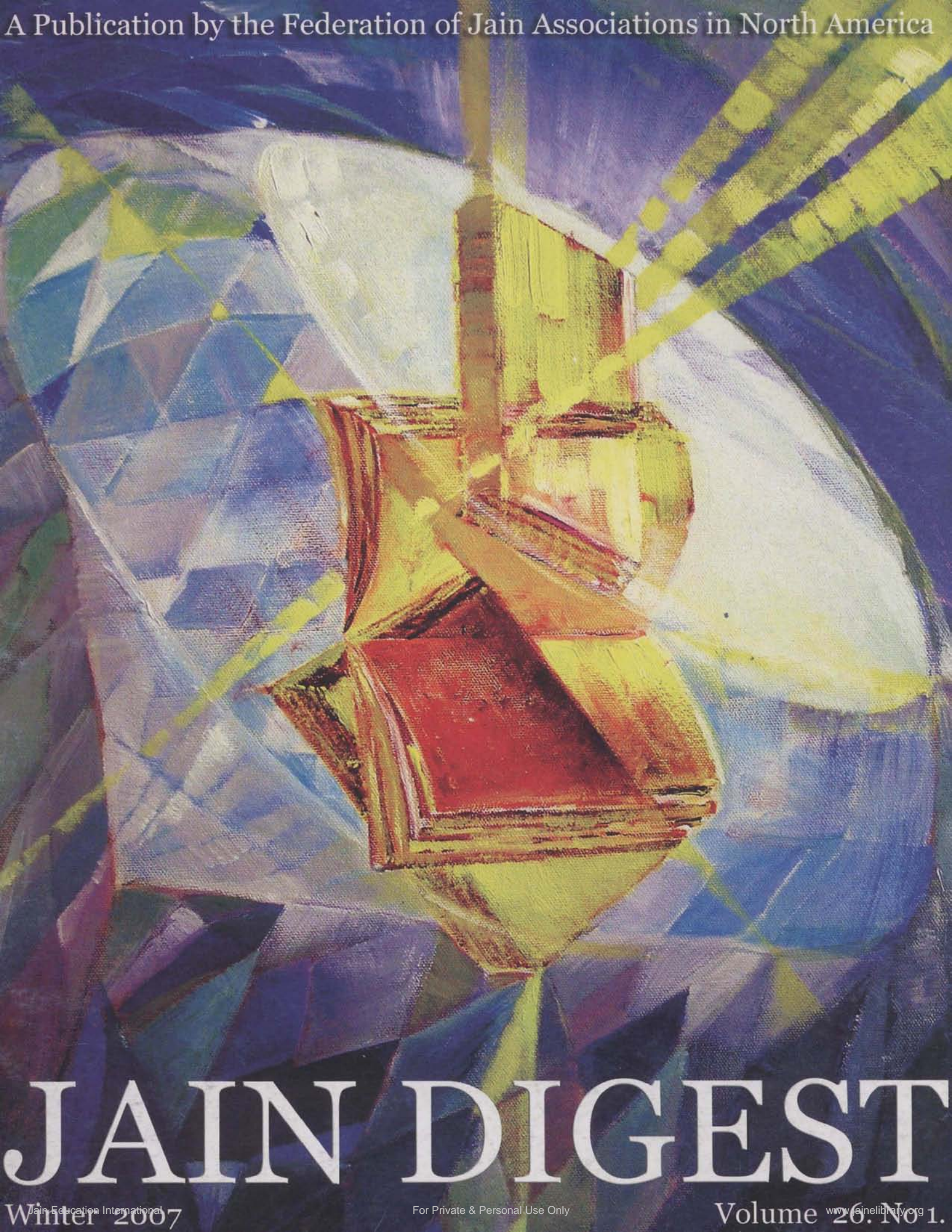


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JAIN DIGEST

Winter 2007

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From the Board Room...

Jai Jinendra:

Hope your family had nice Paryushan / Das Laxana and Diwali celebration and is getting ready for the year 2008. During the last three months, I had the opportunity to visit several Jain Centers.

In Raleigh, President Jagdish Shah arranged a JAINA town hall type meeting during their 3 day Shibir with Pandit Dhirajbhai on a beautiful campground wherein more than 40 members engaged in question and answer session one evening that was both educative and enjoyable. Several members signed up to become JAINA Patron during that visit. I also visited Charlotte, NC. I met with members and office bearers of the Jain Study Group and was given tour of the newly bought site for their upcoming Jain Temple.

At Jain Center of America (New York), President Jaymik Shah and Chairman of the Trustees Jawahar Shetti hosted a two day JAINA EC and Director's meeting in October. It was like a long awaited homecoming for JAINA – (New York was the center where in 1983 JAINA Constitution was ratified). Many long time JAINA friends and new faces made the meeting lively and JCA proved to be a very gracious host.

Also in October, I participated in Jain Center of Greater Phoenix during their Shilanyas ceremony. Panch Kalynak Mahotsav and Snatra Pooja preceding the Shilanyas Ceremony was observed by more than 400 devotees. Detailed report is included in the inside pages.

Myself, First Vice President Lataben and South West Vice President Udaibhai Jain visited Jain Center of Southern California ((Los Angeles), venue for the 2009 JAINA convention. We toured the construction site of their new magnificent Temple, Pratistha Mahotsav for their new Temple is planned for the summer of 08. We also visited three possible convention sites and will make final decision on the exact dates and site in coming weeks in consultations with President Ashok Savla, Dr. Manibhai Mehta and Dr. Nitin Shah of the LA Jain Center.

Lastly, I attended "United We Sing" a thanksgiving program organized Monmouth Center of World Religions and Ethical Thought (MCWRET) - an interfaith organization wherein International Jain Sangh has been active. The marble statue of Lord Mahavir on display at 2007 JAINA Convention was donated to MCWRET and that day they formally accepted the gift and thanked JAINA.

In each of these instances, I was pleased to meet members of various Jain centers their office bearers and JAINA directors, exchange views, answer questions and learn from them what they expect of JAINA in the future. More I hear from members, more I am convinced JAINA needs to transform

itself into a service organization. To that end, here are some of the steps we have taken:

1) *Sought out help from past Presidents of JAINA. I am happy to report that four of the past Presidents have agreed to take major responsibilities. Dr. Sulekh Jain will chair the JAINA Academic Liaison Committee; Dr. Manoj Dharamsi will head the Media and Public Relations Committee; Dr. Dhiraj Shah will resume Chairmanship of World Community Service and Mr. Anop Vora will serve on Interfaith Committee as co-chair. I must note that couple of other past Presidents – Dr. Tansukh Salgia is serving as Chairman of Government and Intl. organizations relations Committee and Dr. Manibhai Mehta is serving as chair of Constitution Committee. A Presidential advisory committee of all the Past Presidents is being formed to take advantage of their vision and wisdom.*

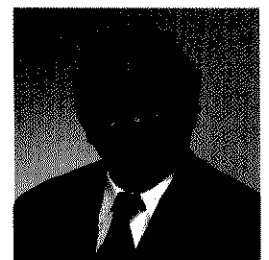
2) *JAINA has formed Campus Outreach Committee that will form liaison between Jain students on various campuses and nearby Jain Centers. It is estimated that this program has the potential of extending JAINA umbrella to more than 4,000 Jain students on various campuses. Mr. Ashok Domadia, who was chairman of the registration committee during 2007 JAINA Convention, will head this committee. In my opinion, this new initiative will prove to be the most important step taken by JAINA to serve the Jain community of North America.*

3) *Early in 2008, JAINA will organize JAIN MILAN in Houston in cooperation with Jain Society of Houston*

4) *Veerayatan USA is planning a 500+ acre VEERAYATAN SARVODAYA Project - a Retirement & Vacation Resort Project in southeast Tennessee near Knoxville. It is a much awaited project to serve our growing senior population and JAINA will keep you informed as the project gets underway. For more information, Please visit www.veerayatan.net*

As JAINA moves forward with transforming itself into a service organization for all the Jains of North America, let us remember that community support is the life line for a non profit organization. If you have suggestions as to how JAINA can serve the Jain community better please write to me at dilipvshah@gmail.com and If you believe JAINA is serving cause of Jainism in North America, please consider supporting it by volunteering or becoming a JAINA PATRON. Shri Udaibhai Jain, south west Vice President of JAINA is working diligently to sign up many Patrons before the end of the year. Details of the PATRON Program appears in the inside pages.

*With best wishes,
Dilip V. Shah
President, JAINA*





JAIN DIGEST

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in North America (JAINA)



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The cover page of this issue of Jain Digest is inspired by our young artist Surbhi Pandya's rendition of "anekant".

Artist's narration:

Appreciation of the manifold attributes of a substance is Anekant. Recognizing the incredibly rich and complex nature of reality, Jains developed the concept of notion of the "Many sidedness" existence. Truth is relative to the perspective from which it is known. Diamond with various individual and opposite facets in my painting show 'Anekanta' And the reflection of light from the various facets represents the expression of absoluteness of the diamond(substance) by various viewpoints/ perspectives (relative truths).

Religion, Truth and reality are like a diamond. We should look at them from variety of angles of vision. The book in three dimensions hints on the angle of vision.

Artist: Surbhi Pandya

Surbhi studied Jain principles in last few years under the guidance of Munishri KshamaSagarji. Surbhi is an enthusiast for illuminating Jain ethics among younger generations.

Surbhi fascinates with her art caliber exhibiting a series of Paintings on "Scientific approach of Jain Dharm". Her exhibitions have held at Washington D.C., Santa Clara, Milpitas, Connecticut, New York, New Jersey.

Call for Submissions (This is YOUR magazine)

The theme for the next issue will be anekant, or manifold aspects. Anekant celebrates the idea of multiplicity of perspectives. It acknowledges that as human beings, we may be limited in our ability to grasp the complete truth; we should thus try and embrace multiple viewpoints. We invite you to contribute your work for publication in the next issue: Where are the unlikely places you have discovered the power of anekant? What does anekant mean to you? How do you incorporate anekant in your life? In the spirit of anekant, we invite you to be creative and share your thoughts in whatever form they make take. Please email your contribution to sudhir@ahimsainc.com Jai Jinendra. - The Editorial Team





Editorial

by Sudhir M. Shah

Inclusive leadership - a key to Unity

As Jains around the globe struggle to find a way to unite, it is important to examine the role leadership plays in unity. History has shown that both religious and political leaders have divided the masses for their personal ego, power and political gain. These leaders urge their supporters and followers to denounce the view and practices of other sects, groups and religions. Religious leaders have used politics and political leaders have used religion to further divide the communities using fear tactics and greed including bribes and promise of rewards. The Jain community must be vigilant, we must select/elect leaders that are inclusive, have truly imbibed the Jain principle of *Anekantvad* in their thinking and accommodate diversity of views as well as practices in their organization. A leader's own biases based on his/her background should not influence his/her decision making.

Leaders in Jain organizations should take a principle centered leadership approach rather than a value centered approach. Principles are self-evident, self-validating natural laws while our values are the beliefs of our cultural background. From childhood we develop a value system that represents a combination of cultural influences, personal discoveries and family and social scripts. These then become the glasses through which we look at the world. We evaluate, assign priorities, judge and behave based on how we see life through these glasses. People wearing blue glasses may see an object as green while ones wearing red glasses may see the same object as orange, and so on. Only those who can free themselves of *all* prior conditioning and indoctrination can see the object as yellow! While it may be fine to live one's own life based on these values, a true leader would never impose these values on the community. We must remember that these values are subjective while principles hold true under all conditions.

Then there is the issue of majority rule in a democratically run organizations, swaying the organization in the direction of the majority (Digamber/Swetamber or Gujarati/Rajasthani and so on) At first pass, this sounds like a logical approach. However let us examine more closely. When the majority decisions encroaches upon the rights of the minority, what is the role of leadership? Should the leadership impose its own rules in the name of morality that is in a value-centered manner? Here, I am reminded of some thoughts: "When the leadership takes the position of moral authority, the leader becomes a despot" proclaimed Thomas Jefferson. "Religion should serve equally to the rights of *all* its members and not just that of the majority or the rich" - Professor Romila Thapur, Delhi University.

Some leaders argue that for the unity and smooth running of an organization, they must impose a unified set of rules and rituals. However, "forced rule/forced discipline is fundamentalism" argues Professor Michael Holquist of Yale University. "Historically it has always succeeded in polarizing the society and giving the appearance of unity in the short run. However its long term effects are quite devastating. When the rights and views of the minority are suppressed the ultimate result is greater division and sectarianism". "Trying forced loyalty to a unified vision, however noble, ends up suppressing individual rights, civil liberty and human rights" suggests Professor Nur Yelman, Harvard University.

In the summer of 2004, I was part of JAINA delegation to Parliament of the World's Religions in Barcelona, Spain. Here I experienced a principle centered leadership style that fostered unity. Naresh Jain of New Jersey and Hema Pokharna from Chicago co-chaired the Jain delegation. Both of them put in countless hours in pre-parliament planning and brought together a rather diverse group of monks, nuns, scholars, educators, activists and youths from USA, UK and India. Their approach of empowering people and then supporting them fully, resulted in everyone giving their 100% to the cause. No rules or restrictions or a value system were imposed. Their inclusive approach, openness to various ideas and willingness to experiment, resulted in a unified front for all Jains. Highly impressed by this, the parliament organizers gave Jains a much larger platform in this conference. (There were 20 Jain presentations out of total of 250, for a Jain delegation of 40 people out of a total of 10,000 in attendance!) Due to a cooperative marketing effort, Jain presentations were very well attended - many were standing room only! There was trust and respect for all the delegates and we learned to celebrate diversity among us. It was truly a pleasure working under this kind of leadership. (It is no accident that both, Hemaji and Nareshbhai currently serve on the board of the Parliament).

Using the same inclusive approach and extraordinary work done by her diverse & autonomous committees, JAINA has emerged as a unified, non-sectarian leader among all Jain institutions with a strong international stature.

Unity in Diversity

This is a rather simple yet often misunderstood concept. In a call for unity, many respected Jain leaders have stressed the importance of the same dates for celebration, the same rituals, the same statues and so on. Let us first be clear on what unity does not mean: it does not mean uniformity. **Unity is oneness, uniformity is sameness.** As Jains, we should not seek uniformity, but rather unity in diversity.

Let us explore the concept of unity in diversity as an expression of unity without uniformity and diversity without fragmentation.

In a time when tolerance is frequently lacking, the promotion of unity in diversity is more relevant than ever. Rigid conceptions of right and wrong, which appeal to the most puritanical aspects of many traditions, lack an appreciation for what Jainism refers to as Anekantvad (non-one-ended-ness). The diversity of strokes in a painting reflects a unity of thought in the mind of the artist. Could it be, therefore, that diversity, the many, is ultimately an expression of unity, the Oneness?

As we are reminded by a *Baha'i* text, "If the flowers of a garden were all of one color, the effect would be monotonous to the eye; but if the colors are variegated, it is most pleasing and wonderful. The difference in adornment of color and capacity of reflection among the flowers gives the garden its beauty and charm."

We live in a world filled with a wondrous diversity of experiences, opinions, physical appearance, cultures and religion. One of the challenges of this age is not only to find a way to tolerate people who differ from us, but to celebrate diversity and learn from it. We can only learn a limited amount from those who are like us but there is a fortune of new knowledge to be gained from those who have a different perspective to our own. This open minded approach is necessary for a society to flourish.

Certain traditional practices and rituals accompanied by stronger feelings of attachment to ethnic roots, often cause conflicts among and within different groups. When the open acceptance of diversity is perceived as a threat to the preservation of one's own traditions, tension can develop and conflicts arise. When disharmony among individuals arises as a result of adherence to traditional expressions of religion, perhaps it is time to examine those traditions in light of a changing world. Blind faith should be replaced by logic and evidence as suggested by Acharya Siddhasen in the 5th century. It is possible that in some cases leaders and members of the

Jain community are not intentionally being "non-inclusive" but just that their lack of awareness and knowledge of other Jain practices poses a barrier to unity. The minority Jains are highly sensitive to the 'non-inclusiveness' and shy away even more, take a back seat and eventually disengage.

The history of Jain society has show that whenever there was a rise of fundamentalist leaders, there was fission in the community and a new sect or sub-sect arose. **Rigidity in the name of preserving a tradition has divided the community time and again.** The fundamentalist uprising in Jain societies after Hemchandracharya (end of 12th century) all the way to Dharmasagarji in 16th century led to many divisions and subdivisions resulting in closed, intolerant societies. It took over a century and Yeshovijayji's more accommodating approach in the 18th century, for Jain societies to flourish again. On the other hand, openness and accommodation of diversity led to thriving Jain community in Mathura from 3rd century BC to 3rd century AD. During this pluralistic period, not only Jain but also Buddhist and Vedic cultures flourished together.

The best hope for Jain unity is to select/elect leaders who accommodate rich diversity of social, religious and cultural practices of *all* Jains. Accepting and maintaining this vital diversity is essential for the survival and growth of Jain communities. Without openness and a desire to experiment, there is no growth. Without respect for the views of others, there is no unity.

The 6 Most important words:
I ADMIT THAT I WAS WRONG.

The 5 most important words:
YOU DID A GREAT JOB!

The 4 most important words:
WHAT DO YOU THINK?

The 3 most important words:
COULD YOU PLEASE.

The 2 most important words:
THANK YOU!

The most important word:
WE.

The least important word:
I.



THEME: JAIN UNITY

Unity by Prakash Mody, Toronto

FEATURE

In the recent past, 'unity' has been frequently discussed in large part due to the takeover of pilgrimage sites by various state governments in India. Due to the financial revenue involved and the value of lands, corrupt people are trying to take the advantage of the situation. The history of British colonialism is being repeated by creating conflicts between groups by other outsiders. Jains, irrespective of sects or places, should maintain equanimity and remain united. A positive approach and a firm grounding in Jain principles can help the pessimistic future outlook.

It is important to appreciate the similarities within the sects and equally important not to exaggerate the differences. When fundamental principles are the same in all sects, why squabble over historical numbers or minor details? Loose generalizations unsupported by reason and in-depth study are a threat to harmony. Instead, genuine facts and figures should be considered, with proper representations of all sects. Tithi, pooja rituals, holy days (parva) and celebration dates are a few issues which may require cooperation and negotiation. Study by a group of prominent academicians and religious experts, representing most if not all sects and perspectives, can help to resolve past conflicts and may also enable us to find innovative ways for prosperous, progressive development.

JAINA has accepted a non-sectarian approach and local Jain centers have mostly followed suit. But recently, I have noticed a new trend. Certain groups have felt disengaged and unwelcome and have consequently broken off to form independent societies. This demonstrates the critical importance of unity and the urgent need to create long-lasting solutions. The younger generation is confused and a little frustrated working with elders, due to these internal conflicts and fragmentation. To study the situation in North America, JAINA can form a committee. It can identify and create an action plan to resolve the issues that have caused some people to move out to form separate temples or societies in a few big cities.

Having a sangh, temple, society or center in a city can be helpful, as "united we stand, divided we fall." Through an attitude of mutual accommodation, we can support peaceful resolution of differences. Fostering relationships with governments and those outside of the Jain community – through newsletters, websites, libraries, picnics, tirth yatras, directories and our traditional activities – can be extremely beneficial to promoting unity within our community. We should adopt the attitude of "the more the merrier!" Differences between sects could be celebrated or

subsumed for the promotion of the religion as a whole. As Paryushan and Dus Laxana are separate, these festivals can be celebrated by according to an individual's own choices or preferences. Speakers of all sects and languages may be invited. English speakers for youth should be welcomed. Differences and arguments can be worked out amicably with an open-minded, broad outlook. Postponing or keeping silent creates bigger problems and makes it difficult to resolve grievances. In the case of representations with outsiders or their parties, a fair and equitable composition of viewpoints should be our goal. Leaders should respect everyone's feelings with an open mind. All activities can be done by consensus or with more than 75% majority participation to avoid any opportunity to complain or create any unpleasantness.

It may be mentioned that in many other religions like Christianity, Islam, and Hinduism, there are many sects. Due to big numbers, each group is surviving independently. Jains, however, are few in number; disunity is ineffective and fatal. Our future progress will depend only if we remain united like Sikhs, Jews, and Zoroastrians. A few rotten apples may spoil the whole basket. Let us work hard to avoid such a situation and live in harmony.

Call for Unity By Manu Doshi, Chicago

It would be of interest to know that Jains of all denominations subscribe to the same common principles and beliefs. All of them have identical concepts regarding the six basic substances (Dravyas), the nature of soul, its acquisition of Karma and the potential for liberation. Jains hold identical beliefs regarding the eight types of Karma, main fundamentals, and the twelve categories of austerities and of restraints. They also subscribe to the same theories about Naya and Syādvād that stipulate tolerance of different views. Their beliefs about the nature of universe, the four states of existence, the time cycle, the 24 Tirthankars and the five Kalyānaks are also identical. The differences between the Jain sects, in my opinion, exist at superficial levels. For example, some believe in nine fundamentals and others in seven. However, closer examination reveals that this difference is merely enumerative and not substantive; the latter fundamental subsumes two fundamentals (Punya and Pāp) within Āsrav.

Dispassionate study of Lord Mahavir's life shows that he left the worldly life with a single piece of cloth. He handed over a part of it to a needy person. During the first year of renounced life that piece was worn, torn or entangled and for the rest of his life he remained unclad. His initial



disciples were unclad. But when Keshiswāmi, who belonged to Lord Pārshwa's tradition, acknowledged his leadership, Lord Mahavir did not insist that Keshiswāmi become unclad. Lord Mahavir's order thus included clad as well as unclad aspirants.

Since the Lord gave up everything at the time of renouncement, he was known as Nirgranth and his clad as well as unclad disciples came to be known as Nirgranth Shramans. One hundred and sixty years after the Lord's Nirvān there came about a split between the two groups. That continued to expand and by the second century A.D. the Jain order was split in two parts known as Shwetāmbar and Digambar. Two thousand years after the Lord's passing away came another split that gave rise to the Sthānakwāsi sect, which does not believe in idol worship, among other things.

After the fall of the Maurya dynasty in about 200 BCE, the Jain condition in Pāṭliputra was no longer conducive. As such, some Jains migrated towards Orissa and to the South; others went to Mathurā and from there to Rājsthān and settled at Shrimāl, Osiyā and other places. Later on, there was migration towards Gujarat. The people, who went there from Shrimāl came to be known as Shrimāli, those from the east of Shrimāl as Porwād and those from Osiyā as Oswāl. Probably on the issue of remarriage of Vastupāl-Tajpāl's mother, each of the three groups was divided in two categories of Dashā and Vishā. Thus came about the castes of Dashāshrimāli and Vishāshrimāli, Dashāporwād and Vishāporwād, Dashāoswāl and Vishāoswāl. In time, divisions occurred within those communities. Those following the Yaties were known as Lonkā, while those following the strict monks were known as Tapā; those following even stricter vows were known as Kharatar and so on.

Fortunately the trend has begun to reverse in the last century. People belonging to the first generation of that century were very particular about being Lonkā, Tapā etc. or about being Dashā or Vishā. The second generation got less concerned about such caste distinctions. The people at the helm of the community at present belong to the third generation. Not only are they not concerned about such castes, many of them do not even know which caste they belong to. This is a healthy trend in the sense that it leads to unification. People are, however, still conscious of being Shwetāmbar, Digambar or Sthānakwāsi. Of course, there does not appear to exist the rigidity that was associated with those classifications earlier. Most of the Sthānakwāsis do not mind going to temples and Shwetāmbar or Digambar people do not experience much problem in going to the each other's temples. It is good that the classifications which previously served to divide now appear to be nothing more than mere labels.

While these changes have occurred, is it not the time to move even further ahead? The generation that has now come of age is not going to be concerned about such divisions. They

would be content being called simply Jains. The people at the helm should therefore consider what they want to bequeath to the new generation. In this connection it would be worthwhile to consider the major aspects that have kept us separate and divided.

The first one revolves around the concept of Jain monks. They are supposed to be Nirgranth (disentangled). That term has a high internal as well as external significance. From an internal point of view, Nirgranth means not having attachment or possessiveness. As such, a Nirgranth would not insist upon having – or not having – anything. He knows that he is the everlasting soul, while the body and all the surrounding situations are transitory; they do not belong to him. He would therefore be guided by the spirit of indifference towards everything external to the soul. Having or not having something is a situation arising as the consequence of Karma; the Nirgranth would not be concerned with these situations. He would feel comfortable and have equanimity in all the circumstances. Lord Mahāvīr was comfortable when he had a piece of cloth, and was equally comfortable without it. He had no desire to be clad or unclad. To insist on being unclad is also a Granthi. He had left the worldly life in order to be Nirgranth; how could he retain Granthi in his pursuit?

Externally, Nirgranth means not having possession. Here is the question of being clad or not. A Nirgranth is not supposed to have anything, including clothes. As such, Digambar monks are closer to being Nirgranth. But do we have a Digambar monk on this continent? Are we going to have one some day? No Digambar can ever walk up to this shore. If someone here intends to be a Digambar monk, he cannot survive without adequate clothing and heating. So the concept of a Digambar monk here is merely academic.

Shwetāmbar monks do not claim to be totally possessionless. They remain clad and maintain wooden pots etc. They are not supposed to use a vehicle. But they can be allowed to use one in case of emergency or when it is inevitable. If coming to North America for the purpose of propagating Jainism is treated as inevitable, we will see Jain mendicants here. In that case, we may also see Jain monks and nuns using a form of transportation to move around from place to place. We cannot thus conceive of any Jain monk not utilizing those facilities in this country.

Another aspect that keeps us divided involves the idols of Tirthankars. Sthānakwāsis are largely opposed to having an idol. Realizing, however, that some tangible symbol of worship is helpful, most of them do not mind going to temples. At several places Shwetāmbars and Digāmbars have agreed to have their prototype idols installed side by side. That is the spirit of tolerance and is in tune with the principle of Syādvād. But is that enough? Is there a way to





remove the differences pertaining to the nature and type of idol?

Idols are made of stone, metal, or other lifeless material and we ascribe therein the attributes of Arihants. The Lords were totally detached and introverted. In homage to these characteristics, the idols are carved unclad and in meditative postures. As one perspective might suggest, is it not therefore unbecoming to decorate such idols with crowns or any other ornaments? Such decorations are justified on the grounds of presenting the external splendor of the Lords. But that amounts to insulting their image of being detached; we decorate them with what the Lord had discarded forever. In the same way, displaying them in a manner in which they are staring at us is unbecoming with their meditating posture. Would it not be worth it for Shwetāmbar to consider these aspects and to adopt the idols without crown or other ornaments and with their eyes closed or looking elsewhere? Would that not give a more representative image of the detached Lords?

From another perspective,, Digambar idols in a stark naked position happen to hurt the sentiments. It is against the norm of social acceptability. Would it not be possible for Digambar to do away with the standing posture of the idols and adopt only the seated one? Similarly, the eyes of Digambar idols look as if they are without sight; many people are led to believe that Digambar idols are blind. Why should there be any objection in adopting the idol with eyes looking askew, as is the case in meditating posture. If that is adopted, Digambar idols would be similar to those narrated in the previous paragraph. In this way, these idols might be acceptable to all Jains.

It would thus be seen that the gap between the two sects is not insurmountable. If we emphasize the similarity prevailing in all the basic aspects, we can conceive of a common approach for the idols to be worshipped. What we need is an open, unbiased mind and an unconventional approach. The differences between the two sects are superficial and can easily be done away with. But unfortunately, most of Jains prefer to stay tradition-bound. They are not aware of the basics of Jainism and therefore do not know the similarities prevailing in the basic concepts. They know about the superficial aspects of the religion, such as the physical modes of worship and the subsequent rituals created and followed for those purposes. Those features of the religion happen to be different and emphasis on these differences seems to be perpetuating dispute.

We have lost a great deal by resorting to in-fighting. How can we afford it? Numerically ours is a small community. At the most, there are, perhaps 10 million

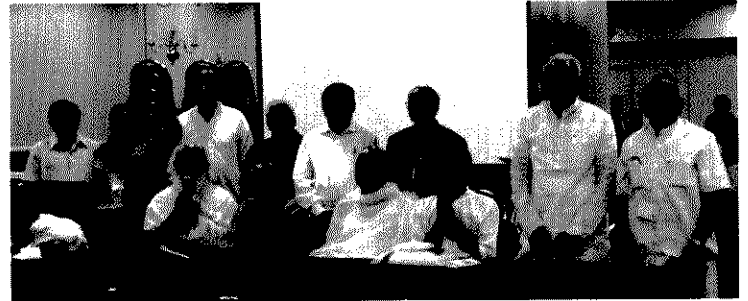
Jains worldwide. If we continue to fight among ourselves, we are going to be weaker. The new generation is not likely to nurse the trivial differences that have led us apart. Would it not therefore be wise if the present generation buries the superficial differences and gives a call for unity for all Jains? We have been holding Jaina conventions, youth conventions, Pāthshālā conferences and hosting other such events. It would be appropriate to turn such occasions into opportunities calling for the unity of all Jains.

JAINA AN EXAMPLE OF UNTY:

by Pravin C. Shah, Long Island, New York

It is worth mentioning that it is a matter of great pride that in spite of our internal dispute and differences world over, JAINA is a unique and premier organization in North America. It has stayed unified with inspiration and blessings of late Shri Acharya Sushil Kumar Ji, Gurudev Chitabhanuji and because of hard work of dedicated Sadharmik Leaders, with over 65 Jain Centers/unified Jain temples representing many traditions out side of India. It is well known world over for its humanity-related work.

On the lines similar to the work performed by JAINA, each one of us too needs to play an important role in securing and sustaining our ancient Jain heritage In 2606h Birth Year of Bhagwan Mahavir, let us arise and join hands



JAIN UNITY SEMINAR AT 2007 JAINA CONVENTION

Nirmal Dosi, Chairperson JAINA Scholars Visitation Program stated that Jain unity is utmost important. We need to make palm out of five fingers (Swetamber, Digamber...etc). All the monks and scholars participating in the seminar echoed the same sentiment

Samaniji Rohit Pragyaji asked, What do we mean by unity? Do we want uniformity in rituals and spiritual practices? If so, then it is the narrowness of our thoughts. His holiness Acharya Mahapragyaji says "Diversity is the beauty of the world." We all are the branches of one tree. If we really want to do something we should not be entangled in small things. We have a power of Anekant, which can unite not only the Jain people but the whole world too. To do the work on a broad level, each branch of Jainism should take a particular project and pay attention on it. This effort will make us able to create a new world.



Jainism: One Delta, Many Rivers

by Parth Savla (YJA)

The fundamental philosophical foundation of Jainism is the appreciation of the comprehensive view of reality. The essence of the doctrine of multiplicity of viewpoints is that human knowledge cannot be painted in terms of religious colors. The Jain principle of *anekantvad*, advocates that different points of views are mere additions to human knowledge. Through out history, Jainism has championed the belief that ultimate reality is complex and in order to comprehend its nature, we must examine it from various perspectives. While examining a specific aspect of reality to the exclusion of other viewpoints may serve a purpose under certain circumstances, it is only a partial vision. Over emphasis on one aspect often leads to dogmatic slavery, mutual misunderstandings, and conflicts of interests.

While philosophically, Jainism's ideals are universal, in a world where philosophy and ideology often intertwined with power and politics, is it truly feasible to implement these ideals within the Jain community itself and in the global playing field. This has been a challenge facing the various factions of Jainism, specifically the differences observed by the Digambar and Shwetambar communities. Twins born of the same origin, while there are certain doctrinal differences, it is important to understand the evolution of these divisions from the cultural, sociological, geographical, and even political viewpoints.

Ultimately, however, these culminate in the individual and the way human beings operate and coexist. The Jain theory of *syadavada*, relativism, makes an effort to respect other doctrines by warning us against allowing the use of "eva" or "only" to proceed beyond its prescribed limits and penetrates the truth patiently and non-violently. It is a humble attitude of tolerance and justice and to pay respect for other's views. This view can be understood by *Saptabhangi* or the theory of seven-fold prediction, which is a method of cognition to comprehend the correct nature of reality through a sevenfold relative dialectic method.

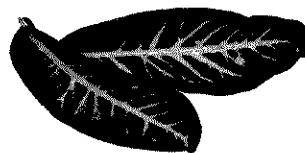
Through the integration of *anekantvad* and the understanding of *syadavada* on an individual level, several communities have realized the value of celebrating the diversity within Jainism rather than using those differences to divide. Rather than using these doctrinal differences to split the community, several leaders have been engaged in the process of returning to the essence of Jain principles. As we approach a time in human history where sectarian views are being shed for intra-faith and interfaith dialogue, pioneering leaders are finding it imperative to engage in an inquiry of how these ideals can unite rather than separate.

As younger generations of Jains in the US, the UK, and India grapple with understanding their own identities, the conversations are switching from that of tradition to that of principles. While the challenges of peer pressure, career, and marriage, are cross generational, the context for current

Jain youth has shifted vastly from that of our parents. In current times where there is more freedom provided for individual expression, there is a greater need for leadership and older generations to foster dialogue and discussion vs. dictation. For example, whereas the impetus may have once been to stick to one's own sub-cultural group when it came to marriage, the inclination may now be towards being with a partner who shares a blend of cultural similarities and contrasts.

In an era, where Jain adolescents have more multi-cultural friends and where Jain young adults come across more multi-ethnic environments in the world of business, it is important now more than ever that Jain traditionalists to come together to celebrate their differences. There are several examples in recent history of Jain centers and *derasars* that have brought the Digambar and Shwetambar communities together to worship and collaborate under one roof. In the US, The Siddhachalam Jain Tirth, The Jain Center of Greater NY in Queens, the Jain Center of the Northern California, are among many who have led the charge. In addition, JAINA and its youth-run counterpart YJA (Young Jains of America) have created cross-cultural dialogue on a national level. In past conventions, retreats, and leadership conferences, YJA has frequently brought in innovative speakers that spark discussion about the integration of Jain principles in the changing needs of today. Similar endeavours have been attempted in the UK and in India, but with varying success. As younger generations emulate the examples of older generations, responsibility now lies on the leadership within the various Jain organizations and sects.

When Michelangelo carved the David, one asked him how he had carved the David from such a singular piece of stone. "I carved away everything that wasn't David and David showed up," he said. A true leader doesn't have followers, but rather develops other leaders. The Jain masters have passed down powerful tools to enable us to discover ourselves. Through deep analysis and spiritual austerities, they have come to understand that we cannot truly understand ourselves without understanding each other. The judgment we pass on others is a reflection of something deeper we're resisting within ourselves. When being driven by fear and insecurity, it leaves no room for another. *Anekantvad* and *syadavada* are two powerful distinctions that enable us to realize that we are mirrors of each other and provide access to creating a world where mutual respect and contribution are fostered rather than the need for agreement. The world is yearning for leaders who understand these distinctions and use them to create rather than destroy. In the final analysis, the question is where will you stand and what examples will you set forth?





Bhairavi Desai

By Shayna Parekh

Imagine a leader so respected, thousands convene to join his/her army.

Imagine a leader so fearless, he/she walks the streets of the poorest parts of New York night after night to recruit more to his/her cause.

Imagine a leader so feared, the mayor of New York must create a contingency plan to deal with the aftermath of his/her actions.

And imagine a leader so successful, his/her vision has earned what many consider the highest praise offered in modern American history— a mention on the legendary sitcom, Seinfeld.

What is the image your mind has conjured? A white, ivy-league educated man? A large brute with a booming voice?

Meet Bhairavi Desai. Described as demurely pretty, soft-spoken, gentle, bashful and the-girl-next-door, Desai is leading one of America's most revolutionary worker's rights movements. At 35, Desai is the founder and director of the close-to 10,000 strong New York Taxi Workers Alliance, an advocacy group championing the rights of New York's taxi cab drivers.

Classified as independent contractors, New York's 45,000 yellow cab drivers are unable to unionize. They lack health insurance, pensions and retirement benefits. And according to a 1996 National Institute for Occupational Safety and Health report, taxi driving is the most life-threatening job in America, with drivers having the highest risk of workplace homicides of any occupational group, nearly forty times the national average.

Critical of the city's imposition of technological advancements that would place the brunt of the burden — but few benefits — on the shoulders of the drivers, Desai organized a two-day taxi strike in New York in September 2007. The media's coverage of the strike varied. The New York Times described the strike as creating "widespread confusion," "frustrating waits on corners" and "long lines at the airports," while the Daily News reported "only minimal delays." Similarly, while Desai described the walkout as a "resounding success" with at least 90% of the taxis striking, the mayor of New York, Michael Bloomberg, reported that 75% of cabs were on the road.



The success of the strike may have been disputed but at least one thing is clear: Desai has become an unlikely New York power player. In addition to forcing the Mayor to hold news conferences and create contingency plans to deal with the consequence of her vision, Desai has created a worker's army: Almost 25% of the city's yellow cab drivers — who provide 30% of the city's public transportation — have now joined her cause.

Desai's ultimate vision is for taxi drivers in New York to work pursuant to an established contract, one that will include industry-funded health and retirement benefits and a compensation fund. She hopes that this worker's movement will inspire a nationwide — and perhaps even worldwide — federation of taxi driver organizations that will champion drivers' rights.

In a few weeks, I will turn 27. By this age, back in 1999, Desai had already created the Alliance; the Alliance had already grown to over 1000 members; Desai had already organized her first "wildly successful" taxicab strike in New York; New York Magazine had already described her as "the force behind the most impressive show of cabbie solidarity in the city's history." When I met Desai a few weeks ago at a talk she delivered at the Yale Law School, though, what struck me most was not the fact that she was a pioneering young, Gujarati woman — single, childless, a non-doctor/lawyer/engineer. What struck me most was the way in which every sentence, every thought, was anchored by conviction. "There is only victory through unity," she calmly remarked. Describing how her opponents have used physical threats and labels such as "the Hindu whore" to deter her, she does not lose the forest among the trees: "Entrenched interests are threatened by workers' unity; when workers unite, they have a chance to raise the floor and knock out the ceiling."

Perhaps Desai's drive is not so surprising when you delve further into her history. Born in India and raised in New Jersey by working-class parents, Desai recalls the racist attacks she endured: "I remember being chased down the street," she says. "I remember the hostility, and that politicized me." And how did Desai come to work for the cause of the drivers? "No one in my family has ever driven professionally, I've never driven a taxi cab, but I come from a line of union members and union supporters," she once told a journalist. "My mom was a union member; she worked in a factory. Both of my parents are socially conscious. They raised us to hate poverty and to love the poor. We were poor," she says.

By fighting for better working conditions and living wages; through unifying warring taxi cab drivers from 100 different nations for a common cause; in fearlessly enduring physical threats and verbal lashings in pursuit of her vision; by creating a voice for poor city workers battling with billionaire city administrators, Bhairavi Desai is an average human being living the precepts of ahimsa (non-violence) and anekantvada (multiplicity of viewpoints). In this issue, we celebrate the power of unity and so we celebrate Bhairavi Desai.

Shayna Parekh is a third year student at Yale Law School, specializing corporate tax and animal rights. She can be reached at shayna.parekh@gmail.com



JAINS OF NORTH AMERICA

The Island Of Jain Unity

Dilip V Shah

Amidst the calls for unity among Jains, it is often forgotten that to a large extent, Jains in North America are united. Here there are many Jain Temples that provide opportunities for all the Jains to pray in their own tradition under one roof. Temples with both Svetamber and Digamber Moorties and Sthanaks (Swadhya halls) are a common sight here but to my knowledge do not exist in India or any where else. This is one solid achievement of JAINA, an umbrella organization of 67 Jain centers that has strived to serve all the Jains without discrimination based on sect, state of origin or languages.

More progress on this front will occur as JAINA goes forward. We can take pride in the fact that JAINA's education committee has created one set of integrated Pathshala books in English which are used by so many Jain centers for their youngsters; Many Jain centers celebrate both: Paryushan and Das Laxana. YJA (Young Jains of America) and YJP (Young Jain Professionals) spread the message of Jainism without any reference to the sects or language divides. Annual JAINA Pilgrimages cover both Svetamber and Digamber Teerths. JAINA Conventions held every two years draws monks, scholars and visitors of all traditions in a festive and learning environment where thousands of North American Jain families proudly celebrate their heritage. Scholars of all traditions are regularly invited by Jain centers and their members are exposed to more than their own traditions. JAINA Calendar committee publishes a unified calendar that is mailed to 9,000 households every year. JAINA recently published the book – "Jain Way of Life" a simple guide for healthy and compassionate life for new generation with emphasis only on the core principles of Jain Dharma. These are examples of how JAINA has archived a state of Unity that is unique in the Jain world.

This unity is a tribute to the two visionaries – Late Acharya Shri Sushil Kumarji and Gurudev Shri Chitrabhanuji who inspired creation of JAINA in 1981. From a handful of centers at the beginning, today there are 67 Jain centers through out USA and Canada that are members of JAINA.

History of immigration of Jains to this continent is also a factor in Jain unity. First generation of the Jains migrated to this country in 1960's as students or young

professionals. There were no Jain organizations or temples at that time. By early 70's informal and formal Jain groups started forming. Gurudev Shri Chitrabhanuji and Acharya Shri Sushil Kumarji arrived in America and flag of the Jain Dharma has been rising over the North American continent ever since. Visiting scholars have also contributed immensely by their preaching; adding to the unity movement of JAINA.

Now, our first generation has reached retirement age. Our second generation will soon be leaders of the Jain community here. They are proud to be Jains. Just Jains. They are also united by a common language – English. They are focused on "Jain Values" and not on any sectarian adherence. Golden age of Jainism will rise all over again!

JAINA has gained world wide reputation as a model of unity for Jains. YJA has inspired similar organizations in India and UK. It is a matter of pride that JAINA Pathshala textbooks are sought by teachers in India, Singapore, Kenya and UK. Recently I have learned of a group in Mumbai who is planning a unified Jain Temple.

Indian diaspora has contributed immensely to the Mother India. India's freedom movement and the IT revolution – both came from sons and daughter who had migrated overseas. Maybe a tidal wave of Jain unity from this shore will also someday reach the shores of India. I am an optimist. When it comes to the discussion of Jain Unity, I choose to see the glass as half full.

**WATCH YOUR THOUGHTS,
THEY BECOME YOUR ACTIONS.**

**WATCH YOUR ACTIONS,
THEY BECOME YOUR HABITS.**

**WATCH YOUR HABITS,
THEY BECOME YOUR CHARACTER.**

**WATCH YOUR CHARACTER,
IT BECOMES YOUR DESTINY.**



Spiritual & Religious Care

For Jains in North America

This White Paper attempts to address the need for the provision of "Spiritual & Religious Care for Jains" in institutions or community based programs in North America. In the absence of any policy statement on this subject, there is a strong and an urgent need to formalise the delivery of such services, so that requests from the Jains and others can be dealt with appropriately. This White Paper has been developed by Prakash Mody and Dharm Jain of Toronto, Canada with the help of research, and recommendations from many Jains and others to whom they are grateful.

Please e-mail your comments or concerns to 4prakash@gmail.com or call (416) 491 5560.

DEFINITIONS OF SOME RELEVANT TERMS USED IN THIS WHITE PAPER

SPIRITUAL

The term "spiritual" derives from the word "spirituality" which is described as "the very core of humanity. It is a divinely inspired movement. It provides meaning and wholeness to human life and animates our living. Spirituality gives a broader context to one's existence. It is the affirmation of life. It is expressed in the capacity to seek meaning and purpose, to establish one's identity, to have beliefs, to love, to forgive, to pray, to meditate, to worship and to see beyond present circumstances. Spirituality infuses human beings with direction and purpose in the journey towards their ultimate destiny as well as in everyday living."

RELIGIOUS

The term "religious" is derived from the word "religion" which is described as "an expression of spirituality through faith traditions, religious rites, sacrifices and sacraments. It includes such practices as worship, prayer, meditation, penance, education and fellowship, usually within the context of an organized faith community."

Provision of Spiritual & Religious Care (S&RC) in Institutions

This is the integrated, coordinated, focused and documented care for needy persons confined in institutions based on the assessment of their spiritual and religious needs. It can also be described as "the provision of appropriate and adequate spiritual & and religious care in an institution, such as a hospital, prison, defence unit, college campus, long term care facility, etc., where delivery of such services is called for."

SPIRITUAL CARE PROVIDERS (SCPS)

SCPs are professionals who provide spiritual and religious care services to clients in institutions or community-based programs and/or to their families and staff. They do so themselves or through other qualified or competent persons, usually but not always connected to a faith community. SCPs are endorsed by their own faith group and/or an authorised multifait body. They serve as consultants or experts on ethics to colleagues and employers, providing insight on such diverse issues as organ transplant, just-warfare and public policy. They do not displace religious leaders but fill the special requirements pertinent to intense institutional environments.

* Prepared for submission via the Interfaith Committee to the Executive Council of JAINA for its approval/action at the October 13, 2007 meeting. Later at the meeting this White Paper was approved.

Many faith communities provide some form of Spiritual & Religious Care but their resources to assist in institutions may be limited. A SCP on staff is able to coordinate several services, provide crisis assistance and liaise with faith communities to facilitate faith-specific needs.

NOTES:

1. The terms "Provision of Spiritual and Religious Care" and "Spiritual Care Provider," explained above, are relatively new in the North American context. They are intended to replace the more traditional terms, "Chaplaincy" and "Chaplain," respectively, which are still widely in use. The latter terms are seen as more suitable for the Christian community. The new terms are being recognized as more appropriate in the contemporary North American multicultural and multifait context as they are considered more inclusive and more easily understood by the broader community. As indicated at the outset, these new terms will be used for the rest of this paper.

2. As both authors are from Canada, some spellings of words differ from the American version.

JAIN PERSPECTIVE ON SPIRITUAL & RELIGIOUS CARE AND WHO CAN BE A JAIN SCP?

Jain Tirthankar is considered as an enlightened soul and thus a noble teacher who teaches the Jain code of conduct that must be followed to achieve ultimate liberation of the soul. Jains follow the Way of Life as preached by Tirthankar Mahavir and respect the five Jain principles of non-violence, non-attachment, truthfulness, non-stealing and fidelity. The Tirthankar is not a 'doer'; he does not act on behalf of anyone, he does not bestow a reward when pleased, nor does he mete out a punishment when displeased. Each individual is governed by such Karmic influences and is destined to reap the fruits of his/her own Karma. In the Jain community, the role of a Jain Spiritual Care Provider (JSCP) is that of a friend who gives hope to one in need, and of an educator who promotes better understanding of the Jain code of conduct and a Jain Way of Life. A JSCP is expected to provide comfort and a company so that the client does not have the feeling of being left alone particularly at a time of approaching the end of the life's journey. The help of this kind should always be available. Any Jain who is knowledgeable in the practices relevant to the final passages of life, such as Pachkhan, Santharo, discourses on Atamsiddhi, Bhkatamar Stotra, Shantipath, Tattvarth Sutra, Manglik, etc and one who has gone through appropriate training, may be considered as a qualified to function as a JSCP. Sectarian differences within Jainism are not considered in this regard.

PRESENT SITUATION OF JAIN SPIRITUAL & RELIGIOUS CARE IN NORTH AMERICA

Currently, there are no formalized policies to support S&RC programs for Jains in North America. There are few individuals who would volunteer to provide S&RC to Jain patients in hospitals. The purpose of this White Paper is to advocate for the selection, training and employment of JSCPs to serve the Jain community. These JSCPs would be expected to provide S&RC services twenty-four hours a day and seven days a week in a wide range of settings in all institutions including those that do not belong to the Jain community. Since there are no Jain monks and nuns in North America, all spiritual care, guidance or religious practices would be provided by lay Jains themselves. An un-ordained Jain person can work as a JSCP. Although a male JSCP may serve a female client, the latter may feel more comfortable with a female JSCP. Hence a cadre of both male and



female JSPPs is required to meet the spiritual care and religious wants of Jains. Since institutional S&RC is an evolving concept in the Jain community of North America, it is not the intention initially, to have expertise in any particular setting or service but rather to ensure that general competencies exist in the wider field of S&RC. The goal is to offer appropriate and adequate spiritual care, as and when required, to Jains in North America in all settings and all institutions.

CERTIFICATION FOR BECOMING A JAIN SPIRITUAL CARE PROVIDER

The establishment of a process of certification for JSPPs by a core body such as, for example, a yet-to-be-established Spiritual & Religious Care Committee of JAINA (S&RCCJ) may serve the immediate purpose of the provision of spiritual care in institutions. Such a committee should have the authority to certify that a Jain lay person is competent to work as a JSPP. To start with, the requisite qualifications or eligibility criteria should include the demonstration of willingness and availability to work as JSPP, through a statement to that effect in an application for certification. A person applying for an endorsement may be recommended by any local Jain organization. Recipients of JAINA Ratna awards and the past presidents of JAINA could be considered for certification if they are willing to serve in the position of JSPPs. Applications should be submitted directly to the S&RCCJ. All endorsements should be valid for two years and be renewable. Details of policies, procedures, directives, guidelines and other requirements can be formulated, after the system has been established and there is some experience with how it works. Introduction of a proper system to avoid legal liability that may arise from any harm to a client that can be proved to have been caused by the actions or inactions of a volunteer care-giver and/or an organization that sponsors such care-giver. In a similar manner, issues of confidentiality and its breaches leading liability to third-party and legal liability insurance could be dealt with afterwards. The goal for the future should be to have JSPP attain an acceptable level of academic and professional background that can compare equally with accredited mainstream SCPs. After some experience, work may begin on formalizing the educational training and legal requirements; and on defining the desired research, development and publication record and the community service experience, with a view to ensuring that the JSPPs have qualifications equivalent to those of mainstream SCPs. This equivalency requirement would become relevant when a JSPP desires to become a Multifaith SCP who is accredited to

serve persons of any and all or no, faith traditions.

EMPLOYMENT OPPORTUNITIES IN SPIRITUAL CARE PROVISION

Full or part time SCPs are employed in a large number of government and other community institutions. They are mainly of the Christian tradition but some are of other traditions such as Jewish, Muslim, Baha'i, and Buddhist. The Ontario Multifaith Council on Spiritual & Religious Care is working on processes, including training, to increase the number of other-than-Christian SCPs employed in institutions. As part of this effort, the Federation of Jain Associations in North America (JAINA) can undertake to endorse or certify Jains who are considered as being qualified to be retained as JSPPs on a contract basis at various institutions. Such a contract can address the matter of the reimbursements of expenses incurred and financial compensation. Currently, S&RC services to Jains are offered voluntarily and without compensation by Jains who have a deep and genuine interest in meeting S&RC wishes of the Jains within the community.

CONCLUSION

With increasing immigration from India and from around the world adding to the thousands born here, the Jain community in North America has grown and continues to grow even faster. It is becoming more and more challenging to meet the needs of the community, including those arising from the diversity of languages and more mixed marriages. This is even more so in the context of a pluralistic mosaic society. This increases the urgency for us to enhance our understanding of the community as it is here and today. We have to develop policies, strategies and practical ways to effectively serve the Jains and the special requirements that are part of their tradition. We need to give ourselves the tools to continue holding high the torch of our historical spiritual heritage and cultural traditions in order to preserve our original spirit.

NEW LIFE MEMBERS of JAIN DIGEST

Sapna Shah, Falls Church, VA

Reshma Shah, Atlanta, GA

Bhupen and Sudha Shah, Skokie, IL

FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA APPEAL

I want to help maintain and enhance my Jain heritage and culture by supporting JAINA

I want to be a Trustee of JAINA Charitable Trust and will donate \$500 every year

I want to be a JAINA Patron and will donate \$250 every year

I want to be a life member of JAINA DIGEST with \$201 Donation

I would like to give \$ _____

Please send your Jain digest life membership dues of \$201 to Keerti Shah, 842 Lakeside Drive, Bartlett, IL 60103
Phone: 630-837-8716 email: shahkn@gmail.com

Name _____

Address _____

Phone _____

Email _____

Please make your tax deductible donation check payable to JAINA. Please advise if you wish to remain anonymous.





Jainism and Global Citizenship

by Parth Savla

EDUCATION

In 2006, there were nearly 9.4 million animals slaughtered daily for consumption and other uses according to the Humane Society of the United States; that's equivalent to the population of the State of Georgia. Since the Industrial Revolution, the global climate has risen by 1.1°F (0.6°C), and sea level has risen by an average of 4 inches. Not only does this mean a 20% rise in rainfall during the Indian summer monsoon, but the detrimental impact on agricultural production and subsistence for farming communities.

"Our loyalties are to the species and the planet. We speak for Earth. Our obligation to survive is owed not just to ourselves but also to that Cosmos, ancient and vast, from which we spring," said Carl Sagan, a prolific astronomer, astrophysicist, and writer as he echoes two of the fundamental ideals shared by Jain philosophy.

While the Jain principles of ahimsa (nonviolence) and aparigraha (non-possessiveness) have traditionally been practiced on the individual level to minimize the generation of destructive karma and nullify the impact of past harmful deeds these values have gained tremendous support from the academic, scientific, and activist communities.

Additionally, vegetarianism has several benefits when it comes to health and sustainable development. Subsisting on a well balanced diet of fruits, vegetables, and legumes lowers the risk of several health conditions. Vegetables and grains need much less land and water than animals. Livestock production for meat and dairy is a major cause of desertification (where the land dries out and loses its precious topsoil so vegetation is unable to grow on it) as well as deforestation (loss of trees). Nearly 85% of land erosion is associated with livestock production. One of the primary driving forces in the destruction of the Amazon rainforest is the desire to raise livestock. In a few short years, this land no longer becomes adequate for grazing, after which more rainforest land must be destroyed to raise cattle on.

In its philosophy of ahimsa, Jain philosophy also discourages any actions which support violence. With this thoughtfulness in mind, it is also important to look vegetarianism and its impact on the dairy industry. While drinking milk itself is aligned with vegetarianism, the procurement of most milk in the US is done through violent means. Nearly 30% of cattle slaughtered come from dairy cows that have exhausted their milk production and have no longer use. Mother cows are hooked up to machines several times a day to take milk that is intended for their babies, upon these calves being taken from them. Genetic manipulation, powerful hormones, and

intensive milking are used by factory farmers to force cows to produce about 10 times as much milk as they naturally would. A cow's lifetime is typically about 25 years, however, most dairy cows are sent to slaughter before they are 5 years old.

They are also pumped full of bovine growth hormone (BGH), which contributes to a painful inflammation of the udder known as "mastitis." (BGH is used throughout the U.S., but has been banned in Europe and Canada because of concerns over human health and animal welfare.) According to the industry's own figures, between 30 and 50 percent of dairy cows suffer from mastitis, an extremely painful condition. In today's world of factory farming in the dairy industry, vegetarianism can save countless numbers of lives.

Vegetarianism can also have a profound impact on global warming. The feces produced by chickens, turkeys, pigs, cows, and other animals release tremendous amounts of methane into the environment. Methane is 20 times more effective at trapping heat in our atmosphere as carbon dioxide and animal agriculture is the single largest emitter of methane in America. Even more potent at ruining our atmosphere is nitrous oxide emissions, which are 300 times worse than carbon dioxide gases. Quoted in a June 2007 article of the Herald Tribune (a British newspaper), a recent study by the Food and Agriculture Organization of the United Nations found that the combination of animals' burps, the nitrous oxide gases from their decomposing manure and other factors, including the energy needed to store and transport meat, were responsible for 18% of greenhouse gas emissions - more than the entire transportation sector of Britain.

The ideology of Jainism addresses the issue of environmental sustainability from introspective, social, and ecological perspectives through the integration of ahimsa (non-violence), the principle of aparigraha (living a low consumption lifestyle). The principles of ahimsa and aparigraha are tantamount to harmoniously living in a symbiotic relationship with the world around us. In the Acharanga Sutra, Lord Mahavira skillfully describes the inextricable relationship between the desire for ownership and accumulation and its progression to violence. This desire soon results in action for acquisition. As this develops into intensity in action, the propensity towards consumption gradually increases. The greater the immersion in "owning" something, the greater the lengths one is willing to go to in order to satisfy that desire. Adopting the values of ahimsa and aparigraha with mindfulness begins to interrupt this self-serving predilection.

In the current era, there are certain Jain communities, which are embarking on a new chapter in the evolution of Jain philosophy. Imbibing Jain principles into their lifestyle, the Jain community in the United States is breaking through the boundaries of intra and inter religious challenges, into humanitarian playing fields. For the first time in recent



history, members of the various factions are not only coming together to observe Jain liturgies, but they are also actively engaged in the pursuit for ecological sustainability and the championing for animal rights. As other groups continue to acknowledge the inter-connectedness of life, Jainism has gained tremendous support from the academic, scientific, and activist communities. It is truly a privilege to have been born in a culture that masterfully combines the spiritual pursuit with scientific inquiry.

JAINA CAMPUS OUTREACH COMMITTEE

America's vast network of colleges and universities is one of the great advantages of raising children in this country. Unfortunately, one of the downsides to this educational system is that our children frequently re-locate far from home, thereby leaving behind their childhood friends and acquaintances. For a multitude of reasons, the majority of our kids who participated in Temple activities or Pathshala prior to enrolling in college simply do not pursue the same activities in their new college locations. Our college-aged children seem to be one of the forgotten groups of the Jain community. Put another way, continuing their association with our Jain culture and traditions is an issue that we simply cannot ignore.

As parents, we have worked hard to instill our Jain heritage in our children. The time has come for continuing that tradition by encouraging our children to participate in local Jain organizations when they are far from home. Community organizations throughout this country support local college students from various backgrounds. It is time we organize our communities to support our Jain students.

Through the Campus Outreach initiative, JAINA proposes to build bridges between Jain Centers and Jain students on nearby college campuses. JAINA has formed a new Campus Outreach committee and has appointed JAINA Director-at-large Ashok Domadia (San Francisco) as Chairman of this committee.

Program charter is to develop and maintain our children's association to Jain community near their college campus. Local Jain center(s) will be a vital and necessary part of the Campus Outreach initiative. For example, 4 or 5 programs can be organized annually that can bring students to the Temple. In addition, local Jain center(s) can make visiting Jain scholars available to provide lectures to students on campus. Yoga sessions or stress reducing seminars on campuses from our scholars may prove to be

very popular with entire student population. Frequently all that is required is inviting students to programs at the local Jain Center(s) and arranging transportation. Ultimately, our students will be networked nationally and strengthen YJA.

The success of this initiative counts on the participation of the local Jain community. A local coordinator would be designated. The Coordinator would work closely with local Jain Center(s) to provide assistance with transportation, organizing on-campus lectures in English, and coordinate other events geared towards the interests of the students. Since most colleges encourage diversity in student activities, Indian student organizations on campus would be an obvious starting point to locate Jain students. On-campus programs will be open to all students on the campus.

Campus Outreach initiative can be one of the major success stories for our students, parents, and Jain Centers. This initiative would provide essential continuity with the Jain religion for our children, as well as an opportunity to network with the local Jain community. They can also befriend other Jain students in their new college location. Most importantly, this program will ensure that Jainism will be continued to be a central part of their adult lives.

A committee has been formed to kick-off this initiative. Members are Ashok Domadia (Chair), Sandip Shah (Detroit), Gunvant Shah (North Brunswick, NJ), Sunil Jain (Chicago), Harshad Varia (Raleigh, NC) and Mahaveer Jain (Philadelphia, PA).

Nine metropolitan areas have been identified to initiate this program as follows: Los Angeles, San Francisco, Detroit, South Jersey/Philadelphia/Delaware, North Jersey/New York, Chicago, Phoenix, North Carolina and Boston

We are in the process of developing a database of Jain college students in above campuses. If you are a parent or a student in a college in any of the above metropolitan areas, please provide your contact information to Ashok Domadia at 510-979-9312 or adomadia@cisco.com. We invite your comments and recommendations to make Campus Outreach initiative a success for our Jain students.

Announcement

International Jain Youth Festival 2007 with Acharya "Shreemad Vijay Hemratna Surishwarji Maharaja" Dec. 27 -31 2007 Place: Thane, Mumbai

Email: - mukundsheth@yahoo.com

Website: - <http://www.manasmandiram.org>

Us Contact: Dipak shah 407-620-2653



Celebrating Unity *One Caravan at a Time*

Pastors for Peace's Efforts to End the U.S. Embargo against Cuba By: Shreyans Parekh

As the longest and most comprehensive trade embargo in American history, the U.S.-led economic and political blockade against Cuba has taken its toll on the more than eleven million inhabitants of the island nation. The embargo, which was overwhelmingly denounced by the United Nations for the 16th straight year this October, has been a persistent sign of disunity between the United States and Cuba, as it severely impacts the health and economic wellbeing of Cuban children and families.

Since 1967, New-York based Interreligious Foundation for Community Organization (IFCO) has tried to unify individuals of varying religious ideologies and ethnicities to advance the rights of oppressed people who lack access to adequate nourishment, health care and educational opportunities. One of its projects, Pastors for Peace, sends "Friendship Caravans" to Cuba each year to provide humanitarian aid, and to revive severed relations and the lack of unity between the two countries.

In June 2007, Pastors for Peace sent its 18th Friendship Caravan to Cuba with more than 90 tons of humanitarian aid and volunteers from the U.S., Canada, Mexico and several European countries. Before embarking on its nearly two-week journey overseas, the group traveled to more than 127 U.S. and Canadian cities to gather supplies and recruit volunteers to aid in the efforts. This year's caravan was headquartered at Our Savior Lutheran Church in McAllen, Texas.

Pastor Estela Hernandez Marquez of the William Carey Baptist Church in Havana, which maintains ties with Pastors for Peace, states that her vision for the project is to build strong ties between "los dos pueblos" of the United States and Cuba, and to show the world that the two cultures "pueden convivir," or live together in harmony. Pastor Marquez has been with the church for the past 42 years and has been an important contact for the project ever since the first Friendship Caravan arrived in Havana in 1990.

Pastors for Peace has been sending caravans to Cuba ever since 1992, when the first caravan carried fifteen tons

of humanitarian aid and supplies including medicine, powdered milk and Bibles to the country. The project encounters opposition from the U.S. government each year because it chooses not to petition for a license from the U.S. Treasury to deliver aid to Cuba.



The U.S. government limits the access of its citizens for travel into Cuba, and IFCO believes that the U.S. government's control of the church's right to give aid and charity to whomever they choose, violates the constitutional provision of the separation of church and state. Thus, they choose to reject the illicit and unjust regulations imposed by the U.S., and view the trips as a collective challenge to the economic blockade and the harsh travel ban for citizens of both countries.

Despite all the difficulties faced from the U.S. government, Friendship Caravans continue to arrive in Cuba each year, and IFCO has goals to continue expanding its reach with respect to recruiting and volunteering efforts. This year's caravan traveled to Havana and bordering locales, spreading their message of unity and liberty in and around the Cuban capital. Eventually, the caravans hope to expand their presence to Santiago de Cuba, which is the country's second largest city and is located in the eastern region of the island.

The Cuban delegation at this year's UN General Assembly in October stated that since its inception in 1962, the embargo has starved the Cuban economy of nearly \$89 billion, or \$222 billion if adjusted for inflation, according to Canada-based CanWest News Service. Nevertheless, the U.S. delegation continuously emphasizes that the U.S. has remained the largest provider of humanitarian aid to Cuba, with deliveries of food and medicine of \$270 million last year. Ironically,



it is groups like Pastors for Peace, which have tremendous difficulty entering Cuba due to U.S. restrictions that comprise much of this aid overseas.

Says Pastor Marquez, translated from Spanish, "Our greatest challenge is showing the world that the cultures of Cuba and the U.S. can live together in peace and prosperity. Demonstrating our fraternal relationship is most important to us." While the outlook on how U.S.-Cuba relations will proceed in the near future or during the next U.S. presidential administration is hazy, Pastors for Peace maintains a lucid vision for its future. They will continue expanding their presence, spreading their passion for economic solidarity and pursuing their quest for unity one caravan at a time.

Shreyans is a junior at the University of Pennsylvania and is currently studying abroad at the University of Havana in Cuba. For questions or comments, please e-mail Shreyans at shreyzee@gmail.com.

Chandu Shah of Boston recognized by the State of MA.



Chandu Shah, President and CEO of S4 Inc., has been awarded the State of MA Minority Business Person of the Year Award, by the U.S. Small Business Administration. The purpose of this award is to recognize a minority owned small business that best exemplifies entrepreneurial success and leadership in the community.

Chandu Shah performed the short comedy play "Aham Na Odakar" at the NJ convention. He is a noted Gujarati poet, playwright, director and actor besides being a successful businessman. His plays have been commercially performed in India and outside of India including North America. He has just finished writing a script for a play that will be directed by Manoj Shah (Apurva Avasar fame) and commercially performed in Mumbai.

We congratulate him on this great recognition from the State of MA

SAURABH DALAL GETS 'HENRY SPIRA GRASSROOTS' AWARD



Vegetarian Society of D.C. (VSDC) President, Saurabh Dalal received the newly renamed 'Henry Spira Grassroots Activist Award' at the Animal Rights 2007 Conference held in Los Angeles in July. Henry Spira who died in 1998 is renowned for pioneering grassroots activism in the U.S. Animal Rights Movement.

Last year in 2006, he was given 'AHIMSA AWARD' by JAIN FRIENDS, an International Jain Internet Organization, H.Q. in Poona, India.

Saurabh Dalal has been the Pioneer in the Vegetarian, Animal Rights, and Environmental Movements among Indian Americans in U.S.A. He has the wide range of contacts with writers, researchers, professors, and others in these fields. He is the President of Vegetarian Society of District of Columbia (VSDC) for over 10 years. It is the second largest and the oldest vegetarian society in North America (U.S.A. and Canada) with over 900 members. He is the Chairman of the Vegetarian Union of North America (VUNA). He is also the Vice Chair of International Vegetarian Union (IVU) which holds World Vegetarian Congress every other year in different countries of the world. He attended the 2006 Conference held in Goa, India.

Among Jains, Saurabh Pioneered in the Organization of Young Jains of America (YJA), Young Jain Professionals (YJP), and Young Jains International (YJI). He has been a member of JAINA Executive in the past. He was the First to Introduce JAIN JEOPARDY in U.S.A. He keeps in touch with 'Beauty Without Cruelty (BWC)', head quartered in Poona, India and Vegetarian Society of Bombay, India. He has convinced and converted many into Vegetarianism / Veganism (Plant – Based Diet, not using any Animal Products including Dairy/Milk, Silk, Leather, Wool, Fur, Eggs, in addition to Meat, Fish, Fowl, etc.) being a VEGAN himself for over 15 years.

Apart from his above Mission for Non-Violence, he is by Profession, an Optics Engineer with Two Graduate Degrees of M.S. in Engineering and Physics from John Hopkins University, Baltimore.





JAINA Meeting

Jain Center of America 13 Oct 2007

Minutes prepared by Dr. Sushil Jain, JAINA Secretary

Executive Summary

Nearly 40 members of JAINA Executive Committee, Board of Directors, Committee Chairs and Guests were hosted by Jain Center of America (JCA) for an all day meetings and future planning.

The meeting was called to order with prayers, logistic and welcome remarks by leaders of JCA. Mr. Dilip Shah Thanked Jain Center of America for hosting this meeting. He talked about his vision, recently published in Jain Digest, and how he plans accomplish his vision. His main goal is to increase participation of member organization. In addition, he commented that he wish to make JAINA as a service organization for internal and external customers.

Mr. Prem Jain, on behalf of Dr. Dipak Jain, remarked how JAINA can be preparing itself for future generation as outlined by Long Range Planning Committee. The conferences at Kellogg School of Management and various region are very successful in accomplish the same. However, more needs to be done. We will hear about this in details this afternoon.

Ms. Lata Champsee presented the minutes of July 6th Board of Directors and reported election results as follows: President – Mr. Dilip V. Shah; Vice President - Ms. Lata Champsee; Secretary – Dr. Sushil Jain; Treasurer – Mr. Pravin Mehta, Regional Vice Presidents: South West – Mr. Udai Jain, South West; South - Dr. Deepika Dalal; West - Dr. Nitin Shah; North East – Mr. Nitin Talsania; Mid West – Mr. Dilip Punater; Canada – Mr. Lalit Vora. Minutes were accepted and approved.

Mr. Pravin Mehta presented the un-audited treasurer's report. He was able to complete individual committee financial verification process and presented balances as hand out. There were several questions regarding profit and loss statements from previous yr(s). He will provide detailed P & L statement in near future.

Dr. Sushil Jain summarized the EC activity: He reported the following:

Mr. Vastupal Shah was appointed as Chair of Pilgrimage committee.

Dr. Dhiraj Shah will resume as Chair of World Community Service.

Dr. Manoj Dharamsi will serve as Chairman JAINA Public Affairs Council.

Mr. Kamlesh Amin will send out annual dues invoices, collect dues and update presidents & directors roster.

Dr. Sulekh Jain was appointed as Chair of Academic Liaison Committee.

Mr. Keerti Shah was appointed as Ad-Hoc Financial Committee Coordinator.

Mr. Ashok Damodia was appointed as Ad-Hoc Campus Outreach Program Coordinator

In addition following JAINA Directors –At-Large were appointed: Mr. Parveen Jain – Siddhachalam Jain Teerth; Mrs. Pramoda Chitrabhanu – Jain Meditation Center International, Mr. Upen Shah, Mr. Ashok Damodia, and Mr. Pravin C. Shah.

Convention report – Mr. Dilip Shah reported that in spite of several challenges the convention was attended by approximately 6500 people. In an effort to minimize logistic challenges our expenses exceeded our planned budget. There were many well known speakers present. A comprehensive lecture CD/ DVD's are now available for purchase via JAINA Book Store. Mrs. Lata Champsee as Vice President was appointed as Convener of 2009 Convention.

To enhance JAINA's financial standing: JAINA Patron program – Mr. Udai Jain outlined his plan for next two yrs. Dr. Sushil Jain briefed written report by Dr. Nitin Shah on monthly bank direct deduction program. Mr. Yogesh Kamdar presented various ways a planned giving program can be initiated and implemented when individuals do their financial planning.

To promote Jain Way of life, Dr. Mamta Shah provided success report of media production committee. She added that the program is at its full swing and are receiving great reviews. She appealed to JAINA member organizations and individual sponsors to continue to support this initiative. Mr. Prem Jain and Mr. Yogendra Jain presented outcome of three Kellogg and three regional conferences. In addition, they presented a very detailed step by step plan of preserving & promoting Jain Way in North America. Mr. Chintan Shah and Miss. Soha Shah presented report on all ongoing Long Range Planning (LRP) projects. They recommended that the book "Jain Way of Life" should be in every Jain house hold and be given as gifts to others interested in Jainism. The Co-chairs of Interfaith Committee Mr. Arvind Vora and Mr. Naresh Jain outlined Jain representation on all Inter-faith activities around North –East region as well as in Canada and Mexico. Mr. Naresh Jain also presented a detailed proposal for Ahimsa Center.

Ms. Maghi Mehta of YJA presented preliminary plans for 2008 YJA convention as well as ongoing projects domes-



tically and overseas. Miss. Suchita Gala and Miss. Sejal Lakhani reported on their most recent convention in Florida. They presented a plan to revamp YJP to meet its needs as well as work with JAINA and YJA to identify underserved age group and avoid duplication.

Mr. Pravin K. Shah of Education Committee presented updated report upcoming books. In addition, he talked about financial issues affecting his committee. He added that some of JAINA books are in much demand from other faith. Mr. Pravin C. Shah of Shri Veerchand R Gandhi Scholarship committee updated every on the progress being made to preserve his house and creation of Museum. In addition, he noted that they have provided scholarship to nearly 40 students including students doing post graduate work in Jainism.

Mr. Rajeev Pandya of JAINA Calendar committee reported there are a little format changes to make it more user friendly. He added that this time their production is on target as planned. He hopes to have these calendars in Jain Household by mid Dec 2007.

Mr. Kirit Daftary and Ms. Usha Maru presented a report on Teerth Uddhaar Committee. Mr. Nirmal Doshi of Scholar Visitation Committee outlined some of the key points which will help local Sangh as well as visiting scholars in an effort to plan and stream line their visit. Dr. Sushil Jain read the written report from Pilgrimage Committee and noted that the next JAINA Yatra dates are 4-19 January at the cost of \$950 while in India.

The next meeting is proposed to in late Mar/ early April 2008 in Southern California. The meeting adjourned at 5:30 pm.

STATUE OF LORD MAHAVIR IN MONMOUTH CENTER OF WORLD RELIGIONS

by Naresh Jain

The East Room Library of the Monmouth Center of World Religions and Ethical Thought (MCWRET) has a beautiful statue of Lord Mahavir. Visible right from the entrance of this room that contains some very good titles and artifacts on religions of the world, this statue was gifted by JAINA to the Monmouth Center during the 2007 JAINA Convention in New Jersey. This precious gift was acknowledged in the Center's 7th Annual Program "United We Sing"- Music of Thanksgiving held in the Unitarian Universalist Meetinghouse in Lincroft, New Jersey, on November 18, 2007.



The Monmouth Center of World Religions and Ethical Thought (MCWRET) is an interfaith organization dedicated to enhancing the acceptance of religious and cultural diversity. There are 14 faiths represented in MCWRET and it conducts program throughout the year. "United We Sing" (UWS) program started in November 2001 after the 9/11 attack at the World Trade Center, where many of the Monmouth County residents perished and the community was still recovering from the disaster. The first UWS was held to bring different faiths and communities together to start the process of healing. The 2001 UWS was a big success and since then it has become an important annual event.

International Jain Sangh, a JAINA member organization has been participating in the "United We Sing" program every year since its inception in 2001 by presenting a skit or a dance item from the Jain community. Two girls presented a dance item choreographed by Divya Jain during the November 18 event. Dr. Ari Jain serves as a Board Member and Treasurer of MCWRET and Naresh Jain, JAINA Interfaith CoChair is an advisor to its Board. The statue was gifted to JAINA by Mr. Mahendra Mehta of Mumbai, India.

Ms. Isabelle McFarland, a member of the Board of Trustees thanked Mr. Dilip Shah, President of JAINA and said that the Monmouth Center for World Religions was honored with the gift of a statue of an important Jain prophet. A central vision of Jains is nonviolence. A common bond with the Monmouth Center is an interest in, and respect for, all religions. She invited the audience to visit the beautiful statue in the East Room of the Center after the program.

While accepting the honor, Dilip Shah said that one of the main teachings of Lord Mahavir 2,600 years ago is Anekaantvaad or respecting the views of others or keeping an open mind. This program 'United We Sing' is an



effective way of interfaith dialogue and a true example of an open mind. He thanked the members of the MCWRET for actively participating in the 2007 JAINA Convention by writing an article for the Convention Journal and by providing two representatives on the panel of "Women in Religion". He also thanked International Jain Sangh for participating every year in this program along with other religions. Dilipbhai also discussed the progress on a project the Jains were working with Monmouth Center on an effort to establish Ahimsa Center in Monmouth University. He said that JAINA will continue to support any effort for Ahimsa and make our bonds stronger with the Monmouth Center. The JAINA President later joined a reception, visited the statue and discussed the need to promote nonviolence with MCWRET members.

Jain Society of Greater Cleveland celebrates Bhoomi Poojan

The Jain Society of Greater Cleveland festively celebrated the Bhoomi Poojan and Khanan Vidhi ceremonies on October 20-21, 2007 as the first steps toward building a Jain Center/Temple Complex in Richfield, OH a suburb of Cleveland, OH. The entire ceremony was performed at the Jain Center site according to the Jain Scriptures by well known Vidhikar Shri Naresh Shah of Long Island New York. On each of the two days 200-250 members representing the entire Jain community in the Greater Cleveland area participated and enthusiastically supported this auspicious occasion.



The ceremonies included Snatra Pooja, Navgrah Pooja, Das Dikpal Pooja, Ashta Mangal Pooja, Aarti, Shanti Kalash, Bhoomi Shuddhi and Khanan Vidhi. Shri Naresh Shah kept the audience fully involved in the program with his explanations of all the poojas and vidhis as they were performed. Jinendra Bhakti and a

cultural program involving children and adults from our own community were a tremendous success. We were also fortunate to have Shri Chandrakant Mehta from New Jersey, a noted Jain scholar and lecturer, join us for the occasion. His insightful and inspirational lectures were a highlight of the celebration.

The planned center will have a Shikharbandhi Temple, a hall for community gatherings and space for a library and classrooms. The total area will be 9600 sq ft. The next steps are a Shilanyas program in spring 2008 followed by construction of the complex and



a Pratishtha Mahotsav in fall 2008 or spring 2009. We invite the entire Jain community in the USA and abroad to participate in this auspicious endeavor by contributing and participating in our celebrations. For more information, please contact Kushal Baid (440) 357-6148 or Ashwin Turakhia (440) 526-5807.

Jain Center of Greater Phoenix SHILANYAS Ceremony

On October 26-28 2007, The first slab of marble has been laid in what the Jain Center of Greater Phoenix community believes can become America's grandest Jain temple when it is dedicated in December 2008, with some 3,000 Jains from all over the world expected.

Through a majestic arch of pink sandstone, followers will pass into a spacious temple with floors of white marble, featuring statues of the 24 Tirthankars, surround 51" Main idols Adinath and Mahavir. The south Phoenix site will become the center for area Jain prayer, meditation and other activities.

Capping three days of festive celebrations on Sunday, members of the approximately 150 Jain families in the Valley as well as about 250 people from all over the North America dressed in their finest and most brilliant and colorful clothing from India to witness the historic "Shilanyas," or foundation stone ceremony. It included the burying of a time capsule and rites led by religious leaders from India.

In rhythmic rituals, energetic chanting, dancing, feasting and ancient traditions, the Jains took the sacred first step in development of their 12,000-square-foot "Derasar,"

The ornate \$3.5 million Derasar is being built on four acres, at 6202 S. 23rd Ave., just south of Southern Avenue,



in Phoenix, Arizona.



Three days of Panch Parmeshti Vidhan, Snatra Puja was done by Pawankumar & Pratisthacharya Abhimanyuji from Manglayatan (Aligrah India) and Jayesh Khona from California. We believe that it was so grand unlike any other Shilanyas in the North America witnessed by hundreds among those were Dilip Shah, JAINA President, Kirit Daftary, Udai Jain, and Lata Champsee. There was large presence from Los Angeles Sangh lead by Ashok Savla and Manibhai Mehta.



Construction of The Derasar has been started and will finish by December 2008. Panch Kalyanak Pratistha Mahotsav has been set for December 20-25 2008.

For more information and photos visit www.jcgp.org

SOAS Jain Studies MA Scholarship 2008

This award is sponsored by Jain Spirit. The total value of this scholarship is £5000, and it is awarded to students registered at SOAS for an MA degree with a major in Jain Studies. Applications by letter, accompanied by a short CV, should be submitted via e-mail attachment to the Centre of Jain Studies at the Department of the Study of Religions at SOAS, University of London before the End of June 2008.

Inquiries: Dr Peter Flügel Chair, Centre of Jain Studies
Department of the Study of Religions Faculty of Arts and
Humanities School of Oriental and African Studies

University of London United Kingdom

Tel.: 0044-(0)20-7898 4776 E-mail: jainstudies@soas.ac.uk Website: <http://www.soas.ac.uk/jainastudies>

NEWS FROM CANADA by Ramesh Jain TORONTO, ON

Paryushan was celebrated during September 8-16. We had daily snatra Pooja and lectures by Vinodbhai Doshi. Jatinbhai Gandhi conducted Pratikaman and Bhavna in the evening. During the eight days of Paryushan, there were more than 650 ekasnas and beyasana.

Daslaxna was celebrated during September 16-25. Prof. Tikam Chand Jain from India

performed Hindi Pooja in the morning and gave lectures in the evening for ten days. The lectures were very well received by the members and time was allocated for question answer.

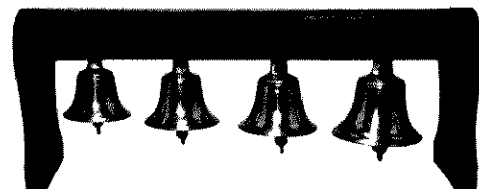
As usual Patshala is a big success. Project day was in June and picnic was in July. About seventy Children and youth (age 4-15) participate every 4th Sunday of each month.

Toronto Area Multifaith council organized a breakfast meeting with the mayor of Toronto in March 2007. Representatives of various religious groups participated including native Indians. Jain Society of Toronto was represented by Prakash Mody and Ramesh Jain (Trustee).

Jain Society of Toronto is working towards becoming a Incorporated body and revised constitution is being worked out. We hope to complete the task by year-end.

EDMONTON, ALBERTA

During Paryushan, Jain gathered every weekend on Friday-Sunday for arti and Bhaktamar and other discourse at a residence temple of Jitendra Shah. Savantsari Pratikraman was held in Calgary, two major residences in Edmonton and Ft. McMurray. A Jain display at the Edmonton City Hall on the Festival of Forgiveness was the highlight of this year's Paryushan parva. The Jains of Edmonton group held a swami vatsalya at Sanat & Madhuriben's residence on September 30.





THE JAIN ASSOCIATION OF SOUTH FLORIDA

To bring all Jain faiths under one umbrella of Jainism, Jain center of South Florida celebrated Paryushan 2007 as an example of "UNITY." We had arranged 2 Shibir first weekend and last day (Samvatsari). Almost 100 people attended. Shibir began with yoga and meditation. Dr. Rakshaben Shah from Mumbai for the Paryushan and Shramaniji Charitra pragyaji and Unnat pragyaji taught us about Mahaveer's message from Uttaradhyana Sutra (last sermon of Bhagavan Mahaveer), why we need Kriya (Action), Imp. Of Samayik, Pratikraman etc... Many people participated in penance-tapasya.



Two major highlight

1 first day question Answer session was organized with 5 scholars. Dr. Ujjavalaben, Pandit Dineshbhai, Shramaniji Charitryprgyaji Shramaniji Unnat pragyaji and Dr. Rakshaben Shah. This session allowed different perspectives for the same questions.

2: to follow the message of EQUALITY Jain center participated in 6 different Pratikraman. 4 for adults = 2 days for each faith. Sthanakvasi, Murtipujak, Terapanthi and Bhav pratikrama. This makes equal distribution and learning from each other.

Children performed English Pratikraman (By Prem Ghada's) for first weekend and last day English Pratikraman by Pravin Shah.

Last day, Aloyana was performed from Santbalji's Pap nu Prayschit (Forgiveness for the Sin) in Gujarati and Meri bhavana in Hindi. By combining both all Jain people were able to get united and celebrate the Paryushan together. Swami Vatsalya Bhojan was celebrated two weeks later with Snatra Puja performed by Dhirajbhai Pandit.

During Paryushan we raised the fund for Jivdaya (Abhaydaan) and Education (Gyandaan) "LIVE AND LET LIVE"

Compiled by K. Deepika Dalal JCSF President

News from Tempa, FL

During 2007 Jain Society of Tampa Bay celebrated Paryusana Parva under the guidance of Munishri Amrenera Muni. Every day lectures and Pratikraman and Sapana Ceremony etc., were the main events. Many did the eight days fasting during the event. Das Laxan Parva was also celebrated with the help of

eminent Jain Scholar Subhashbhai Sheth, who specially came from India for this event in Tampa Bay Area. Pooja, Swadhyay. Lectures, Pratikraman were performed for ten days.

Jain Society of Tampa Bay is constructing a new Shikharbandhi Jain Temple at Tampa, Florida. The construction will be completed by February / March 2008. We will have three main pratimas: Bhagwan Parswanath, Adinath and Mahavirswami. Beside this, pratimas of 24 Tirthankars will be installed surrounding the main sanctum (Gabhara). Upasraya, Library, Kitchen etc., will be additional facilities. We already have all these Pratimas ready with us in Tampa and as such, as soon as construction work is finished, Jain Society of Tampa Bay will immediately announce the dates of Pratistha Event.

We request all Jains to donate generously to fulfill this project which has exceeded the budget limit. For installation (pratistha) of 24 Tirthankars' idols, \$10001 has been kept as fixed amount for one idol. There are other items such as Library / Kitchen (\$51000 each) which can be named in memory of beloved ones. Please come forward and make your pledges as soon as possible so that you may not get disappointed if you delay to decide. Please contact Mr. Sanjiv Jain, President of this Jain Society. Email: jainss@msn.com

- Hasmukh Shah, Director, JAINA hasmukh33@yahoo.com

CONGRATULATIONS;

AWARD OF DOCTOR OF PHILOSOPHY IN JAINISM TO DR. SHUGAN JAIN AND D.Litt to PROF. CROMWELL CRAWFORD - Dr. Shugan Jain (the India Director of International School for Jain Studies) was awarded the degree of Doctor of Philosophy (Ph.D.). The degree was presented by former president of India Dr. A.P.J. Kalam on 4th November, 2007 at Udaipur. The programme organized under the blessings of Acharya Mahapragyaji was attended by Jain community in large numbers.

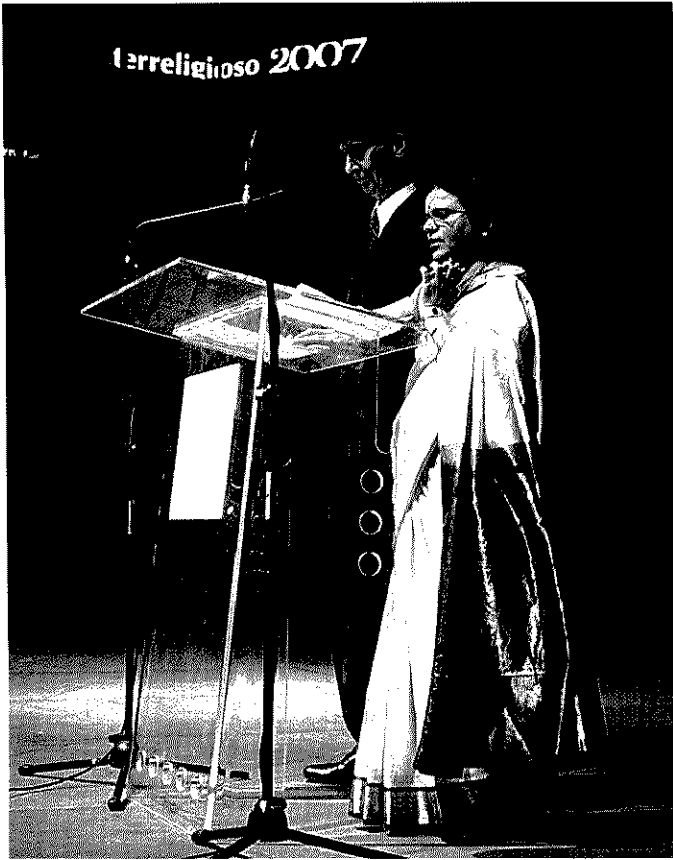
On this occasion Prof. Cromwell Crawford, the Academic Director of the International School for Jain Studies was also present and was honored for his services in promoting Jain studies in international sector. He was presented the honor of D.Litt at the same time by the former President of India. Jain Digest congratulates both Prof. Cromwell Crawford and Dr. Shugan Jain for their scholastic achievements and distinguished services to Jain Religion (Source Ahimsa Times, Nov 2007)





International Interreligious Encounter at MONTERREY, MEXICO

by Anop R. Vora



Interreligious Conference (Encuentro Mundial Interreligioso) was held in Monterrey, Mexico from Sept. 20 through 27, 2007 and attended by over 6000 people. About 30 prominent religious and spiritual leaders from Bahai, Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Sikhism from all over the world as well as Mexican indigenous leaders blessed the conference. The purpose of the conference was to build harmony and friendships among the people of different religions and faith traditions, to discover new areas where interests and convictions converge and where the religions can work together for a better and more peaceful world.

JAINA team included Raksha Shah (Bombay), Divya & Vivek Jain (New Brunswick, NJ) and myself. Raksha & I gave a power point presentation on Jainism to two different groups and also participated in panel discussions that were centered on armed conflicts, terrorism, and transmitting religious values. We offered a Jain observance one morning as well. In addition, we recited a Jain prayer in one of the plenary sessions-jam packed with over 5000 people. The audience responded with a thunderous applause when they heard us ending the prayer with Viva Monterrey and Viva Mexico. Divya gave an outstanding dance performance in a similar plenary session and made the audience very euphoric. The dance was based on "Allah Tero Nam" and "Vaishnav Jan To Tene Re Kahie". Naresh Jain, Co-Chair of JAINA Interfaith Committee was instrumental in arranging the JAINA representation including Divya's attendance.

The Mexican people were extremely pleased with the new knowledge they gained and showered every one with their love, joy and appreciation. The spiritual leaders left the conference with a better appreciation of the perspectives of different faiths and made a renewed commitment to work together to make this world a better place to live in.

We found this conference to be extremely fruitful in terms of educating people about the practices and precepts of JAINISM and making new connections with other religious leaders. We felt that many people at the conference were taking a note of the depth with which our faith looks at the concept of non-violence and how we were practicing "Anekantvaad" at the conference by being open to the view points of other religions. When we offered a complimentary copy of the Essence of World's Religions to the religious leaders gathered, they all signed up to get one. In addition, I was approached by Dr. Joseph Runzo of California to become a part of his team in the Global Ethics and Religion Forum and provide a Jain perspective. He has stayed with a Jain family during his visit to India and was quite familiar with our non-violent way of life. We foresee more incidences like this happening as more and more non-Jains come to know and appreciate about what we have to offer. Our community is indeed sitting on a golden treasure.

Let us for a moment look at the big picture as it relates our community. There is no doubt in our minds that we are passing through exciting times in the human history. Thanks to the globalization due to which boundaries of time, space and distance are shrinking rapidly. Plurality of cultures and religions is beginning to become a way of life. Consequently, we will hear more and more about the interreligious dialogues as time marches on. How should our community participate in this phenomenon? As a first step, we need to open up and gently and quietly articulate our insight, our values and our approach to daily life as we come in contact with the non-Jains. After we go through this phase, we should think about providing social services to the main stream America as well. JAINA needs to lead the community in this direction through its Interfaith Committee and make a difference in the lives of many. There is indeed a great potential for JAINA to explore.

**Those who praise their own faith,
disparage their opponents
and possess malice against them
will remain confined to the
cycle of birth and death
- Sutrakritaang**



PROGRESS REPORT OF THE ISSJS PROGRAM

(International Summer School for Jain Academic Studies)

ISSJS and the Needs

Till three years ago, the interest and course offerings in Jain studies at North American Universities were very miniscule. Fortunately, that situation is changing now.

Since the 18th century the teaching and research in Indian studies has been conducted in the most prestigious universities of the USA, Canada, and UK. However, Jain studies have not prospered as much as its Hindu and Buddhist counterparts, due to insufficient courses, or professors qualified to teach the courses, or sufficient numbers of students enrolling in the courses. This situation necessitated a new balance. Many felt the need to rectify this, through the creation a program "The International Summer School for Jain Studies, ISSJS". The salient features of this program are;

1. The project is non-sectarian
2. It is a two-track system, for professors and for students.
3. It is fully integrated into academia. Students receive credits applicable to their graduate studies. It is not intellectual tourism. Student earns credits in his/her home university for the program. The curriculum is a balance between studies in history/philosophy (taught by Indian scholars), and cultural immersion art/ architecture/theatre and dance, guided participation in festivals, pujas, ceremonies, home visitation, trips to selective places of historic significance.
4. It is an East-West venture, involving partnership between Indian and Western institutions.
5. It gives cultural and philosophic definition to the historic position of contemporary India, poised as it is as an emerging player on the world stage (with China). Jainism is a microcosm of Indian values encapsulated in non-violence or ahimsa), which defines Indian civilization as having to do with more than computer skills, and atomic prowess.
6. Given its modern elements, Jainism is a religion waiting to be born, and ISSJS is its MIDWIFE in the current context, to facilitate the rebirth of this ancient tradition. You are invited to become a part of this history, by joining ISSJS. IF INDIA WILL RISE AGAIN. CAN JAINISM BE FAR BEHIND?—

PROGRESS IN LAST THREE YEARS

1. The ISSJS Program started with just 7 scholars in 2005 and grew to 14 in 2006 and 33 in 2007. They came from USA, Canada, Russia, Singapore, Thailand and Cambodia (more than 85% from North America) and represented about 20 universities from six countries.
2. As a result of the ISSJS programs, there is now more awareness of the need for Jain academic Studies at University Campuses. Several scholars have or are planning to enroll in Ph.D programs with emphasis on Jainism.
3. Atleast 5 Alumni of ISSJS have already started offering regular classes in Jainism at their school/university. Last year, nearly 500 hundred students were exposed to Jainism and its philosophy.

4. About 3-4 College Level Text books or chapters on Jainism by a few scholars are already in preparation.

5. For the first time, three stand alone sessions with about 12 papers on Jainism will be presented at the prestigious American Academy of Religions Conference in San Diego in November, 2007.

6. University of Ottawa, Ottawa, Canada, University of Bombay, Rajasthan University, Maglayatan University (in Aligarh, U.P) , Lal Bahadur Shastri Sanskrit Vidyapeeth in New Delhi and Jain Vishwa Bharati Institute, Ladnun, Rajasthan are providing Academic support to ISSJS program. In addition, 7 institutes/ organizations in India, 4 in U.S.A , 1 in U.K and 1 in Thailand are affiliated with and supporting this program.

7. The Supporters and organizers have had three annual retreats (at University of Hawaii in 2005, Sedona, AZ in 2006 and University of Ottawa, Canada in 2007) to review the performance and growth of the program and to plan for future years.

8. In August 2007, some of the organizers, visited Harvard University in Cambridge, MASS, Eastern Connecticut State University in Willimantic CT, University of Ottawa, Ottawa, Canada and India's High Commissioner to Canada in Ottawa. Every where, they were received by the top faculty, President of the Eastern Connecticut State University, the Deans, Associate Dean and other high officials . At all these places, they had productive meetings and a chance to discuss details of the ISSJS program.

9. All the Universities visited showed strong interest in participating (if they are not already doing so) in the next ISSJS. Harvard University will try to have 1-3 faculty/Graduate Students participate in ISSJS 2008.

10. Couple of alumni of ISSJS programs are already in the process of putting together extensive proposals for deeper and extensive research in various philosophy of Jainism such as prevalent practices of Ahimsa within the Jain community in India and other places. The goal is to secure sizeable funding (from many Charitable Foundations in North America) to conduct these research.

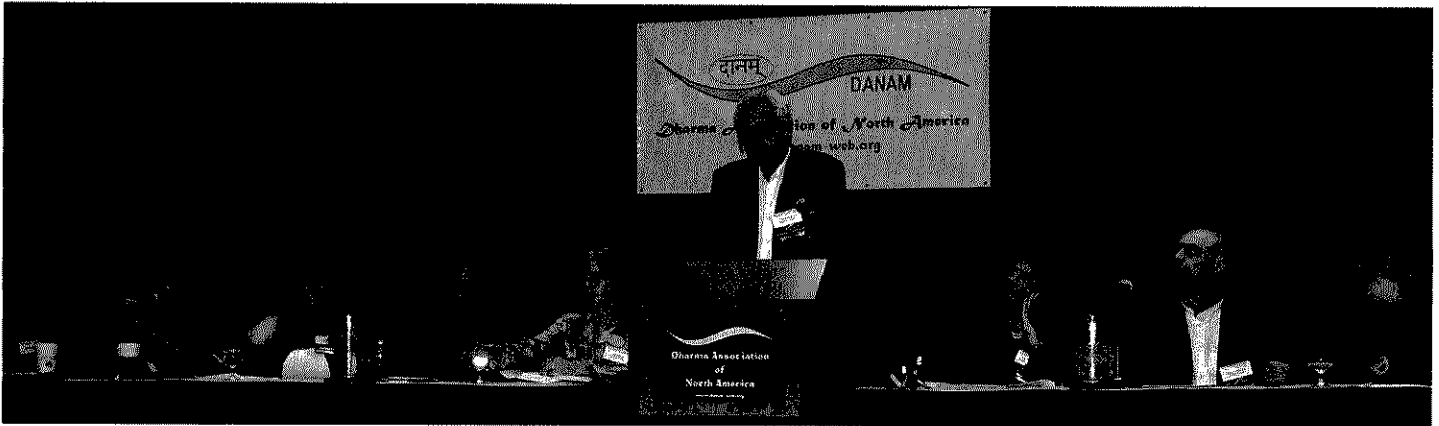
11. As a result of visit to Harvard University in August 2007, we have engaged two highly motivated and qualified Graduate Students from Harvard Divinity School under the WORKSTUDY program to help us in publicizing ISSJS program at University campuses throughout the world. The aim is to draw the best qualified students and faculty from a larger pool to participate in future ISSJS programs. This program is jointly funded by JAINA, ISJS and the Harvard University Work-study Grants.

12. The three ISSJS Scholars from Thailand and the Bangkok Digambar Jain Sangh are organizing a seminar on Jainism at Rajamangala University in Thailand on November 29, 2007. This is a first. .

WHERE TO FIND MORE DETAILS

For details of this program, please visit the web site; www.jainstudies.com





GROWTH & PLANS for 2008

13. Starting with just one offering of two months duration during each summer, in 2008, we plan to offer a TWO TIER (two Streams) Programs; one month program for Undergraduate students and a regular two months program for graduate students and the faculty. Both the programs will start on June 1st in New Delhi and are for students and faculty who are affiliated with Universities. The total capacity has been expanded to about 40 students /scholars combined for both the courses and we are expecting a full house.

The two tier ISSJS program in 2008 will meet the scholarly needs of all applicants.

The goal of the first level is THE UNDERSTANDING OF THE FUNDAMENTALS OF JAINISM in the areas of Religion, Philosophy, History, and Culture. The Second level builds on the first in terms of scope, depth, and intensity, and aims at a proficiency of knowledge that qualifies the student to study at the M.A. level in university. It is expected that first level students will, in the development of studies, become sufficiently competent to enter the second tier of studies. The instructional approach followed in all courses is the historico-critical method. Students are not obliged to become true believers, nor are they urged to adopt behaviors in conformity with rituals, religion and habits of any Jain sect., though they are expected to demonstrate respect in these matters to members of the community in which they live and study. Similar social sensitivity is encouraged for the larger Indian community in which they move. A unique asset of this program is its emphasis on cultural immersion and sightseeing. It is important that every effort be made to integrate the theoretical and experiential- spheres of knowledge. As an example. Prior to the visitation of a site, or witness of a festival, Dr. Shugan Jain, the ISSJS India Director will first explain the historical, cultural, political/economic, and other elements that provide meaning and perspective to what is being viewed (experts in art, architecture, song/dance/drama, may serve as resource persons) The purpose of this component is to present Jainism as a living religion, and not a relic of a forgotten past. Following the outing, students will write short essays on the event. In addition opportunities are made for students to talk one-on-one with monks, nuns, and with practicing Jains in secular positions, such as military, Police, Law, Diamond, gold and silver merchants. There is a major focus on the family, highlighting the role and status of women, accompanied by home visitations. Students are asked to maintain up-to-date scrapbooks (photos, postcards, memorabilia, mementos etc.

ISSJS-Jainism panel, in San Diego

JAINISM AT AAR MEETING IN SAN DIEGO, NOV, 2007

For the first time, in the history of AAR and DANAM, several papers were presented on Jainism. The Jain sessions were well attended and extremely well-received. Although I have not received final confirmation, Prof Rita Sherma of DANAM spoke with me after the panel and suggested that we establish a permanent Jainism panel as part of DANAM each year. This gives you an idea of how well the 8 student papers went! A few have been invited to publish the papers in a forthcoming volume on Dharma.

The only Jainism session that I organized was part of the AAR proper, and it included Jim Hastings, Whitney Kelt-ing, Sherry Fohr, Stephen Quinlan, Chris Chapple and myself. Paul Dundas came to that session (all the way from Edinburgh!). It went swimmingly and I am now looking for a journal to publish the papers as a special edition.

I also gave a paper on Jainism at a session on Sacred Space. Prof. Diane Eck (From Harvard) came out for it and we had a nice conversation about my paper and about the summer school. She handed out flyers at that session and the Jainism panel session.

Anne Vallely, PhD Assistant Professor
Department of Classics and Religious Studies, University of Ottawa





Karma in Jainism

From Wikipedia

According to Jainism, Karma (Sanskrit: कर्म, kār'mə, kār'mən, Prakrit: कम्म, kā'mmā) means that every action, every word, every thought produces, besides its visible, an invisible, transcendental effect. The word karma is commonly understood to mean "action," but implies both action and reaction. However, Karma in Jainism conveys a totally different meaning as commonly understood in the Hindu philosophy and western civilization. It is not the so called inaccessible mystic force that controls the fate of living beings in some inexplicable way. It does not mean "deed", "work", nor invisible, mystical force (adrsta), but a complexes of very fine matter, imperceptible to the senses, which interacts with the soul and causes great changes in it. The karma, then, is something material (karmapaudgalam), which produces in the soul certain conditions, even as a medical pill which, when introduced into the body, produces therein manifold effects. Hermann Kuhn, quoting from Umasvati's Tattvartha Sutra, describes karma as "...a mechanism that makes us thoroughly experience the themes of our life until we gained optimal knowledge from them and until our emotional attachment to these themes falls off."

According to Robert J. Zydenbos, Jainism can be considered a kind of system of laws, but natural rather than moral laws. In Jainism, actions that carry moral significance are considered to cause certain consequences in just the same way as, for instance, physical actions that do not carry any special moral significance. When one holds an apple in one's hand and then lets go of the apple, the apple will fall: this is only natural. There is no judge, and no moral judgment involved, since this is a mechanical consequence of the physical action.

According to Jainism, consequences occur when one does something that is harmful. Rather than assume that moral rewards and retribution are the work of a divine judge, the Jains believe that there is an innate moral order to the cosmos, self-regulating through the workings of karma. Morality and ethics are important not because of a god, but because a life that is led in agreement with moral and ethical principles is considered beneficial; it leads to a decrease and finally to the total loss of karma, which in turns leads to ever increasing happiness. In these ways it is similar to some other Dharmic religions, especially Buddhism.

As all actions have consequences, some immediate, some delayed, others in future incarnations, the doctrine of karma must be considered not in relation to one life only, but with an understanding of reincarnation. In fact, it forms a central and fundamental part of Jain faith and is intricately connected to other concepts like transmigration, reincarnation, liberation, ahimsa, and non-attachment to name a few. Hence it is not surprising that since ages Jains have produced abundant of doctrinal material dealing with the karmic mechanism, causes of karmas, types of karmas, nature and duration of karmas, liberation from karmas and like.

Mechanism of Karma

Karmas are often wrongly interpreted as a method for reward and punishment of a soul for its good and bad deeds. In Jainism, there is no question of there being any reward or punishment, as each soul is the master of its own destiny. The karmas can be said to represent a sum total of all unfulfilled desires of a soul. They enable the soul to experience the various themes of the lives that it desires to experience. They ultimately mature when the necessary supportive conditions required for maturity are fulfilled. Hence a soul may transmigrate from one life form to another for countless of years, taking with it the karmas that it has earned, until it finds conditions that bring about the fruits. Similarly, heavens and hells are often viewed as places for eternal happiness or eternal damnation for good and bad deeds. But according to Jainism and some other Dharmic religions, they, including earth, are simply the places which allow the soul to temporarily experience its unfulfilled desires.

For example, a person who is good and virtuous all his life indicates a latent desire to experience good and virtuous themes of life. Therefore, he attracts karmas that will ensure that his future births allow him to experience and manifest his virtues and good feelings unhindered. In this case, he may take birth in heaven or in a prosperous and virtuous human family. A person who has always indulged in immoral deeds with a cruel disposition indicates a latent desire to experience cruel themes of life. As a natural consequence, he will attract karmas which will ensure that he is reincarnated in hell to enable him to experience the cruel themes of life unhindered, as the environment in hell is conducive of such life. There is no retribution, judgment or reward involved.

Hence whatever suffering or pleasure that a soul may be experiencing now is on account of choices that it has made in past. That is why Jainism stresses pure



thinking and moral behavior. Apart from Buddhism, Jainism may be the only religion that does not invoke the fear of God as a reason for moral behavior.

How the karmas bear results

Karma as action and reaction: if we sow goodness, we will reap goodness.

The consequences of karma are inevitable. The consequences may take some time to take effect but the karma is never fruitless. To explain this, a Jain monk, Ratnaprabhacharya once said, "The prosperity of a vicious man and misery of a virtuous man are respectively but the effects of good deeds and bad deeds done previously. The vice and virtue will have their effects in their next lives. In this way the law of causality is not infringed here."

The latent karma becomes active and bears fruit when the supportive conditions arise. A great part of attracted karma bears its consequences with minor fleeting effects, as generally most of our activities are influenced by mild negative emotions. However, those actions that are influenced by intense negative emotions cause an equally strong karmic attachment which usually does not bear fruit immediately. It takes on an inactive state and waits for the supportive conditions as to time, place, and environment to arise for it to manifest and produce effects. If the supportive conditions do not arise, the respective karmas will manifest at the end of maximum period for which it can remain bound to the soul. There are certain laws of precedent among the karmas according to which the fruition of some of the karmas may be deferred but not absolutely barred.

Modifications of karma

While Jainas hold the karmic consequences as inevitable, Jain texts also hold that it is possible to transform and modify the effects of the karmas. The following are the states and transformation of karmas as described in Pancha Sangrah by 9th Century Jain Acharya Chandrsi Mahattar:

1. Udaya - operation of karmas, or the state of fruition of karmas and the state where the karmic effects are felt.
2. Udirana - premature operation, such as when certain karmas become operative before their predetermined time. When a certain karma is already operative, similar type of karma can be made operative.
3. Utkarshan - augmentation, or subsequent increase in duration and intensity of the karmas due to additional negative emotions and feelings.

4. Apkarshan - diminution, or subsequent decrease in duration and intensity of the karmas due to positive emotions and feelings.

5. Sankraman - mutation, or conversion of one sub-type of karmas into another sub-type. Mutation does not occur between types. For example, pap (bad karma) can be converted into punya (good karma), both being of same sub-type.

6. Upashaman - state of subsidence. During this state the operation of karma does not occur. The karma becomes operative only when the duration of subsidence ceases.

7. Nidhatti - prevention, or state where premature operation and mutation is not possible but augmentation and diminution is possible.

8. Nikaachana - invariance. For some sub-types, no transformation or modifications are possible, the consequences are the same as were established at the time of bonding.

It is evident that according to Jain karma theory, our thoughts and feelings are quite important, not only at the time of binding the karmas, but also for its operation and modifications.

Release from karmas

The shedding or Nirjara of karmic dust or karmas is possible by austerities, detachment, repentance and following in the footsteps of Arihants and Siddhas.

Once attached to the karmic field, the karmas drop off only after they bear the necessary fruits or results for the soul (Udaya). It is possible to stop the influx of karmas (samvara) as well as shed the karmas (nirjara) by maintaining equanimity and detachment and by practicing penance and repentance for various deeds. This leads to liberation and this is the basis of Jain philosophy. According to Jainism, the influx, bondage, stoppage, and shedding of karmas and salvation are solely functions of the soul. Unlike in Hinduism, God has no role to play in Jainism as a dispenser of karmas.

According to Jainism, karmic consequences are unerringly certain and inescapable. No divine grace can save a person from experiencing its consequences. Only practice of complete equanimity and detachment and practice of austerities can modify or alleviate the consequences of the karmas. In some cases there is no option but to accept the karmas with equanimity. Some Jain stories show how even Mahavir had to bear the brunt of his previous karmas before attaining enlightenment.



I ran into a stranger as he passed by,
 "Oh excuse me please" was my reply.
 He said, "Please excuse me too;
 I wasn't watching for you."
 We were very polite, this stranger and I,
 We went on our way saying good-bye.
 But at home a difference is told,
 how we treat our loved ones, young and old.
 Later that day, cooking the evening meal,
 My son stood beside me very still.
 As I turned, I nearly knocked him down.
 "Move out of the way," I said with a frown.
 He walked away, his little heart broken.
 I didn't realize how harshly I'd spoken.
 While I lay awake in bed,
 A guiding light came to me and said,
 "While dealing with a stranger, common courtesy you use,
 But the children you love, you seem to abuse.
 Go and look on the kitchen floor,
 You'll find some flowers there by the door.
 Those are the flowers he brought for you.
 He picked them himself: pink, yellow and blue.
 He stood very quietly not to spoil the surprise,
 and you never saw the tears that filled his little eyes."
 By this time, I felt very small,
 and now my tears began to fall.
 I quietly went and knelt by his bed;
 "Wake up, little one, wake up," I said. "Are these the flowers you picked for me?"
 He smiled, "I found 'em, out by the tree.
 I picked 'em because they're pretty like you.
 I knew you'd like 'em, especially the blue."
 I said, "Son, I'm very sorry for the way I acted today;
 I shouldn't have yelled at you that way."
 He said, "Oh, Mom, that's okay. I love you anyway."
 I said, "Son, I love you too,
 and I do like the flowers, especially the blue.

Are you aware that if we died tomorrow, the company that we are working for would easily replace us in a matter of days. But the family we left behind will feel the loss for the rest of their lives. And come to think of it, we pour ourselves more into work than into our own family - an unwise investment indeed, don't you think? So what is behind the story? Do you know what the word FAMILY means?

2007 JAINA CONVENTION DVD SET

A limited quantity of 4 DVD sets of 2007 JAINA Convention is available from JAINA Headquarter.

The professionally edited DVD set contains:

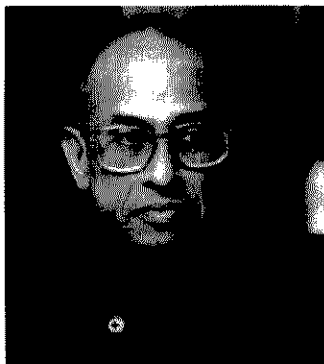
- Highlights of the convention,
- SAMOV SARAN musical play organized by Veerayatan
- Bhagwan Rishabhdev – a musical play by pathshala Kids of Boston Jain Center
- Ashtapariharya – a musical play by Pathshala children of Jain Center of America (NY),
- Keynote speeches of Sri Sri Ravi Shanker & Sadhvi shri Shilapiji
- Address by Deepak Jain, Dean of Kellogg Business School
- 2 lectures by Pujya Shri Rakeshbhai

The cost of the DVD set is \$20.00 + \$ 2.00 for postage. Please make your check payable to JAINA Convention and mail the request to:
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A TRIBUTE TO DR. L. M. SINGHVI



Eminent jurist, constitutional expert and former parliamentarian LM Singhvi, who was one of India's longest-serving envoys to Britain, died in New Delhi on Saturday. He was 76. A noted scholar in Jain history and culture, Singhvi was ailing for the past two weeks and died of a heart attack. His wife Kamala, son Abhishek, who is a senior advocate and a spokesman for the Congress party, and daughter Abhilasha survive him.

Singhvi was among the longest-serving high commissioners to Britain (early 1991 to end 1997). He was also a linguist, prolific author, litterateur and a patron of arts. He served the Lok Sabha in 1962-67 and the Rajya Sabha in 1998-2004.

The Padma Bhushan was conferred on him in 1998. He headed the High-Level Committee on Indian diaspora appointed by the previous National Democratic Alliance government and had been studying India's ties with its diaspora since his days as a law student at Harvard in 1951. Singhvi also conceived the idea of an annual Pravasi Bharatiya Divas, the event organized by the Indian government each January to engage with its 25 million-diaspora spread across 130 countries.

Apart from his work on the diaspora, he was noted for his championship of human rights and led the Indian delegation to the UN Conference on Human Rights in Vienna in 1993.

Singhvi was born in 1931 in Jodhpur, Rajasthan. His works include "Towards Global Togetherness", "Democracy and the Rule of the Law", "Freedom on trial", "Jurisprudence of Non-Violence" and a volume of poems in Hindi, "Sandhya ka Suraj".

He was bestowed upon Jain Ratna Award by then P.M. Vajpai on the occasion of 2600th birthday of Lord Mahavir in 2001 and He was the author of 'Jain Proclamation on Ecology' presented to Prince Philip at Buckingham Palace.

Singhvi was also president of the Indira Gandhi National Center for the Arts and a member of the Permanent Court of Arbitration at The Hague as well as the Commission of Inquiry into Administration of Justice in Trinidad and Tobago. His last gift to the people of India was a brief he filed in UK last July preventing auction of Mahatma Gandhi's papers and succeeded in getting them back in India.

Dr. L M Singhvi was specially invited speaker to 2007 JAINA Convention. Even though he was not in good health and could only travel in wheel chair with his personal physician and a family member accompanying him, he made the heroic gesture to JAINA in attending the convention. He made the trip because he was determined "to come here and give something" to the Jain community of North America. This was the forth JAINA Convention he had attended.

At the 2007 JAINA convention, he chaired a meeting on the

JAIN DIASPORA - a new initiative of JAINA. The meeting was attended by Acharya Shri Chandanaji, Dr Kumarpal Desai, Dr. N P Jain and Jain delegates from 9 countries. He gave a very warm and enthusiastic support to this new initiative and expressed confidence that JAINA is very well suited to lead this worldwide movement for JAIN UNITY. In his departure JAINA has lost a Mentor and a well-wisher.

On behalf of Jain community of North America, JAINA sends heartfelt condolences to his family.

Become a JAINA Patron

PATRON PROGRAM STRUCTURE

Membership Term: Jan 1st – Dec.31st

JAINA Patrons names will be printed in JAIN DIGEST once a year. A framed certificate of appreciation will be mailed to them. They will receive priority seating at JAINA Conventions and accommodation at the convention hotels. Grand Patron and Gold Patron will also receive a book on MAHAVIRA by Dr. Kumarpal Desai as a gift.

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I would very much like to support JAINA Patron Program. Enclosed is my tax-deductible check, payable to JAINA PATRON PROGRAM for:

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* (May be paid over 2 Years)

Membership may be upgraded at any time

Name: Mr./ Mrs./Ms./ Dr.

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(Off.) _____

E-Mail: _____

Please mail your check (made out to JAINA PATRON PROGRAM) to:

Uday Jain, Chairman JAINA Patron Committee
5423 Palm Royale Blvd. Sugarland TX 77089
email: udaijn@yahoo.com



Unity At Any Cost by Any Means

by Vinit M. Doshi, Connecticut

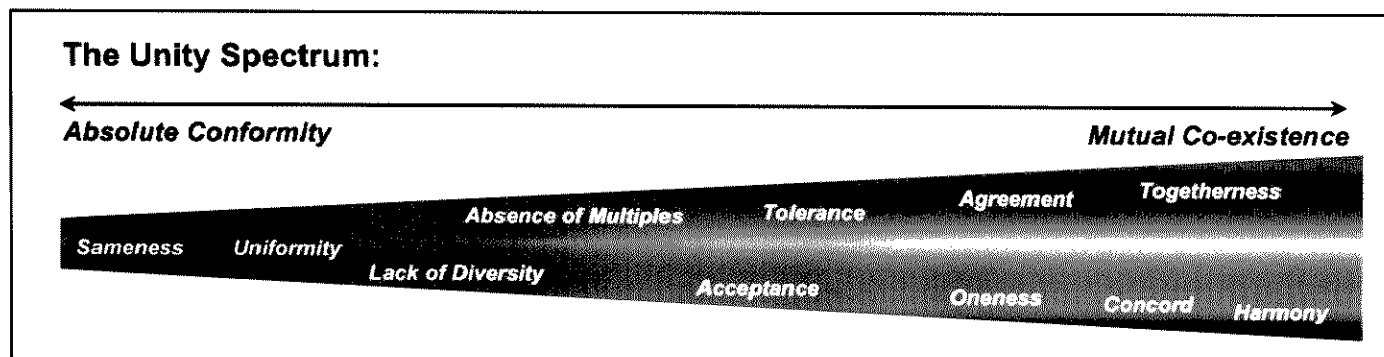
Jains today are facing a crisis of confidence in defining what it means to be united. We are a small boat in a big sea. Our numbers are mere rounding errors in comparison to those of more popular religions, we are geographically dispersed across the country and around the world, we intermarry with other religions, we don't proselytize, and our numerous sects and groups practice the religion in many different ways. For some, this all adds up to a serious source of concern. While the facts behind our small numbers are apparent to everyone, the underlying diagnosis and remedy is anything but simple or clear. The leaders of Jain organizations are faced with the difficult challenge of what to do. Unfortunately, as is common in such situations, it is easier for many organizations to respond with fleeting short-term fixes than to inspire effective, lasting solutions. They tend predictably to react with a fanatical drive towards territorial ideas of "unity" in which the community, instead of coming together, becomes more divided and less involved.

In our own Jain community in Southwestern Connecticut, we have been subjected to a remarkable show of the forces of unity. It began several years ago with a group of dedicated teachers conducting Jain Pathshala for children independently of the local Jain Center with the simple desire to conduct all aspects of the Pathshala autonomously, without administrative burden and oversight by the center, and with complete authority to make decisions on the basis of children's educational goals. The "Fairfield Pathshala", as it came to be known, never solicited students from the Jain Center, yet welcomed any student to participate by choice. It never asked for nor received any financial support from the Jain Center, and never set out to compete with it. Many of the members and teachers continued to participate in the Jain Center's broader activities outside of Pathshala. Over time, however, as the Fairfield Pathshala

gained new participants and improved attendance, the Jain Center experienced adverse effects on its own Pathshala activities, felt threatened, and demanded that the group stop operating independently and join into the Jain Center. The group offered to work together, but only under the condition of maintaining autonomy in all decisions relating to Pathshala. This proved unacceptable to the Jain Center, based on the "no one is above the samaj" principle which required everyone to be accountable to the elected board members. After repeated requests for integration, the Fairfield Pathshala teachers confirmed their intention to maintain the group's independence based on its requirement of complete autonomy. From there, it deteriorated into a one-sided war by the Jain Center to stop the group and force integration with its own Pathshala, essentially as one administrator explained, "to regain our members by any means necessary." Eventually, the teachers and most parents of the Fairfield Pathshala resigned themselves to discontinue the group in the interest of ending the war and keeping the children together. Fairfield Pathshala kept its autonomy, and Jain Center won its unity. Hooray.

On reflection, I feel both encouraged and saddened over the events of the past year - encouraged that my fellow Jains recognize the importance of religious or spiritual education for themselves and for our children, and saddened at the same time to see relationships between community members being strained in the supposed pursuit of unity. Like others, I find myself asking, why? What exactly did Jain Center gain? Did it really win? And what did we all lose?

At one level, it appears that the Jain Center succeeded in achieving something resembling unity, at least superficially. This leads to the question of what is unity? The literal definition of unity describes the concept of unity in a range of different connotations, depending on the intended use, from the idea of one, uniform conformity to a harmonious co-existence of different entities, as depicted in the Unity Spectrum below:

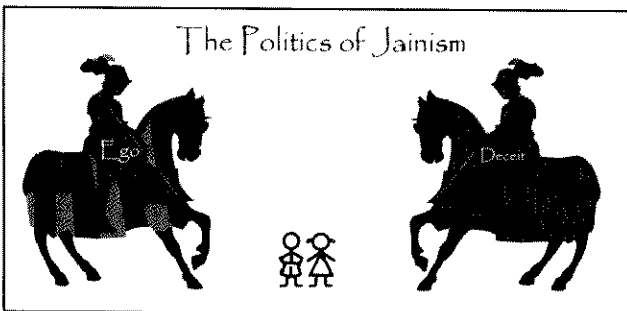




From this perspective, it seems that the unity purportedly achieved by the Jain Center is of one kind only, a unity that fails to achieve the real spirit of individuals working in harmony. It may be a fleeting and superficial one, a nominal unity that comes with strings attached, unrealized costs, and unnecessary sacrifices.

Initially, the Jain Center acted commendably in its nominal desire to work together. But desire, fanned by ambition and fear, escalated quickly to a fanatical obsession for unity. Moreover, the means by which the Jain Center strove to achieve unity at any cost and by any means proved misguided, unfair, and deceitful, as evidenced by secretive and divisive communications and selective-invitation meetings, hundreds of person-hours of political meetings, discussions, e-mails, and phone calls, as well as the resulting acquiescence and resignation of people, and the tearful sentiments of parents caught between wanting to do what they desired for their children and keeping the politically powerful board members of the Jain Center happy. The actions went against the core principles of Jainism that call for honesty, straightforwardness, inclusiveness and shared-dialogue.

Bottom line is that unity for the mere sake of unity is worthless at best, and when pursued through deceitful and political means, unity actually becomes an agent of dividing fundamentally similar-valued people from each other. It is a shameful thing to foster political notions of unity at the expense of endowing our children with spiritual education. In the fight between ego and deceit, it is, in the end, the children who are the real losers.



Why is this happening? A study of the root of religious divisions, across nearly all world religions and within the history of Jainism, shows a common characteristic of intolerance towards different views or towards new or different ways of doing things, particularly when it changes the status quo. A well-known visiting

Jain scholar recently remarked that anyone who possesses an interpretation of the scriptures that is different from his own has a deluded understanding of Jainism, and such is the definition of Mithyatva! The world has suffered horrible violence at the behest of such fundamentalist beliefs. How ironic too, coming from a Jain scholar, since Mahavir Bhagwan himself demonstrated through his life the importance of openness and tolerance to multiple viewpoints (Anekantvad) and of seeking and believing through experience itself rather than blind allegiance.

So how do we move forward? Jain spirituality guides us to ask for forgiveness of each other, recognizing that in the realm of ordinary human interactions, we all, more or less, have blood on our hands. Jainism also teaches us to forgive, put aside pride, let go of expectations associated with our efforts, and move on.

The poet and scholar Kahlil Gibran, author of *The Prophet*, wrote wisely on the subject of togetherness:

"Let there be spaces in your togetherness..."

Love one another, but make not a bond of love...

Give your hearts, but not into each other's keeping...

And stand together yet not too near together:

For the pillars of the temple stand apart,

And the oak tree and the cypress grow not in each other's shadow."

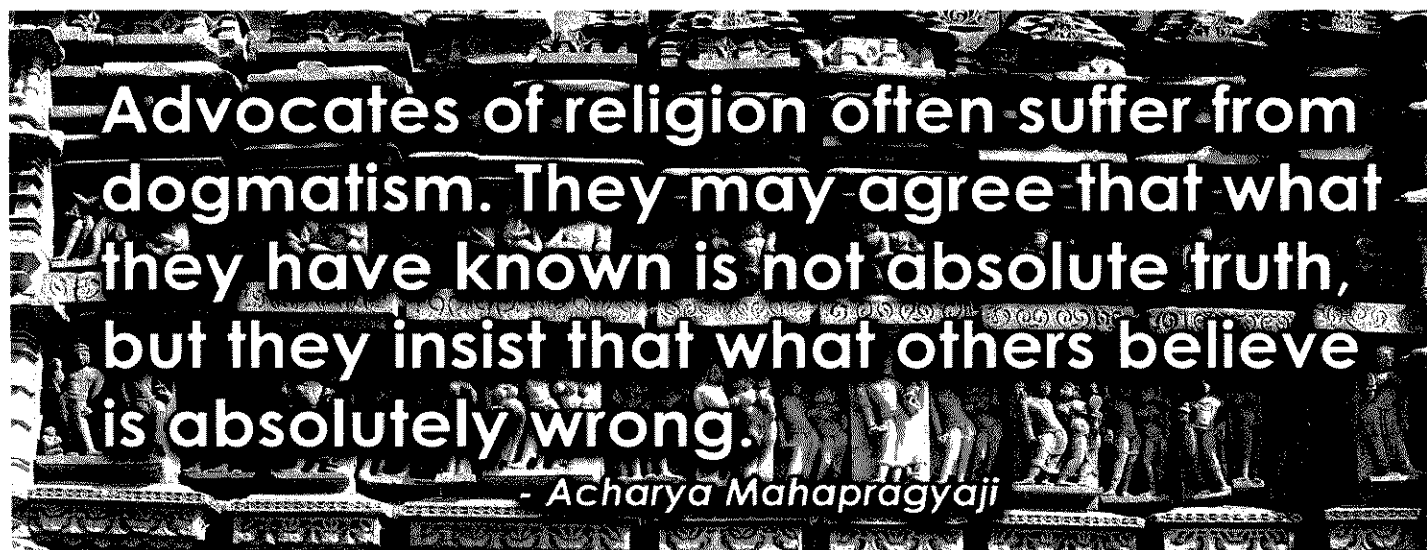
In the same way, let us not be poisoned with a narrow and single-minded view of what unity means. Unity does not necessarily imply forced loyalty to one ruling body to the exclusion of anything else, particularly in religious matters and in volunteer-driven organizations. The ultimate manifestation of such views of unity can lead to fundamentalism, intolerance, and violence of thoughts, words and worse.

A different and more viable view of unity encourages individuals/groups to maintain their distinct identities, preserve their individual values, but operate independently and work in informal alliances towards similar goals, taking part in each other's offerings as appropriate. The table on next page compares and contrasts three different paradigms of unity:



Unity Paradigm:	United Under One	United in Independence	United in Spirit
Core idea:	<ul style="list-style-type: none"> Complete integration of all sub-groups into one organization. Elected board maintains final authority and oversight over everything under the banner of Jain Center sponsored activities. Individual committees are responsible for and empowered to manage specific areas to some degree, but remain wholly accountable to the executive board of the Jain Center. 	<ul style="list-style-type: none"> Jain Center serves as the primary organization for loosely uniting the community for all things Jain. Satellite groups operate independently, with their own vision and objectives, not constrained by nor accountable to the Center with respect to their activities and participants. Groups maintain a non-binding mechanism for encouraging communication, cooperation, coordination, and participation with each other to come together, create synergy and share resources. 	<ul style="list-style-type: none"> Completely autonomously run groups serving a shared community of people with different needs and expectations. Each group, while united at a fundamental level in some core spiritual beliefs, still works under its own vision and objectives to serve its target group's needs.
Advantages	<ul style="list-style-type: none"> Resources and scale. Operational control. No individual or group operates above or outside the elected "rule of law." 	<ul style="list-style-type: none"> The peaceful co-existence of independent, self-managed individuals / groups and the retention of diversity, talent and fresh thinking. Some scale / synergy benefits. 	<ul style="list-style-type: none"> Each group works optimally to serve its needs effectively. No group is accountable to or constrained by others in any way.
Limitations:	<ul style="list-style-type: none"> Needs of minority interests are comprised to suit the majority. No target group is served as well. Risk of bureaucratic inefficiencies. More time spent talking than doing. 	<ul style="list-style-type: none"> Unknown. Relatively unprecedented in the experience of Jain organizations. Possible fragmentation – too many good choices. 	<ul style="list-style-type: none"> Lacks the resources, stability, and financial / operational synergies and scale benefits of a larger organization. May be challenging to replicate and sustain success.
Result:	<ul style="list-style-type: none"> Basic unifying foundation for the community to serve a similar-minded majority, but failing to deliver effectively to individual needs. 	<ul style="list-style-type: none"> Mutually respectful and synergistic co-existence of highly talented and effective individuals/ groups from which community members benefit through activities of their choice, with effective unity between groups. 	<ul style="list-style-type: none"> Mutually respectful co-existence in which community members take part in each organization's activities as they choose, but without any explicit goal of unity.

The traditional approach of "united under one" is the standard practice familiar to many Jain organizations. It's good but not great; it has failed to truly unite Jains effectively, and is inadequate to meet the demands of today's Jains who want it all - choice, freedom and quality. The other, less common but equally extreme approach of "united in spirit" provides an alternative, but it too has limitations. The proposed middle path borrows from the strengths of both approaches to bring forth a new concept of "unity in independence". Adopting this kind of progressive approach to Jain organizations will require compromise, change, and courage, but the rewards are well worth it if it allows our children to carry the torch of Jain spirituality forward.





MATRIMONIALS

MIS Ads for Jain Digest, Winter 2007

Please note that the forms and other information is provided after the Ads.

FEMALE

F1080: Jain parents invite alliance from professionals for beautiful slim vegetarian daughter, March 74, 5'1", MD, pursuing Fellowship. Emails: gyanbaid@yahoo.com or msbm59@yahoo.com

F1111: Gujarati parents invite proposals for beautiful, fair, slim, vegetarian, US citizen daughter, Dec.' 79, 5' 5", MBA, NASD series 7 licensed, well positioned as Financial Analyst at a major fund company from well educated professional boys. Email: jaindigestmatri@gmail.com

F1152: Gujarati parents invite proposals w/ photo bio-data from cultured nonsmoking professionals, for beautiful slim accomplished US born daughter, Dec 81, 5'3", 110 lb, BS & M S E (E n g g) . Ph : 8 4 7 / 2 5 9 - 0 9 7 5 . Email: maheshc49@hotmail.com

F1179: Gujarati Jain parents invite proposals from well-educated professional vegetarian boys, for pretty vegetarian US born physician daughter, May 76, 5'0", MD, pediatrician / private practice in Naperville, IL. Ph: 847/541-4155. Email: advance79@hotmail.com

F1225: Jain parents invite proposals w/photo bio-data from professionals boys for pretty well-cultured divorcee no-issue Dentist daughter, April 81, 5'4", pursuing last year DDS at Chicago. Ph: 630/674-2748. navindira@yahoo.co.in

F1226 Jain parents invite correspondence from well educated professional Gujarati vegetarian non-smoker non-drinker boys age 25 – 29 for beautiful caring talented US born daughter, MD, 2nd Yr resident. Ph: 918/606-0275.

Email: krtshh@yahoo.com

F1227: Gujarati parents invite proposals from well educated vegetarian boys, for beautiful charming family oriented US born daughter, Jan 81, 5'1", pursuing MPA In Health Management / Policy. Ph: 732/499-7586. kamleshshah51@yahoo.com

F1228: Gujarati parents invite alliance for beautiful fair vegetarian daughter, Sept 73, 5'4", MBA (Fin), from cultured never married professionals. Email: UYSHAH@YAHOO.COM India Ph: 91-2717-326263.

F1229: Gujarati parents invite responses w/photo profile for pretty charming brilliant daughter, born July 80, 5'7", 125 lb, pursuing MS from Uni. Of Michigan, from well educated professional cultured vegetarian boys.

Email: harshad_doshi_22@yahoo.com

AF532: Gujarati parents invite proposals w/photo bio-data from professional boys for beautiful charming slim talented vegetarian US citizen daughter, 27 yrs, 5'2", MD, 3rd yr resident. Ph: 417/483-4967. HBKRS@HOTMAIL.COM

AF536: Gujarati parents invite proposals for beautiful Indian born / raised daughter, Nov 83, 5'4", 3rd yr DDS program at IUSD, from cultured educated vegetarian professional Jain boys. Ph: 812/683-3887. hem1965@yahoo.com

AF537: Gujarati parents invite proposals w/photo profile for pretty slim outgoing US raised daughter, Feb 74, 5'2", BS (biology) BS (microbiology), well positioned in a bio-science co, from educated professional boys. Ph: 847/394-3547.

Modyv840@bigplanet.com

AF538: Gujarati parents invite alliance w/ photo profile for their beautiful slim charming daughter, born Jan'84, 5'6", MS (Commerce), All India Award winner from vegetarian, well educated, close knit families valuing ethics and religious teachings. Email: sweta1077@yahoo.com

AF539: Seeking good looking US citizen / Green Card holder professionals for beautiful vegetarian US citizen well employed innocent divorced sister age 43, 5'4", 130 lb, 2 children. Send photo bio-data. Email: RHSK26@GMAIL.COM

AF540: Alliance invited w/photo profile from cultured vegetarian professional Gujarati boys living in NJ / NY for our pretty very attractive daughter, Nov 72, 5'2", 110 lb, well placed in New Jersey. Email: roopa08830@yahoo.com

"I do not want a friend
Who smiles when I smile
Who weeps when I weep
For my shadow in the pool
Can do better than that."

-Confucious

"Don't walk in front of me, I may
not follow ~ Don't walk behind me,
I may not lead ~ Just walk beside me
and be my friend." -unknown



MALE

M472: Gujarati parents invite alliance for handsome accomplished vegetarian US citizen issueless divorcee son, Sept 71, 5'7", MS (ME), well employed / settled in NYC. From cultured educated girls. Ph: 516/334-8196. pshah44@hotmail.com

M1134: Gujarati parents invite proposals w/photo profile for handsome outgoing vegetarian US citizen son, April 78, 5'7", 150lbs, BS, MS (Intl business), well employed / also own small business from educated cultured pretty girls. 425-776-8748. sheth123@yahoo.com

M1150: Alliance invited w/ photo & bio-data for handsome accomplished brilliant vegetarian Gujarati boy, born Oct 78, 6'1", PhD (material Sc & eng), well positioned in a multinational co, from cultured educated vegetarian Gujarati girls. Ph: 813/787-6820. Email: payal_modi75@yahoo.com

M1230: Gujarati parents invite proposals w/photo bio-data for handsome vegetarian US citizen son, Aug 81, 5'8", BS (Electrical & Comp Eng), well employed as Design Engineer with Exelon Corp., PA, from well educated cultured pretty girls. 215/362-4111. praful02@comcast.com

AM533: Gujarati parents invite proposals w/photo bio-data for handsome vegetarian US citizen son, Feb 78, 5'11", 150 lb, MD, 3rd Yr resident, from professional cultured girls. 477/483-4967. HBKRS@HOTMAIL.COM

AM534: Gujarati family of Mumbai invite proposals for USA based vegetarian handsome son, Nov 79, 6'1", 151 lb, MS, MBA, well positioned as Manager in a Fortune 500 co., from cultured well-educated vegetarian girls.

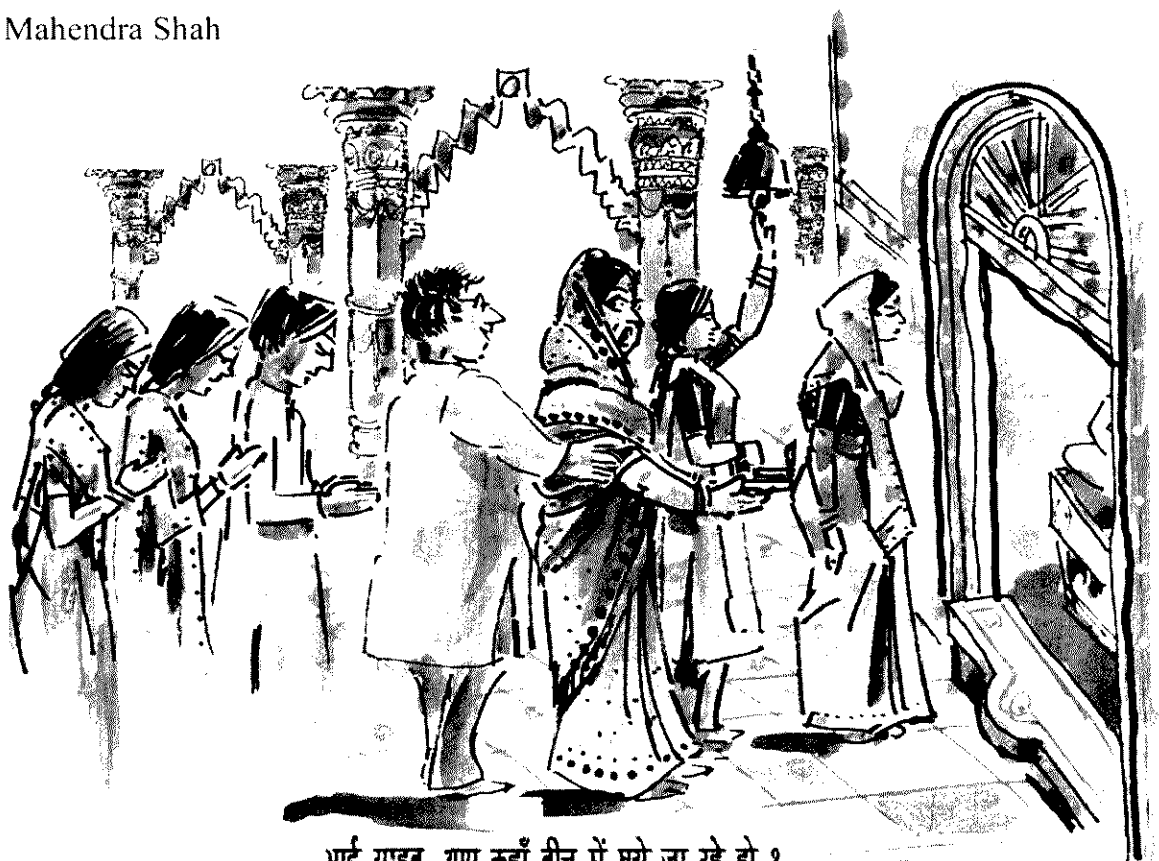
847/815-0928. Mumbai: 24318895. presmark@gmail.com

AM535: Gujarati parents invite proposals for handsome successful US born vegetarian son, Aug 81, 5'7", 140 lb, BS (Indl Eng & Economics) with own business & experience in investment banking, from pretty educated well cultured vegetarian girls. Email: HSHAH619@GMAIL.COM

AM541: Alliance invited for Gujarati vegetarian talented boy, Nov 78, 5'11", BS (telecom eng), well employed, from educated cultured girls. 908/296-0972

Email: vickyshah1411@yahoo.com

Cartoon by Mahendra Shah



भाई साहब, आप कहाँ बीच में घुसे जा रहे हो ?
हमने सबसे ज्यादा दाम लगा कर आरती की बोली लगाई है !

Mahendra

MIS REGISTRATION FORM - PAGE 1

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

Mukesh Doshi, 1540 SANDBURG DR
SCHAUMBURG, IL 60173 PHONE: (847) 517-2505
mukusha@sbcglobal.net

Name (please print): _____

LAST FIRST MIDDLE

Address: _____

STREET CITY STATE ZIP

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

Date of Birth: _____ Height: _____ Weight: _____

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

Have you been married before? YES NO

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

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

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

What languages do you read? _____

What languages do you write? _____

Education: _____

DEGREE YEAR RECEIVED MAJOR NAME OF UNIVERSITY/COLLEGE

Work experience: _____

COMPANY'S NAME POSITION DURATION

Father's Name: _____ Occupation: _____

Mother's Name: _____ Occupation: _____

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

NAME(S) AGE(S) EDUCATION OCCUPATION

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

NAME RELATIONSHIP OCCUPATION ADDRESS

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

Candidate's signature: _____ Date: _____

Important Considerations:

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

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

A.

Name: _____

Address: _____

Phone: _____

Member of: _____

ORGANIZATION'S NAME

B. Name: _____

Address: _____

Phone: _____

Member of: _____

ORGANIZATION'S NAME

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

Age: Between the ages of _____ and _____ or open.

Height: Between the height of _____ and _____ or open.

Weight: Between the weight of _____ and _____ or open.

Education: ☐ Bachelor ☐ Masters Degree ☐ Other

Major: _____

Vegetarian: YES NO Work experience: YES NO

Residence: (state) _____

Visa Status: _____

Length of time in North America: _____ years.

Language. English: YES NO

Other (specify): _____

Congratulations!

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

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

Guideline to all perspective participants

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

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

Placing an Ad and Registration with MIS

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

1. Fill out the attached Registration Form Page 1 and Page 2. The registrant must fill out this form. *Do not leave anything blank.* . You **may** draft an ad yourself in 30 words or less. MIS reserve the right to edit all such ads.

2. Mail the the completed form + a check in the amount of \$25 payable to Mukesh Doshi . Leave the Memo or For column blank.

3. A recent photo of yourself with your name printed on the back.

4. Upon receipt of this information the MIS will arrange to publish your ad in the JAIN DIGEST – but only once. You may repeat it in the subsequent issues by mailing \$25. JAIN DIGEST is a quarterly publication.

Placing an Ad Only

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

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

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

Please notify the MIS

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

GREAT OPPORTUNITIES FOR HANDS ON PARTICIPATION IN THE PRATISTHA MAHOTSAV AT THE JAIN CENTER OF SOUTHERN CALIFORNIA Buena Park, California



Jain Center of Southern California has embarked on an ambitious project to construct a magnificent Jain Tirth in the City of Buena Park near Los Angeles. Construction of the Religious Complex (Derasar and Aradhana Hall) is under way and the Pratistha ceremonies and celebrations are tentatively scheduled for **September 2008**. Program details will be announced in the near future.

Significant steps in the making of a Jain tirth include – carving of the Murti or Pratimaji by the Artisans; accepting of the Pratimaji (Murti Bharavanu”), Murti Pravesh in the Derasar, and finally Murti Pratistha – a most significant aspect of a Jain’s life for inviting and accepting the Tirthankar (Lord) to establish a permanent presence in one’s soul (heart).

Jain Center of Southern California is very happy to invite and extend opportunities to every Jain in the USA and abroad for hands on participation in various aspects of these highly devotional and spiritually fulfilling ceremonies. Opportunities are available for:

ॐ Accepting of the Pratimaji (Murti Bharavanu”), carrying it in the procession, and Murti Pravesh of

- | | |
|-----------------------------------|-------------------------------|
| > Mulnayak (Main Murti) – 1 | (Takhti Pledge \$41,000) |
| > Other Murtis – 4 | (Takhti Pledge \$31,000 each) |
| > Bhamati Murtis – 34 | (Takhti Pledge \$17,000 each) |
| > Dev, Devis, and other idols – 8 | (Takhti Pledge \$15,000 each) |

ॐ A limited number of Murti Pratistha slots Please contact us

ॐ Sanghpati to lead the procession and other ceremonies (Takhti Pledge \$31,000)

ॐ Sponsors for various events, Swamivatslya, and souvenirs Please contact us

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