities in USA. Jain youth activism, awareness and active participation in “Go Green” movement are illustrated. Two poems remind us that we are “merely guests on this earth” and “all one day can be free”. JAINA’s initiative of Jain Diaspora promotes global unity through a novel concept of Jains Without Borders. In keeping with the convention theme, the souvenir was printed on paper with post consumer contents.

### Interesting Facts & Firsts

Hosting of the 15th Biennial JAINA Convention in the Los Angeles area was an historical milestone and a homecoming event for the Jain Center of Southern California. A concept to unite all Jain communities in the United States and Canada

### ***Comments form some participants*** **Clearly room for improvement!**

“Lots of things were handled in an excellent manner. However there was a significant confusion and poor planning about the evening programs. While many of the delegates standing in line could not get in, some with inside information and favorable connections were able to participate in all activities.”  
~ RK, Los Angeles,

“Overall it was a good experience. It was a unique experience because of location being at a Jain Temple. Tender Care Organization program was very well received by attendees.” XX

“We were satisfied with the day programs but we were disappointed with the evening programs. Even though we had paid for a complete three-day program, we did not get to see evening programs because the space in the Hall was limited.” SPS, Plano, TX

“It was very nice to see so many people giving their time to volunteer. JAINA convention was executed smoothly. It was a good convention. ~ SJ, Los Angeles, CA”

“There was some room for improvement. Youth group activities in the hotel needed some more help managing food and security. There were not enough volunteers at the hotel. Some of the lecture events did not have any audience at all. Give little more thought to topics of the lectures and activities, next time, considering youth and not to be adult oriented.” XX

“Give autonomy to "Jain 21" or have a separate convention for them. "Jain 21" youth did not get what they expected from JAINA. There were too many unrelated events scheduled for them and not enough time given for what they came for, namely to find a life partner. They are capable of running their own program if adults don't interfere.” XX

There is always room for improvement and improvements will not happen without your valuable comments. So please do keep sending your comments. However, we do like to point out that JAINA conventions are planned, organized, and coordinated entirely by volunteers. Further, such events would not be possible without donations from various generous individuals.

– eJain Digest Editorial Team

under one umbrella was conceived in 1980 by Lalit Shah, a visionary Vice President of Jain

Center of Southern California. With encouragement and support of Pujya Chitrabhanuji, Pujya Acharya Sushil Muniji, several scholars and various community leaders, the concept was formalized at the first national convention of Jains in the United States, hosted by the Jain Center of Southern California in the Los Angeles area from May 22-25, 1981. Lalit Shah served as JAINA's first President.

Some interesting firsts which happened at this convention included the following:

- The convention was hosted onsite at its own facility by the host center.
- Philanthropist Hamilton Brewart, not born as a Jain, served as the convention's Sanghpati.
- The Seva project provided hands-on participation opportunities to young and old delegates.
- The souvenirs were printed on paper with post-consumer contents.
- 90% of the meals were vegan, and served on eco-friendly recycled paper plates.
- The youth visited a functioning organic farm.
- Babysitting arrangements enabled parents to participate fully in the convention activities.
- Lata Champsee was elected to serve as JAINA's President for the 2009-2010 session. She is the first woman and the first Canadian to lead JAINA in that capacity.

### **Acknowledgement**

The overwhelming success of the 15th Biennial JAINA Convention is owed greatly to the enthusiasm and hard work of over 250 volunteers, adults and youths, from various Jain Centers – the majority from Jain Center of Southern California. Arranging an event of this magnitude is no easy task. The dedication of the organization's volunteers made the conference run smoothly. Planning of the convention began soon after the conclusion of the 14th Biennial Convention 2007 held in Edison, New Jersey. Thousands of hours were invested in planning, re-planning, logistics, scheduling and execution of various events and activities. The convention was convened by Lata Champsee, JAINA's 1st Vice President, and Dr. Nitin Shah and Rashmi Shah assisted her as co-conveners.







# JAINA AWARDS 2009

## JAINA RATNA AWARD



Dr. Sulekh Jain  
Suagr Land, TX

## JAINA PRESIDENTIAL AWARDS



Udai C. Jain  
Suagr Land, TX, USA

Udai Jain is the longest serving member of JAINA Executive Committee. As a highly respected elder gentleman, Udaibhai provides a voice of reason and a clear, sectarian-free vision during JAINA committee deliberations. He has served as Chairperson of JAINA Patron Program and in various capacities with the Jain Society of Houston.

Udaibhai is one of 8 brothers - all of whom are involved in the family diamond business with offices in Bangkok, Mumbai and Houston. Deeply committed to the cause of Jainism, Udaibhai and his entire family have been very generous to Jain causes and to JAINA. Their ancestral home was turned over to the Samaj and converted into an Upashraya. They are currently building a Dharamsala near Jaipur, and are also planning to convert their home in Jaipur into a second Dharamsala. The fine Jain tradition has continued in the second and third generation of family members. His son is the Chief Trustee of the Jain Society of Houston, and his grandchildren have participated in JAINA Academic bowl.



Mahendra G. Mehta  
Mumbai, India

Mahendra G. Mehta established Ratna Nidhi Charitable Trust over 20 years with a vision to tackle the problems of poverty in Mumbai, especially amongst young children. The trust offers free nutrition packages, food for education program, and motivates older kids to start small businesses. Through his Help Handicapped International Trust (HHI), over 95,000 victims of war, accidents, and polio in India, Nepal, Bangladesh, Sudan, Kenya, Burundi, Sri Lanka, Honduras, Columbia and Afghanistan have been provided with free Jaipur prostheses, calipers, wheelchairs, tricycles, crutches, and walkers. HHI was recently accorded special Consultative Status by the Economic and Social Council of United Nations. Mahendrabhai serves as a trustee for Bharatiya Bal Vikas Trust, Hamara Foundation, and Safe Kids Foundation., and is the coordinator in India for JAINA's humanitarian relief efforts.

Mahendrabhai has received numerous awards from national and international organizations from India, Europe, and USA. Mahendrabhai and his wife Ashaben truly exemplify the message of Lord Mahavir to serve the poor, the sick and the needy. JAINA is proud of its affiliation with Mahendrabhai G. Mehta.





# JAINA RECOGNITION AWARDS 2009 A D U L T S



**Amita Desai**  
Anaheim, CA



**Narendra Jain**  
Torrance, CA



**Rakesh Jain**  
Columbus, OH



**Mayur Mehta**  
Clarksville, TN



**Arvind Shah**  
Gathersburg, MD



**Kirit Shah**  
Edison, NJ



**Nilesh Shah**  
Clarksville, MD



**Pravin Turakhia**  
Fremont, CA



**Hamir Vadi**  
Mountainside, NJ



**Rasik Vagadia**  
Foxboro, MA

# Y O U T H S



**Naman Jain**  
Norwood, MA



**Rajiv Jain**  
Odenton, MD



**Pina Mehta**  
Tustin, CA



**Parinda Shah**  
Schaumburg, IL



**Shanehi Shah**  
Torrance, CA

## *Ahimsa, Ecology, and Strict Vegetarianism as The Jain Way of Life*

Gary L. Francione

gfrancione@earthlink.net



*Dr. Gary L. Francione is the distinguished Professor of Law and Nicholas deB. Katzenbach Scholar of Law and Philosophy at Rutgers*

*University School of Law, Newark, New Jersey. His book, "Animals as Persons: Essays on the*

*Abolition of Animal Exploitation", was published in 2008. His forthcoming book (with Dr. Robert Garner), "The Animal Rights Debate: Abolition or Regulation?", will be published in Fall 2009. (Photo by N. Romanenko). He was the keynote speaker at JAINA Convention 2009.*

### **The Basis of Jain Vegetarianism**

There is almost unanimous support among Jains for not consuming meat, poultry, fish, and eggs. The basis for Jain vegetarianism is two-fold.

First, Jains consider that eating these products violates the foundational principle of Ahimsa. Jains are forbidden from committing intentional violence against all mobile beings, whether they have two, three, four, or five senses. The mammals, birds, and fish that humans regularly consume all belong in the highest class of those beings with five senses—a class in which humans belong as well. This prohibition is not limited to what a person does directly but extends to those causing others to do Himsa as well as to approving of the Himsa of others.

The standard Jain diet not only seeks to eliminate violence to animals but also has the effect of minimizing the Himsa to plants, which are one-sensed beings, necessary to feed humans. Animals raised for meat consume more plant protein than they produce.

Second, a meat-based agriculture is an ecological disaster and a central tenet of Jain philosophy

involves our obligation to minimize our impact on the environment. Because we need so many crops to feed the billions of animals that humans consume, we use an enormous amount of land to grow those crops, resulting in forest destruction throughout the world; as older pastures are destroyed through overgrazing, new land is cleared to replace them. It takes much more land to feed an average meat-eater than a vegetarian.

Animal agriculture also consumes enormous amounts of other resources, such as water and energy. In addition to the consumption of huge amounts of water and energy, animal agriculture results in serious water pollution, and contributes significantly to global warming burning of fossil fuels for transport purposes. Deforestation to produce more land for crops and grazing also results in the release of large amounts of carbon dioxide.

### **Dairy Products**

Although considerations of Ahimsa and ecology mean that we should not consume the flesh or eggs of animals, many Jains consume dairy products and use dairy products (and wool) in temple rituals. I respectfully submit that for the same two arguments—violence against animals and ecological concerns—that the Jains consider a move toward a pure vegetarian diet, what is today called veganism.

Dairy products involve inflicting suffering and death on mobile, five-sensed beings. Some forms of production are more brutal than others but under the very best of circumstances there is a great deal of suffering involved in the production of these products, and the death of animals is a necessary aspect of any industry or practice that uses animals.

Animals used in dairy production are kept alive longer than meat animals, treated as badly if not worse, and end up in the same slaughterhouses after which humans consume their bodies. The male babies of dairy cows are sold into the veal industry and most of the females are used in the dairy industry. It is an endless cycle of exploitation, suffering, and death. There is an





inextricable relationship between the meat industry and the dairy issue.

Similarly, the very same detrimental ecological concerns are also applicable to dairy foods. The environmental impacts of processing dairy products are considerable, including the discharge of large quantities of liquid effluent with high organic loads, when whey from the cheese making process is not used as a by-product and is discharged along with other waste waters. Effluent discharged directly into water bodies can cause a depletion of oxygen levels.

The dairy industry consumes large quantities of fresh water, use chlorofluorocarbons for refrigeration, causing ozone depletion. Most dairy products are packaged in plastic or plastic-lined containers, or cans, and these results in a considerable amount of solid waste.

Some Jains defend the continued consumption of dairy products on the basis of tradition—that is, the fact that Jains have been consuming dairy products for as long as anyone remembers means that it must be acceptable to continue doing so. But if Jainism stands for anything, it represents the notion that ethic principles are a matter of rational thought and careful consideration and that tradition can never be a sufficient answer to an ethical problem.

Some people think that it is difficult to be a strict vegetarian but that is not the case. There are now a large variety of delicious non-dairy “milks” (soy, rice, almond) available and these can be used for cooking and in beverages. There are delicious vegan “butters” made from soy that can substitute for ghee. Most Jains have already done what most non-Jains would regard as the difficult part—they have removed meat, poultry, fish, and eggs from their diets. Taking the additional step of eliminating dairy products is the easy part.

A note about the use of animals for clothing and rituals: Leather is not merely a by-product of the meat industry—it is an important part of the economics of that industry. Leather processing has harmful environmental effects. There is terrible cruelty involved in producing wool. Silk worms are boiled alive to make silk garments. Once again, there are many alternatives to wool, leather, and silk. The use of animals for all these purposes unquestionably involves Himsa.

## The Future

I became a vegetarian in 1978 after visiting a slaughterhouse. It was terrible and I became convinced immediately that I could no longer eat animal flesh. I eliminated all animal products from my life in 1982 and became a strict vegetarian when I recognized that there was no logical or moral distinction between flesh and dairy or other animal products. They all involved Himsa; they all involved horrible suffering; they all involved death. As a practitioner of Ahimsa, I could no longer ignore the harm in which I was participating.

The sentiment in the Jain community is moving in the direction of strict vegetarianism. Jain community leaders have sought to facilitate discussion of this issue within the broader community. But most important of all, Jain youth, particularly those born in the United States and Canada are increasingly embracing strict vegetarianism and not wearing animal clothing as well. As these young people assume positions of leadership in the Jain community, the rejection of all animal use will become more widely accepted.

We live in a world of unspeakable violence that only gets worse by the day. It is more important than at any time in the past to speak up for peace and nonviolence. Although no one has a monopoly on these precious values, Jainism is the only tradition that emphasizes Ahimsa as the foundational principle of spiritual practice. Ahimsa Paramo Dharma. Jains are in a unique position to be the emerging voice of sanity in an insane world and have the responsibility to do so. Nonviolence begins with what we put in and on our bodies.

I offer these thoughts respectfully for your consideration. I recognize that many Jains are not yet strict vegetarians and it is not my intention to judge or to offend those people. I am only trying to apply what I understand to be important Jain principles in a consistent way. If I have offended anyone, Micchami Dukkadam.

For the unabridged version of this article, please refer to prior issue of Jain Digest.

## Professor Jagdish N. Sheth: An Intellectual Giant Among Us

A write-up by the eJain Digest Editorial team

Is Earth a living, breathing and regenerating organism? Jainism believes so. While the physical and biological scientists may disagree with such a statement, they would agree that Earth meets some of the life criteria of homeostasis, unique structural organization, adaptation, and above all regeneration (if not reproduction). Prof. Jagdish Sheth also views the Earth as a living, breathing and regenerating organism, but this pioneer of many innovative and fundamental marketing ideas takes this concept further to influence a quantum behavioral change in people where it is direly required. In his new book "CHINDIA RISING" he has thoroughly analyzed and presented a compelling case of a major economic growth occurring in China and India. He argues that such a shift will not only be beneficial to both China and India but will help the overall development of world economy. However, he also gives a stern warning with solid reasoning, that the entire growth model will fall apart if these countries do not "**Nurture Nature**".

In this issue of eJain Digest, we like to honor the Charles H. Kellstadt Professor of Marketing in the Goizueta Business School at Emory University; Professor Jagdish N. Sheth. Dr. Sheth was one of the Keynote speakers at the last JAINA conference, where ecology was the theme of the conference. He eloquently presented the case of how the core Jain values can play an important role in the market dynamics of the future. What struck many in the audience was not just the intellectual depth, but the professor's cordial style

that brought out that humble "Jagdishbhai"; a Jain community member.

Born in Rangoon in Burma (now Myanmar) as the youngest of the six siblings in 1938, Jagdishbhai had a very humble childhood. His father, a staunch believer in Gandhism, was a rice trader as so many other Gujaratis who had gone to Burma. In 1941 fearing atrocities due to an imminent Japanese invasion, the family left Burma with practically no belongings, returning to their native village of Kandagara (near Mundra) in Kutch-Gujarat. The family survived for almost five years from a very meager income earned by his mother and sister producing certain household products and doing simple chores. Who could possibly imagine seeing a five year old kid roaming around barefooted in the sheris (term for the small village streets in Kutch) of Mundra would become one of the world's renowned marketing guru?

Some relief came when his sister was married in a relatively well-off Mehta family. Based on the location where his two elder brothers took up employment or started a business, the family moved between different cities but ultimately the family settled in Madras (Chennai) in 1952. Jagdishbhai finished his high school in 1955. Jagdishbhai credits his two elder brothers Himatlal and Gulabchand a lot in shaping his future. Himatlal was a businessman. Gulabchand, on the other hand, was a scholar. He had been an Editor of popular Gujarati magazines and was also well versed in the Jain philosophy. It seems



Dr. Jagdish N. Sheth and wife Madhu with former President Jimmy Carter





Jagdish picked up the intellectual tenacity to dive deep into a subject from Gulabchand, while ensuring relevancy and practicality of work from Himatlal. Jagdishbhai proceeded to finish his B. Com (Honors) with the core subjects of Accounting, History, and Statistics. While history was his most favorite subject, one could easily see that these three subjects formed the foundation of his future research and analysis. As a part of his B. Com (Honors), he joined Loyola College for an advanced 3-year course on taxation, where he was the gold medalist.

While at college the person who grew up in Mundra started showing his modern trends. Jagdish joined a youth group called Sahitya Sadan, whose purpose was to encourage and preserve Gujarati literature. Jagdishbhai would not tell us if he had genuine love for Gujarati literature or he had other ulterior motives. Whether it was his impressive looks, scholarly outlook, or a just a great tone at reciting poems; he did manage to impress a young school teacher from a Jain family. Such a milan would be very unusual in a conservative Kutchi-Gurjar Jain community in 1957-58. He would subsequently ask Madhuji to travel all the way to Pittsburg (as his schedule did not allow him to travel to India), where the couple were married in a classical Indian tradition in December 1962. This might be the first wedding of its type for the North American Jain community. Credit goes to Mrs. Madhu Sheth for bringing up the family of two children in the Jain vegetarian tradition. She has since been very active in community services, was President of the Greater Atlanta Jain Center and is now a Director of JAINA.

After borrowing about Rs15,000 from a Jain trust, family and friends, Jagdishbhai embarked on his academic journey to USA in 1961. He joined the MBA program at University of Pittsburg, where he would subsequently also get his PhD. While, at Pittsburg, Jagdishbhai was particularly interested in Psychology and was impressed by the works of Abraham Maslow. In one of his MBA term papers in Behavioral Sciences, he examined the working of institution like government, religion, corporation, and family and came up with some bold predictions. On the government front he predicted that communism will fail and those

governments that will promote entrepreneurship and independence will see growth in their economies. On the corporate front, he saw the values shifting from the production model where fear (job security) was the key factor behind workers' productivity, to those companies where the workers will be given independence to be creative and productive. On the religious front he had an interesting perspective; a) when safety and security are the primary concerns, one needs God as a protector, b) when things become somewhat stable, one need God that loves, and c) when self-esteem and independence take the front seat, one looks for the God within.

Jagdishbhai started his academic career as an Assistant professor at MIT's Sloan School of Management followed by a few years at Columbia University. Probably the most productive fifteen years of his research career were spent at the University of Illinois. Thoroughly enjoying the campus town environment, he clearly made his mark in the field of marketing, as his stature grew, to become the Chair of the Department to an Endowed Professorship, namely the Walter H. Stellner Distinguished Professor of Marketing. He was amongst the first to start collaborative research with the psychology department. He was a member of the University's Tenure & Promotion committee for over 9 years. Based on the advice of the academic program committee that he was a part of, UofI became one of the first universities to start the trend of merging the computer science department with the Electrical Engineering department. It was also during his tenure at UofI that he started advising AT&T and also training their executives, a relationship that grew over time. He was the advisor when AT&T broke-up into Baby Bells and ironically advised some of these companies to merge again in the subsequent years. Relationships with the telecommunications companies led him to move to Southern California to start a Center for Telecommunications Management, at the University of Southern California in 1984. USC awarded him the position of Robert E. Brooker Professor of Marketing where he stayed until 1991. It was again the relationship with BellSouth that motivated Jagdishbhai to move to Emory University in 1991, where as an Area Coordinator he started the Center for Relationship Marketing.



At Emory, he continues to be the Charles H. Kellstadt Professor of Marketing.

Many of the career decisions and moves from one location to another were mostly guided by three key principles - nurturing the needs of the family, ability to do highly productive and creative work, and paying his dues back to the society. Early in his career Jagdishbhai took an interesting step of taking up an assignment of a Visiting Professor at IIM Calcutta, in the fourth year of its formation. He felt it was the right time to take his two children back to India, and also serve the mother country. In order to expose his children to the world, he later took up an assignment at Copenhagen School of Business in 1976. Even though there were many opportunities and invitations at larger metro areas, he decided to go to University of Illinois, which is a campus town that promoted raising the family up with strong values. The move to Emory was also geared in part to avoid the extended daily commute of LA metropolis. Jagdishbhai strongly believes in contributing back to the very roots where he has gained a lot. He has an active "Sheth Trust" involved in various charitable activities. He has set up multiple endowments at Uofl, Pitt and at Emory to support various academic scholarly activities or International pioneering work.

In 1989, Jagdishbhai was given the Outstanding Marketing Educator award by the Academy of Marketing Science. In 1991 and again in 1999, he was given the Outstanding Educator Award by the Sales and Marketing Executives International (SMEI). Jagdishbhai was also awarded the P.D. Converse Award for his outstanding contributions to theory in marketing in 1992 by American Marketing Association. In 1996, Jagdishbhai was selected as the Distinguished Fellow of the Academy of Marketing Science. In 1997, Jagdishbhai was awarded the Distinguished Fellow award from the International Engineering Consortium. He is also a Fellow of the American Psychological Association (APA). 2004 marked a stellar year for Jagdishbhai as he was awarded both the Richard D. Irwin Distinguished Marketing Educator Award and the Charles Coolidge Parlin Award which are the two highest awards given by the American Marketing Association.

Description of Jagdishbhai will not be complete without some mention of his groundbreaking research. If we were to list each and every research publication, published books, book reviews, academic & professional honors, number of doctoral students who graduated under him or dissertation committee that he presided, major consulting assignments, other articles, and news worthy interactions, we would fill a complete book! Decent amount of this information is available on his web site; [www.jagsheth.net](http://www.jagsheth.net). One can easily say he contributed to at least one fundamental marketing or a change idea during every decade of his academic presence. His initial publications were more geared towards basic concepts of marketing, however his later publications seem to address many interdisciplinary and global economic subjects.

The Endowed Professor Jagdish Nanchand Sheth has clearly made exemplary academic, social, and professional contributions. We in the Jain community are proud to have such an intellectual giant among us. The challenge for this marketing genius is to combine all his skills and experience to effectively sell the concept of "**Nurturing Nature**" to the world, a concept that is desperately needed to save the Living, Breathing and Regenerating Mother Earth.



## Empowerment based on Jain Values

Reproduced form a previous issue of Jain Digest.



*"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 from a lecturer in Guwahati University to the Dean of one of the top rated Business Management School in the world is truly amazing.

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 applications resulting from the growth of computing and networking industry were already starting to produce a large amount of data. 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 papers<sup>1</sup> 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 Schools for 6 years, he is converting his vision that he envisioned, about 20 years ago into reality. As a Sandy and Morton Goldman Professor in Entrepreneurial Studies and a professor of marketing at the Kellogg School, Dipakji continues his activities of research and teaching. His research areas include the marketing of high-tech products; market segmentation and competitive market structure

<sup>1</sup> "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)

analysis; cross-cultural issues in global product diffusion; new product diffusion; and forecasting models. He has more than 50 papers published in leading academic journals. In 2003, he was appointed as a foreign affairs adviser for the Prime Minister of Thailand. He has served as a consultant to many organizations and also serves as a member of the board of directors of Hartmarx Corporation, John Deere and Company, Northern Trust Corporation, and Peoples Energy. He is also a former director of United Airlines.

Dipakji has always believed that one does not win by putting another person or organization down. He strives to get the best out of people around him, may it be a student, a person working for him, his peer, or for that matter even his superior. He achieves this goal by following the practice of non-violence. His approach of patience, forgiveness and above all recognizing the diversity of human nature the way it is, has helped him bring about a change in people around him. Dipakji treasures his relationship with the former Dean, now Dean Emeritus of Kellogg School Donald Jacobs. While, he does not take full credit for converting Dean Jacobs to 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 has successfully demonstrated that certain values emphasized in the Indian culture can be very effective tools for next generation of Global Leaders. However instead of using any Indian epic to explain the importance of these values he uses Shakespeare for the same purpose. In an eloquently written article he draws an analogy between Shakespeare's writing and its relevance to modern leadership. The article brings out how positive attributes like forgiveness, honesty, community value, justice, etc, build better leaders,

while negatives such as greed, jealousy, etc. are detrimental to society and to the very self-interest of leaders themselves. He also brings out the point that good leader will not ask the team members to do anything the leader would not attempt himself/herself.

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, for example, 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).





## Dave Chameides Speaks

*Dave Chameides was one of the impressive speakers at the JAINA conference. We asked him to send a message to the community.*

I have to be honest about something. Before last summer, I knew very little about Jainism beyond a small article I recall reading when I was a kid. So when I was contacted about speaking about the environment at the Jaina Conference in Southern California, I decided to do a little research before I showed up.

Let me just say....wow. I was absolutely shocked and elated with what I learned. While there are obviously many aspects to Jainism, it occurred to me, that here was an entire religion based specifically on the values that I espouse. Non-violence, honesty, a respect for all living things, and a philosophy that revolves around NOT acquiring things?

Simply fantastic.

The conference itself was an incredible experience for me and, what I had read about was only bolstered by the wonderful people that I met that day. And now, a few months past, I have been asked again to contribute something to the Jaina community and I couldn't be more pleased.

So here it is. It's directed at all of the kids reading this, but you parents should read on because you're a part of this too.

There is power in youth.

Now I know many of you reading this are thinking "huh, that's it?" and yes, that's it.

I teach an environmental seminar called Chasing Sustainability to school kids all over the country and while I discuss consumption, trash, renewable energy, and a host of other things, the

larger concept that I leave students with is that they have more power than they can possibly comprehend. And with that power, if used correctly, can come incredible change. And change is what we need right now.

You see, we adults have a lot of things going on in our lives. Marriages, kids, businesses, debts, bills, mid life crisis', and a whole host of other things that take up way too much of our time. So when it comes to something seemingly simple, like giving up on plastic water bottles, ditching those plastic bags, or turning off the lights, we have trouble prioritizing and recognizing what, in the grander scheme, is truly important. Sure making a good living is great, but if you have all the money in the world and no fresh water to drink.....well good luck with that.

That's why we need you, all the young people who are reading this, to stand up and say enough is enough. Enough plastic water bottles, enough plastic bags, enough driving down the block to the store, enough conspicuous consumption. Enough. Because without all those obligations clouding your

judgment, you, the Jaina youth, have the ability to understand that water is what it's all about. You have the ability to recognize that a planet filled with plastic is not one you want to inherit. You have the ability to understand that the consequences of your actions are your responsibility whether you are aware of them or not.

So what I would like each and every one of you to do, not tomorrow, not next week, but right now, is

### 10 Things To Do Right Now

1. Stop drinking plastic water bottles.
2. Stop taking plastic bags.
3. Use a reusable coffee cup.
4. Don't drive one day a week.
5. Turn the lights off when you leave the room.
6. Unplug your appliances and chargers when not in use.
7. Refuse, re-use, recycle – Before buying anything ask yourself if you want it or need it.
8. Shop at farmers markets.
9. Bring your own knife, fork and spoon with you and say no to plastic.
10. Recognize that nothing is truly disposable and be responsible for what you consume.

walk over to your parents and say "Starting today, I am no longer going to drink out of plastic water bottles anymore". When they ask you why tell them that it is more expensive. Tell them that of the more than 3 Billion plastic water bottles disposed of last year, only a fraction were actually recycled. Tell them that you aren't interested in drinking Bisphenol A, a hormone disruptor that is found in the plastic resin those bottles are made from. Tell them that you aren't interested in drinking water that is not regulated for purity. And most importantly, tell them that as a Jain, who respects all life on the planet, you can't actively deny someone else of their water supply, as is happening now in Fiji, when you have perfectly drinkable water flowing into your house.

Tell them these things and see what they say. Do it respectfully, but let them know that this is

important to you and that it should be important to them as well. And you know what will happen? Before long, they will follow in your footsteps. Why? Because deep down inside, they'll know that you are right and they will learn from you. And how do I know this? Because when I was a kid, this is how we got our parents to start recycling, by doing it ourselves and showing them what was important, truly important. It's just that simple.

Yes, there is power in youth beyond your wildest beliefs. But it only works, if you are willing to use it.

*For more tips on limiting your environmental footprint, check out [www.sustainable-dave.org](http://www.sustainable-dave.org).*

## *The Environmental and Ecological Teachings of Tirthankara Mahavira*

Sadhvi Shilapi

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*Sadhvi Shilapiji has been the Education Director of Veerayatan – Kutch since 2001 when the campus was first established to help the victims of the devastating earthquake. She holds a Master of Commerce degree from Delhi University, and a Master of Philosophy degree from King's College, London. She*

*began her spiritual journey at the age of 26. Her proficiency in six languages has enabled her to touch the lives of a wide cross-section of people in India and abroad. Sadhvi Shilapiji frequently lectures at Oxford, Harvard and other international institutions.*

### **The Ecological Crisis**

We are in the midst of an unprecedented environmental and ecological crisis, at the centre of which, clearly, lies the human race. It is the human community, among all forms of life on this planet, which is interfering with the laws of nature

by squandering her gifts and destroying other species. Ironically, the recent and urgent desire to protect the environment has not arisen because we have begun to hear the cries of plants, animals and other forms of life – a direct result of our maltreatment of them – but because human life itself is now in danger. That is, the depletion of these elements may result in a legacy for our children and our grandchildren of compromised immune systems, increased infectious disease and cancer rates, destroyed plants and the disruption of the food chain. I wonder: Would we have the same concern, the same worry for other forms of life, if human life had not been in danger? Would we give the protection of the environment a second thought?

### **Mahavira's Life Ethics**

From the beginning, Tirthankara Mahavira campaigned for ecological preservation not solely because of his desire to protect human life, but also because of his concern for the pain suffered by living beings in the animal and vegetable realms. Through scriptures such as the Acaranga Sutra (ca.400 BCE), the first in the Svetambara Jain tradition, Mahavira fundamentally influenced our understanding of and attitudes toward the environment. In short, he believed in the equality of, and reverence for, all forms of life. He





included in his definition of life not only all beings that can move, but also the earth, air, water and vegetation. Moreover, he considered any injury to these forms of life a sinful act. "Vegetation has life just as human beings have life," he stated. "It is born as are human beings; its body grows and feels pain when pricked or cut with weapons." Mahavira further proclaimed that anyone who neglects or disregards the existence of earth, air, water, and vegetation disregards his own existence, which is intrinsically bound up with them.

This notion of the symbiotic relationship of humans to their environment appears in the earliest Jain scriptures, including in the Adipurana, the epic poem about the first Tirthankara, Rusabha Dev. This text emphasizes that forests moderate the climate, protect against thunderstorms and floods, shelter the neighboring areas from cold winds, and enable the constant flow of rivers. They provide a habitat for wildlife, fodder for animals, innumerable industrial raw materials, and countless sources of vegetation with medicinal and healing properties. It is thus the duty of all to protect and preserve the forest.

Mahavira actively propagated these ideas and went on to make the protection and care of life in all its manifestations an obligatory duty for all Jains. Some may think that divine-human relations are considered more important than the relationship between humans and the natural world. However, sarvajnyata, the perfect knowledge of Mahavira or of any Tirthankara and for which we all strive, is not only defined as the knowledge of past, present, and future, but also as an extraordinary capacity for experiencing the pain and pleasure of all beings. Tirthankaras have attained this great state of empathy by the purification of their soul. And at the root of the Jain path of purification is the concept of ahimsa, that is, of nonviolence.

Carefulness so as to avoid violence to all living things, as Mahavira defined them, thus became the norm for the Jain way of life. This developed to the extent that those who renounce the world are required to take precautions for the protection of life before every action they perform. It is not a coincidence, then, that a Jain follower's daily prayer includes the following: "I confess to any injury caused by the path of my movement, in all my comings and goings, in treading on living things, in treading on seeds, in treading on green

plants, in treading on dew, on beetles, on mould, on moist earth, and on cobwebs" and so on.

At the same time, Mahavira was clearly conscious of the fact that according to his philosophy, whatever humans do, whether it be eating, walking, sitting or even breathing, we are committing acts of violence, interfering with nature, and contributing to the destruction of the environment. Still, he said, "If you are aware of all your actions, and are careful about what you do in relation to other living things, you will develop spirituality and be in perfect harmony with the natural world." If this harmony is achieved, the long term outlook for the global environment would change dramatically.

### **Nonviolence and Ecology in Practice**

Mahavira carried this philosophy into the workplace, preaching to his disciples that they take care to avoid professions that destroy nature and perpetuate violence. Jains are clearly forbidden, for instance, from earning a living through the destruction of plants, cart-making, any trade in animal by-products, liquor, alcohol, poisons, weapons, and other substances that have the potential to injure animals, insects, or plant life. Significantly, rejection of such trades also requires that Jains not consume the products of these trades. At the same time, by limiting one's use of resources and possessions – one of the major vows that the Jain laity observes – one can also minimize one's environmental impact.

Tirthankara Mahavira's life offers a profound example of one living in ecological harmony. He used resources sparingly, ate just enough to survive, had no dwelling of his own, and no possessions whatsoever. His life shows that progress along a spiritual path does not forbid someone from being concerned about the environment and the world around him. The two are not mutually exclusive, and may, in some senses, be symbiotic.

Moving forward along the path toward purification requires not only that we strive not to commit violence, but also that we work actively to promote peace, reverence, justice, and tolerance in the world.

I come from Bihar, the place of Tirthankara Mahavira's birth, teaching, and final death and where most of the population lives below the poverty line. Villagers cut down trees for fuel for

cooking and sell wood as a way to earn a living. People feed on rats, empty the lakes and ponds of fish to survive, and continue to perform sacrificial rituals. The impact on the local environment is profound.

Veerayatan, a Jain institution established in Bihar and run by Jain sadhvis (nuns), is taking preventative measures to save the environment. Veerayatan has by planted thousands of trees, and by provided drinking water, food, shelter and employment to thousands in the community to reduce individuals' dependence on remaining natural resources. Above all, Veerayatan is conveying moral and ethical values about the importance of ecological balance and minimizing violence. As a result, thousands of people in the

area have given up drinking alcohol, killing animals, chopping trees, and eating meat.

Religion is often seen as passive and unconcerned with the world. In Veerayatan, the reverse is true. The sadhvi-led activism at Veerayatan, enacted on a daily basis, is rooted in Tirthankara Mahavira's universal principle that the sun, air, water, and nature give of themselves silently and selflessly all the time. It would be selfish on our part if we take and do not at least return a portion in our lifetime. A life of renunciation, and being mindful of the violence we commit in the world, carries us forward along the path of spiritual development, allowing us to live in ecological harmony and thus better protect our precious environment.

## *Sacred Balance: An Active Pursuit*

Samir Doshi

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*communities to help restore degraded landscapes and develop an economic return around a restoration economy.*

*A certain degree of physical harmony and comfort is necessary, but above a certain level it becomes a hindrance instead of help. Therefore, the ideal of creating an unlimited number of wants and satisfying them seems to be a delusion and a snare.*

*-- Mahatma Gandhi*

We sleep. We wake and meditate. We pray and recite mantras. We do yoga and breathe. Throughout the course of our days and our lives, we seek balance. At our most simple form, we strive for harmony. Jain philosophy describes the pursuit of balance and Ahimsa as liberation from samsara – the attainment of moksha. But,

regardless of what awaits us in the life after this, the need for balance is inherent and eternal. This is our true nature. This essay is entitled 'Sacred Balance' as a reference to geneticist and environmental philosopher David Suzuki's work on humanity's place in nature.

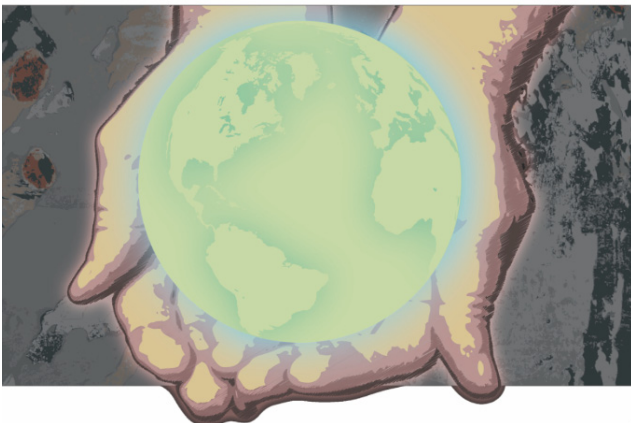
Balance is often thought of as a passive exercise. If I do nothing, then I will affect nothing and presumably have balance. But this is impossible. I do things, many things – all the time! How do I attain balance, liberation, happiness? The answer can be found as readily in science as it is in spirituality. Newton's third law of motion describes each action as having a simultaneous reaction with equal force in the opposite direction. Chinese philosophy recognizes the concept of yin yang as opposing forces that are interdependent and naturally give rise to each other. In the spiritual plane within ourselves, time does not exist as it does in the physical plane. Each action is not instantaneous, but lasts for an unspecified period. This means that the reaction that maintains the balance could be delayed, and might have not yet occurred. Just as we initiated the original action, we must undertake the reaction. This is an active exercise.

I am not assuming that our actions are all negative or positive. They simply are, and they all have an effect on the self and the planet. The





renowned chemist, James Lovelock, developed the Gaia hypothesis in 1965, which states that all the living and non-living components of our planet form a complex holistic single organism that regulates itself physically and chemically. In other words, there is a scientific consensus that the Earth also seeks balance and utilizes actions and reactions to self-regulate. Presently, our society and our planet are incredibly unbalanced. Our species is taxing the environment at an unprecedented level and is continuing to grow at an exponential rate. As Gandhi professed over half a century ago, we have an unlimited number of wants and cannot sustain our current way of life. Unless we act, the reaction of the planet to the disruption of the climate will entail more hurricanes, larger monsoons, and a sea level rise that will bring about the migration of hundreds of millions of 'climate refugees.' The Earth is awaiting our reaction before it becomes so imbalanced that it is forced to act.



History shows that whenever our culture has taken on a change of course, the initial phase yields the largest results. The greatest need is at the moment of change, and this is when the greatest effect can be actualized. The original agricultural revolution, the French revolution, and the industrial revolution – all encompassed turning points in the history of our species and all were

actively accomplished. We are in the midst of another turning point that is being called, 'The Green Industrial Revolution,' combining ingenuity, vigor and the pursuit of lessening our impact and achieving a balance. There is a place for each of us in this movement: young and old, male and female, immigrants and nationals.

The action with the greatest impact that we can grasp onto right now is education. We each need to educate ourselves and our communities on how to lessen the impact on our planet and attain a harmony within ourselves. Globally, education has reduced poverty and disease, and increased prosperity, social capital, human well-being and a greater respect for our environment. Two of the largest developing countries, India and China, are following the example of the United States with respect to consumption and waste. Education is integral in helping these countries develop in a sustainable fashion. You might feel that this is a waste of time – you already know how to reduce your impact on the planet. What are you currently doing? Are you doing everything you can? Do you know what else you can do? This is where education can aid your actions. It will allow you to maximize the output of each action, and subsequently have the greatest impact.

Education is at the heart of Jain dharma. We look inwards to learn more about ourselves and our interaction with others. Our culture prides itself on our aptitude and welfare. The next logical step is the integration of our prosperity and spirituality. The musical definition of harmony is the simultaneous combination of notes that fit together in a balance. A spiritual definition of harmony is a natural extension of Ahimsa, as well as yin yang.

We must utilize our resources to encourage a balance between our species and our surroundings. In this action, we can attain a sacred balance within ourselves.

## Jains Go Green

Hetal & Suken Jain  
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*Hetal works in the Climate Program Office at the National Oceanic and Atmospheric Administration (NOAA) in Washington, DC. She is a technical advisor to the director. Hetal has had a personal and professional interest in*



*environmental issues for over a decade. Suken is attending the MBA program at Georgetown University. He has been active with the Jain Center of Southern California and YJA. He helped organize YJA Convention 2000 in Los Angeles.*

*One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them.*

*– Lord Mahavir*

Lord Mahavir stated these words thousands of years ago, and they ring as true today. Jainism teaches us to take care of ourselves, our planet, and all living beings. Many climate-related changes are already being observed globally and within the United States, including changes in air and water temperatures, sea level, freshwater supply, frequency and/or severity of intense hurricanes and heavy downpours, loss of sea ice, etc. Scientific studies show that we are already expecting to the sea level to rise one meter over the next hundred years which could devastate many coastal communities. This prediction could be an underestimate if we continue to increase

our greenhouse gas emissions. While one person may not be able to stop or reverse climate change, it is our Jain and civic duty to do our part.

There are a number of things that can be done on the individual, community and national level. First, at the individual level there is a wide range of simple actions we can all take. Basic things include replacing light bulbs with energy efficient ones (CFLs), keeping car tires inflated and taking our own reusable bags to the grocery store instead of using plastics bags. Other easy but bigger actions include installing solar panels on our houses. All across the United States, especially in California and Arizona, solar panels are being heavily subsidized through government tax credits and are even a large cost savings in the long run.

Each individual action seems minor, but collective individual actions can have significant impacts. For example, if every family in the United States changed one light bulb to an energy efficient bulb, we would reduce carbon dioxide emissions by more than 90 billion pounds which would be the equivalent of taking over one million cars off the road! Each of us should think globally, but act locally, which translates to making a difference in our communities. A great place to start is our own Jain communities. Our Jain temples regularly use disposable products, including Styrofoam and plastic utensils, which are made from petroleum and pile up in landfills, but there are affordable alternatives. Also, we can opt to power our Jain Centers from renewable power sources by talking to the utility companies. As new temples are built or renovated, we can look into green building practices and becoming LEED certified. These practices use fewer raw materials, less water, less energy, and lower utility costs. We need to educate our leaders so that our Jain Centers can become an example for the communities we live in. We can carry these same messages to our schools or workplaces to make an even bigger impact.

On a national level, we can become educated about the policies of our Congressional





representatives. Ask them to support polices that will help us solve our problems related to climate, energy and the environment. Talk to friends and family across the country and encourage them to take these same actions since the greater the number that emulate this vision that Lord Mahavir espoused, the greater the effect we can all have in protecting all living beings.

So of the countless things you can do, where do you start and where can you get more

information? In 2007, Jains Go Green was created to help people make a personal commitment to becoming more environmentally friendly and follow the words of Lord Mahavir. It also provides resources for actions to take at the individual, local and national level. Visit [www.JainsGoGreen.com](http://www.JainsGoGreen.com) to start becoming more environmentally aware today and take action now!

### ***Farewell Message from the Past President*** ([Continued from Page 5](#))

Looking forward, allow me to express my thoughts on the following:

I sincerely believe that a two-year term is too short a period for any President to plan and implement its agenda for a large organization like JAINA. JAINA's programs have a far-reaching impact on Jain communities not only in North America but also all over the world. Proposing new ideas, debating, developing consensus and implementing them do take time. Another big concern of mine relates to JAINA's financial health. As a largest organization of Jains with worldwide recognition, JAINA is also unique in that it has no assured source of funding for its core activities. A capital drive that will create a corpus fund needs to be created.

Lastly, I would like to plead that in addition to the electronic format, JAINA should also continue to publish the printed version of JAIN DIGEST as has been done since 1985. While electronic edition of JAIN DIGEST on the web is an excellent idea, majority of our readership is not ready to switch from print to electronic media. Past leaders and volunteers have invested a lot of sweat capital in creating and sustaining JAIN DIGEST since it's founding in 1985. It is a powerful communication tool and a visual reminder of JAINA's existence. More than 1,000 copies are mailed overseas to Jain Centers, libraries and community leaders in India, UK and other countries. Matrimonial service provided by JAIN DIGEST is one very important service JAINA has provided that helps preserve our culture. Discontinuing the print edition will break faith with almost 1,000 life members who voluntarily contributed to special endowment fund for JAIN DIGEST. For a period of time, both the print edition and the electronic edition can be co published and opinions of all the stakeholders should govern the future decision.

In closing, I want to thank all the friends and well-wishers who advised me and helped me with my work in JAINA specially the board of Directors and members of the Executive Committee with whom I served. It was a privilege to know them and it was a great learning experience for me. I hope to continue to contribute to the advancement of our beloved organization - JAINA. In the spirit of Paryushan Parva and Daslakshana Parva we just observed, I seek everyone's forgiveness for any hurt feelings I may have caused knowingly or unknowingly during my term as President or in this message. MICHAMI DUKKADAM.

Sincerely  
Dilip V Shah  
Past President, JAINA

## A Gujarati Poem

*Pallavi Doshi teaches Indian Culture & History to Pathshala teens at the Jain Center of Southern California. She is interested in nature and travel, and how these themes interact in the arts. Her hobbies include painting and writing poetries.*  
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### આપણે મહેમાન આ ધરતીનાં.....

યુગો યુગનો આ પ્રવાસ આપણો,

આપણે મહેમાન આ ધરતીનાં;

પશુ પંખીઓ સાથેનો સહવાસ આપણો,

ઋણી આપણે પૃથ્વી નામના યજમાનનાં.

આ અતિથિગૃહમાં સગવડો ઘણી,

રહેવા માટે વૈવિધ્યતા ભરેલા દેશો અને પ્રદેશો;

મેહમાનોને ન્હાવા-ઘોવા જોશે પાણી.

સર્જ સરીવરો, ઘુવાઘાર ઘોઘ અને નટખટ નદીઓ.

તરસ્યા પ્રવાસીઓને જોઈશે પાણીયારાં,

બનાવ્યાં મીઠાં ઝરણાં, ફળોમાં રસ અને નાળિયેરમાં પાણી;

ભમતા ભોમિયાઓનો ઉઠશે જઠરાગ્નિ,

ખૂબ વિચારી કોઠે ભર્યાં ઘઉં, ચોખા, મકાઈ ને બાજરી.

અતિથિ આવ્યાં છે, તો મીઠું મોઢું તો કરાવીએ !

લ્યો માણો સૂકામેવા, ગંડેરી ને વનપાક ફળો;

સૌની જરૂરિયાત પ્રમાણે મનોરંજનની યોજના પણ ન ભૂલ્યા,

કર્યાં મસ્તી ભર્યાં મોજાં, ફૂલો માં સુગંધ અને પર્વતો માં ઢોળાવ.

આતિથ્ય કરનાર સૌને એટલું બધું આપે,

કે દરેક મુસાફર ખૂબ ખૂબ ચાહે પોતાના મુકામને;

આ મહેમાનગતિ માણવા સિવાય,

નથી કોઈ બીજો હક્ક મહેમાનોને.

બીજા પ્રાણીઓ કંઈક શીખવી જાય છે માનવીઓને,

ખપ પુરતું વાપરી, સંતોષ થી રહેતા સૌએ;

પૃથ્વી પોકારે છે કે મનુષ્યો કરે છે ઈજા ઘણી,

હવે તો ધરતીનું પોતાનું સમારકામ પણ ઓછું પડે છે.

યજમાન પ્રકોપે કરી કરે છે પ્રશ્ન,

“ શું મહેમાનોને હક્ક છે ભવિષ્યનાં મહેમાનોનો હક્ક ઈનવાનો ?”





## *Maintaining Relevance & Essence of the Message*

*While transiting through time, context changes and communication evolution*

*-An Essay by eJain Digest Editorial Team*

**Abstract:** Change is eternal, it is the essence of life. Throughout history the modes of communication have changed, from simple chemical based communication of plant life to today's viral modes of communication like twitter. The contexts, the languages, the societies too change continually with time. Yet, when a message can maintain its essence through all these changes, it speaks to the genius of the messenger. This essay weaves together three different ideas - of evolution of life, evolution of communication modes, and communicating ideas through all these changes - to throw light on the genius of Mahavir, the great communicator, whose 2600+ year old message is still relevant in today's world. And it poses a question for the Jains of North America – can we too evolve, adapt and embrace the changes (of kshetra, bhaav, kaal, and dravya as well as rapidly changing communication modes) and participate in this new experiment of eJainDigest, to go from the days of monolog to dialog to collaborative communication, and carry forward the essence of Mahavir's message for another 2600+ years?

The clear distinction between Jiv (living) and Ajiv (non-living) and the level of detailed understanding of the various life forms is unique to Jain thought. What is most amazing is that this knowledge of the ancient Nirgranth faith (old name for Jainism) is consistent with the current scientific thinking in many respects. Jainism talks extensively of independent single celled living creatures. However, the sheer knowledge of living cell in the scientific world did not start till the microscope was developed. The detailed working of a cell that formed the basis of the modern Cell Theory was only published in 1837 by the French scientist Henri Dutrochet. To make a claim of any early scientific discovery by Jain philosophers would not be appropriate as Jain philosophy and arguments were geared towards spiritualisms and to drive its core message towards self purification. However, this and various other similar examples does establish the depth and consistency of Jain thought, and that it relied greatly on understanding and explaining the nature of things and not just on faith.

Extending the discussion of living further, the scientific community is still not able to define life in unequivocal terms. It defines life broadly with characteristics of homeostasis which is regulating to maintain a desired state, regular and somewhat defined structure of one or more cells, metabolism, growth, adaptation - both in terms of adjusting to a situation and process of evolution over time, reproduction, and response to stimuli.

Jainism broadly agrees with these observations, but goes further to define a living organism in unequivocal terms by bringing the concept of soul as being the essence of all living and a source of consciousness. It extends this concept with the idea of a constantly changing environment with the binding and unbinding of Karmic particles with the soul. The Karmic bonding curtails, filters, and distorts the powers of the soul. Thus, the level of consciousness or the state of life-form is defined by the level and depth of these karmic bonding. Both Jainism and science agree that humans are the most evolved beings on this Earth, and mostly distinguish themselves with highly developed sense of adaptation and refined complex methods of recognizing and responding to stimuli as well as deliberate thought process. Central to enhancing and elevating this ability of thought process is the sophisticated method developed by humans – the art of communication.

Recent scientific finding have confirmed that even the most primitive single celled species use some method of communication. Plants as a whole tend to release certain chemicals when under threat, which in-turn trigger neighboring plants to increase their defense mechanisms. While every life-form uses some means of communication to assist in its survival, growth, and adaptation, only humans have used this technique to communicate thoughts and ideas not immediately associated with survival, and consequently have evolved as the most dominant species on earth in a relatively

short period of time. Based on available evidence life on earth began about 3.5 billion years ago, although the human ancestry as distinct from either ape or chimp is only about 3.5 millions years old. (Note the recent discovery of *Ardipithecus ramidus*). Many of these early human-like figures migrated to various parts of the world but genetic analysis indicates that they seem to have become extinct since current human beings do not share the genes of the early migrates. The current human race known as *Homo-sapiens*, is only about 250,000 years old. They are believed to have started migrating out Africa about 60-80,000 years ago. One such migration has been accurately traced using genetic analysis along the Indian coast all the way to Australia. One recent research suggests that majority of the people of India are a result of two

sets of early migration, one that occurred 80,000 years ago and second that occurred about 40,000 years ago. This refutes the earlier European theory of Aryan - Dravidian divide. This recent evidence suggests that India has one of the oldest inhabitants of humans second only to Africa. One key distinguishing feature of *homo-sapiens* was their brain size, which in turn correlates to better learning and communication skills. Having learnt the art to develop and use tools, and communicating and always accumulating on the gained knowledge from one generation to the next, nothing stopped the humans in their evolutionary progress.

For almost 240 thousand years *homo-sapiens* lived like nomads. The agriculture era started about 10,000 to 12,000 years ago. With humans living in a settled community, things started to

# of Years ago	Species or Event or Specific Period	Communication Mode	Formation that assist learning
3.4 Billion	<i>Microbial Mats</i> : Early Life form on Earth,	Chemical Exchange	Large colonies
200 Million	<i>Dinosaurs</i>	Primitive sounds and actions	Some Herd behaviors
60 Million	<i>Modern Mammals</i> (close to current species)	Sounds, actions, and smell	Both solitary and herd mentality
3.5 Million	<i>Hominid</i> (Part of the <i>Homo</i> family)	Sounds, actions, handling objects	Small herds, primitive use of stone weapons,
250 Thousand	<a href="#"><i>Homo sapiens</i></a> (Humans)	Some words, sounds, signs, actions, handling objects	Early formation of Nomadic tribes. Starting to build on collective knowledge.
10 Thousand	Agriculture Age	Primitive Language (start of oral communication)	Small settlements, villages, some form of culture.
5300	Early civilizations, Early metal use.	Language, ideographic or syllabic writing	Cities, culture, impressive construction.
3900	Formation of Kingdoms	Language sophistication, alphabetic writing (start of Manuscript Era)	Kingdoms, different forms of governments.
575	Johann Gutenberg's printing machine	Beginning of the Print Era	Ability to communicate ideas to masses
175 to 80	Telegraph, telephone, photography, radio & TV	Beginning of Electric Media	Immediate communication beyond local geographies
10 to 15	Internet	Beginning of Internet Era	Instant communication, information retrieval at will (pull of information)
2 to 5	Social Networking / Web 2.0	Beginning of Viral Communication	Not just one-to-one or one-to-many but many-to-many communication

**Table 1: Evolution History of Communication**





progress fast. The discovery of metals led to sophisticated tools, and by 3500 BC (5500 year back) kingdoms and civilization began to appear. This is around the same time when we started seeing the development of natural languages and the use of script (writing) evolved. Over the next 5,000 years, as human kingdoms spread throughout the earth, wide variety of languages developed, some with complex scripts, grammar, huge vocabulary, and phrases, to allow humans to exchange their ideas in a very precise manner. The next quantum jump in communication did not come till 1439 with the creation of Gutenberg's movable type printing (credit for the first printing machine probably goes to Chinese Bi Sheng, but that machine never became popular). Photography added a new dimension to printing, with the first newspapers with photographs started appearing by 1880. The ability to communicate instantaneously over long distance came with the invention of the Electric telegraph in 1837. The telephone was invented in 1876. Other relevant inventions in late 19th century or early 20th century were the motion picture and the audio tape recorder. From a communications stand point, the 20th century was a century of broadcast media with radio followed by television. The last major invention of the 20th century supporting the print media was the Xerox machine. The joint and somewhat parallel technological advances backed by huge corporate and venture funding in the latter half of the 20th century in computers, microprocessors, Local Area Network (LAN), personal computers, common network protocol, Wide Area Networks (WAN), Routers and Packet Switches, simple to use browsers, intelligent search technology, and digital storage led to what we call the Internet boom in year 2000 and the Dot-Com- bust in 2001. This led the New York Times columnist Thomas L. Friedman to say; "The World Is Flat". Friedman was referring to the great equalizing element that allows an individual anywhere on the globe to receive up-to-date information, respond back, and open the doors for intellectual work to be performed anywhere. Maybe we are too literal in not interpreting the language in the Jain scripture correctly, which also mentions that the "world is flat". Table 1, depicts the evolution history of communication.

Some believe the first Jain Tirththankar Rishabhdev lived during the era of transition from nomadic Stone Age to a settled Agriculture Age. If we go by historical evidence, then this date

would be about 10,000 years ago. These dates do not coincide with the specific dates and timeframes in the Jain literature. However, evidences from the Vedic scripts, extended description of Rishabh as the king who taught people agriculture, and the analysis of Terracotta seals from the Harrapa and Mohenjodaro periods (at least the Sharaman tradition friendly version) point to such a time period.

During the time of Rishabhdev the means of communication was oral. The earliest evidence of manuscript writing (as opposed to seals and inscriptions) as a means of communication in the Indian sub-continent is about 3700 years old. However Mahavir and his followers who lived about 2600 years ago did not put his teachings (Agams) in writing, they continued with the oral means of communication as followed by the Shramana tradition. The followers organized the scriptures or teaching in a highly concise format of poetry with meter, such that they could be easily memorized. This however raises an important question, why would the early followers of Mahavir not document Mahavir's teaching in the form of manuscripts? The most common explanation refers to how the possession of manuscripts would amount to violation of the vow of non-attachment and non-possession. The second reason relates to a break in tradition. It is however the third explanation that is most relevant to our story of communication. This explanation lays emphasis on the fact that textual data in a manuscript can be easily misinterpreted if not understood in its true context and certain information could even be misused if used without restraints. In other words, knowledge should be transferred to only those who would use it properly. There is an interesting story of Acharya Bhadrabahu and his disciple Sthulibhadra related to misuse of knowledge in Jain literature.

Communication of religious teachings should always be done with care. Religious teaching by its very nature tends to promote an aspect of philosophy that is based on faith if not blind-faith. This is in contrast to scientific literature which is only true till it is proven false or inadequate and effectively replaced by another updated theory. Dogmatism is the biggest danger for any religion that is fully tied only to a specific scripture. We see this trend among many of the followers of the Abrahamic faiths (Judaism, Christianity and Islam). The core message of all these faiths



promotes universal values of tolerance, compassion, peace, and service to the society. However, when certain statements in the religious text that may have had cultural relevance at the time when they were written, continue to be interpreted in a narrow context, dogmatism and intolerance creep in. Eastern faiths have always taken a broader view. Most renowned scholars of the Santana Dharma (Hinduism) claim that it is not a bookish faith. The Vedas, Upanishad, and the Gita provide a path and guidance, and always need to be interpreted in the proper context. The great Hindu communicator Swami Vivekananda many time referred to understanding the faith in the modern or correct context. The Buddha asks the followers to experience the Truth, and not merely take His word regarding the Truth. The challenge for great religious leaders is not simply to bring about a change in the society, but to also communicate their message in such a way that the core message is always interpreted correctly or at least not misinterpreted. Over time certain cultural and tradition-related aspects are bound to creep in, which always tend to be a part of a larger social group. In addition, a person's interpretation is influenced by his own biases, shortcomings or as Jains would put it - the Karmic filters.

Mahavir probably understood such fundamental shortcomings of humans very well. There possibly cannot be a better example than that of Mahavir's closest disciple Gautam Swami (Indrabhuti). Gautam Swami was blinded by his tremendous love and admiration and effectively that small attachment he had towards his own guru. Mahavir finally had to give a very unusual and seemingly harsh lesson to make his disciple realize his own inadequacy. If for even his closest disciple Mahavir had to come up with a unique way to convey the essence of salvation, how did Mahavir go about communicating his core message to humanity that would withstand the rigors of time? Even persons that are mainly concerned with society's well being may have subtle attachments and aversions that may lead them to communicate a message that may be wrongly interpreted in future. With time one would have changes in culture, language, knowledge base, political domains, and necessities for survival, technology, and modes of communication.

While, this author has not even scratched the surface of Mahavir's teachings, one cannot help but admire the foresight of this great 24th Tirthankar. With our limited knowledge we have tried to identify a few points that present Mahavir's mastery of communicating the message.

First, Mahavir pointed out the limitation of language as a mode of communication. He told that everything that he had experienced or understood could not be expressed in the form of natural language available at that time. (Tools such as constructed languages, formal languages, and complex mathematical expressions were not developed at that time. These languages allow a significantly more precise expression of logic, physical phenomenon, and numerical expressions, which natural languages such as English or Ardh Magdhi would find difficult to present, leading to possible confusion or incorrect interpretation. The mathematical language itself may not be sufficient to express certain concepts and would require further extensions). By so doing Mahavir effectively warned the future flag bearers of his philosophy to not over-emphasize a particular phrase or text of his teaching and to pay more attention to the larger context.

Second, he pointed out that his teaching or his path did not have a monopoly to salvation and there are possible other methods by which salvation could be achieved. With this simple statement not only did Mahavir show his humility but effectively told his followers to be open to other ideas and points of view. While being open to other ideas, Mahavir did not let his followers to compromise on the fundamentals. The doctrine of Anekantwad or looking from multiple points of view is of course a testament to this kind of thinking in the entire Jain communiqué. Anekantwad does not accept falsehood of any kind but does accept that truth is complex and an individual may only be able to comprehend a partial truth. When combined with the deeper concept of Ahimsa, it encourages individual to confront falsehood first within self and only then against external injustices. Yet this confrontation against falsehood is to be done in a manner that avoids polarization or being judgmental.

Third, Mahavir expressed his teachings in a relativistic manner or emphasizing its validity within the scope of a specific context. One can argue that presenting a material in relativistic





manner may give more room for a wide range of interpretations, versus an absolute statement that give little room for deviation. One fact that people forget is that communication and language by its very nature has some context, and if this context changes over time, which evidence suggests that it invariably does; one's interpretation can be completely off-base. Mahavir clearly gave more importance to the credence that dogmatism should never creep in the religion of Ahimsa.

In this life-history of over 3.4 billion years, based on some estimates, over a billion species have become extinct. If we follow Darwin's theory of the survival of the fittest, the surviving species are the ones that can adapt to changing conditions and find ways to confront adversities. Both science and Jain thought agree that humans have reached a very unique evolutionary state. What did Mahavir do to ensure that the basic tenets of Dharma are maintained for many many centuries to come and possibly till the avtar of the next Tirthankar? The secret may lie in that aspect of faith that tries to see goodness even among most dreaded adversaries and if one can expose that goodness, and bring it to the forefront, even the most violent individual may start seeing aspects of rationality.

Mahatma Gandhi exploited this fundamental human nature in his political struggle against the oppressor. Such struggle is clearly not easy, and requires the highest level of discipline, courage, and conviction. The continuing struggle of Dalai Lama against China is a testament to the difficulty of such an approach, however, one feels that if and when this struggle is successful, the very class of individuals who are vehemently opposing the overtures of Dalai Lama may become the biggest proponents of his philosophy.

Finally, Mahavir presented the core message of achieving purity of a soul from various different angles. So with certain divergence of views and practices over time the essence of Dharma will never be lost. For example, practice of any one of basic principles of Ahimsa, Non-possessiveness, Truthfulness, or the deeper meaning of Non-Stealing leads to a path of liberation. Similarly, the path that results in the enlightened understanding and practice of right Faith, Knowledge, and Character leads to truth. While, one may raise the level of awareness by dwelling deep in the Karmic theory, or come to an understating of internal folly by practicing penance, or getting

detached from the mundane world affairs by being fully focused on the purity of the soul, the ultimate goal and direction is freedom from all forms of attachment and aversion.

Mahavir's message is 2600 years old. During this period the human society has seen tremendous changes. The Jain faith and its followers have also seen changes and adapted to changes in the society. Some new followers must have joined and some old followers may have left the fold. Various sects or traditions have formed, each has somewhat different interpretations and practices. If one understands the basis of evolution and the functioning of humans, the formation of different tradition and sects is only natural. However, what is surprising is the fact that even after some of the sects that have gone their separate ways for over 2300 years, groomed under separate gurus, and evolved in different geographical locations in India, they yet fully preserved the essence of Mahavir's message. This is a testament to the genius of Mahavir; the great communicator.

It took 3.4 million years for humans to evolve from early life form, 250 thousand years to move from oral mode of communication to manuscript based mode, 4,000 years to go from manuscript to print, and 500 years to move from print to print & media. Now after 100 year of print & media communication, we have just entered a new mode of communication called Internet. 2600 years have past, and the message of Mahavir has been preserved, but now the communication world is changing very rapidly. How will internet affect Mahavir's message, will it retain its essence? What will Jain faith and Jain traditions look 25 or 50 years from now?

***"When we look ahead, we need to realize that some principles are meant for all times, while some are relevant only for a specific period. The word 'new' does not mean a radical change nor does the word 'ancient' mean preservation of everything that existed in the previous age. The permanent principles remain useful for a long period. The principles formulated for a specific period need to be altered even before they degenerate into conservative practices."***

***Quote from the book: The Family and the Nation, by Acharya Mahapragya & A.P.J Abdul Kalam***

To explore potential answers to the above questions, why not explore the use of Internet itself. Dear Jain community members, here is the opportunity for all of you to think and explore the future. Why don't we work together and build on the second half of this article? The long monolog above represents the old way of doing things. In this new world not only can we all express our views but have the wider community comment on our views. Some will diverge, some will contradict each other, some will come up something really

creative and profound that will make many of us stop, think and ponder. Just like the advent of Internet was not created by one individual or one group or one technology; it was a combination of multiple advances coming together at the same time; let us all come together, blog, ponder, debate, invent, research and continue moving forward. Let us get involved in this new age of many-to-many dialog and in the process save some trees and save this earth.

**Let the experiment begin!**

## *Paryushan, Das Lakshana Parva & Other Activities in North America*

### **The Jain Community of Pittsburgh**

The center celebrated the most auspicious Paryushan Parva from August 16 to 23 and Das Lakshana Parva from August 24 to September 2, 2009.



Paryushan and Das Lakshana Parva In Pittsburgh

Shwetamber Jains celebrated Paryushan under the guidance of Scholar Shri Jitendrabhai Shah, director of L. D. Institute of Indology, Ahmedabad, India. Twenty-five people participated in daily Group Pooja in the morning. Fifty people attended daily Swadhyaya in the afternoon, Pratikraman and Swadhyaya in the evening. Swapna Darshan and Mahavir Janma Vanchan were celebrated followed by Sadharmik Vatsalya on Saturday, August 22nd and attended by two hundred and fifty people. One hundred and fifty people participated in Samvatsari Pratikraman.

Shri Jitubhai's discourses in the afternoon Swadhyay were from "Gyan Sar" granth by Acharaya Shri Yashovijay Maharaj and in the

evening Swadhyay were about meaning and importance of Samayik, Pratikraman, Pachchakhan, Kayotsarga, Iriyavahi Sutra, Karemibhante Sutra, and five duties of Jains namely A-mari Pravartan, Sadharmik Vatsalya, Kshamapana, Tapa and Chaitya Paripathi.

Digamber Jains celebrated Das Lakshana Parva by observing ten virtues of the soul, Kshama, Mardav (humility), Aarjava (straight forwardness), Shauch (contentment), Satya, Sanyam, Tapa, Tyag, Brahmacharya and Akinchanya (aparigraha). Kshamavani Puja was performed on Saturday, September 5, 2009 and attended by 25 people.

Pittsburgh Jain Sangh also hosted two Chaitya Paripathi Sanghs with Sangh Puja and Sadharmik Vatsalya on September 5 and 6, 2009, one Pathshala Sangh from Jain Center of New Jersey and another Sangh from Jain Center of Cherry Hill.

### **Jain Society of Alberta, Edmonton:**

The Society received all Supan from India. Mahavir Janma Kalyan was celebrated with a drama, children & adult's performances, and prize distribution, Bhavya Arti of Kumarpal, daily puja & darshan were conducted as well Pratikraman during Paryushan Parva. Dr. Vastupal Parikh and Jasvant Mehta jointly wrote articles titles Jainism & Global Peace.





## Jain Association of Montreal

Jain Association of Montreal is composed of a handful of families. Members organize monthly snatra poojas (or any other religious activity) at their place. Once a year, all members together celebrate Mahavir Jayanti followed by Swamivatsalya.

Paryushan Parva was celebrated from August 16th to 23rd 2009. Members attended Pratikraman followed by Bhavna every evening at different member places. Many Upvaas, Ekasanas and Beyasanas were observed and along with three Athham.

On August 30th 2009, a week later, the Jain Association of Montreal organized a Swamivatsalya at the Hindu Temple of Quebec and had approximately 450 invitees. It was a great success.

A Jain picnic was also organized on July 19th, 2009 with approximately 50 participants.

## Jain Center of Northern California-Milpitas, California (San Francisco Bay Area)

JCNC ([www.jcnc.org](http://www.jcnc.org)) celebrated Paryushan Parva and Das Laxna Parva during Aug 16 – Sept 4. Deep interest, enthusiasm and spiritual awareness added more joy than ever before. Summer months and vacation in schools helped everyone to participate whole-heartedly in many activities.

For all 18 days, temple activities continued from morning 6:30 am until 9:30 pm at night. Attendees were able to participate in all or chosen activities including Pakshal/Abhishek Pooja, Pravachans, Pratikraman, Bhakti/Bhavna and Arti/Mangal Devo.



JCNC Tapasvis

Shree Vipulbhai Shah and Anantbhai Dhami, Veer Sainiks from Tapovan (Navsaari, Gujarati) conducted religious discourses for 8 days for the Shwetamber Traditions. Shree Ishwarbhai Bhakta conducted bhakti/Swaadhyay for the Shreemad Rajchandra Tradition Group and Dr. Veer Sagarji Jain conducted discourses during the Das Laxna a Parva.

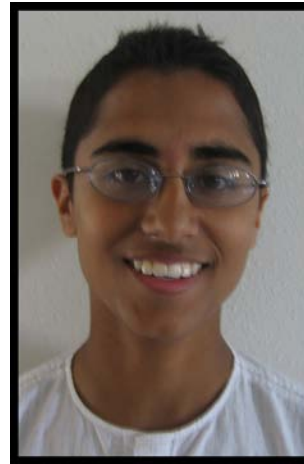
## Paras Shah

Age 11, Fremont, who does Tapasya every year and can also recite many Sutras said this in his own words:

*"As soon as I found out that that my first day of the school year will be after the Paryushan, I decided to some simple tapasyas. I did one Upvaas, four Ekasana and three Beyasanas. The fasting helps me build my willpower. Sometimes, when I am with my friends and there no food that I can eat, I assure myself, that it is OK to not able to have Jain food at friends house. When I have done Upvaas, eating one less meal should not be a big deal. It will be big deal for me to compromise Jain way of living."*

**Apoorva Shah** Age 16, Fremont does Tapasya every year.

*"Jai Jinendra! Since the first day of Paryushan and until the last day, I felt very calm, as well as close to my soul, which is the main goal of Paryushan."*



*Since Paryushan only comes once a year, I was glad to be able to spend all of my time concentrating on ridding my soul of sins. I was able to refrain from many of the worldly activities, including watching television. By reading the Kalpasutra in English, I also learned about the life of Mahavir Swami. From fasting to doing daily pujas, I felt very intact with my religion, since I do not get the chance to do this much throughout the rest of the year due to school. Many people asked me if I thought about other food, like Taco Bell; however, while fasting, especially while doing longer taps of upvaas, I never felt the urge to eat food. By the end of the week, I felt very satisfied spiritually,*

*mentally, and physically, even after doing attham (3 upvaas), ekasana, chatth (2 upvaas), ekasana, and then a choviar upvaas. It was a great experience and I wish I would be able to do atthai in the future.*

*Michhami Dukkadam!!!"*

### **Paryushan: The Auspicious time of Forgiveness**

*- Nikita Shah (JCNC)*

Paryushan is a festival in which the Jains observe along with the ten universal supreme virtues in daily practical life. Paryushan is the Festival of Forgiveness. It is the most important Jain religious festival of the year. For the Shvetambars, who experience the festival over a period of eight days, and the Digambars, who experience the festival over ten days, this is a time of intensive study, reflection, and purification. Paryushan concludes with a time of confession and forgiveness for any sins we may have committed during the previous years. During this time period, Jains try not to eat any greenery or rooty vegetables. Jains also do fasting to repent for their sins. There are 4 types of fasting that people do: ekasana, which is eating only one meal a day, beyasana, which is eating two meals a day, upvaas, which is not eating anything the whole day, and atthai, which is fasting for all of the days. You can have water though, and preferably boiled water because it is the purest water to drink. Boiled water gets rid of all the germs and bacteria. If you do the fasting, when you eat you cannot get up until you are done eating. If you get up, then you are done with your meal. This is for self control because if you eat and then get up and eat, then it is ruining the whole purpose of fasting.

This time period is really nice because it allows you to devote your time strictly to God and it makes you focus on your inner self. Jains are expected not to do any violence, or hurt anybody physically or mentally. This is an auspicious time of forgiveness and peace.

### **Jain Society of Greater Detroit**

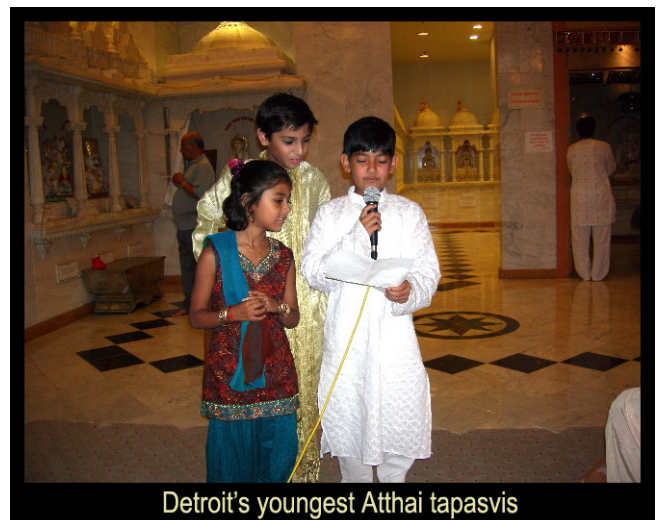
The following are a few highlights of activities involving vibrant Jain temple and its members in Detroit.

On August 14, the highly acclaimed Siddha Hem drama team performed to a packed audience, depicting simple lessons and principles, leaving

everyone in awe of the extraordinary life story and scriptural compositions of Acharaya Shri Hemchandra. This play was the perfect prelude to the beginning of Paryushan festival in Detroit.

Detroit's Jain community observed the solemn festival of Paryushan with great enthusiasm and fervor. **Twice-daily lectures** were delivered by invited Jain Scholar Shri Nautambhai Vakil, a retired professor from Bhavan's College, Ahmedabad. Lecture topics included Kalpasutra (mornings) and Qualities of Samyagdarshan (evenings). Each evening, a youth from our 140-strong Pathshala presented a 5-minute PowerPoint talk to the entire gathering prior to Bhavana singing. Student presentation topics included Kaal Chakra, Papsthanaks and Taap, for which slides are posted at the temple website [www.jain-temple.org](http://www.jain-temple.org).

**Fifty-three tapasvis** ranging in age from 9 years to 105 years were honored by the Society during Tapasvi Bahumaan, and taken in Procession on the Parna Day due to their observance of at least Atthai or higher fasts with various austerities, constraints and vows; several couples, siblings and multi-generation family members performed Taaps jointly. These Taaps included: Maas-Khaman (30-days) by 19-year old youth Monil Shah; 3 individuals did 16-day fasts; 2 members did Varshitaps, 1 person did 72nd Ayambil Oli, and 37 persons did Athais or higher. In addition, **thirty-two youth tapasvis** performed various Taaps ranging from Athai to Upvaas and Beyasanu.



**Detroit's youngest Atthai tapasvis**

Photo shows two of Detroit's youngest Atthai tapasvis – Chintan Maheshwari (9 years) and Shreyans Munot (10 years) and sister –





acknowledging the community's good wishes at a recent Snatra Puja conducted entirely by youth under age 12 years.

### **Detroit Temple Goes Lean and Green in Promoting Jain Way of Life**

From time immemorial, Jains have preached and practiced ecological principles. In keeping with its commitment to continuous improvement, and seeking environmentally friendly ways of conducting activities, Detroit Society's leadership has introduced several practical programs in 2009 to promote efficiency and sustainability:

1. JSGD uses bio-degradable products (plates, cups, napkins and cutlery) for its all community functions.
2. Adopted use of a Remote Electronic Deposit scanner - No need to go bank and make paper copies of checks. The device scans a check and deposits into our bank account on the same day. This results in savings of gas, paper, time, etc.
3. Weekly messages and program updates are already delivered electronically to our 450+ members for several years. The Society is soon rolling out an electronic version of Jain Vani, with no mailing of printed paper edition of the newsletter.
4. JSGD is also installing electric hand dryers in the temple bathrooms, thereby promoting hygiene and avoiding use of paper towels.
5. An RSVP Scheme has been recently introduced to reduce food wastage. More than 90% members participated in its debut version.

We are ready to guide any other Society in North America or around the world on strategies for implementing these lean and green practices. Please contact us through the Society's website at [www.jain-temple.org](http://www.jain-temple.org).

### **Jain Center of British Columbia, Canada Vancouver Center**

In 2009 we had an election and Mrs. Hiraben Shah was re-elected President and Mrs. Bhartiben Jain as Secretary. We celebrated Mahavir Jayanti on April 12, 2009 at V.H.P. Temple and the event was attended by approximately 600 people. Our Pathshala

students performed a play and bhajans to honor the celebration. During the summer we held our annual picnic which was attended by 50 people. Our Members also observed Paryushan Parva and we performed Das Lakshana Puja at a hall attended by about 100 people. On September 12 a few members from the Jain community participated in a Multi-faith Conference held in Vancouver focusing on similarities between faiths. On October 25 we have scheduled a Mahavir Nirvan Puja.

### **Jain Center of Kansas City**

Jain Center of Kansas City, which is part of Hindu Temple and Cultural Centre of Kansas City, has been blessed with the followers of Jainism. Paryushan is celebrated every year, and this year was no exception where the entire Jain sangh participates whole heartedly. Daily schedule includes Pratikraman in the evenings followed by Bhavana, Aarti and Mangal Divo in the temple. Mahavir Janma Kalyanak celebrations on the weekend included Trishlamata's 14 Swapna Darshan followed by the Janma Vanchan. Sadharmik Swami Vatsalya was arranged for the Sangh members following the celebrations.

This year the center has witnessed phenomenal



Shravika Nipa Dedhia  
Completed Maas-Khaman – 30 consecutive upvaas.

Tapascharya in the Jain Sangh, a pride not only for Kansas City but also for the entire Jain community. It is with the grace and blessings of Shashan devs and devis that Maas-Khaman, Sol-Bhattu, Atthai and many more tapascharyas have been completed.

Tapasvi's from the community have exemplified a unique source of inspiration to the entire Sangh. Some of the Tapasvi's have done Tapascharya's for the first time and some of them have been doing it for several years. 6 of the 8 Tapasvi's are couple's who further exemplifies the strength and resolution in matters of self control and discipline. It is with great honor and pride, on behalf of the Kansas City Jain Sangh we are announcing the following Tapasvi's:

- Shravika Nipa Dedhia has completed Maas-Khaman – 30 consecutive upvaas.
- Shravak Rahul Dedhia has completed Sol-Bhattu – 16 consecutive upvaas. (4<sup>th</sup> from left)
- Shravak Mihir Lakhani has completed Sol – Bhattu – 16 consecutive upvaas. (1<sup>st</sup> from left)
- Shravika Nidhi Lakhani has completed Sol – Bhattu – 16 consecutive upvaas. (2<sup>nd</sup> from left)
- Shravak Mirav Kapadia has completed Atthai – 8 consecutive upvaas. (4<sup>th</sup> from right)
- Shravika Ashwini Chajed has completed Atthai – 8 consecutive upvaas. (3<sup>rd</sup> from right)
- Shravak Anand Chajed has completed Atthai – 8 consecutive upvaas. (2<sup>nd</sup> from right)
- Shravika Alka Shah has completed Atthai – 8 consecutive upvaas. (1<sup>st</sup> from right)



Tapasvis from Jain Center of Kansas City

To add to the list of Tapasvi's, Shravika Rekhaben Sheth has completed 6 upvaas and

Shravika Madhavi Vora has completed 5 upvaas during Paryushan.

In addition to these great Tapasvi's, there have been several others including youth and kids from the community who have performed Attham (3 consecutive upvaas), Chhat (2 consecutive upvaas) and upvaas.

Entire Jain community had come together for the Samuh Parna (breaking the fast) of all the Tapasvi's. We are grateful to Shri Hasubhai Doshi & Smt Subhadraben Doshi for hosting the entire Jain community on the occasion of recognizing the Mahan Tapascharya's and felicitating the Tapasvi's. We are grateful to Shri Jayeshbhai Khona who joined us on the occasion and further shared his knowledge and showered us with his blessings. On the occasion, procession of Bhagwan Mahavir carried by the tapasvi's and rest of the sangh rejoicing and dancing was the highlight of the celebrations.

We pray and seek blessings that many more such Tapasvi's are born and carry the torch of Jainism for years to come.

### Jain Society of Metropolitan Chicago (JSMC)

JSMC at its Bartlett, Illinois newly renovated temple celebrated festivities of Mahavir Janma Vanchan and Das Lakshana Parva, which were witnessed by more than 2500 people. Celebration included "Tirthankar Aatisaya yatra", "Guru vani", musical bhakti and cultural programs. Proud young members of the society, Eva Mehta (age 17) and Kalpesh Shah (age 30), successfully completed 41 days and 30 days of fasting respectively.

On this occasion, JSMC invited a respected and learned scholar Yuvacharya Shri Lokesh Muni from Delhi, India, for pravachan and Jinvani (sermons and services). Members of Jain community participated with full vigor and zeal in various religious rituals and bhakti programs. Tirthankar's 34 Aatisaya was narrated in a beautiful way of yatra by invited Aaradhaks Shri Vinod Doshi and Shri Jitendra Gandhi, Veer-Sainik of Tapovan Institute from Mumbai. The Samovasaran was created with various artifacts for demonstration. These celebrations harbinger





social harmony and amity and preach the lofty Jain motto 'Live and Let live'.

Everyday Idol Puja, Snatrapuja, Pravachan, bhakti-sangeet and ekasana or swamivatsalya were arranged. Every evening was made special with invited singer and musician Bhanu Vora and Trupti Chhaya of 'Swar Kinnari Group of Mumbai'. On the seventh day of celebration, Saturday, Aug 22, "Mahavir Janma Vaanchan" ceremony was performed in a colorful way. Pathasala teachers and volunteers, who is running the education classes every first and third Sunday of the month, were acknowledged and appreciated for their dedication and hard work. About 400 students in various levels from toddler to adult are benefited by this education center, which is the largest Jain Pathasala out side India.

### **Jain Center of Cincinnati-Dayton**

Jain Center of Cincinnati Dayton started the year 2009 program with Snatra Pooja in February. Lots of members participated in snatra pooja and we all learn the importance and meaning of Pooja from the pathshala kids. In March, the spring session started with colorful Youth Program for all young by heart members. We had over whelming response from members for youth program. Every one sang together Ratnakar Pachisi. This was followed by drama performed by Pathshala kids and couple of game shows like JainPardy (Jeopardy on Jainism) and who wants to be an Indian? We had a surprise lucky draw for members who came on time for the programs and the winners were rewarded with Aarati and Mangal Divo for that day. That was a new idea to encourage all the members to come on time for all programs in future.

For Mahavir Jayanti celebration we invited Samaniji Param Prajna and Sangh Prajna for lecture and yoga/meditation. The day before Mahavir Jayanti program (April 10th) all youth enjoyed miniature golf at the temple. The next day morning (April 11th), Samaniji taught yoga and meditation to youth and other participating members. The evening programs were Samaniji's lecture, Bhavana, and Aarati Divo. The next day program started with Yoga Meditation in the morning and lecture, Aarati Mangal Divo in the evening. In May, we again

celebrated Mahavir Jayanti at Hindu Temple of Cincinnati.

After a month break in June the summer session started in July with Annual Picnic. There were fun competitions like "lemon and spoon" and "water melon eating competition" for different age groups and bingo for all. We also had some mouth-watering foods like chat, panipuri, warm freshly fried bhajjis, corn on the cob, khichadi and kadhi. We also recognized the graduates from high school and college. The highlight of the evening was "Pan" and Faluda ice cream.

In August, we celebrated Paryushana and Das Lakshana Poojan. We invited Samaniji Akshay Pragya, Samaniji Vinay Pragya, Nayanbhai Sanghavi and Rameshbhai Shah to celebrate the festival. The celebration kicked off with Navakar Mantra Poojan on Saturday 15th August. During Paryushana each day we had Samaniji's Bhaktamar, Yoga/Meditation program in the morning and lecture in the evening. Nayanbhai and Rameshbhai lead the sangh in various poojas and bhav yatra like Navakar Mantra Poojan, Ashth Prakari Pooja, 108 Parshwanath Poojan, Adhar Abhishek Pooja, Mahavir Vandana, Sankheshwar Parshwanath Bhakti Vandana. Das Lakshana Poojan was held on August 30th. We also recognized all the tapasvis on the same day. Our small center has observed lots of Tapasyas by old and young. Our Namaskar and Congratulations to all Tapasavis. All the members are geared up for the upcoming Diwali Program.

All programs ended with nutritious, testy swamivatsalya. Other then the monthly program we have a pathshala program twice a month for youth and children.

### **Jain Society of Greater Atlanta**

This year was a memorable year for JSGA. Some great memories were created in our temple's first year. Some of the highlights include:

#### **Mahavir Jayanti.**

This was celebrated in the presence of Narendra Nandu who performed Nav Graha Patla poojan, Dus Dikpal Patla Poojan and Asta Mangal Patla Poojan followed by Kalash / Dhaja Pratishtha. This event was witnessed by hundreds of singing



members watching the ceremony from the JSGA grounds.

### **Youth Camp:**

We hosted our first JSGA Youth Camp on July 20th-23rd. There were approximately 55 children aged 5-13 and 19 volunteers aged 14 and up. The mission for the youth camp was to promote the values and philosophies of Jainism through an interactive and fun 4 days summer camp. The counselors gave presentations on the camp's themes: Seva, Ahimsa, Satya and Worship (Puja).

### **Paryushan**

This was our first Paryushan Parva and Das Lakshana Parva in the new temple and it was quite an experience for all members. There were bhakti and Pooja's held daily during Paryushan and Das Lakshana. Many of our members did various tap and more than 25 members did atthai. The Paryushan Parva was celebrated in the presence of visiting scholar Tarlaben Doshi and Das Lakshana Parva was celebrated in the presence of visiting scholar Samaniji Param Prajana and Amit Prajana. The Mahavir Janma Kalyanak celebration started with swapana and bhaghvan carrying procession with hundreds of members singing from our parking lot to inside the temple with religious songs non-stop and was followed by swapana ceremony. On Samvatsari day we had three different pratikramans attended by hundreds of members. The swami-vatsalya dinner was held on September 19 and this was followed by raas / garba.

### **Jain Society of Middle Tennessee**

Our members had an enlightening and uplifting Paryushan 2009.

Highlights are as follows:

- Daily Kalpa Sutra reading
- Daily Pratikramans in the evenings
- Mahavir Supan ceremony with over 95 people in attendance
- Samvatsari Pratikraman held at 3 locations simultaneously
- Two members achieved atthai
- Swamivatsalya with over 75 people in attendance
- Certificate of Recognition given to kids ages 10+ for completing various tapasvis

- Certificate of Special Achievement to kids less than 10 years for observing and practicing various Jainism practices such as:
  - Eating before sunset
  - Saying Namokar Mantra before eating
  - Not walking on the grass

Attendance from various cities were as below:

- Clarksville, TN – 40
- Nashville, TN – 20
- Bowling Green, KY – 10

### **Paryushan at JVB**

Paryushan is the time of spiritual enthusiasm. This year 6 groups of samaniji celebrated Paryushan in USA. Samani Niyojika Madhur Pragyaji and Samani Riju Pragyaji in San Diego, CA; Samani Mudit Pragyaji and Samani Shukla Pragyaji in Iselin, NJ; Samani Param Pragyaji and Samani Amit Pragyaji in Orlando, FL; Samani Akshay Pragyaji and Samani Vinay Pragyaji in Cincinnati, OH; Samani Pratibha Pragyaji and Samani Ritu Pragyaji in Sacramento, CA; and Samani Charitra Pragyaji and Samani Unnat Pragyaji in Miami, FL.

Paryushan were celebrated at each of these locations and the local communities participated whole heartedly. In Cincinnati, the pravachan and Preksha meditation by samaniji fascinated and motivated the people to uplift their life spiritually. Samaniji talked about Paryushan, non-violent communication, importance of Swadhyay, Forgiveness, Six essentials (Shadavashyak), Power of Fasting etc. 8 days celebration included Bhaktamar path, meditation, bhajan, swadhyay, Paushadh, lectures for youth and children as well and lot more. Children and adults as well participated in atthai and various tap.

### **Jain Center of Southern California (JCSC)**

#### **Paryushan Mahaparv Celebrations**

(Aug 16 – Aug 24, 2009)

Like every year, the Paryushan and Das Laxana Maha Parv were celebrated at our Jain Center with great enthusiasm, devotion and sincerity.





The difference this year was that this was the first Paryushan after the grand Pratishtha Mahotsav last year and Anjanshalaka of the Gabhara Pratimajis earlier this year.

Respected Narendrabhai Nandu along with his group and Pujya Diptiben Shah were the dignitaries who guided us during this year's Paryushan celebrations.

The Paryushan activities started around 8:00 AM in the Temple with Snatra Puja, followed by Pujans (on weekends only), Morning Lectures, Daily Ekasanas, Deravasi and Sthanakvasi Pratikraman, and finally ended with Evening swadhyay from 8:30 till 10:00 PM in Main Hall.

During the two weekends of the Paryushan, we had the Cultural Program followed by General Body meeting on the first day (August 16th) and Swapna Ceremony programs on the following weekend (August 23rd).

Shri Narendrabhai Nandu, along with his son Kayvan Nandu and the rest of his group performed various pujans in the new temple including Navpad/Siddhachakra Pujan and Bhaktamar Pujan along with daily Snatra Puja. The NavPad / Siddhachakra Pujan was the first puja after the Anjanshalaka and a number of families participated with great devotion and enthusiasm. The Bhaktamar Pujan was conducted on a grand scale in the Main Hall with one gatha per family for each of the 48 gathas of the Bhaktamar Stotra.

Along with the various pujans, Narendrabhai Nandu and his musicians group also performed Bhakti Bhavna every evening in the temple with great devotional songs, stavans and bhajans. This was a first for our Jain Center as we usually had Bhakti Bhavna only during the weekends in the past. The entire community participated and enjoyed these programs thoroughly.

Pujya Diptiben Shah, who visited our temple for the first time this year, made a lasting impression as this would be her only visit to the US. She plans to take Diksha in India towards the end of this year. We were extremely lucky to host her this year and benefit from her lectures during Paryushan. Diptiben covered various topics during her morning and evening lectures some of which included:

*Jiv Ni Vikas Yatra (The journey of our soul from sublime to supreme) with the following subtopics:*

- Life evolution from Nigod – 5 Samvay Karan
- 8 shortcomings to overcome – 8 lakshans of Bhavabhinandi
- 35 Basic qualities of a deserving Human - 35 Marganusari na Gun
- Duties of Sharavak – based on Maha Jinanam... sutra
- Highlights of 14 steps of liberation – 14 Gunasthanak

Other topics covered:

- 11 Annual duties of Shravak
- 5 duties during Paryushan (5 Kartavyas)
- Discourses on Paushadh,
- Kalpasutra and Barsa Sutra Vanchan
- Life stories of Shree Neminath Bhagwan, Parshwanath Bhagwan and Mahavir Bhagwan with colored pictures
- 27 lives of Mahavir Bhagwan and 10 Accheras (Exceptions) and Mahavir Bhagwan Pattavali with (Hierarchy) and significance of 14 swapnas of Trishlamata.
- Jain Food and Jain way of Cooking

One of the uniqueness of the lectures by Diptiben Shah was that almost all lectures had very elaborate presentations with slides, diagrams, depictions and pictures making a very enriching experience for listeners.

We introduced some new programs during this year's Paryushan:

The Derasar Tithi Program where families (max. 2) can take any day of the year for a nominal donation that marks a special occasion for them and on this day, all rituals at the temple would be performed by these families.

Participation of Pathshala kids during the daily Aarti, Mangal Divo.

These programs were very well received by the community.

The Paryushan ended with various Pratikramans and Kshamapna on the Samvatsari day. The various pratikramans included:

- Pratikraman for children (English)
- Bruhad Alochna
- Deravasi Pratikraman
- Sthanakvasi Pratikraman
- English Pratikraman for kids

Like every year, we were blessed with a number of Tapasyas at our Jain Center. As many as 44 tapasvis were children and overall 108 tapasvis did Atthai or higher Tapasya. The community was present in large number for the Parnu of the Tapasvis after Samvatsari.

### **Das Lakshana Mahaparv**

(Aug. 24 – Sep 4, 2009)

The Das Lakshana Mahaparv started immediately after the first Paryushan and these 10 days were celebrated with great devotion and enthusiasm.

Shri Subhashbhai Sheth, an eminent Jain Scholar, thinker and orator on Jain Philosophy guided us during the Das Lakshana Mahaparv. He conducted daily lectures on each of the 10 days and covered the following topics along with Digambar Pujas, Aartis and Pratikraman.

The Das Lakshana (10 characteristics) that mark each of these 10 days include the following:

1. Supreme forgiveness (Uttam Kshama Dharma)
2. Supreme tenderness or humility (Uttam Mardav Dharma)

3. Supreme Honesty (Uttam Arjava Dharma)
4. Supreme Contentment or purity (Uttam Shaucha Dharma)
5. Supreme Truthfulness (Uttam Satya Dharma)
6. Supreme Self-Restraint (Uttam Sayyam Dharma)
7. Supreme Austerities or Penance (Uttama Tapa Dharma)
8. Supreme renunciation (Uttama Tyaga Dharma)
9. Supreme non-Attachment (Uttama Akinchanya Dharma)
10. Supreme Chastity (Uttama Brahmacharya Dharma)

Other topics that were covered:

- Chhah Dhala
- Panch Samvaay Karan ma Purusharth ni agataty
- Shrimad Rajchandra ji Rachit - Bahu Puny kera Punj thi – Vivechan
- Panch Paravartan

The Das Lakshana Mahaparv ended on Sep 4, 2009 with Digambar Samvatsari Pratikraman.





# JAINA NEWS



## JAINA

### Federation of Jain Associations in North America

Founded 1981

A Non-Profit Tax Exempt Religious Organization IRS Code Section 501(c)(3) EI # 54-1280028  
JAINA Headquarters: P.O. Box 700, Getzville, NY 14068 USA: Phone & Fax (716) 636-5342



### JIV DAYA APPEAL



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Pramoda Chitrabhanu  
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August 12<sup>th</sup>, 2009

Respected Sadharmik Brothers and Sisters:

Jai Jinendra....

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The festival of Forgiveness- Paryushan Parva has started. Lord Mahavir once said that every living creature has a soul like ours and that every creature likes happiness and does not like suffering. Knowing this we can be empathetic to living being's suffering and help them live their lives peacefully and happily. During these days of Paryushan the importance of **Jiv Daya** (care for all living creatures of the Universe) is emphasized to inspire people to practice Ahinsa in their lives. The concept of **Jiv Daya** is inherent in rural areas when farmers cannot afford to keep cattle at their place, they come to the doorsteps of a Panjrapole and leave their cattle with the hope that they will be better off there and that the management of Panjrapole will take good care of them.

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(919) 859-4994  
Education@jaina.org

JAINA's Jivdaya committee each year each receives the appeals from different Panjrapoles from many states of India. Team reviews all appeals and distributes fund on need and project basis. The committee also supports different institutions for special causes like famine, draught and earthquake. Gurudev Chitrabhanuji is also very actively supporting the cause by visiting many institutions during his visit to India. In North America, we have total of 65 centers and more than 100,000 members. It will have much bigger impact if each one contributes \$ 25 for this cause.

Atul Shah  
Edison, NJ  
(732) 321-1178  
Andyjshah@yahoo.com

You can help in any one of the following ways:

Dilip V. Shah  
Philadelphia, PA  
(215) 561-0581  
dilipvshah@gmail.com

- Help pass this message to all people who believe in this humble cause
- Post on bulletin board to get message across
- Sponsor the expense of one animal for the entire year by donating \$ 100 / yr
- Sponsor Kabutar Chan for Permanent Tithi of one year by donating \$ 51 / yr

Jay and Ruchi Shah  
Livonia, MI  
(248)470-7956  
shahjay1@msu.edu  
shahruc1@msu.edu

**Check / Draft should be drawn in favor of JAINA -  
With a notation: " Jiv Daya "**

Please mail checks to: 20058 Riverside Drive, Livonia, MI-48152  
**All Your donations are tax deductible**

Can we count on you on your center to join in this humble cause and help the souls who can convey their blessings through unseen vibrations and unspoken words? For additional information please contact Hemant Shah @ 248-426-6565.

Michchami Dukkadam

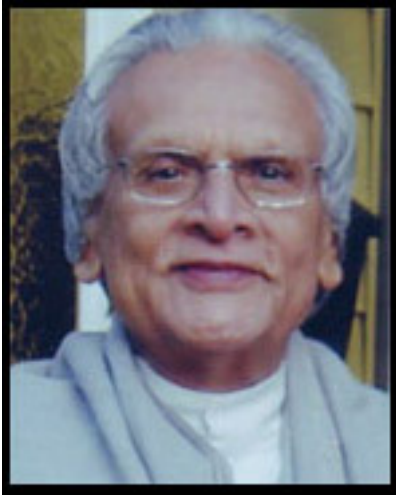
Pramodaben Chitrabhanu  
Chair Person

Hemant S. Shah  
Jiv Daya Fund Drive 2009

## News of Pujyashri Chitrabhanuji's Health

Dear Kalyan Mitro,  
Jai Jinendra!

I am happy to share with you the good news that



Pujyashri Chitrabhanuji has recovered from the recent open-heart surgery. He is conveying his blessings to all who have sent him good wishes through their thoughts, words and actions.

Everyone's wishes, prayers, meditation and thoughts have brought him feeling of health and healing. These and many unexpressed and spiritual transferences helped give him strength and resolve for future activities.

Dr. Subramanian, the surgeon, saw him after a week of surgery and said that he is doing very well. Two weeks later he saw Dr. Sumatibhai Shah, his cardiologist who took his echocardiogram, cardiogram and blood test, and he mentioned that he is doing better than expected. I apologize for not taking all the calls during his surgery and after he came back home. But I would like to thank each and every person who took the time to call and sent their love and light for his health and speedy recovery.

I'd like also to convey my deep and heartfelt appreciation for all your kindness and thoughtfulness.

May the Loving Blessings of Bhagwan Mahavir be with you every day, in every way.

In light of Ahinsa

Pramoda Chitrabhanu

## JAINA Goes to Washington

JAINA hosted its first-ever legislative conference, "Celebrating Non-Violence" on Capitol Hill in Washington D.C. on Wednesday, October 7th, 2009. We will report on complete details from this historical opportunity to promote 21st century Ahimsa diplomatically. Co-supported by JAINA, the American Jewish Committee (AJC), and the American Association of Physicians of Indian Origin (AAPI), this conference was to enable Jains to become more politically active on issues important to our community.

On Tuesday, October 6, a welcome reception program was hosted by Jain Society of Washington; including a presentation by Gerald Krell on his preparation of a documentary on eastern religions (Hinduism, Jainism, Buddhism), and discussion of legislative procedures and protocols.

The program on Wednesday, October 7 at the Capitol Hill included speeches by Several U.S.

Congressmen, and White House representatives. In addition, reports and presentations from representatives of NAACP, Hindu American Foundation, and Asian American Hotel Owners Association were presented. The leaders of American Jewish Committee offered a workshop on organizing and serving community. This program was followed by meetings with various congressmen and congresswomen on issues important to our community. In the evening, participants attended Congressional Reception and Award ceremony - Hosted by AJC, AAPI, and NAACP to honor the 50th anniversary of Dr. Martin Luther King's visit to India.

Dr. Manoj Dharamsi, MDharamsi@hotmail.com, 703-620-9837 or

Dr. Sushil Jain, [SKJain99@gmail.com](mailto:SKJain99@gmail.com), 240-277-3039





## Palitana Rehabilitation Camp

### *Urgent Appeal to All Jains:*

A Mega Camp is being organized to Rehabilitate 25,000 Physically Handicapped & Hearing Impaired at Palitana. The camp will be held from December 23rd 2009 to January 9, 2010. The camp is supported by Jain Acharyas of all traditions, carrying forward the Jain Philosophy of caring for fellow beings. This project is supported by Jains from all over the world, including major organizations from North America, Africa, U.K., India and Belgium.

Palitana is one of the most sacred places for Jains, with more than 800 temples on the hills of Shatrunjaya. The proposed camp will be the largest of its kind helping around 25,000 physically challenged and hearing impaired individuals from the district of Bhavnagar in Gujarat. Tricycles, wheelchairs, calipers, hearing aids and other aids and appliances will be provided to the disabled.

JAINA cordially inviting you and your colleagues to be there to participate in this historical humanitarian event. It will not only be an eye-opener but will also be a rewarding experience of serving fellow human beings in a joyful atmosphere. Volunteers specially with medical background are requested to participate.

JAINA is one of the Sponsors of this Mega Camp. Jains has been in the forefront of many humanitarian causes. As a Jain, it is our moral obligation to respond to the needs of helpless victims. Your contribution will give new life to those disabled. Please contribute generously by making your choices as indicated in the form below.

For further information and suggestions, please contact the following JAINA Representatives:

Lata Champsee, President-JAINA, 416-441-2200,  
Dhiraj Shah M.D, Chairman-WCS, 716-773-1314,  
Prakash Mehta, Co-Chair-WCS 703-318-8252

I would like to make the following contribution towards the mobility camp for the handicapped as indicated below:

Item Description	Unit Cost/Item	Units (Please fill)		Sub Total
Hearing Aid (average)	\$24.00	X	=	\$
Pair of Crutches	\$6.00	X	=	\$
Wheelchair	\$78.00	X	=	\$
Tricycle	\$84.00	X	=	\$
Polio Caliper (With sports shoes)	\$35.00	X	=	\$
Jaipur Foot	\$33.00	X	=	\$
<b>Your Total Donation (Please add the rows)</b>				<b>\$</b>

Please send your tax-deductible contribution (USD) payable to "JAINA" and mail to:  
Prakash Mehta, 2960 Motherwell Ct., Oak Hill, VA 20171

## ADMISSION TO ISSJS 2010 NOW OPEN

ISSJS invites enquiries and applications now for ISSJS 2010

This is a great opportunity to study Jainism and the Jain community in an experiential based academic settings in India in the summer of 2010.

ISSJS was established in 2005 and so far nearly 122 scholars and students from 9 countries and more than 20 universities of the world have attended the last four ISSJSs. In addition to class

room lectures by eminent scholars of Jainism, the other great features of this program are the meetings and interactions with the Jain professionals, practitioners, monks, nuns and visits to temples, historical and architectural places. The emphasis is on the study and learning of philosophy, art, history and culture of the Jains.



Another great beauty of this unique program is that nearly full cost ( except \$400-500) of the program such as tuition, course material, boarding and lodging in India for the entire stay are paid for by ISSJS to all participants. In addition, some full time faculty and Graduate students attending the advanced program/module also receive economy class return trip ticket plus some cash stipends.

ISSJS 2010 offers 4 different modules as opposed to 3 in ISSJS 2009. Full details of this program along with the application forms are available on ISSJS web site;

[www.jainstudies.org](http://www.jainstudies.org).

Kindly circulate this information among students in your department, your friends and acquaintances who may be interested in this program

Message from:

Sulekh C. Jain, PhD  
Chairman, Governing Council, ISSJS N. America  
Houston, Texas ,USA  
281 494 7656 ( home)  
832 594 8005 ( cell)

### **JAINA/WJC Appeal for Donations for Shri V.R. Gandhi Memorial Stamps Release Mega Event to be held in Mumbai on Nov. 8, 09**

JAINA – the initiator for this VRG Memorial Stamps project in Partnership with WJC (World Jain Confederation) is committed to raise \$10,000 for this noble cause.

At the time of Stamp Release Ceremony JAINA will get 500+ Kits containing First Day Cover, the VRG stamp, and several booklets on VRG mentioning the name of JAINA as the co-sponsor. These Kits will be mailed to each Donor.

You all may be aware of the JAINA Shri V.R. Gandhi (VRG) Committee which was founded in 1997 by JAINA to honor VRG for his historical visit to the West to attend the first Parliament of World Religions held at Chicago, U.S.A. in 1893. The JAINA VRG Committee has been awarding scholarships in India for higher Research /Ph.D./M.Phil studies in Jainism since 2001. 2001 being the 2600th birth anniversary year of Bhagwan Mahavir and coincidentally the death centennial year of Shri V. R. Gandhi. So far the VRG Committee has awarded 52 such Scholarships in about 20 recognized Universities/ Institutions to both Jain and non-Jain students

To honor VRG for bringing Awareness about Jain Religion to the West (North America and Europe), JAINA and WJC (World Jain Confederation) have jointly planned the long awaited mega event to be held in Mumbai on Nov.8, 2009 for the release his Memorial Stamps. JAINA initiated a request for the issue of VRG and Shrimad Rajchandra Memorial Stamps in 1998 to then Prime Minister of India.

It is heartening to know that the Dept. of Post, Government of India is scheduled to issue

commemorative stamps with First Day Cover, Brochure and Cancellation on this day. These exclusive philatelic items will be released at a grand event in the presence of elite dignitaries like Past India President, Hon. Abul Kalam-a strict vegetarian, and other national leaders at Mumbai, India.

Shri Mahavir Jain Vidyalaya (SMJV), has also been heavily involved in promoting VRG. Acharya Vijay Vallabhsuri, was the founder of Shri Mahavir Jain Vidyalaya. He was the deciple of Atmaramji aka Vijayanandsuri who deputed VRG to the 1893 Parliament: SMJV has published many books on VRG, and is the safekeeper of may VRG's medals and manuscripts.

We appeal for your kind donations for this worthy cause. Please send your donations in U.S. Dollars payable to JAINA, indicating "VRG Memo. Stamps" in an attached memo mentioning of your name, address, telephone number, and email address. Mail your check to any one of the following:

1. Rita Sheth, JAINA Treasurer,  
5308 E. 80th Place, Tulsa, OK 74136  
(918)398-6024, [Treasurers@gmail.com](mailto:Treasurers@gmail.com)
2. Pravin C. Shah, VRG Committee Chair,  
28 Dyckman Ave. Garden City Park,  
N.Y. 11040  
516-424-1523, [pravincshah2k@yahoo.com](mailto:pravincshah2k@yahoo.com)

For further infromation please visit:  
[www.jaina.org/vrgcommittee](http://www.jaina.org/vrgcommittee)  
<http://virchandgandhi.blog.com>





## Family Corner

Send your answers to the Word Jumble and the puzzel below to [jaindigest.info@gmail.com](mailto:jaindigest.info@gmail.com). We will publish your names in the next issue of eJain Digest. Include your name, city and age, as well as the Jain Center that you visit or participate at.

### Word Jumbles:

Are you looking for a challenging way to pass some time and learn about Jainism? Than Word Jumbles are for you. Those attending the Pathshala might already know these words. If not, once you figure out the jumbled words, you can impress your classmates at next class. Ashok Sethi from Jain Center of Northern California has chosen these unscramble words. Best of Luck and we guarantee you will not find a better way to be entertained.

- IKWLAE** - Those who achieve Kewal Gyan after destroying four ghatiya karmas are called:  
**RARING** - Lord Neminath (21st Thirthankar) attained moksha from this place:  
**ADIAHNAT** - One of the names for the 1st Thirthankar:

- HISVUDI** - One of the names for the 9th Thirthankar:  
**KHIRMEATSHAS** - The place from where 20 Thirthankars have attained Moksha:  
**WAMJASBIMU** - This saint took diksha one day after his marriage  
**UABAHBLI** - This saint did penance in standing position for one year  
**AKSHSITDHERA**. The place from where someone has gone to moksha is called  
**RICHAMAPPU** - Place from where Lord Vasupujya Swami attained Moksha:  
**AMANARTUNGHACAY**- Shri Bhaktambar Stotra was composed by this Acharya

### Puzzle:

How old is Grandma? "I've always been 45 years older than your Dad", said Grandma to young Trickle. "But now the two digits in my age, both prime, are the reverse of the two in your Dad's age". How old is Grandma?

### Create You Own Story on Amity And Amnesty

*We would like to provide an opportunity to all pathshala teachers to engage their students and come up with an ending for the following story - based on the lessons of the recently celebrated Paryushan Parva, or based on Jain principles. We will print the top 3 entries in the next issue..*

#### **STORY:**

Once upon a time on the bank of river Saraswati lived a monkey named Mithu. Mithu's home was in the grove of mango trees. All day he jumped from one mango tree to the

next and sang songs. He was the chief of all the monkeys who lived in that mango grove.

One day Mithu was sitting on the mango tree and relaxing after eating many delicious mangoes for

lunch. As he was dozing off to the sound of the water, he heard someone call his name. It was Alex the Alligator. Alex was the king of all the alligators in the river Saraswati. Today King Alex was on a mission to satisfy his pregnant wife's craving of mangoes. But there was one problem; Alex couldn't climb trees to pick mangoes. As he explained Mithu his problem, Mithu being kind hearted, immediately offered his help in picking the ripest mangoes to give them to King Alex. He picked them carefully, making sure that they were ripe and ready to eat. After picking the mangoes he went to the ground and put the mangoes in the mouth of King Alex, so King Alex could take the mangoes to his wife. King Alex thanked him and graciously moved into the river.



The next day King Alex returned to the shore again and asked if Mithu could pick some more mangoes for his wife. Mithu was glad to help. Again, he picked the ripest mangoes and put them gently in King Alex's mouth. Since then, everyday King Alex would return to the shore and Mithu would pick the best mangoes and put them in the mouth of King Alex. King Alex and Mithu became good friends.

One day, as King Alex was leaving to get the mangoes, his wife stopped him. She demanded that King Alex bring Mithu for her. She desired to eat the heart of a monkey who only ate sweet, delicious mangoes. She wanted to taste Mithu's sweet heart. King Alex was puzzled. He tried to explain to his wife that Mithu and he have become friends and he could not possibly do such a horrible thing. But his wife was determined.

Finally, King Alex agreed and went to the shore to bring Mithu.

So what was King Alex to do? On one side was his wife, his life long partner that he had vowed to take care of and make her happy. On the other hand was his dear friend Mithu, who had been there to help, in every way he could.

Dear Children, what do you think? Write an ending to this story – in 200 words or less and send it to [jaindigest.info@gmail.com](mailto:jaindigest.info@gmail.com). We will publish the top 3 entries in the next issue, and include the names of all the Pathshala classes. Please include your affiliated Jain Center, the teacher's name and the grade level of the shala class.

## Create Your Own Story on Amity And Amnesty

We invite our readers to submit their favorite Jain Recipes. We will catalog them with the submitter's names in our Jain Recipe database, so next time you are looking to entertain your family and friends with Jain recipes, you will have a rich

collection of recipes to choose from. Also if you make these dishes in your kitchen, do post pictures and comments so others can benefit. This will be the power of working together for the benefit of all – parasparopgraho jeevanam!

### Jain Recipe:

#### Zucchini-Capsicum Vegetable Curry

##### Ingredients:

- Zucchini, 3 medium size, skin removed and chopped to round (1/2 cm thickness) shape or 1.5 inch length (each 4 pieces)
- Capsicum/banana Chilli, 1 medium size, chopped
- Tomato, 1 chopped
- Coriander, washed, finely chopped 1 cup or dry mint powder 1 tsp
- Lime/lemon Juice, 1 tsp
- Canola Oil, 2 tsp
- Skim yogurt, 2 Tbsp
- Water, 1/2 cup

##### Spices:

- Red Chilli Powder, 1 tsp
- Coriander Powder, 1 tsp
- Turmeric, 1/2 tsp
- Garam masala, 1/2 tsp

##### Preparation

1. Take yogurt in a bowl and mix in all the spices.
2. Heat deep skillet and pour oil. When the oil becomes hot, add the spice paste of step 1.
3. Cook till a mesh type texture results and oil separates out, 5-7 minutes (stirring in between).
4. Add zucchini and tomato pieces and lime juice and mix well. Cover the skillet and simmer for 5 minutes
5. Garnish with coriander leaves or mint powder



## Major Events in North America

### Ashtāpad Tirth

*Jain Center of America, New York (JCA)*

Ashtāpad is one of the greatest Tirth in Jain Religion, which is regarded as lost. Jain Center of America, NY has created a replica of this Tirth carved out of crystal & gemstones and also trying to re-discover this lost Tirth.

#### History of Ashtāpad Tirth

The Jain scripture has singled out five central events (known as Pancha Kalyānak) that occur in a Tirthankar's lifetime as the most auspicious moments. The last one is Nirvan Kalyanak.

Nirvāna-bhoomi, or the places where the Tirthankars attained the ultimate goal of breaking away from the cycle of life, has turned into key pilgrimage places (five Mahā Tirth) for the Jains.

As per Jain scriptures, the first Tirthankar Bhagawān Shri

Rishabhadev had attained Nirvāna on the Ashtāpad Mountain. Shri Ashtāpad Tirth is located in a tranquil region of the Himalayas. Chakravarti King Bharat (son of Shri Rishabhadev) had built a palace with precious stones at this place as a memorial to commemorate the Nirvāna of Bhagawān Shri Rishabhadev. The name "Ashtāpad" is derived from the fact that there are eight (Ashta) steps (Pad) leading to the palace. Following legend associated with Ashtāpad describes details about the Tirthankars. Once after attaining absolute knowledge, Shri Rishabhadev Bhagawān was delivering a sermon while seated in

Samavasaran. Out of curiosity, King Bharat asked if any human being present here would become a Tirthankar in the future. He replied affirmatively and said his son Marichi will become 24th Tirthankar after many life cycles and will be known as Mahāvīr. He subsequently explained the upcoming Chovisi (24 Tirthankars). This is how King Bharat came to know details of present Chovisi.

#### Development of Concept:

The Jain center of America in New York has constructed a new building for its temple and other religious activities. As a tribute to 24 Tirthankars, it is customary to make their idols and place them around Gabhārā - main place of worship in a temple. One wanted to



Shri Ashtāpad Maha Tirth

install Shri Chovisi (24 idols of Tirthankaras) in the Bhamati area but due to lack of space this was not feasible. As thought process was evolving and the Jain Centre temple building blue prints were being finalized, one thought of making 24 idols out of gemstones and house them in "Ratna Mandir" which will need much smaller space. At this stage a preliminary design of the Ratna Mandir was drawn. While idea of the Ratna Mandir was taking shape, one happened to visit a temple in Jaipur & saw an Ashtāpad PAT; this was the turning point from "Ratna Mandir" concept into Ashtāpad".

### **Preliminary work resulted in visualization of the actual Ashtāpad:**

“Shri Ashtāpad Tirth is situated in the tranquil region of the snow covered mountains of Himalayas and is open to the skies. It is known by several names such as Ratnamay - A palace made of gemstones and houses 24 idols of Tirthankars made of gemstones, Rajatādri - Rajat Adri or Silver Mountain; because Ashtāpad Mountain is snow covered and looks like silver, and Sfatikāchal - Sfatik Achal: meaning a mountain of crystal. The above description helped us in defining the attributes of the model for Ashtāpad Tirth. To be able to replicate the real scenario, a mountain should be carved out of crystal stone (naturally available in transparent and translucent shades) that could provide the look and feel of the snow-covered mountain. Provide eight steps at the base and 24 niches (Gokhalās) for Shri Chovisi in the center of the mountain that will fulfill the desire of “Ratna Mandir”. The whole structure would be assembled to appear as a mountain. Thus the idea of making a model of “Shri Ashtāpad” with “Ratna Mandir” Chovisi installed on the Ashtāpad Mountain was born.

### **Development of the Ashtapad design:**

Once the concept of Ashtāpad was firmed up, the next step was to develop a design of the model on the drawing board. It was important to identify all the constraints upfront because it is almost impossible to go back to make changes to a sculptured or carved product. Moreover precious material and months of craftsmanship work would be wasted if any constraints forced the change or necessitated discarding a particular model or part of it. Accordingly, a top down approach was adopted. The process began with assessment of available space for housing the final model, aesthetics and religious requirements and the process was carried on with required analysis to the material level.

### **Religious considerations:**

Shri Chovisi: Positioning of any religious object is determined by the religious guidelines laid out in the scriptures or as directed by the Acharyas. The original design of Ashtāpad was four sided, also called as Sarvatomukhi – Omni-directional. Space constraint forced us to make a unidirectional unit viewable only from the front. Now an architectural blueprint was developed to a scale based on the available space. Height and width of the mountain

(Ht 13'. 1" x W14'. 6" x D 5'. 1") were determined according to the space available in the conservatory. The idol positions were determined for a unidirectional unit in four horizontal rows, one above the other. Four Tirthankars will be installed at upper level # 3 to 6 (9" in ht), eight at middle level # 7 to 14 (7" in ht) ten at lower level # 15 to 24 (5" in ht) & two at bottom level # 1 and 2 (11" in ht). Each gokhala has been carved with Asht Pratiharya design. Mountain has five shikhars with a kalash and a dhwaja.

### **Crystal & Gemstones:**

The rough crystal stone weighing 30 tons was imported. After processing & carving, final weight of mountain is 7.5 tons. This will be supported on a 1.5 ton steel frame. Various colored gemstones were imported from all over the world and used to carve idols of different sizes. Each idol is carved from a single piece of rough stone as found in nature. The Gemological Lab certifies all stones. Each idol is carved as per religious rules and measurements. One has tried to use the best quality. These idols will form the part of the final unit.

### **Ashtapad related stories:**

There are many stories related to Ashtapad. All these stories have been carved out of gemstones. Some are installed on mountain itself and others are displayed separately.

### **Collection of Literature:**

One has collected lot of material from scriptures & compiled it in XVIII volumes, which include original literature on Ahstapad, pooja, stavans, exhibits, seminars & research related topics, etc. All this material is available on 2 DVDs. A master index & cross-reference is available in a booklet form. One is also trying to put it on the web.

### **Exhibitions and Seminar in Major Cities:**

The Ashtāpad Model and all 3 Chovisi (72 idols of Tirthankars) and other idols were exhibited to many major cities. This was done with the purpose so that many people can pay their respect to all the 3 Chovisi. This way one makes people aware of Ashtāpad Tirth. The sixteen Volumes of Ashtapad Literature and many other items were also exhibited. Making of Ashtapad and Kailash Mansarovar research trip video was very well received. We have already exhibited it at Mumbai, New York, Jaina at NJ, Los Angeles, Antwerp, Palitana, Surat, Ahmedabad, Jaipur, Delhi, and Kolkata. Research oriented seminars





were held at Ahmedabad & Mumbai. We will be having more exhibits & we are planning for international seminar.

### **Research:**

We have already undertaken two field trips to Kailash Mansarovar (KM) region to do preliminary research work. Satellite studies have helped us a lot in trying to locate the buried structure. We are trying to form an Ashtapad Research International Foundation (ARIF) to coordinate the research work. It will be registered in India as well as overseas. ARIF will coordinate with Geological, Archeological, & other related departments of government of India & China. They will also approach various research institutes for help. A team of Geologists & Archeologists are involved. They have left for KM area on 4th of June 2009 for further exploration. We are trying to get high-resolution space satellite data of the area shown on the map. We will publicize the research work. This will create a lot of enthusiasm among younger generations, professionals & researchers.

### **Conclusion:**

Shri Adinath era was dawn period of world civilization & if it can be located, it will tell us about early growth of human civilization. This will open a new chapter on world history and will become a

potential source of information about religion and culture of that period.

### **Exhibit at Mumbai:**

Mountain carved out of crystal along with 3 Chovisi & 9 Graha idols carved out of various colored gemstones was held from 22-24th of April 2009 at Mumbai. The turnout at the event was tremendous.

### **Adhar Abhishek: of 24 Tirthankars (Shri Chovisi):**

Abhishek was performed at Mumbai on 25th of April 2009 under the guidance of Pujya Shri Nay Padma Sagarji Maharaj Saheb. Eleven Jain Sanghs from Mumbai took part in Abhishek.

### **Ashtapad Pooja:**

Pooja was performed on 26th April 2009. 603 Varsi tap Tapasvi took part in Ishru Ras Prakshal (Sugar cane juice) of Shri Adinathji pratima on 27th April 2009 prior to parna.

**Mountain Installation Ceremony:** This ceremony was performed at JCA temple on 21st June 2009 along with JCA Pratishtha anniversary.

### **Pratishtha:**

It is being planned that ceremonies will take place on June 20, 2010. Details will be sent soon.

## **Jain nuns in an American University Report from Florida International University**

“Jainism is a rich philosophy, why should such a philosophy be deprived of flourishing.”

These are the views of scholars like professor Dr. Natan katz, a director of ‘Center for the study of spirituality in FIU’. This thought opened the doors of Jain studies in US University. The dream of His Holiness Acharya Tulsi and Acharya Mahapragyaji came true. Samani Charitra Prajna and Samani Unnata Pragya have been teaching at FIU since 2006, with full vigor while opening new windows. Shashi Jain, took the initial and leading step to make this happen. The Jain center of South Florida along with the whole Jain community has whole heartedly supported this project and the Samaniji, facilitating their residence, Jochari and all the other requisites, without which this would not have been possible.

They have served as guardians for Samanijis since day one.

### **Courses offered in FIU:**

Jainism & Nonviolence, Meditation & Spiritual development, Religion, life & Vegetarianism, Intro to Asian religions, Religious Classics of Asia & more. There has been a good enrolment, where students look forward to learning from the living practitioner. The courses gives them the eastern perspective of Religion, Philosophy & Meditation practices. The courses are geared towards nonviolence, healthy living, Vegetarianism and more.

### **Preksha Meditation Club:**

Samaniji has started a Preksha meditation Club on campus. Through this club various enlightening events and meditation sessions are organized. This has been a blessing for the

stressful life of students. 'This is best for my wandering mind', say some students. 'It helps me focus and align my mind. It is a blessing and a bliss'. The Preksha meditation Club also received two awards for its wonderful activities. The 'Best New Organization Award' and the 'Outstanding Club award in the Religion & Spirituality Category'. This has created awareness among students, as to how they can control their mind, stay stress free and lead a healthy life.

**Special events:**

Samaniji are at FIU to impart the knowledge and philosophy of Jainism, Nonviolence and healthy living. A series on Nonviolence was organized on Campus, where different aspects of Nonviolence, healthy living, stress management were discussed and brought to light. The events were not mere theoretical but also practical to help them feel and experience the difference. We welcomed different orators, Activist, and organization including Dr. Dipak Jain, Dr. Hiene, Bernard Lafayette, Surabh Dalal, Big Cat rescue organization and many more.

**Nonviolent series:**

- Mahaivr Jayanti in FIU  
On the eve of Mahavir Jayanti, Essence of Jainism = was presented by Samani Charitra Prajna
- Live & Let live –  
A special event which focused on Vegetarianism, animal rights and nonviolence in life. The event was enlightened by three great speakers. Samani Charitra Prajna brought to light the violence of life and the

counter acting forces. Carole Baskin talked about the violence on Big Cats and Saurabh Dalal highlighted vegetarianism and vegan food.

- Know the color of you aura and heal it –  
This event was about what You know about your aura, how you can see and change it. Samani Unnata Pragma spoke about the concept and ways to seeing the Aura. Samani Charitra Prajna guided the class into meditation.



Samaniji Teaching A Course at Florida International University

- Nonviolence in Business –  
This event was vibrant with the presence of the then Dean of Kellogg, Dr. Dipak Jain. He shared his experience of Jain values in the field of Business. Samani Charitra Prajna's speech on Nonviolence in economics followed that.

- Stress management –  
This event lectured

By Samani Unnata Pragma and Swamiji walked through the different steps of Stress relief.

- World Peace Diet –  
The Author of World Peace Diet, Will Tuttle was invited to FIU on 25th Feb, 09 to talk about his Book and his life changing experience.
- Peace in the world-  
March 11th 09, the event was for the students, by the students, and of the students. Convened by Preksha Club, different organizations on campus, came and shared the practice of nonviolence in different cultures. Different vegetarian food and activities from all various cultures were offered to acknowledge the thriving practice of nonviolence in diverse human life. This commenced with a meditation session by Samaniji and concluded with fun activities.





- Vegetation and Meditation for peace – 16th Sept 09, students demonstrated making vegetarian dishes and brought an awareness towards the easy ways of healthy living.
- Meditation Camps were organized and interfaith programs attended by Samaniji to spread the message of self respect the self
- Nonviolence training in Ahimsa Center- Summer was a training period for Samaniji. Samaniji also participated in the Nonviolence training in the Ahimsa Center of Cal Poly, Pomona University.

### Students comments:

- Jennifer Bowitz –  
I truly enjoyed this course. I found that it had very insightful and meaningful messages that I will remember for the rest of my life. I also enjoyed learning about Jainism because  
  
It was a religion I had not yet studied and I believe it helped me understand people better.  
  
I am a nursing major and I have to work with a large diversity of people and I feel that this class helped a lot with how to take care of them. I would suggest this course for everyone.
- Michael Meyer-  
This was a truly excellent course for me to take. I feel much better about my life in general. By taking these classes I am better able to deal with the stress currently existing in my life. I truly agree with many aspects of Jainism such as the pursuit of spiritual growth. I see the real advantages having learned of them from this perspective.
- Natasha Neckles-  
This has been a very interesting and enjoyable course. I have learned a great deal about Myself and how my actions and reactions affect myself and others. I am now conscious when I waste the earth's precious resources. The best thing about Jainism in my opinion is the way they make a point of not hurting any living creature. I agree with the belief that our behavior attracts different kinds

of karmas. I will now try to be more conscious of the things I do, say, think and consume.

- Young Terrance-  
“I hope FIU continues this course for the future students”
- More from different students-  
“I’m an American but I have faith in nonviolence....we appreciate the knowledge you are sharing with us.” “We know many things but we need some awakening....” “I agree that nonviolence is the core. This can help get away from disparity. It could be by more education of it.” These are the voice of the students. The inclination of students is crystal clear. Though the course was for the undergraduates, even graduate students turned up to take advantage of this unique opportunity. ‘it is very intriguing as well as helpful not just for the purpose of the course but for life, career, mind and most of all spirit.’

### Transformative presence

Samaniji has offered different courses over the last four years. This has been educative and transformative at the personal level. Some students have changed to vegetarian diet, some are stepping towards it. Students have added meditation in their daily practice. Students are exposed to different aspects of wellbeing, and peaceful world. Guest lectures in various classes have facilitated the spread of Jain philosophy. The diverse events have created an awareness of the rich spiritual heritage we humans carry unexplored. The Jain ideal “Nanassa saram ayaro”, ‘the essence of Knowledge is Conduct’, is seen coming true, the purpose served. This is an attempt to sow the seed of Jainism in the academic world in US, it has started sprouting, the day is not long away when we would enjoy the branched green tree, its shade and sweet fruits.

## Pratistha Mahotsav Celebration at Jain Center of South Florida

April 17-20 2009

*“Religion is supremely auspicious and its essential is the practice of nonviolence, self-control and austerity.”*

-Mahavir

A culmination of the Jain community of South Florida's important endeavor since 1994, the Jain Center of South Florida [JCSF] became a reality in April 2009. The JCSF, built in Weston, Florida, is a unique model for the mid-size community representing Murtipujak Digamber, Murtipujak Shvetamber, Sthanakvasi, Shrimadji and Terapanthi, all in the same 4,000 square feet center. The Jain community it serves ranges from Miami to Port Lucie on the east coast of Florida, to Ft. Myers on west coast, with easy access from

Committee, Board of Directors, Trustees, and community volunteers were critical to the success of the program. One of the highlights was the active participation and attendance of second-generation adults who were mostly raised in the United States.



JCSF Pratistha Varaghoda

I-75 and I-95.

This grand event was specially blessed by Gurudev Chitrabhanuji, Swamy Bhattarak Devkirtiji, Samani Charitra Pragyaji, Samani Unnat Pragyaji, Samani Mudit Pragyaji, Samani Param Pragyaji, Samani Akshaya Pragyaji, Samani Shukla Pragyaji, Samani Vinay Pragyaji and Mumukshi Nikitaji. JAINA's President Dilip Shah and his wife Sarlaben graciously attended. More than 600 people took part in the ceremony including out of town guests and volunteers from the Hindu community.

Jain Center President & Pratistha Committee Chair Mr. Jayant Shah (Born and Raised in Patan (NG) along with the Pratistha Committee put together a beautiful program. The combined efforts of the Pratistha Committee, Executive



JCSF Pratistha Innoigration

### Program and JCSF highlights:

At its core, the JCSF represents Mahavir's principle of Anekantvad (truth can be partial, multi-faceted like a diamond).

On April 17, 2009, the Pratistha program began with Digamber Jina Bimb Suddhi puja for JCSF's Aadinath's 25 inches idol and six idols in Bhamati inspired by Swamy Bhattarak Devkirtiji. Scholarly lectures by Gurudev Chitrabhanuji, Swami Bhattarak Devkirtiji and Adarniya Samani Charitra Pragyaji were given about the importance of Pratistha. Then Gadi and coin puja were performed. The evening was celebrated by



JCSF Pratistha Puja Ceremony



bhavana and cultural program.

On April 18, 2009, under the spiritual guidance of Vidhikar Narendrabhai Nandu and inspirational music of his team, many puja took place, including kumbh, deep Sthapana, and Jwara Ropan. In addition, there was the inauguration of the Navakar Mantra shila in English and Hindi with chanting and eighteen abhishek for the Shvetamber idols. The day ended with a cultural program from young adults to the Jain Sanedo by the community.



JCSF Pratistha Drama

April 19, 2009 began with the beautiful Pratistha Varghoda. In keeping with the heritage of darshanam, following Pratistha were performed: Mulnaik Mahavir (31 inches), Arihant – Living tirthankar Simandhar Swamy (25 inches), and first tirthankar Adinath (25 inches) in Kaussagg Digamber style; Shantinath & Parshvanath (21 inches) followed by 6 Digamber and 18 Shvetamber Tirthankars 15 inches in Bhamati, two Ganadhar, Gautamswamy and Sudharmaswamy; three devis, Padmavati, Lakshmi devi and Saraswati devi; and finally, two devs, Manibhadra Veer and Ghantakaran Veer.

In the afternoon, for knowledge, the JCSF conducted the inauguration of Bhaktamar shila in Sanskrit, and Atmasiddhi in Gujarati with Shreemadji's photograph in the main hall. For

their actions, photographs of Achrya Tulsi, who created the Anuvrata movement, and Achrya Maha Pragyaji, who brought Preksha Dhyan the wider community were unveiled in the library. The beautiful Shatrunjay Pat for pilgrimage was also unveiled. The evening concluded with a beautiful Shalibhadra drama inspired by Samaniji teaching about Tap and Dan.



JCSF Pratistha Committee

The Pratistha program culminated in the dwar opening and Laghu Shanti Snatra on April 20, 2009.

President Jayant Shah and all JCSF Management team believe that this unique design of this center is a shining example of Unity and diversity of the Jains. Please visit our web site [www.jaincentersfl.org](http://www.jaincentersfl.org) for our Prathistha celebration photos and smiling faces of young and old.

In conclusion, with continuing support from the community, from its body, mind and soul (Tan, Man and Dhan), having a temple, Hall with carved shashtra, Pathshala, library, and kitchen, the JCSF will serve as a great place for worship and, more importantly, serve as a focal point developing the good character of the south Florida Jain community. The center's Main Hall's traditional marble architecture will provide a strong monument for the future generation.

## The Jain Society of Pittsburgh

### Dhwaja Arohan Ceremony

Jain community performed Dhwaja Arohan ceremony on the Jain Shikhar and Hindu community performed Dhwaja Arohan ceremony on the other four Hindu Jain Shikhar of the Hindu Jain Temple on April 5, 2009. The Jain ceremony started with a Snatra Pooja and Dhwaja Pooja in early morning followed by a procession of approximately 120 people carrying Dhwaja with Dharawadi to the outside of the Temple. Ashta Prakari Pooja was performed at the top of Jain Shikhar and then Dhwaja was unfurled. A Samuhik Ayambil as a part of the Ayambil Ni Oli was done after the Dhwaja Ceremony followed by a mini Sidha Chakra Poojan.

### Rajat Jayanti (Twenty Fifth Anniversary) Mahotsav



The Hindu Jain Temple of Pittsburgh celebrated its Rajat Jayanti Mahotsav from May 9 to 17, 2009. The celebration was started with Jain Adhar Abhishek and Bhakti Sandhya on Saturday, May 9th and very auspicious Shri Bhaktamar Poojan on Sunday May 10th. Shri Narendrabhai Nandu and his melodious group performed Shri Adhar Abhishek and Shri Bhaktamar Stotra Poojan. Jain Adhar Abhishek are performed every year on the anniversary of the temple for Shri Parshwanath, Shri Mahavirswami, Shri Simandhar Swami and Shri Adishwar Bhagwan idols. More than 20 families also brought idols

from home for the Abhishek. About 42 families participated in performing Abhihek and approximately 150 people participated in the ceremony. Sadharmik Vatslya followed the ceremony.



Approximately 400 people from Jain and Hindu Community attended the Bhakti Sandhya in the evening of May 9th after Sadharmik Vatsalyay. Shri Narendrabhai's group presented Jain Stavans and Hindu Bhajans to a spellbound audience for 3 hours. The beautiful Aarati was performed

for all Deities after the music program. Along with real Aarati in front of various Idols, each family was holding a decorated thali with small electric lamp. All main lights were turned off during the whole Aarati. It was a spectacular sight and the Temple looked beautiful. Every one enjoyed the whole program.

Shri Bhaktamar Poojan was started at 12:39 pm. on Sunday May 10th. Shri Bhaktamar Stotra has



44 gathas according to Shwetambar tradition and 48 gathas according to Digambar tradition. Shri Narendrabhai's group performed the poojan in accordance with both traditions. 48 families participated in the poojan and approximately 250 people attended it. Sadharmik Vatsalya followed the poojan.

On Saturday May 16, devotional Jain Stavans and Hindu Bhajans were presented by local musicians, in the afternoon followed by





Aashirvachans from Gurudev Shri Chitrabhanuji and Swami Shri Chidanand Saraswatiji (Muniji), both of whom were the inspiration behind this Temple and also were present during the Sthapana ceremony of the Temple 25 years ago. It was a very emotional day for all the participants. Sadharmik Vatsalya followed the whole program.

Sunday, May 17th was the last day of nine-day celebration. The Shobha Yatra and Hindu Celebration were followed by lunch. Gurudev Shri Chitrabhanuji's discourse and meditation in the afternoon were attended by about 70 people, which included many American followers of him.

During the celebration of the Rajat Jayanti a logo was designed for the souvenir book and decorating the Temple representing harmony between Jains and Hindus combining flags of both faith. The Hindu Jain Temple is unique not only in North America but all over the world.

The whole nine-day celebration of the Rajat Jayanti of the Hindu Jain Temple was a grand success and a very memorable event. The Hindu Jain Temple of Pittsburgh reached a major milestone with this celebration.

## New JVB Preksha Meditation Center for Houston

From its humble beginnings at the facilities of the Arya Samaj of Greater Houston in the year 1999, the Houston chapter of Jain Vishwa Bharati has come a long way. This year the JVB Preksha Meditation Center, Houston, is celebrating its 10th anniversary with the inauguration of its new building facilities. The Grand Opening Celebrations of the new facilities has been set for the 9th, 10th, and 11th of October 2009. The three day event will include cultural programs, pravachans, message from Acharya Maharapragya Ji, and an enactment of 'Shalibhadra' – a play in Hindi. Sunday, October 11th will be marked with the Pratima Pratishtha of Shree Mahavir Swami in the Swadhyay Hall of the new facilities.

The celebrations will also be of historic significance for the city of Houston with the auspicious congregation of eight Jain Samanijis' for the very first time in the Greater Houston area.

Prof. Gary Francione, has agreed to be the keynote speaker for the inauguration. He is a noted animal rights activist and scholar, and is Distinguished Professor of Law and Nicholas deB. Katzenbach Scholar of Law & Philosophy at Rutgers School of Law-Newark.

With the continuous presence of Samanijis in Houston, the center has been instrumental in

spreading invaluable ancient knowledge to the local community over the last 10 years, and the new facilities have been eagerly awaited by the ever growing number of patrons of the center. The new facilities consist of two buildings – a two storey Main Building (8000 sq. feet) which houses Samanijis' living



quarters, a Swadhyay Hall/Mandir, 4 Class Rooms to be utilized for children's Gyanshala, a Library, a Guest Room, along with a Kitchen and Dining Hall. The second building is the "Pyramid Meditation Hall" (3600 sq. feet). This 'cardinal

pyramid' shaped meditation hall has been specially designed, and its unique structure has the capability of receiving the highest amount of cosmic energy; which can help a person meditating inside to achieve a "no thoughts" state (Nirvikalp Sthiti) approximately three times faster than normal.

The JVB Preksha Meditation Center, Houston (under the auspices of Jain Vishwa Bharati, Ladnun, India) is dedicated to instilling physical, mental, emotional and spiritual health by utilizing Preksha Meditation techniques. Preksha Meditation is a combination of knowledge from ancient Jain scriptures and modern science and experience. It is the practice of purifying our emotions, our conscious and realizing our own self. Preksha Meditation is a technique of meditation for attitudinal change, behavioral



modification and integrated development of personality. Initiated in India in 1970, Preksha Meditation is the result of the untiring efforts of Ganadhipati Tulsi and Acharya Mahapragya.

Acharya Mahapragya researched and experimented for twenty years to rediscover the process of meditation as it was practiced by Bhagwan Mahavir. Preksha meditation is for everyone,

irrespective of race, religion, language, color, gender and belief.

For more information about JVB Houston and its activities, please visit [www.jvbhouston.org](http://www.jvbhouston.org) or contact Samanijis' via email at [samaniji@jvbhouston.org](mailto:samaniji@jvbhouston.org) or call 281.596.YOGA(9642).

## It's an Auspicious Day

By Atsi Shah

*Recently Respected Diptiben Shah, who is taking Diksha soon, and did Paryushan in LA, visited NJ. Atsi, age 12, had a rare opportunity to meet her, and learn about her life. She was excited to learn about her Diksha. She pen down her thoughts on Diksha, and Diptiben in this beautiful poem – It's an Auspicious Day.*

The heavenly beings from devlok  
Celebrate the Kevalgyan  
Of our God  
Showering flowers  
It is an auspicious day.

We follow our God  
To the magnificently made samavasaren  
People seek blessings  
They bow down  
Offer respect  
Indeed a light  
Has come around the world  
Making the darkness  
Gone forever.

God gives us sermons  
We listen  
Pay attention  
Hoping, we could take diksha.

Finally the day has come  
God has achieved Nirvana  
It not only enlightens us  
But gives us a reason  
To go forward with our lives  
Do something better  
It is an auspicious day.

Thousands of years later  
There is one special person  
Who takes diksha  
In time of war  
Where thinking  
Saying  
And actions  
Could bring us down.

She gives up everything  
To follow our God's footsteps





To purify her soul  
She becomes a Sadhviji.  
It is an auspicious day.  
  
Her lectures inspire us  
The knowledge of why  
We should be non-attached  
To everything and everyone.  
  
We, the people  
The shravaks and shravikas

Shower her  
In flowers  
Because once again  
Darkness has been  
Substituted  
By light  
It is indeed an auspicious day.



## MIS-Matrimonials

### MIS ADS - Males For Jain Digest - 2<sup>nd</sup> 2009

**M00430209:** Gujarati parents, originally from Surendranagar/Mumbai, now settled in New York for the past 10 years invite proposals for alliance from parents of the girls with bio-data and photo for their tall, handsome, cultured son, now in diamond trade in NY, born Sept 1982, 6' 2", 165 lbs, CUNNY graduate (Eco. & Finance). Email: [kcshah52@yahoo.com](mailto:kcshah52@yahoo.com)

**M00030408:** Gujarati Jain physician/dentist parents invite proposals for their US born, handsome son, born Jan 1980, 5' 9", 170 lbs, MBA from NYU. Doing own business in New York City. Fax bio-data 201-222-9041 with email address

**M00410109:** Gujarati parents invite proposals with bio-data and photo from educated, good looking, cultured girls for their handsome, successful, US born, vegetarian son, born Aug 1981, 5' 7", 140 lbs, BS (Industrial Eng. And Economics), has own business and experience in investment banking. Email: [hshah619@gmail.com](mailto:hshah619@gmail.com)

**M00440209:** Gujarati parents invite proposals for handsome, vegetarian, US raised son, born march 1983, 5' 6", BS, employed with Johnson and Johnson as a PC Technician (contract). Seeking well-educated, cultured, vegetarian girl from US or India, Please email with bio-data and photo to [mitesh\\_shah21@yahoo.com](mailto:mitesh_shah21@yahoo.com) or Call 908-245-8294 / 908-463-4377

**M00450209:** Gujarati parents seek suitable match for a lawyer son, 29 yrs, 5' 8", from professional (MD, MBA, JD) girls, born and raised in USA. Email with bio-data and photo to: [hasona1976@gmail.com](mailto:hasona1976@gmail.com)

**M00460209:** Correspondence invited from suitable girls for India born Gujarati Jain well educated boy from a highly respected family. Now in Us for the last eight years. US citizen, working as a tax auditor for the state of NJ. Born Aug 1980, 5' 10", 190 lbs. Email: [jeenal24@hotmail.com](mailto:jeenal24@hotmail.com). Phone: 908-868-9416

**M00470209:** Proposals invited for handsome, accomplished, vegetarian, US citizen, Gujarati boy, Aug 83, 5' 11", 140 lb, BS (EE), well employed with Japanese co., from cultured

educated Gujarati girls. Call: 734/467-1964. Email: [tirthesh@hotmail.com](mailto:tirthesh@hotmail.com)

**M00480209:** Gujarati parents invite proposals with photo / bio-data for handsome son born Jul 81, 5'7", 170 lbs, brought up in India, MS in Technology Management & Six Sigma Black Belt, well employed in NJ from well-educated vegetarian pretty girls. Email: [vdshah53@hotmail.com](mailto:vdshah53@hotmail.com)

**M00490209:** Alliance sought for divorced 42 year old male. 5' 7" tall with medium build. Degree in business and working as a marketing professional. Good looking and fair complexioned. Believes in Jain values. Looking for a girl who has no desire for children. Call: 248-661-4255

**M00500209:** Alliance invited for Gujarati, vegetarian, non-smoker, non-drinker, divorcee boy, BE. MSEE. Well employed and settled in CA, born Nov.1974, 5' 6", 170lbs, from highly educated girls. Email: [tshah105@yahoo.com](mailto:tshah105@yahoo.com)

**M00510209:** Gujarati Jain parents invite correspondence for US born and raised son, 31 years old/ 6' vegetarian MBA executive level job at large company. Currently living close to NYC. Enjoys cycling, music, family oriented. Had a 11 days innocent marriage which was annulled. Email with recent photo and bio-data: [gujuboy1978@gmail.com](mailto:gujuboy1978@gmail.com)

**M00520209:** Jain parents invite correspondence from educated, attractive and cultured girls for their handsome and outgoing 27 years old son, 5' 10", 155 lbs., born in US, graduated from a top tier university with degree in business and is well employed at an established global private equity firm. Please reply with a photo and bio-data. Email: [triarc1@gmail.com](mailto:triarc1@gmail.com)

**M00530209:** Gujarati Jain parents invite proposal for accomplished, handsome, fair, vegetarian, non-smoker, non-drinker, Dubai born son. Oct 83. 6'-0" 170 Lbs. MS Comp/Elect Eng. Employed with reputed company in Austin TX from pretty cultured vegetarian girls/parents Ph: 404-862-0828 Email: [nngandhi@gmail.com](mailto:nngandhi@gmail.com)

**M00540209:** Jain parents invite responses with bio-data / photo from well-educated, vegetarian,





family oriented professional girls for their handsome and caring son, born Oct 83, 6', MS (Pharmaceutical Engineer) working as QC Engineer in Medical firm in Dallas, TX. Call: 714/782-7400. Email: arsham9@hotmail.com

**M00550209:** Jain parents invite responses with bio-data / photo from well-educated, vegetarian, family oriented professional girls for their handsome and caring son, born Oct 83, 6', MS (Pharmaceutical Engineer) working as QC Engineer in Medical firm in Dallas, TX. Call: 714/782-7400. Email: arsham9@hotmail.com

**M00560209:** Gujarati parents invite proposals with photo and bio-data from cultured, vegetarian, educated Gujarati girls for handsome, talented, family oriented, cultured, vegetarian, US citizen son. Born Dec. 1980, 5' 5", B.S.(computer science), M.S.(information systems), well employed as a Application Developer in US Government. Call: 732-762-3945 (cell), 732-819-4056 (home) OR Email: parinshah80@gmail.com

**M00570209:** Gujarati Jain parents invite proposals for their US citizen son. Born Jan 1984, 6' 2', 140 lbs. currently working at an auto parts supply company. Email: drshah09@yahoo.com

**M00580209:** USA based Kutchhi Jain family invites proposals for their son. Fair, handsome, born Aug 1982, 5' 8", M.D., 1st yr. resident, loving and lively. Looking for slim, smart, charming, well educated, family loving girl. Email: Jain579@gmail.com

**M00590209:** Family relatives invite correspondence for alliance from educated girls; for educated , well settled, vegetarian boy,. Born Feb'1983, 5' 6", Currently doing M.B.A. Call 614-735-4600 or Email: ankitparikh@yahoo.com

**M00600209:** Gujarati Jain parents invite proposals with photo and bio-data for their handsome, cultured, educated, well employed - top management position, vegetarian, US Born son. Born July 1980, 5' 7", 145 lbs. BS in Economics and Finance. Phone: 414-659-6003. Email: jitu3909@aol.com

**M00610209:** Gujarati parents invite responses with bio-data and photos from well-educated vegetarian girls for handsome Indian born and raised son, Jan 84, 5' 9", 160 lb, BBA (Fin&A/C), MBA in Finance(07) Email: rahuls.84@gmail.com

**M00620209:** Gujarati Jain Parents invite proposals with Photo & Bio-data for their handsome, athletic, vegetarian, non smoker, non drinker son, born Dec. 1981, 5' 5", MBA in Finance having own Tour & Travel Business at Orlando; from cultured, educated, vegetarian Jain girls. Call: 404-513-1978. Email: raksha1127@hotmail.com

**M00630209:** Gujarati parents invite proposals with photo and bio-data from cultured, well-educated US resident girls for handsome, vegetarian, US citizen son, born Sep 1980, 5' 11", 160 lbs, MS (EE/ Comp E). Well employed, near Washington DC. Call 770 274 9782. Email: agd140@gmail.com

**M00640209:** Gujarati parents invite proposals with photo and bio-data for their handsome, vegetarian, non-smoker, non-drinking, U.S. born son, born 1983, 5' 11", tall, M.D., 1st year resident, from professional, cultured, educated, vegetarian, pretty, Jain girls. Call: 847-885-0233. Email: sshah7783@gmail.com

**M00650209:** Alliance invited for handsome, talented, vegetarian Gujarati boy, born Nov 70, NM, 5'6", 145 lb, well employed, from cultured educated vegetarian Gujarati girls. Call: 732-9406459. Email: manishah05@yahoo.com

**M00660209:** Gujarati Jain parents invite proposals for Nov 1981, US born, handsome, caring son 5' 11" 170 lbs, MS & BS Construction Management. Well employed in construction firm in Chicago. Seeking vegetarian, teetotaler, family oriented, pretty girls. Call 630-961-1689. Email: RVD1181@gmail.com

**M00670209:** Jain parents invite proposals with bio-data and photo for handsome, brilliant, vegetarian US born, innocent 2 month divorcee son, born Jan. 1979, 5' 11", BS in Computer Science, working for the state of Ohio, from cultured, educated, vegetarian pretty Jain girls. Call: 614-882-7749 or email: h\_shah\_1@yahoo.com

**M00680209:** Gujarati Jain parents invite proposals with bio-data / photo for son, born Oct 1981, 5' 6", 135 lb, MS (Comp Sci) from reputed school, well-employed (H1-B/In US for 6 yrs) from well educated, pretty, vegetarian, cultured girls. Call: 919/233-8837. Email: parekhaarti@hotmail.com



**M00690209:** Gujarati parents invite responses with bio-data and photo from vegetarian girls with traditional culture and values for their son, Indian-born Dec 76, 5' 7", U.S. citizen, well-established physician. Call Natvar at 931-358-4151. Email natvar47@gmail.com

**M00700209:** Bombay-based Gujarati Jain parents invite proposals for their San Francisco-based vegetarian, Non-Smoker, Non-Drinker son, BE(Computers), Bombay, MS(Comp Science), working at Oracle Corporation in San Francisco, Sep 81, 5' 8", from educated girl from a cultured family. Call:213-268-6275. Email: hb.shah@gmail.com

**M00710209:** Gujarati parents invite alliance w/photo and bio-data for handsome athletic vegetarian non-smoker US born son, Dec 80, 5'9", MD, doing residency at prestigious hospital, from well-educated, cultured Jain girls. Email: jinvani101@gmail.com

**M00720209:** Professional Jain parents invites proposals for an Ivy league graduate, handsome, successful, vegetarian, well employed US citizen, born Aug 1983, 6' 0" 164 lbs, from family oriented vegetarian educated girls. Email: k1955d@gmail.com

**M00730209:** Gujarati Jain parents invite inquiries for their US born, vegetarian, fair skin, athletic build, handsome son, born March 1982, 6'-1", 175 lbs, BS computer engineering. Currently working in Business Development for a Silicon Valley Fortune 500 company and is pursuing a Masters (part-time) at Stanford University. Please E-Mail Bio-data with photo at: Jain01234@Hotmail.com

**M00740209:** Proposals invited for a tall & handsome Oswal Jain Marwari boy, born April 80, 5' 10", 145 lbs. Working as Construction Engineer in Chicago, MS from IIT Chicago, Raised in India. Call: 847-250-5068 Email: amity101@gmail.com

**M00750209:** Gujarati parents invite proposals w/photo and bio-data from well-educated professional girls for successful vegetarian, US

born son. Born June 1979, 5' 11". MD – Internal Medicine. Email: n2003md@yahoo.com

**M00760209:** Jain parents invite correspondence for accomplished, vegetarian, electrical engineer son, born USA Sept 1981, well employed by reputable global company, from professional vegetarian girls. Respond with a photo and bio-data to: jainshah2007@gmail.com

**M00770209:** Parents invite alliance for handsome, slim, fair, educated, professional son, born Nov 80. Design Engineer. Working for a medical device company in Colorado. Preference for professional, engineer/MD/MBA good looking girl. Send bio-data with photo. Email: anantkj@msn.com. Phone 303-741-3848 or cell 303-522-6844.

**M00780209:** Proposals invited from suitable girls, preferably physician or professional girls for a highly educated (BA, MA, MBA, MD) US citizen boy. Born Oct 1975, 5' 7", 140 lbs. Call: 603-598-6576. Email: acc009@yahoo.com

**M00790209:** Correspondence invited for Jain, divorced, mechanical engineer, vegetarian, non-smoker, non-drinker boy. Good sense of humor, handsome, values Indian culture. Born Sept 1971, 5' 7". If you are serious about settling down in life and marriage is your priority and looking for a loving and a caring partner, send your bio and a photo to: pshah44@hotmail.com or call: 516-334-8196

**M00800209:** Hindi parents invite proposals with a photo and bio-data for their US born vegetarian son. Born 1981, non-smoker, non-drinker. Working with an international company. Email: papaa55@yahoo.com

**M00810209:** Gujarati Jain parents invite proposals for cultured, professional, vegetarian US born son. Born July 1980, 5' 9", 160 lbs. Currently pursuing masters in Finance in UK (London Business School) Email: kjvs123@yahoo.com Call: 832-771-9881





## MIS ADS - Females For Jain Digest - 2nd 2009

**F00740209:** Gujarati parents invite proposals with bio-data/photo from a well educated professional male, US Citizen, for their successful, vegetarian, US born daughter, January 82, 5'5", MA Counseling. Email: rgosalia82@gmail.com

**F00120408:** Gujarati parents invite responses from well-educated US citizen vegetarian boys, for beautiful outgoing US born daughter, born May 1981, 5' 3", 110 lbs, BS (MIS), working as software professional for fortune 100 company. Call 520-730-7892. Email: SS11@mail.com

**F00760209:** Gujarati Jain parents invite correspondence from well-educated, career-minded honest, caring men for their daughter. US born, 1977, 5' 7", 120 lbs., Very beautiful, thoughtful, sincere, well-educated, cultured, funny, and family oriented. Would enjoy meeting the same. Email with photo: jvp831@gmail.com

**F00770209:** Gujarati Jain parents invite proposals from well-educated professional vegetarian boys for a pretty, vegetarian US born physician daughter. Born May 1976, 5' 0", Pediatrician, private practice in Naperville, IL. Call: 847-541-4155, Email: advance79@hotmail.com

**F00780209:** Gujarati Jain parents invite alliance with photo and bio-data for beautiful, slim, talented, vegetarian, family oriented Canadian Citizen daughter. March 1983, 5' 3", B.S. (IT), well employed, from educated, well employed, vegetarian cultured boys. Call: 416-285-4784. Email: dreamgirl83@gmail.com

**F00790209:** Jain parents invite proposals with photo and bio-data from highly educated professional boys, preferably doctors, for their beautiful, intelligent, family oriented, US born physician daughter, June 1982, 5' 6", 1st year resident. Call: 301-520-9356 / 301-274-0319. Email: arunaashah@hotmail.com

**F00810209:** Gujarati Jain parents invite proposals from well educated vegetarian boys for their ME/MBA, smart, cultured, slim daughter born Oct 1978, working as a manager in a financial institution in Ahmedabad, India. Email: UPJ1946@gmail.com

**F00820209:** Gujarati Jain parents invite proposals with bio-data and a photo from professional US raised vegetarian boys for beautiful, US born

vegetarian daughter, born Jan 1981, 5' 5", 115 lbs, Pharm.D., employed as a pharmacist. Call: 815-986-8160. Email: jayendrashah99@yahoo.com

**F00830209:** Gujarati parents invite response for charming religious, smart daughter. Born June 1985, 5' 4", master in pharmaceutical manufacturing from well educated, vegetarian, family oriented boys Call: 973-932-4221 E mail: shahshruti85@gmail.com

**F00840209:** Gujarati Jain parents invite proposals with bio-data & photo from cultured, professional, US raised vegetarian boys for very beautiful, attractive, fair, accomplished, compassionate, vegetarian daughter. US born. June 82, 5'1", MD, currently in third year of Med/Ped residency. Call (832) 268 – 0163 Email: vimal.mani.25@gmail.com

**F00850209:** Gujarati parents invite correspondence for beautiful daughter, Born Feb 1980, 5' 0", from cultured well educated professional. Call: 201-795-3077. Email: shahmatri08@gmail.com

**F00860209:** Gujarati parents invite correspondence from well-educated, cultured, non-smoking, vegetarian gentlemen for their beautiful, witty, talented and compassionate, US born, 1984, daughter who is completing her final year in medical school. Please reply with photo and bio-data to caeyedoc@gmail.com

**F00870209:** Gujarati parents invite proposals from educated, cultured boys for their for beautiful cultured US born daughter, born Dec 1981, 5'3", BS (CS), pursuing MBA. Please respond with bio-data and photo. Call 732-297-2757. Email: hvrcs@hotmail.com

**F00880209:** Gujarati Jain Parents invite proposal with photo & bio-data from well educated, vegetarian, non-smoker, non-drinker boys for their beautiful, cultured, divorcee daughter. Has 7yr. old son. Born 1977, 5'1", realtor & having own business. Call: (M)(404)513-1978 (R)(407)574-7059 or Email:Raksha1127@hotmail.com

**F00890209:** Gujarati parents invite proposals with profile-photo for pretty, outgoing, US raised daughter, Feb 1974, 5' 1", BS (Biology), BS



(Microbiology), well positioned in a Bio-Science Co., from educated professional boys. Call: 847/394-3547 Email: modyv840@bigplanet.com.

**F00900209:** Gujarati parents invite proposals with photo/bio-data for slim, fair, charming, compassionate and cultured vegetarian daughter (Malaysian citizen) born July 1973, 5' 6", 120 lbs, M.A. (communication management), employed with national airlines in Singapore, from well educated, cultured vegetarian professional young men. Call: 510-713-1987. Email: bls267@yahoo.com

**F00910209:** Gujarati parents invite proposals for pretty, talented, and cultured vegetarian daughter with a JD (Law) and a B.A. with Honors, who also enjoys writing and yoga. She was born in May 79, is 5'4" and a U.S. citizen. Email: dcshah2009@yahoo.com

**F00920209:** Parents invite proposals with bio-data for their very beautiful, slim daughter, 28 years old, 5' 4", 110 lbs, working as management consultant at reputed global firm. The parents/brother have consulting and IT companies. Looking for handsome, 28-30 year old educated proven professional or business person with good family and culture. Call: 508-963-5043. Email: alljaywork@gmail.com

**F00930209:** Jain parents from US invite proposals for a very beautiful, vegetarian, Indian-born daughter brought up in US. Born in Nov. 1982, 5'2, 105 pounds. Bachelor of Science Degree from New York Univ. From cultured, educated and vegetarian Jain family. Bio-data and photo available. E-mail - vjain85@gmail.com

**F00940209:** Gujarati Jain parents invite proposals with photo and bio-data from Jain well-educated, vegetarian, non-smoking, cultured professionals for their pretty, talented, family oriented, cultured U.S born daughter. Born Dec 1985, 5' 2", Pharm-D (Doctorate of Pharmacy. Call: 847-372-0419 Email: sshah1585@gmail.com

**F00950209:** Jain-Gujarati parents invite proposals for their beautiful, slim, talented, family oriented, caring, vegetarian, U.S.raised, citizen daughter, 29yr. old, 5' 4", B.S.(O.T.), Master in Healthcare Admin; well positioned in Healthcare system, from professional & cultured boys. Call: 561-373-1829 Email: kbs1215@gmail.com

**F00960209:** Jain Gujarati parents invite an alliance for their U.S. born, beautiful, daughter, 5

'4", 110 lbs, Lawyer in NYC. Professional men, non-smoker, family oriented, 5' 8" min., age 30 to 35, are encouraged to send info w/ photograph. Email: minyc77@yahoo.com

**F00970209:** Jain Gujarati parents invite an alliance for their U.S. born, beautiful (5'4" 110 lbs) lawyer daughter. Non-smoker, family oriented, 5'8" min., aged 30 to 35 professionals are encouraged to send info w/ photograph to minyc77@yahoo.com

**F00980209:** Jain Parents invite proposals with photo and bio data for their US born, beautiful vegetarian girl, born October 1982, 5' 3", M.D. 2nd year resident, from professional cultured handsome boys. Call: 913-894-6594. Email: upendra2@hotmail.com

**F00990209:** Gujarati parents invite proposals for beautiful cultured talented (widowed, one son)daughter, born March 1975, 5' 2" 112lb, M.com.(costing), Financial Advisor; from vegetarian, cultured, well educated/settled boys. Call: 992-497-9099 Email: toral.shah@gmail.com

**F01000209:** Gujarati Jain parents invite proposals from well educated, professional, vegetarian boys for their beautiful, educated, cultured, US born daughter, born Jan. 1981, 5' 2", 127 lbs., M.P.A. in Health Policy and Management. Call: 732- 499-7586 or Email: Kamleshshah51@yahoo.com

**F01010209:** Proposals with photo and bio-data invited for beautiful, smart, slim and fair vegetarian Gujarati girl with a good sense of humor, born Dec 85, 5' 1", MBA (Finance), employed as Financial Advisor/Broker, from well educated, cultured gentlemen, Chicago preferable. Email: shah1285@gmail.com

**F01020209:** Gujarati parents invite proposal from well-educated professional boys for successful vegetarian, US born daughter. Born June 1975, 5' 6". MD - Pediatric Hematology-Oncology. Email: dms101@Verizon.net

**F01030209:** Jain parents welcome proposals for their well cultured, educated, beautiful and humble daughter from loving and caring Jain family. Our daughter is born in 1985, BE in computers from MIT, Pune, currently doing MBA. Please contact her brother at 408-582-3049 or her sister-in-law at sarika.shah@gmail.com

**F01040209:** Gujarati parents invite correspondence for US born, 27 yrs old/5' 3", very





attractive daughter, third year resident in Ophthalmology; from suitable professional match. Email with recent photos and bio-data at: vsc116@gmail.com

**F01050209:** Gujarati parents invite proposals for their U.S. Citizen, vegetarian daughter studying journalism. Good looking, fair skin. 100lbs, Born June 1979. Call: (206) 781-8285. Email: roxy4u2@msn.com

**F01060209:** Correspondence invited from a suitable serious man for 1953 born widow lady. I have no children and live in Philadelphia. Please call: 215-869-8221

**F01070209:** Proposals invited from suitable educated, professional boys for a very pretty daughter. Born Nov 1980, 5' 6", 135 lbs. BS (Health Sciences), working as a cardiac device consultant with Boston Scientific (NY). Call: 603-598-6576. Email: CChitalia@aol.com

**F01080209:** Hindu parents invite proposals with bio-data and photo, preferably MD, cultured, vegetarian boys for beautiful, 5' 5", athletic daughter, born 1976, MD, MPH, finishing fellowship. Ivy league education. Call 856-435-9148. Email: sgandhi5@comcast.net

**F01090209:** Jain parents invite proposals from professional, educated boys with photo and bio-data for beautiful, cultured, vegetarian US born daughter, born Aug 1978, 5' 2", MD, finishing residency in family practice. Call: 631-271-2859. Email: renujain@gmail.com

**F01100209:** Gujarati Jain parents invite proposals from suitable boys with photo and bio-data for their charming, vegetarian, US born daughter. Born Sep 1977, 5' 4", 115 lbs. Masters in Public Policy at Columbia Uni. Working in NY. Call: 832-771-9881. Email: kjvs123@yahoo.com

**F01110209:** Gujarati Jain parents invite proposals from well educated, professional vegetarian boys, for beautiful, cultured, vegetarian US born

daughter, born Jan 1980, 5' 3", 115 lbs. Recently graduated in nursing and Masters in Public Health. Call: 248-879-6981. Email: nsap30@yahoo.com

**F01120209:** Gujarati Jain parents invite proposals with photo and bio-data for their beautiful, well educated, well cultured daughter, born Jan 1983, 5' 3", 103 lbs, MS (ECE). Call: 734-716-7260. Email: shahrupal81@yahoo.com.in

**F01130209:** Gujarati parents invite responses from well-educated, US citizen, vegetarian boys for their beautiful, vegetarian US citizen daughter. Born May 1977, 5' 2". MS (Uni. of Penn.) and employed at Ivy League Uni. Call: 973-471-7292. Email: kgudani@yahoo.com

**F01140209:** Jain physician parents invite proposals with profile-photo from educated, professional, vegetarian boys for their pretty, slim, charming daughter, born April 1982, 5' 4", finishing Pharm. D this year. Call 808-780-3883/ Email: jneeraj21@gmail.com

**F01150209:** Gujarati parents invite proposals for beautiful cultured US citizen daughter, born Aug 84, 5' 0", M.S.(Accounting) well employed, from well-educated, cultured, with good family value, vegetarian boys. Call: 201-933-5510 Email: Ashah104@aol.com

**F01160209:** Gujarati parents invite matrimonial proposals for beautiful, vegetarian Canadian citizen daughter, born in Mumbai, Feb 84, 5' 4", 130 lb, CPA, manager in a major bank; from well-educated cultured, vegetarian boys. Call: 416/497-6478. Email: ktg10@hotmail.com

**F01170209:** Gujarati Jain parents invite proposals with photo and bio-data from professional, vegetarian, non-smoking, US born boys for beautiful, slim, talented, vegetarian, US born daughter. Born April 1976, 5' 2", 105 lbs, DDS and working as a dentist. Email: spkr09@gmail.com