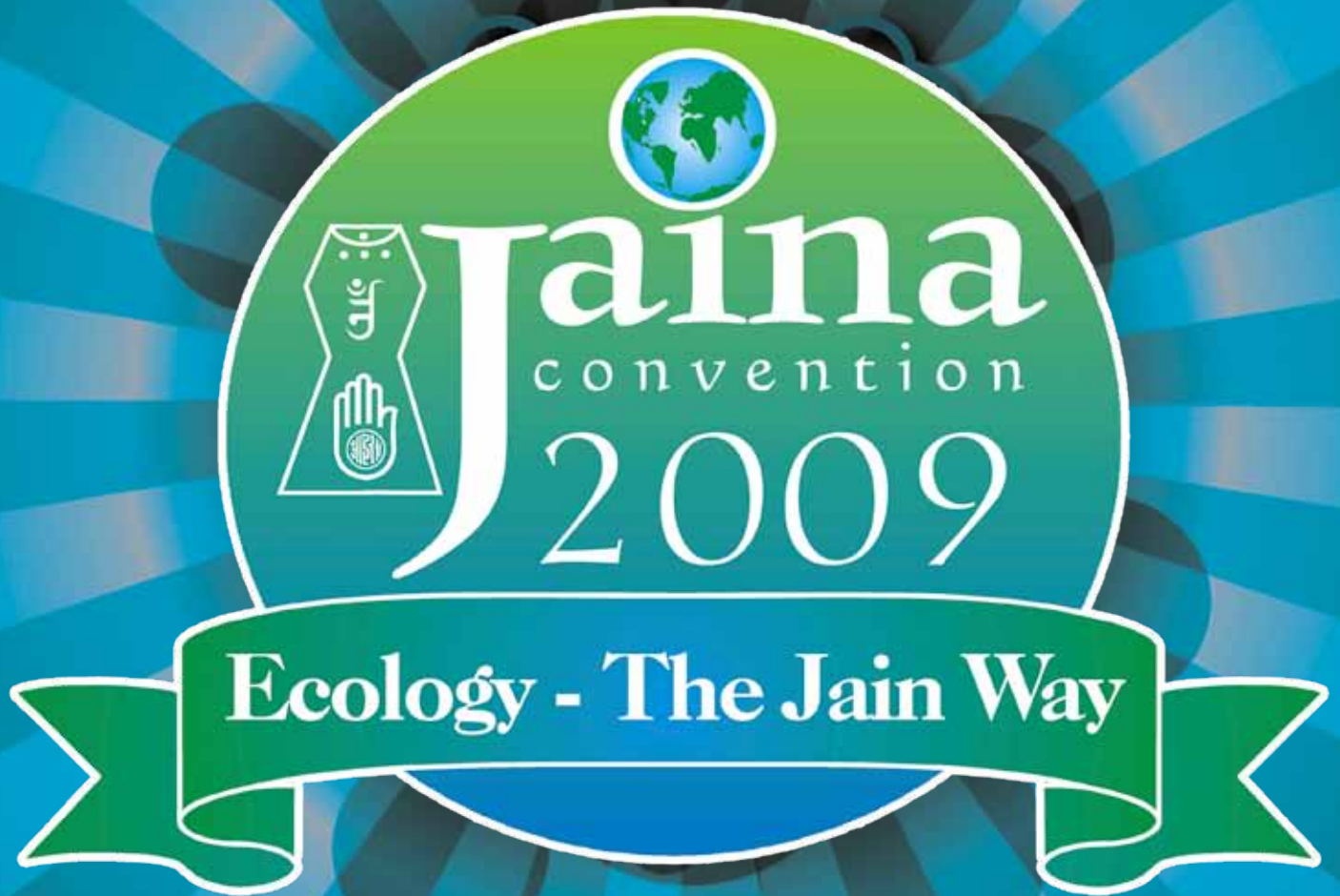


JAIN DIGEST

Winter 2009

A Publication by the Federation of Jain Associations in North America



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JAIN DIGEST

Winter 2009 • Vol. 28, No. 1

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From the President



Jai Jinendra:

We are all happy to see the year 2008 behind us. The economic tsunami drenched many and the terrorists in Mumbai wounded our collective souls. The eagerly awaited dawn of 2009 must have witnessed more prayers than any other year in recent history. These times demand that we all do our part to heal our world through time-tested principles of Ahimsa, Anekant and Aparigraha.

Signs of rejuvenation are everywhere. In just the last few months Jains in North America got to participate in four grand Pratishtha Mahosavs, the 2009 JAINA calendar with spiritually uplifting pictures of various Temples has reached our members, Pilgrimage Committee of JAINA is embarking on Shri Samet Shikarji Yatra in the New Year, JAINA Directors have voted for a new constitution to make JAINA more transparent and more responsive to the needs of the community and the convention committee is working diligently – preparing for the 2009 JAINA Convention with the theme Ecology – the Jain Way. Our weekly TV show MANGALAM has moved to the Sahara network-expanding viewer-ship in America and now also reaching Canada. With our Campus Outreach Committee we hope to reach hundreds of our youths on college campuses and provide a Jain umbrella to them as they are away from their homes. Other committees of JAINA are also working hard to serve the community in various ways.

This issue of JAIN DIGEST has many new features. We have a new editor – Dilip Punatar of Ohio and this current issue was composed and designed in Mumbai by Vakil's – a reputed publishing house. You will find in this issue a stirring appeal for Veganism by Prof. Gary Franceone – a foremost advocate of Animal Rights, an article on Shatavdhan in Gujarati and a Hindi article by Dr. Shugan Jain. There are detailed reports of activities of various Jain centers including reports of the Pratishtha Mahotsavs in LA, Atlanta, Tampa Bay and Phoenix. Please let the editor know how you like these articles and the recent changes in JAIN DIGEST.

JAINA accomplishes all of the above by hard work of the volunteers. The Jain community in North America looks to JAINA to provide even more services and it can be argued that Jains have the healing touch that is sorely needed in these times. I am appealing to each one of you to contribute in a meaningful way to the one and only JAIN organization in North America serving all the Jains. JAINA needs your Time, Talent and Treasure. Please see the appeal made by Dr. Sulekh Jain, Past President of JAINA, in the inside pages.

Let us make 2009 the best year ever!

DILIP V. SHAH,
President

JAIN DIGEST

A publication of the
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COVER DESIGN

JAINA Convention logo designed
by Dipti Shah of Piscataway, NJ



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Jaina Education Committee Activity Report – December 2008

BOOK OF THE YEAR

Jainism I – Basics of Jainism (JES 102) – Cost \$5.00

This book is compiled by our youth Pāthashālā teacher Parinda Shah of Chicago. The book focuses on non-violence, vegetarianism, and universal virtues such as kindness and honesty. This way by exposing young children to Jain virtues at an early age, we are well on the path keeping Jainism alive in the Western world. The book consists of 28 lessons and also includes more than 150 color photos. We have sold more than 1500 copies this year.

English Pratikraman (JES 931) – Cost \$1.00

Pratikraman means to go back, to reflect and review, to confess and atone for transgressions of mind, body, and speech in one's daily activities. It also means returning to and reaffirming the path of nonviolence, truthfulness, and non-attachment. The English Pratikraman Book includes the sutras from various Shvetāmbar traditions. The meaning of each Pratikramana Sutra is explained in simple English, which covers six essentials. This way youth can perform this ritual with proper understanding and within one hour. We have sold more than 1300 books this year and additional 700 copies were distributed at the YJA convention.

Jain Philosophy and Practice I (JES 302) Updates

This is a level 3 book which is under revision for the new edition print. We hope to complete the book by the end of February 2009. If you have any comments or suggestions, please send us an e-mail.

eLIBRARY PROJECT

To protect, preserve, and disseminate the ancient and contemporary Jain literature, the Education Committee of Federation of JAINA, North America, has launched a JAINA eLibrary project. Under this project the Jain literatures is converted electronically into eBooks (pdf files) and make them available via the website to the readers worldwide who are interested in Jain religion and its philosophy. The entire project is financed through contribution from the Jain

communities of North America, India, and other parts of the world.

The committee has launched this project two years ago. During the first phase of the project we had published two DVDs consisting more than 600 books scanned by Digambar Āchārya Shri Suvidhi Sāgarji's trust. We extended the project with the full cooperation and support from Shri Mahāvīr Jain Ārādhana Kendra Kobā Ahmedabad (P.P Muni Shri Ajay Sagarji M.S.) and Dr. Sagarmal Jain of Sajapur (near Indore) MP. We have enhanced the scanning specification from 72 dpi to 300 dpi and put in place a proper quality control procedure. With the improved specification we have scanned more than 1000 books. Following is the summary of completed scanning work.

Book Type	Number of Books	Scan Quality
English Books	207 (52,256 pages)	High Quality Scan – 300 dpi
Devanāgarī Books (Prākṛit, Sanskrit, Hindi)	406 (162,085 pages)	High Quality Scan – 300 dpi
Gujarati Books	404 (110,790 pages)	High Quality Scan – 300 dpi
Devanāgarī Books (Prākṛit, Sanskrit, Hindi)	570 (180,295 pages)	Good Quality Scan – 72 dpi***

Summary of Scanned Books

- Jain Āgam Literature
- Commentary on Āgams
- Digambar Literature
- Four Anuyogas
- Karma Grantha
- Complete set of Biawar Published Āgam Literature
- Shrimad Rajchandra Literature
- Punya Vijayji and Jambu Vijayji Literature
- Prākṛit Text Society Literature
- Kanji Swami – Songadh Literature
- Pundit Dhirajlal D. Mehta Literature
- Jaina Education Pāthashālā Literature
- Several Memorabilia Proceedings, Dictionaries and Manuscript Catalogs

eLibrary Website

www.jaineLibrary.org

Please review the website and provide us any feedback you might have. This is going to be Jaina Education

Committee primary website. You can also buy any Jain Education Material from this website using your credit card.

Financial Status

The yearend balance of Jain Education committee is \$10,400. We have already spent more than \$35,000 to our eLibrary project since its conception two years ago. We project to spend \$25000 per year for next three years to scan our ancient and contemporary Jain literature and make them available to our readers without any cost to our readers.

Please support Jain Education and eLibrary activities by contributing to this noble task. You can make contribution using our website – www.jainelibrary.org

* * *

Media Production Committee Report – Mangalam Jain TV Show

Mangalam Jain TV show has been instrumental in preserving Jain Unity by presenting nonsectarian/non biased teachings of Jain religion, and keeping our youth as its main focus.

As you know Mangalam has received tremendous success in North America. We thank every Jain who has made this possible by watching and supporting the show.

We are very proud to announce Mangalam is going to be broadcast globally. This has been a big mile stone for us, as within a year we have expanded to global level. For the new channel and timing information please refer to the Advertisement in this Digest.

We have been bringing quality programs on regular basis and adding new segments and specials all the time. We have added very important segment about the Jain news from here and around the globe. We are also presenting special program on Bhaktamber Stotra in upcoming programs. Please watch the show.

We have also started with Jain cooking and will be featured in upcoming programs.

We request all the Jains and Jain centers to send us the edited DVDs of their news and programs. We will broadcast them on regular basis.

As we have our youths as our focus we are very proud to have the youths working with us on and off the

program and remaining involved with the show. We encourage more youths to come and join and be part of Mangalam.

As a Jains we should be proud of the fact for last one and half year we are on TV medium on weekly basis to be recognized and understood.

Things do not happen overnight and we have been working very hard to have this presence on the media maintained on weekly basis.

As a community we have two kinds of responsibilities.

Social responsibility – We must continue furthering the Jain Way of Life to our next generation and non Jains on this side of the world. This is very important as our community is facing inter religious marriages and we are losing our own to other religions. The TV Media is the best audio- visual medium available to us. We should not let it be lost for non availability of funds.

Financial Commitment – The program of this quality cannot be sustained without the financial commitment by the society/community.

As an Individual Jain

Watch the show on regular basis; tell your friends Jains and non Jains to watch the show.

Support the show by sponsoring the show or one segment. The sponsoring can be done in memory of a loved one or in celebration of any life event.

Sponsoring can be done by individuals or as a group.

Sponsorship for one show is \$1000.00, for one segment is \$400.00.

At a Jain Center level

Circulate the information about the program through your publication and events to your community on a regular basis (we are a forgetful community!!).

Be a Sponsor of at least one program. This can be at any significant time you want the center to be remembered like anniversary of the newly built center.

At JAINA Level

Send continuous reminders about the program to all centers through the JAINA directors.

Encourage all centers to send their news/programs information for broadcast.

For any enquiries/suggestions or comments please write to us at mangalamshow@gmail.com

For program information please visit our web site at www.mangalamshow.com

To produce a quality program on a weekly basis is a tremendous task in itself. We need all the help we can get.

I personally request all JAINS to support this venture to ensure the future of Jain religion and Jain Youth in this part of the world.

Please send your tax deductible donations/ contributions to Media Production Committee/ JAINA Tax exemption code #EL#54-1280028

12 Split Rock Drive, Great Neck, NY11024

"BE PROUD OF IT, BE A PART OF IT"
" WATCH MANGALAM"

* * *

Activities of the Virchand Raghavji Gandhi Committee:

During 2008, several activities were carried out to fulfill the objectives. Following is the brief report of these activities.

Memorial-cum-Museum:

First most important initiative is about "bringing awareness of our glorious heritage". North America's JAINA & India's WJC are working for raising funds for a permanent Memorial-cum-Museum by converting the ancestral home of Shri Virchand Raghavji Gandhi (VRG) at Mahuva in Gujarat, India, for which architectural plans and drawings are almost ready. We are trying to help the surviving members of the VRG family and rehabilitate them with suitable dignity. Efforts are going on but this needs to be rejuvenated. This memorial will house, in addition to VRG's all available historical materials - memorable plus Museum of Jainism, Lecture Hall, Pathshala (Religious School), Library and other related activities. The total current requirement for this project is estimated at US\$55,000 (Rs.25,00,000) which includes cost of modernization and a reserve fund to be kept aside to generate interest income towards the regular maintenance and other expenses.

For raising funds, the Committee has planned to appeal for funds. The names of donors who donate US \$ 500 and more or its equivalent in Rs. will be written up on the wall-board that will be kept on the VRG Memorial permanently. Currently we have planned

three categories of donation which may be modified to suite the actual funds requirements:

- (1) Grand Donor US\$ 5,000 (or equivalent) and above;
- (2) Patron Donor US\$ 1,000 (or equivalent) and above and
- (3) Donor US\$ 500 (or equivalent).

Scholarships:

Scholarship was established by JAINA to honour VRG that is awarded annually, especially in India and North America. Since the inception in 2001, the death centenary year of VRG and Bhagwan Mahavir's 2600th birth year, scholarships are awarded to forty-one students, more than half of them being of other than Jain faith, for their advance research, Ph.D. studies in Jainism at Universities & Institutions through-out India. Complete details and application form can be downloaded from the JAINA's and VRG websites mentioned at the bottom. More than fifty donors have donated since the inception in 1997, which are appreciated and letters detailing the progress as to how their donations are utilized were written to them last year.

Commemorative Stamp:

Stamp to perpetuate the memory of VRG is another area of our continued efforts. It is heartening to know that the Dept. of Post, Government of India will issue a special commemorative stamp with First Day Cover, Brochure and Cancellation in August 2009. These exclusive philatelic items will be released at a mega event in a special album in the presences of the elite dignitaries and national leaders at New Delhi or Mumbai, India. We are inviting for advance pre-paid orders for these philatelic collectibles very soon. More information will be provided later as it becomes available.

Essay Competition:

An Essay Competition is announced for North American high school and college students to create an awareness to revive the mission of VRG, who represented Jain Religion at the 1893 Parliament of World Religions held at Chicago, USA. The subject is: "Life & Contribution of Shri Virchand Raghavji Gandhi to the Society". Last date of receipt is March 31, 2009. Results will be declared at the JAINA Convention at Los Angeles, USA in July 2009 and at the release of VRG's commemorative postage stamp in August 2009

at New Delhi, India. Please contact the Chair Pravin C Shah for eligibility, prizes, rules & regulations and certain conditions.

General & Miscellaneous:

Most of the day to day work load is handled by many volunteers in North America through the JAINA's VRG Committee and in India through the VRG India Sub-Committee. All the members of these committees including the past committee members and others spent/spend their valuable time from their busy schedules. The Chair – Pravin C Shah and Chandrakant M. Shah, both New York, Mahesh V. Gandhi, Mumbai, Prakash Mody, Toronto are just to name few of the big lists. Committee is grateful to the JAINA's Past Presidents: Dr. Dhiraj Shah, Anop Vora & Kirit Daftary and current President, Dilip V. Shah; Past JAINA Executive Director, Kamlesh Amin and past & current JAINA Executive Committee members for their whole hearted active support. Our sincere thanks go to several other individuals including Pratapbhai Bhogilal being the main advising force, Mahesh V. Gandhi, who made several trips to New Delhi for the approval of VRG Stamp and to Mahuva for the Memorial, Pradip Jain, Patna, who helped in getting the Stamp approved, Daulat Jain, Chennai also for VRG stamp approval, Guntant M. Barvalia, Pannalal R. Shah for VRG's biographical Books in Gujarati & English and institutions including Jain Academy, Mumbai University, L.D. Institute of Indology, and JITO. Blessings of Jain Sadhus & Sadhviji and other religious dignitaries are much appreciated.

Appeal, Suggestions & Contacts:

We appreciate very much the support that our community has given. Your valuable comments/suggestions are always welcome. Looking to our above achievements and projects undertaken, we are appealing you're your generous donation for all above noble causes. Please send your tax-deductible donation checks in U.S. \$ (dollars) payable to JAINA, indicating specific area of the activities like Scholarships, Memorial, Stamp, Essay Competition, etc. in the memo. Please mention your name, address, telephone number and email address along with your cheque and mail either to anyone of the following two:

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For more information about all of the above subjects, kindly contact the VRG Committee Members and Persons listed on the websites:

<http://www.jaina.org/vrgcommittee/> or

<http://virchandgandhi.blog.com> or

<http://www.jaina.org/vrgcommittee/>

VRG_Committee.htm



Campaign for JAINA

Jaina Needs You

Federation of Jain Associations in North America (JAINA) is nearly 28 years old. It is the premier umbrella organization of all Jains representing more than 100,000 Jains without any sectarianism and regionalism. It unites Jains of all traditions and facilitates the practice of Jainism and its rich philosophy and culture. In addition, thru the activities of many of its sub-committees, JAINA actively promotes not only the study of Jainism within the Jain community; but also in the world outside the Jain community.

JAINA is in a financial crisis now. It is at a cross road where it needs the financial CPR at this very moment. JAINA general fund is near historically lowest ever. For all these years, JAINA has published and mailed to all Jain families a quarterly magazine "Jain Digest" free of charge. Similarly, for the last 8 years, all of us have been enjoying the beautiful JAINA Calendar free of charge. Recently, in reorganization for our world wide humanitarian activities, we were awarded NGO status with the Social and Economic council of the United Nations. Various committees of JAINA have been providing valuable service to many segments of our community. Imagine North American Jain community without:

- The uniform Pathshala curriculum and wonderful series of books to go with it
- Pilgrimage committee that has organized numerous yatras to Shri Shikharji or Palitana
- JNF, Jain Milan and Matrimonial ads in JAIN DIGEST
- World wide humanitarian activities during natural or man made crisis
- Campus Outreach program providing valuable links to Jain students with the community and the local Jain centers
- Biennial JAINA and YJA conventions
- VRG scholarship programs for higher studies in Jainism in India
- MANGALAM – weekly TV program on Sahara1 channel
- Participation in national and international Interfaith events

Within the entire Jain world, JAINA commands respect and recognition. In fact JAINA is the envy of many

Jain organizations outside the North America. I all of you have been touched directly or indirectly in some way by the volunteer activities of JAINA. For all of these services and for the operation of our new head quarter at Jain Center of America in New York with a part time Executive Director, JAINA has extremely limited assured source of income – yearly membership dues from all the member societies totaling just under \$10,000 per year.

Without the wider community support, JAINA can not continue to function. It may no longer be able to publish and mail JAIN DIGEST without funds. Myriads of other activities will come to screeching halt.

We Jains are highly educated, dynamic, visionary and affluent community. JAINA is your organization. You are JAINA and JAINA is you. Now, it needs financial CPR and you can provide that. We cannot and should not let it disappear from North America. It will be a shame. There is much at stake here.

I, as the past Secretary (1985-89) and past President of JAINA (1989-1993), am making the following appeal to the entire Jain community.

1. I request each Jain family to write a check of at least \$50 to JAINA. Your contribution is fully tax deductible. After the tax, the net cost to you will be less than the cost of a family dinner in a restaurant in North America. There are more than 40,000 Jain families in North America. If we all do this, JAINA will be on a sound financial footing. Wow. JAINA will not only receive a CPR and survive but will not be prone to another heart attack. I am mailing my check to JAINA right now. You please do the same.
2. We all celebrate birthdays, wedding anniversaries, sweet sixteen birthdays for our kids and 50th, 75th and other milestones in our lives. Normally, most of us do this with great pomp and show with big dinners and so on. I know several people whose children celebrated their parents' 75th birthday. In the invitation card, they clearly mentioned "No boxed gift please. Please make your gift check in the name of their favorite charity/project and the host family will match (double) the cash donations 100% (dollar for dollar)". What a great idea? The guests got a tax deduction and the entire amount doubled and a charitable cause was benefitted tremendously. More over, the host family got more appreciation and name recognition which they would not have gotten otherwise with a traditional

celebration. The entire gathering became familiar with the cause as well. Another very important added benefit was a great practical example and role model it provided to the youths, which I am sure, they will emulate later in their own lives.

Let us start this tradition right away by making JAINA the beneficiary and your favorite charity. Most of us beyond the age of 50s, don't need all the boxed gifts (we cannot even think of what to do with them except to regift them). We no longer have closets big enough any more to store these gift boxes either.

It takes only a few people to start a tradition and then it will spread. In a few years, we will see that a financially strong JAINA will become the charity that we will support.

During the next few months, those who are planning celebrations for a milestone such as any wedding anniversary (25th, 50th etc.) and birthday celebrations (such as 50th and 75th etc.), I am making my earnest appeal to them. Please start this tradition right away and not wait for someone else to do so. In these celebrations, please also invite members of JAINA Executive Committee and local JAINA Directors to come and join in your festivities. Their presence will add to the name recognition of JAINA beyond our comprehension. I promise you, JAINA will publish the news of these celebrations in the next issues of JAIN DIGEST.

3. Quite a few Jains own and operate their businesses, big and small. I am sure, many of you listen to National Public Radio (NPR) regularly. Corporate donors match lots of their semi-annual fundraising.

Some of you can throw that challenge to the Jain community. The effects will be fantastic, just do it.

4. In Delhi and North Indian States (Haryana, Punjab, U.P. etc.), I have seen a great tradition within the Jain community there (irrespective of their sect). After the wedding, at the time of vidayee, the parents of bride and the groom will donate (without fail) money to the Sathanak, Jain temple, Jiv Daya and other such causes. Again, let us embrace this ritual and make that donation to JAINA as well at the time of the weddings. This is another auspicious start to the life long journey of the newly married couple

I can go on with many such ideas to put JAINA on a good financial footing so that it can progress and deliver all the ever-changing needs of the Jain Sangh here. JAINA is the right organization. Let us all become JAINA and start today even with any one of the above mentioned ideas. I am sure, you too have many other ideas. Let us get started and please do send your check of at least \$50.

Make your check in the name of JAINA and mail that to:

Rita Sheth, JAINA Treasurer,
5308 E 80th Place Tulsa, OK 74136
Ph (918)398-6024;
jainatreasurers@gmail.com

Jai Jinendera

Dr. Sulekh C. Jain
Past President, JAINA

FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA APPEAL

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Ahimsa and Veganism

Gary L. Francione



Distinguished Professor of Law and Nicholas deB. Katzenbach Scholar of Law and Philosophy, Rutgers University School of Law – Newark

Jai Jinendra.

Ahimsa, or non-violence, is the fundamental principle of Jainism. Ahimsa Paramo

Dharma – non-violence is the highest religious duty. Although we talk about Ahimsa, Anekantavada, and Aparigraha, the latter two of these are subsets of Ahimsa. The doctrine of Anekantavada serves to promote social harmony and to reduce the tension and violence that arise from absolutist views of truth. The doctrine of Aparigraha recognizes that attachment to wealth and the accumulation of material things makes us more inclined to act in violent and destructive ways. So although these doctrines have aspects peculiar to them, they both have Ahimsa as a basic component.

To injure any living being in one's thought, speech, or action constitutes violence, or Himsa. Dravya Himsa is used to describe the actual action of injuring a sentient being; Bhāva Himsa is the intent to inflict injury. Both types of Himsa result in the accumulation of pap karma. When these two sorts of Himsa are combined – when a violent act is undertaken with a violent intention – the karmic result is the most inauspicious.

The Jain ascetic is enjoined not to commit violence against any living being, including those with one sense (Ekendriyas) and that are immobile (Sthavar), such as plants or those organisms that have earth, water, fire, or air as bodies. But *all* Jains are forbidden from Himsa against all mobile beings (Trasa), whether they have two (Dwindriya), three (Trindriya), four (Chaturindriya), or five (Panchendriya) senses. The mammals, birds, and fish that humans regularly consume all belong in the highest class of those beings with five senses – a class in which humans, who are mammals, belong as well. This prohibition is not limited to what a person does directly (Krita) and extends to causing others to do Himsa (Karita) and to approving of the Himsa of others (Anumodana). This clear and broad rejection of Himsa by Jainism is the basis for virtually unanimous support among Jains for not consuming meat, poultry, fish, and eggs.

But many Jains are not vegans. They consume dairy products – milk, ghee, butter; they use dairy, wool, and silk in pooja events; they wear wool, silk, or leather products, or use items that contain animal products.

Can not being a vegan be consistent with the principle of Ahimsa?

I ask you to consider that it cannot be. *All* animal products – including dairy and wool – involve inflicting suffering and death on mobile, five-sensed-beings. Some forms of production are more brutal than others but under the very best of circumstances there is a great deal of suffering involved in the production of these products, and the death of animals is a necessary aspect of *any* industry or practice that uses animals.

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

Many people still hold the idyllic concept of the dairy cow that grazes in the pasture, and is provided with good care and has a good life. If milk or other products come from such an animal, how can that be morally problematic? In the first place, *no* animal products come from such animals. Almost all dairy products – wherever in the world they are produced – come from animals kept in intensive conditions known as “factory farming” that involve unspeakable brutality and violence. Even those animals who are supposedly raised in “free-range” circumstances, or whose products are advertised as “organic,” are raised in conditions that *may* be *slightly* less brutal than the normal factory farm, but there is still a great deal of violence, suffering, and death.

The person who keeps only one cow on her or his property must keep that cow pregnant in order for the animal to give milk and this means that there will be a steady stream of calves. In most cases, most if not all of these calves will end up on someone's table. And whenever a calf is separated from her or his mother, there is tremendous suffering from that alone. Is a glass of milk or ghee or raita worth inflicting even that suffering? The picture of the happy cow grazing in the pasture bears no relationship to reality; the process of producing animal products – *however “humane” it may be* – involves Himsa.

Similarly, the shearing of sheep for their wool involves an unspeakable amount of violence. The animals are frightened and their bodies often cut and injured. Much wool comes from sheep that are on their way to slaughter. Silk is produced by boiling the silk worms alive. Leather involves wearing the skin of an animal who has endured suffering and a violent death at the hands of humans.

In my discussions with members of the Jaina community, there are several arguments in defense of non-veganism that come up repeatedly and that I would like to address.

First, there is the argument from tradition. Some defend the use of animal products because it has been traditional to use dairy products or wool. But tradition can no more suffice here than it can in any other area of human conduct. If Jainism stands for anything, it represents the notion that ethic principles are a matter of rational thought and careful consideration. It is precisely when we have been lulled into complacency by tradition that we must be most conscientious.

Second, there are some who say that we cannot live a perfect life so it is acceptable for us to eat dairy or to use other animal products as a "compromise." Jainism certainly recognizes that we cannot avoid all violence in our lives, which is precisely why laypersons are not required to eschew violence to immobile, one-sense organisms. But if our inability to avoid all Himsa means that we can eat dairy or use wool, which involves inflicting injury and death on five-sensed beings, then it must mean that we can eat flesh as well.

Third, some claim that the principle of Anekantavada means that we cannot say with any certainty that it is wrong to consume dairy or use wool. But if we accept this reasoning, then it can be used to say that there are *no* absolute moral truths – including the basic truth of Ahimsa and the prohibition against eating flesh. That is, if we cannot say that inflicting suffering and death on animals used for dairy or wool is morally wrong, then we cannot say that the prohibition on eating flesh is morally valid.

Fourth, some argue that it is inconvenient to practice veganism. But convenience cannot be the touchstone; no Jain would think that considerations of convenience justified eating meat, poultry, fish, or eggs. If, as I and others maintain, dairy and other animal products involve morally indistinguishable Himsa inflicted on innocent mobile beings, then convenience can similarly not serve as a moral justification. But having said this,

it is certainly no more inconvenient to be a vegan than it is to be a vegetarian. There are a variety of delicious non-dairy "milks" (soy, rice, and almond) available and these can be used for cooking and in beverages. There are delicious vegan "butters" made from soy that can substitute for ghee. The range of vegan clothing has increased dramatically in recent years and it is now easy to avoid the use of animal products for clothing.

For those who find it difficult to practice veganism immediately, consider going vegan in stages. For example, do not consume any animal foods at breakfast for a week or two. Then go vegan for lunch as well for another week or so, and, finally, remove animal products from your evening meal. You will see that it is easy to be a vegan. There is no sacrifice involved and you will benefit by removing this significant source of Himsa from your life.

We have an obligation to take care of the domesticated animals we have brought into existence but we should not continue to bring more into existence or to create a demand for animal products. The very institution of domestication, which involves humans owning other beings, raises troubling issues that involve the intersection of Ahimsa and Aparigraha. Although many Jains do not keep domestic animals such as dogs or cats, or own large farm animals, the reality is that all animal products require *someone* to own domestic animals. So even if we do not own the cow or sheep, someone else does and we necessarily support the institution of animal property if we consume any animal products.

Jainism takes seriously the notion of Ahimsa in a way that no other Dharma does. Jainism *is* Ahimsa. It is my hope that more Jains will come to see that Ahimsa and veganism are inseparable and presuppose each other. Both the Svetambara and Digambara sources are clear and in agreement that suffering and death imposed on mobile beings is unacceptable. The use of dairy products, wool, leather, and silk necessarily involves suffering and death.

I offer these thoughts for your reflection. If I have offended anyone as a result of this essay, Micchami Dukkadam.

Professor Francione's latest book is *Animals as Persons: Essays on the Abolition of Animal Exploitation*, published in May 2008 by Columbia University Press. His website is located at www.AbolitionistApproach.com. And Email address is gfrancione@earthlink.net

Phoenix Pratishtha Mahotsav : A Jain Temple Rises in Valley of Sun

December 19th through December 26th 2008 will be cherished by community members of Jain Center of Greater Phoenix (JCGP) and also by hundreds of jains from all over world who attended Pratishtha Mahotsav during these days in the valley of sun, Phoenix, Arizona.

Starting with land purchase by community members in March 2005, Bhomi poojan in July 2005 and Shilanyas in October 2007 this magnificent temple was build in record time and months of pratishtha mahotsav planning made for a successful PanchKalyanak Pratishtha Mahotsav.

The temple has a non-sectarian layout. While looking into Gabhara there are two 51 inch Murtis in beautiful marble housing; Adinath Bhagwan (swetambar) on right and Mahavir Swami (Digambar) on left. Navkar Mantra engraved in glass will be in between the two these two murtis. The Bhamti area around these two Murtis consists of 15 inch murtis of 24 tirthankar bhagwans in individual gokhalas. 1 through 12 murtis are Digambar Murtis and 13 through 23 murtis are Swetambar Murtis. This is the first Jain temple in USA to have all tirthankar Bhagwan murti's pratisthit with Anjanshalaka or Ankanyas vidhi/ceremony. Thirteen swetambar murtis including mulnayak Aadinath Bhagwan's anjanshalaka was performed by Param Pujya Gachhadhipati Acharya Shri **Vijay Jayghoshsurishwariji** Maharaj Saheb in Vikhroli, Mumbai. Thirteen digamabar murtis including mulnayak Mahavri Swami's ankanyas vidhi

was performed Pratishthacharya Shri Abhinandanaji during Pratishtha Mahotsav.

The ceiling covering the Rangmandap has lokakash shape representing Jain Universe. The gabhara and rangmandap covers about 5000 sq ft space and has glass doors with "Aum" engraved on the glass doors leading to rangmandap. Ghantakaran, **Padmavati**, Laxmi Devi and Saraswati Devi are located in gokhalas just outside rangmandap near main entrance. A separate 400 sq ft Guru Mandir room consists of chitrapats of Guru Gautam Swami, Acharya KundaKundacharya, Shrimad Rajchnadra and Kanji Swami along with Aatma Sidhi and Bhaktamar Stotra frames.

The traditional Indian architecture temple building consists of about 12000 sq ft space along with a 2500 ft house on a 4 acre property. The temple complex also consists of a majestic arch of pink sandstone (Toran Dwar), 41 feet tall Ahimsa Stambh (Non violence monument) made of white marble and beautiful desert landscaping. The temple has pillars carved in India and beautiful "jalis" in patio or in exterior. The interior of temple is white marble with beautiful medallions in between.

Shri Jinbimb Panch Kalyanak Pratishtha Mahotsav, a first of its kind in USA was conducted by team from Tirthdham Mangayatan, Aligarh, India and shri Narendrabhai Nandu, Mumbai. The Pratishtha Mahotsav was witnessed by hundreds jain from all over world as well as local non-jain community. Among the dignitaries present were samaniji Akshaya Pragma and Vinay Pragma, Pujaya Shri Rakeshbhai Zaveri, Padamshri Dr. Kumarpal Desai, Dr. Hukumchand Bharill, Dr. Jitendra Shah, Shri Vimaldada Jhangiri, Shri Virendra Jain.



Rangmandap



Bhamati Murtis

The Panch Kalyanak Mahotsav started with Garbh Kalyanak; bhagwans' mata having dreams in the night and thereafter discussion in the Indra shabha and Raj Sabha. Janm kalyanak day was garnished by pushp varsha from helicopter on top of meru parvat during Bhagwan Mahavir's abhishek. A special stage was brought from India for Panch Kalyanak ceremony. During Diksha Kalyanak vidhi brahmcharya vrata was given to Bhagwan's Mata-Pita (This labh was taken by Shri Prafulbhai and Hiraben Daulat). Three other married couple also took brahmcharya vratas. This was a remarkable occasion to witness. Hundred of devotees who gave Aahardan to muniraj skipped breakfast, it was a special ceremony and live samosaran rachana, divya dhawni was magnificent to watch during Keval Gnan Kalayank. All of these events were energized by musicians and singers. There were also 28 beautifully choreographed dances performed during Mahotsav by community members and kids.

Akhand Deepak Sthapna, Jwara ropan, 10 Digpal Pujan, Asht Mangal puja, Navgrah Patla Pujan, Bhagwai mandal puja, Adhaar (18) Abhishek, Laghu Shanti Snatra Pujan were gracefully conducted by Narandrabhai Nandu and his team during the Pratishtha Mahotsav. Daily morning snatra pooja was conducted at temple. Evening program also included lectures from scholars, bhakti/bhavana, cultural programs and Kumarpal Raja Aarti drama conducted by Narendrabhai Nandu.

Jain Center of Greater Phoenix (JCGP) has been in the existence for more than 25 years. JCGP's main objective is to promote religious and educational activity related to Jain religion and to develop better understanding of the Jain Religion and provide and promote academic and Jain values for future generations. JCGP Community meets for Pathshala and Swadhyay every Sunday from 10:00am to 12:00pm.

During the Pratishtha Mahotsav every attendee got chance to be part of activities during the event. All of these events did not happen without great support from the Jain community around the world. We are asking for your generous financial support for the temple. Please visit Phoenix and get the feeling of doing the pilgrimage in USA. Please visit our [website www.jcgp.org](http://www.jcgp.org) to see pictures of Pratishtha, donate and get more information about Jain Center of Greater Phoenix.

* * *

Jain Center of Southern California

**Pratishtha Mahotsav:
26 September – 6 October, 2008**

The dream of building a new Jain Bhavan Complex, conceived nearly 14 years ago, has become a reality for the Jain Center of Southern California (JCSC). Pratishtha Mahotsav to commemorate the inauguration of the new Derasar (Jinalay) and Aradhana Hall was celebrated from 26 September to 6 October 2008. The 11-day holy event was a major historical milestone. It concluded a decades-long journey to build a fine Jain Tirth in Southern California.

The auspicious celebrations and ceremonies were graced with the presence of Pujya Gurudev Shree Rakeshbhai Jhaveri, Gurudev Chitrabhanuji, Pujya Charukirtiji, Pujya Bhadrabahuviyayji, Samani Madhu Pragnaji and Samani Charitra Pragnaji, Saman Ashwini Pragnaji, Sadhvi Subhamji, Pandit Dhirajlal Mehta and Shree Tarlaben Doshi. Vidhikar Narendrabhai Nandu, assisted by his wife Damyantiben, his son Kayval, his nephew Jay and his colleagues Krishnakant Somani, Devidas Naik and Gangaram Gajjar, directed all the Pratishtha ceremonies including daily prabhatia, usha bhakti, and various pujas (snatra, navgrah, das digpal/astha mangal, nandavrat/bhagvati, adhar abhishek, shanti snatra, and satarbhedi).

In addition to the daily puja and bhakti sessions, the auspicious ceremonies and activities included – Khumbh Sthapan, Dipak Sthapan, Jawara Ropan, Maneksthambh Aropan, Toran Bhandhan, and lectures by various dignitaries and guests. The opening of



Pratimaji of Lord Mahavir is welcomed at the temple.



Installed Pratimajis of Rusbbhavdev (left), Mahavirswami (center), and Parsbnath (right).

the Aradhana Hall was performed by Pujya Gurudev Shree Rakeshbhai Jhaveri. Evening programs included raas garba, a cultural program consisting of folk dances representing almost every state in India, a drama by the Jain Study Group, a drama on Jambu Swami performed by the Swadhiyay Group led by Pujya Girishbhai Shah, and a colorful drama directed by Vidhikar Narendrabhai and acted by JCSC members. The drama depicted Bhagwan Mahavir's life represented by the kalyanaks – Garbh Kalyanak, Janm Kalyanak, Diksha Kalyanak, Keval Gyan Kalyanak, and Moksha Kalyanak.

The Pratishtha ceremonies were preceded by a procession (varghodo) through the city streets. The procession led by the visiting dignitaries included colorful floats carrying idols (pratimajis) of the Tirthankars, devs, and devis; and models of Samvosaran Temple, Gunsthanaks, and others. The Pratishtha ceremonies and installation of the Dhwhja and Kalash were performed on Sunday, October 5 followed by the first dwar opening of the new Jinalay on Monday, October 6.

The design of the Jain Center was inspired by the temples of Delwada, Ranakpur and Palitana Tirths. The building exterior is constructed of superbly carved Jesalmer yellow limestone. Natural stone, including marble and colorful granite, has been used extensively throughout the interior to finish the floors, staircases, and walls. Pratimajis of the Tirthankars, devs, and devis; Garbha Grah and bhamati; religious and historic symbols; pats of various tirths and Navkar Mantra; a deri of Rushabhdev's Paglas; a Samvosaran Temple; the paintings depicting Bhagwan Mahavir's life Kalyanaks;

ornate ceilings, zarukhas, columns, and torans; and a 22 ft diameter rangmandap – inspired by Vamal Vasahi Temple of Delwara and the Meghnaad Maha Mandap of Ranakpur – are installed in the Religious Complex. A 104-year old wooden temple, intricately carved from teak wood, is installed in the main entry of the Cultural Complex.

The remarkable design of the Jinalay truly reflects the graceful features of a traditional Jain temple. The sacred architecture inspires a splendid feeling of being in the midst of a famous Jain Tirth in India. A vision to build a fine Jain Tirth in Southern California has been finally accomplished.

Jain Center of Southern California (JCSC) located in the City of Buena Park, a suburb of Los Angeles, California, was established on 15 September, 1979 with one important mandate – to practice, promote and teach Jainism with no sectarian bias. The first custom-designed Jain Bhavan – with a Derasar and an auditorium – was inaugurated in July 1988. Following a phenomenal growth in membership and Pathshala students, JCSC developed a master plan for a three-phase multipurpose Jain Bhavan complex as follows: Phase I – A Cultural Complex (Auditorium and Pathshala Rooms) – a 62,000 sq ft facility built at a cost of about \$11 million and inaugurated in March 2005; Phase II – A Religious Complex (Derasar and Aradhana Hall) – a 13,000 sq ft facility built at a cost of about \$7 million and inaugurated on September 26 to October 6, 2008; and Phase III – An Atma Sadhana Kendra (Library and Study Rooms) – to follow.

Jain Society of Tampa Bay

Pratistha Mahotsava: November 27 – 30, 2008

Pratistha Mahotsava was celebrated in a grand way with great enthusiasm and joy in the presence of Muni Shri Jinchandraji Maharaj, Swami Shri Devendra Keertiji Maharaj, and Adarniya Samani Param Pragayaji.

Our Jain Society was started during 1988 with about four Jain families in Tampa Bay Area. As of today we have more than 125 families. Our aim is to learn and promote principles of Jainism throughout the region. Now having Jain Temple of our dream we will be able to enhance our activities such as Pooja, Bhakti, Swadhyay, Scholar visitations, Pathshala for young and adults etc.

Three Tirthankar idols are installed in a beautiful Garbha Grah (inner sanctum) designed with carved pillars and ornate arcs made of white marble. The main altar has Parsvanath in the center, Mahavirswami on the right and Adinath (Digambar Tradition) on the left. A bhoomati with idols of 24 Tirthankars, two Digambar Tradition Idols of Simandhar Swami and Siddha Bhagwan and Devi Devtas, Nav Graha in individual Gokhlas Two beautiful large pictures of Samet Shikhar and Shtrunjaya are on the wall behind the main alter. Whole temple is built with marble in abundance.

Upasrya which is used as program hall also is having sufficient facilities for conducting Pathshala, Scholars' lectures, religious rituals, meeting etc.; Picture of Shrimad Rajchandra is on the wall of Hall. It is having facility of media hall so that scholars/students can display important information on the huge screen.

Beside magnificent temple, Upasrya cum Hall, we have Library, Kitchen and Room for the Scholars to stay as additional facilities. Our Temple is in the vicinity of Hindu temple, Vishnu temple, India culture center. As such some time it creates Indian atmosphere.

Procession of the last day of the event i.e. November 30, was about one mile long with Sadhu Sants/Scholars and dignitaries leading it. There were grand three four wheel horse chariots with Sadharmis sitting in it with Bhagvan Idol and doing Bhakti and music going on.

Pratistha Vidhi of All Idols (except Digamber Jain Idols) was performed by Vidhikar Narendrabhai Nandu. Vidhi for Digamber Idols was performed by Pratisthacharya Shri Subhashbhai Sheth. Different



Mahendra Dosbi & Others

types of Poojans, Vidhan Mandal Poojans, Shanti Jap, Panch Kalyanak pratistha, Anknyas vidhi and Drama on the life Bhagwan Parswanath etc. were the high lights of the events.

More than thousand Saadharmis from far away places in North America had specially arrived to participate. Event was accomplished with great success. This Temple is located at prime location in Tampa.

– **Hasmukh M. Shah,**
Director
JAINA hasmukh33@yahoo.com

Jain Society of Greater Atlanta

November 2008

Jai Jinendra,

Welcome to the Jain Society of Greater Atlanta's Pratishtha Mahotsav! I am so thankful that our dream project has now become a reality for the Atlanta Jain community. The successful completion of this undertaking would not have been possible without the hard work, dedication and financial support of our JSGA members.

The 3 Phase Construction Project began in 1996 when 3.7 acres of land was acquired to build our Jain Center and Temple. In the presence of Acharya Shri Chandanaji and Sadhvi Shri Shubhamji, we performed the Bhoomi Poojan in 1998. Between 1998 and 1999, the Jain Center architectural designs and construction began.



Rupesh Shah, Pratishtha Committee Chair Person & Others

Phase 1 of the Jain Center project was to build the main hall of the Jain Center. This was successfully completed in December 2000 and our inauguration took place in April 2001. This marked the beginning of a new era. We now had a central place to worship together under one roof and have all of our belongings stored in one place. This helped us arrange various lectures, poojas & other religious functions.

Phase 2 was completed in 2001 which included a finished basement, kitchen, Pathshala classrooms and additional bathrooms. This helped us arrange weekly Pathshala classes and have a dining facility for all of our members.

Phase 3 of the project was the biggest challenge that we encountered. This phase was to construct the Shikharbandhi Jinalay (Temple) out of magnificent marble carvings. We had to work with an architect in Atlanta and Sompura in India to come up with a typical Jain Derasar design. JSGA Executive Committee members as well Shirish Gandhi, our contractor, visited India to locate the best marble available for our temple and idols. We successfully ordered the idols and completed the marble temple in Atlanta, GA.

Anjanshalaka of Mulnayak, Adinath Bhagwan, was carried out in Walkeshwar, Bombay (India). Many members participated in this event and thoroughly enjoyed the auspicious ceremony. The pictures of the Anjanshalaka are posted on our JSGA website. According to Acharya Maharaj Nay Vardhan Suri Swarji, this Murti is extremely powerful and the

Anjanshalaka Vidhi was performed in one of the best ways possible. Members showed such joy and enthusiasm upon the arrival of this Pratimaji in Atlanta on Sunday, November 2. Prior its arrival to Atlanta, we received a larger number of donations than expected. Jain Society of Greater Atlanta is fortunate to have such a powerful Murti at our Temple. According to Acharya Maharaj, this is one of the largest Murtis outside of India where Anjanshalaka was performed.

In our Swetambar temple we have 3 Murtis and Gabhara, 25 Tirthankars in Bhamti and 10 Dev/Devis in the temple and lobby area. In our Digambar temple, which is located downstairs, we have 3 Murtis in the main Gabhara. We also have a dhyan room for Sthanakvasi behind the temple.

Thank you to:

- (1) Shirishbhai & Premaben Gandhi (Zaveri Enterprise) for working with us to bring this project to completion.
- (2) The JSGA current Executive Committee members for their hard work, dedication & support
- (3) All of the donors for donating the necessary funds and participating in different bolis to raise the funds to make this project a completely debt free project.
- (4) All of the JSGA members for their unconditional support & help.
- (5) Various committee members and all of the volunteers.



The inner sanctum and architecture of the newly inaugurated temple.



Scenes from the shobha yatra (parade) through Norcross, GA.

In conclusion I would like to bring out a few observations pointed out by Narendrabhai Nandu regarding our project:

- (a) First, our Shikharbandhi derasar has a marble Shikhar and a marble carved exterior rather than simple marble tiles. (Most of the temples across the United States have Shikhar made with GFRC material to reduce the weight)
- (b) We have a 41" Mulnayak Murti with Anjanshalaka in the Gabhara area
- (c) A completely debt free project.

- (d) Actual Dhawja dand with Dhawja hanging on top of the temple with Golden Kalash.

We are very pleased with the outcome of our dream project and would like to congratulate everyone who helped in making our dream project a reality and such a huge success. We hope to continue this tremendous energy & positive progress going forward.

Sincerely,

Deepak Shah
JSCA Past-President

JAIN CENTER OF AMERICA, NEW YORK SHRI ASHTAPADJI ADHAR ABHISHEK PROGRAM IN MUMBAI, INDIA BEFORE BRINGING IT TO JCA NEW YORK

Jain Center of America is celebrating the performance of Adhar Abhishek of Shri Ashtapadji Pratimas and Mountain in Mumbai, India under guidance of Pujyashri Naypadmasagarji Maharaj and Sangh in Mumbai India, following is the schedule and program to be performed in India. Program will be from April 23 to April 27, 2009. Gowalia Tank Sangh, Mumbai has agreed to help Jain Center of America, New York for this program in various aspects.

This function will be held in Mathuradas hall, Gowalia Tank, Mumbai, India. Following is the preliminary schedule and detail. This is still subject to changes and modification based on further developments.

1. April 23, 24 and 25, 2009 Exhibition

Exhibition will consist of Present Chovisi (24 Idols) and half size W 7¼' x Ht 6¼' crystal mountain, Past and Future Chovisi and Nav Graha and (9) Bhagwan Idols 15" to 35" in height carved out of single piece of gemstones.

2. April 26, 2009 Adhar Abhishek of Pratimas and Mountain

And Varghoda organized by Gowalia Tank Sangh, Mumbai, in honor of 600 Tapasvis.

3. April 27, 2009 Esrurus Prakshal of Shri Adinath Bhagvan and Ashtapadji Pooja

All 600 Varshitap Tapasvis will do esrurus (sugarcane juice) Prakshal of Shri Adinath Bhagwan Pratima to be held at Mathuradas Hall.

This is first time such event is taking place. For more information please contact Jain Center of America, Inc., New York Manager at (718)478-9141. Please also check on JCA web site nyjaincenter.org more information.

MIDWEST

Report for Jain Society of Metropolitan Chicago

Paryushan Parva was celebrated from August 27 to September 3 and Dashlaxanā Parva from September 4 to 14. During Paryushan days discourses of Tejmundi were arranged, which were attended by large number of people. Over 2,500 people attended the celebration of Mahavir Janma Vanchan on Sunday, August 31 when *Janma Vanchan* ceremony was performed in a colorful way with descending of *Dev Viman* as a part of displaying 14 dreams of Trishalādevi. The entire center was beautifully decorated during the Parva days.

JSMC members zealously participated in various religious rituals and cultural programs, which were organized during the Parva. Programs like *Sarvatobhadra Poojan*, *Arihant Vandana*, *Bhaktamar Stotra Pathan*, and *Navakār Rang Jāp* were attended by about 2,000 people. During the weekend a record breaking fund raising drive was conducted that generated more than \$2.2 million in donations and interest-free loans. Within less than an hour more than 175 member families declared their financial support by donating for the construction and expansion project.

As usual various types of austerities were observed during Paryushan Parva. 16-year-old Eva Mehta of Evanston celebrated her sweet sixteen with 34 days of fasting. There were more than 40 Atthāis (Fasting on all the eight days); two persons observed Maun Atthai (Fasting while remaining silent) and one person observed Chauvihar Atthāi (Did not take even water for the eight days). All observers of austerities were felicitated on the occasion of Tapaswi Bahumān.

Annual General Body meeting of JSMC was held on November 16 when the accounts for the year 2007 and construction report were placed before the members and the same were approved. The meeting was informed that the temple reconstruction work was expected to be completed during the 2nd quarter of 2009 and a 10-day celebration of installation ceremony would be organized from June 19 to June 29. The new JSMC directory was also released that time. It covers the information about JSMC, alphabetical list of life members, Index search and certain relevant statistics. This 114 page unique publication is dedicated to the members of the society.

On the occasion of Āshwin Oli arrangements were made for observing Āyambils on October 11 and 12. About 200 persons took advantage thereof.

From January Mahavir Senior Center has started celebrating the birthdays of its members every month.

Those, whose birthdays fall in the month concerned, are felicitated with birthday cards, cake cutting and happy birthday greetings. The center conducted a tour to Galena in September and Chaitya Paripāti covering Milwaukee in October.

Since last year the education classes are held on first and third Sundays of every month. The attendance ranges from 250 to 300.

Jain Society of Greater Detroit, Inc.

29278 W. 12 Mile Road, Farmington Hills, MI 48334-4108, (248) 851-JAIN (5246)

December 31, 2008

2008 was a banner year for Jain Society of Greater Detroit. The following are just a few highlights of the many happenings involving our temple and its members.

Jain Youth Featured at Detroit Interfaith Event

Jain Society of Greater Detroit participated in the World Sabbath of Religious Reconciliation in January 2008. This event is held annually as an interfaith holy day dedicated to making peace among the religions from nations of the world. The goal is to teach the diverse population that building the community of justice, equality, and peace is a responsibility we all share. It was a wonderful celebration with spiritual presence from several faiths who presented their prayers and musical offerings. The event included Children of Peace from faiths like Muslim, Christian, Jewish, Hindu, Baha'i, Sikh, Jain, Native Americans and Zoroastrian who decorated the Peace Banners and walked in a procession. Twenty-one children from Detroit Jain Society participated both, as the Children



Detroit Jain youth dressed in colorful costumes, perform "Jivan Anjali Thajo" to promote interfaith understanding and harmony in January 2008.

of Peace and in a musical offering. The children performed exceptionally well by singing in harmony with the instruments like Piano and Tabla also played by the children.

Detroit Temple's 10th Anniversary Celebrated with Pomp and Splendour

The Jain Society of Greater Detroit (JSGD) organized a varied ten-day festival with great pomp and splendor from June 13-22 to commemorate the 10th Anniversary of our temple's 1st Pratishtha Mahotsav held in 1998. Society members and the Detroit community at large also celebrated the achievement of a major financial milestone – i.e., temple loans are all paid off. The anniversary program committee was chaired by Arvindbhai Shah (one of the many visionaries in our Sangh), and events were led by Prafulbhai Shah (Chair, Board of Trustees) and Rajiv Maheshwari (President, Executive Committee). Commemorative messages were received from well-wishers who ranged from the White House to elected senior political representatives. Anniversary celebration program highlights are summarized below:

Gurudev Chitrabhanu and Pramodaben graced the opening ribbon-cutting ceremony on June 13 (Day 1), with their message of greetings, followed by an evening of Bhavna, Dandia Raas and Sannedo Dances. Programs were held the entire weekend, ranging from religious pujas such as Kumbha & Akhand Deepak Sthapna, Jwara Ropan, Patla Pujan, Navgrah Pujan and Indra Mahotsava Puja (performed by youth members), to Gurudev and Pramodaben's lectures on popular topics such as "Dharma no Marma" and "Sadhana, Aradhana and Viradhana".

Detroit's area's own Professor Elizabeth Rohlman, a past Fullbright scholar (to MSR University, Baroda) in

Sanskrit and Jain Studies, now teaching at University of Calgary, also addressed the event - she encouraged our youth to study the Jain Dharma in-depth, adding many of her comments/advice in Gujarati, which further engaged the audience. A cultural dance and entertainment show by talented Society youth and women members was held on June 14 – highlights included the musical performance by about 20 children singing "Jivan Anjali Thajo" to the tabla beats provided by a seven-year old youngster, Mihir Zaveri.

Lively musical performances throughout the event were organized by Shri Narendrabhai Nandu and his talented group of musicians. Narendrabhai's group also recruited and prepared over 25 of the Society's enthusiastic amateur actors for the colorful re-enactment of the famous Shalibhadra story from our Jain scriptures, holding an entire gathering of over 700 audience members spellbound for four hours!

Daily Snatra pujas were held during the week days (attended by an average of 200 members), followed by daily community lunches and evening lectures by Gurudev and Pramodaben, as well as musical performances led by Narendrabhai, such as Trishalamata's Dreams, 108 Parashva Vandana, and a unique Jain Antakshri involving 48 participants – winning teams showed their melodious talents with rendering stavans and sutras on the fly!

On the second weekend (June 21-22), a mass Guru Gautamswami Pujan was held, involving over 80 sponsor families – each family received a marble statue of Gautamswami or a Yantra to take home after this 5-hour long puja. Finally, the Society's pomp and community spirit were all evident at the annual *dhwaja* ceremony/installation and other religious celebrations which marked this annual event.



Detroit Temple's Mulnayak Pratimas decorated for 10th Anniversary celebrations (Photo #362 courtesy of Saurabh Shah)



104-years old member, Shrimati Surajben "Kakiba" Dosbi performs puja at 10th anniversary (Photo #517 courtesy of Saurabh Shah)

Jain Texts to Detroit Temple Library

At our Diwali celebration on October 26, the Society received a donation of 52 rare books from the extensive collection of Professor Madhav Deshpande, a world-renowned faculty member and Sanskrit author at the University of Michigan Center for South-Asian Studies. The books received include several which are out of print, over 70-80 year old original English translations of important Jain scriptures, such as *The Tattvartha Sutra of Umaswami with the Sukhabodha of Sri Bhaskaranandi*, *The Sastravartasamuccaya of Acharya Haribhadrasuri*, and *Vacaka Sri Jimmanikayagani's Ratnakaravatarikadyaslokasatarthi*.

Detroit Jain Temple and Society Members Figure Prominently in TV Documentary

An hour-long film titled "Our India Story" was shown all over South East Michigan by ABC affiliate WXYZ-TV-7 on December 20th, 2008. It was a documentary about the contributions of the 75,000 strong Indian community in greater Detroit, and the producers devoted nearly a quarter hour showing the Detroit Jain Temple while describing Jain Way of Life, including Jain youth performing Snatra Puja at 2008 Paryushan Swapna Day, and members chanting Navkar Mantra in observance of Thanksgiving Day.

Respectfully submitted by JAINA Director,

Manish Mehta, Ph.D.
(734) 604-7989

Jain Center of Cincinnati – Dayton, Year in Review

Jain Center of Cincinnati Dayton celebrated the Mahavir Jayanti Program in April with Pravinbhai Shah (Director Jaina Education) who provided two days of educational lecture series. In May our centre was visited by The Pittsburgh Jain Sangh during their three days yatra. We all prayed together, shared Puja, Bhavna, Namokar Mantra Jaap, Arti and Divo. In June we invited Swami ShrutPragyaji for three days Yoga/ Meditation/lecture program which was very educative as well as motivating. Yoga and Meditation sessions were packed and Swamiji wonderfully stressed the importance of strong body, healthy heart and sound mind. Question-Answer session brought out our own stars sparkling with their originality.

In July our center did Sangh Yatra to Detroit and Toledo Temple – a memorable event. Cleveland Sangh joined

us at Detroit temple and made the Yatra a combined memorable event. From Detroit we went to Toledo Hindu-Jain Temple, where we did bhavana, arati and managal divo. We are highly appreciative of Rev. Acharyashri Mahapragyaji for accepting our invitation for Parvushan Parva and Samaniji Mangalprajna and Samaniji Rituprgna traveled all the way from India to celebrate Parvushan Parva at Jain center of Cincinnati-Dayton. They kept all of us quite busy, old, adult, youth and children with different religious activities e.g. Samayik, Pratikraman, yoga, chanting of Bhaktamar strotra and lectures (even for youth and children in English). We conducted Daslaxna Puja. The center also did all the tapasvi bahuman on the same day.

We held 9/11, 24 hrs Akhand Namokar mantra jap in the memories of 9/11 disaster. The Akkhand Namokar Mantra Jap created pleasant, positive and powerful vibrations and left us with wonderful feelings. Chanting in front of Bhagvan Mahavir, Bhagvan Adinath a Bhagvan Parsvanath, especially from eleven p.m. to early morning was a unique experience and unable to express in words. In October we celebrated Ahimsa day and Diwali program. For Ahimsa Day our center invited Samani, Akshya Prajna, Samani, Vinay Pragyaji. It was a two day program and each day we had Yoga/Meditation and lecture in Hindi and English especially for Youth. Diwali program started with the general body meeting where we thanked the old executive committee and welcomed the new executive committee for the next year. For the Diwali celebration center invited Raj Pandya and group for a musical night program. Every body enjoyed the program. On the day of Diwali we held Bhavana at the temple. Narendra Nandu and Group conducted Bhaktamar Poojan in December.

The Jain Center of Greater St. Louis

The Jain Center of Greater St. Louis was honored to have Shree Girishbhai Shah for Paryushan Parva 2008. Many people enthusiastically assembled to listen to him. Merit scholarships were given to the Pathsala students. The Pathsala students presented outstandingly Karma theory and Samyag Darshan. Shaileshbhai Shah has been elected as President for 2009. Hemalbhai Sanghvi has received deep affection and respect for serving as President from 2006 thru 2008. Children Pathsala, Adult Pathsala, Jnan Pujan, Puja, and Bhakti Bhavana are key activities performed regularly.

NORTHEAST

FREEZE IN DIVINITY – A Wonderful Spiritual Experience

Imagine some 900 people gathered on New Year's Eve for an all night bhakti program. Now imagine teenagers and young adults, some even born and raised in America, participating in such an all-nighter staying up without even a wink. Sounds unthinkable? But that's exactly what happened at the last New Year's Eve New Jersey Retreat Akhand Bhakti program that was inspired by Pujya Shree Rakeshbhai Jhaveri. Such a bhakti bash is a regular occurrence on *New Year's Eve at the Dharampur Ashram*. A few hundred people, young and old, instead of drinking and partying the night away, chose to ring in the new year getting intoxicated on something *spiritual and divine*. They immersed themselves passionately in devotional bhakti songs and meditative dancing.

Past December, Pujya Shree Rakeshbhai Jhaveri was on an overseas dharmayatra visiting Europe and North America - London, Toronto, Dallas, Phoenix and New Jersey. The Dharmayatra culminated with a Retreat program "Freeze in Divinity" at the DoubleTree Hotel in Somerset, N J from December 28 - January 1, 2009 ending on a climactic high note of Akhand Ratri Bhakti on New Year's Eve. The four day New Jersey Retreat "Freeze in Divinity" was a practical tutorial in the art of living, a unique experience, and a joyful spiritual journey. It was a potent mix of deeply philosophical satsangs, touching personal experience sharing, devotional bhakti sangeet, soothing meditative Sufi dancing, and enjoyable but deeply philosophical and spiritual cultural programs.

What draws people to Pujya Shree Rakeshbhai may be the depth of his satsangs but what transforms them is the love and devotion people feel for him. This love and devotion is the common thread that ties all the beads of his offerings. He says, "Be as you are and add spirituality to what you are doing. Then let nature take its course. The inner transformation and peace will be the natural by-products". He adds "There are many paths that lead to moksha and you must choose one when you start out but remember that all of them merge at the top and take you there".

Pujya Shree commented that there was nothing wrong with creating a nice ambience and a wonderful Mahol in a retreat environment, but one has to be clear about distinguishing between the end and the means. Let not the variety of activities and format mislead anyone. Whether it is music or singing or

meditation or Sufi dancing, skits or celebrations that initially draws someone, he says the underlying purpose is atma nirikshan and atma shuddhi through inner transformation. To get this, one has to have a passionate goal for self-purification

Dr Kumarpal Desai was a guest speaker who gave a heart warming talk on "Shradhha" and on the meaning of a "Guru". Another guest speaker, Ms Smruti Chaitanya from the Chinmaya Mission in London also spoke very eloquently. There were various cultural programs as part of the evening celebrations.

All in all, this was a retreat experience like no other. Ringing in the New Year completely soaked in bhakti and satsang. What better way to welcome the dawn of 2009! For those who missed the retreat or want to hear Pujya Shree's satsangs and other ashram activities, can visit Dharampur Ashram's website www.shrimadrajchandrashram.org. Here you can click webcast link and watch all of 2009 satsangs given by Pujya Shree via webcast. There is no cost for this service.

The Jain Center of New Jersey

The Jain Center of New Jersey (JCNJ) is one of the oldest Jain organizations in North America. It was established in 1981 at Essex Fells, NJ. Since then the JCNJ has grown from a handful of families to one of the leading Jain communities in North America. With significant and continued membership growth (1000 families), it is now necessary to have more space to host all the activities the Center holds throughout the year.

JCNJ is planning a new Derasar to be built on 9.6 acres in Franklin Township located in Somerset County in central NJ. The Derasar will have a total area of 5200 sq. ft. and a seating capacity of approximately 340 persons. The assembly building, connected to the Derasar by a hallway, will be a bi-level structure with a total area of approximately 44,000 sq. ft.

Five (5) idols of Tirthankars will be installed. When facing the Ghabhara, the position of the five idols will be as follows: Mul-Nayak: Munisuvratswami 41" Right Side: Mahavirswami 37" Far Right: Vasupujyaswami 37" Left Side: Simandharswami 37" Far Left: Shankheshwar Parshwanath 37". All five idols were taken to KULPAKJI, Hyderabad, India for Anjan-Shalaka. Anjan-Shalaka was performed by Acharya Rajyashuriji Maharaj on Dec. 7, 2008. Nearly 75 JCNJ

members participated in the Anjan-Shalaka ceremony at KULPAKJI.

JCNJ has had a very eventful year for 2008. It began the year with the Mahavir Janma Kalyanak celebration. Pathshala students worked very hard under their parent's guidance and performed different dances, drama and songs on Bhagvaan Mahavir's life. Program highlights were televised twice on TV ASIA and a write-up was published in Gujarat Darpan. They also had many visiting scholars like Dhirubhai Pandit, Tarlaben Doshi, Shrutprajna, Dr Falguniben Zaveri, Sameerbhai Shah, Ashwini Prajnaji, Pravinbhai Sanghavi, Punamchandbhai Vakil, and Diptiben Jhaveri, who taught Jain philosophy/Religion in detail to the Sangh. These scholars provided a rich opportunity for JCNJ members to enhance the knowledge about Jainism.

There were nearly 125 members who participated in the Ayambil during Oli. Narendrabhai Nandu and his musical team conducted Bhaktamar Poojan on 12th July. JCNJ members were very supportive and took part in different Gatha of Bhaktamar Stotra. Paryushan Parva was celebrated under the guidance of Diptiben Jhaveri. This year JCNJ had nearly 60 Tapasvies including one MAS KHAMAN (30 days of fasting). During Swapna Darshan, JCNJ received a great response from members and had a total record breaking ghee boli of approx. \$94,000. AKHAND JAAP of 12 hours was conducted on Diwali night. About 275 members took labh of Gautam Swami Jaap and Manglik on New Years day.

Narendrabhai Shah from Ahmadabad, India performed the Utthapan Vidhi of all three (3) Pratimaji on 8th Nov. 2008. After Utthapan, all three Pratimaji were taken to Dr. Prakashbhai Doshi's residence, 213 River Road, East Hanover NJ 07936. Jirnodhar work has begun from 1st Dec and will continue for a few months. In the meantime all activities will continue as usual in different locations as announced.

In recent JCNJ election, Chandrakant (Pravina) Mehta, Hamir (Nina) Vadi, & Kirit (Renuka) Shah were elected on Board of Trustee (BOT) for four years term beginning Jan. 2009 to Dec. 2012. Ashok (Rekha) Shah, Nitin (Jasmine) Talsania, & Vinay (Vimla) Vakani will continue as BOT member until Dec. 2010. The following members were elected for Executive Committee (EC) for two years term beginning Jan. 2009 to Dec. 2010: Dinesh (Heena) Chheda, Usha (Deepak) Gandhi, Madhu (Rajni) Kamdar, Kirit (Kaushika) Mehta, Anil (Hemlata) Shah, Himanshu (Priti) Shah, Ketan (Neha) Shah, Manish (Neepta) Shah, Mukesh (Saroj) Shah, Rashmi (Darshna) Shah,



Phase one construction of the Derasar will begin in the spring of 2009. For more information visit www.jaincentermj.org.

Subodh (Jyoti) Shah Yogesh (Jyoti) Shah & Jayant (Kundan) Sheth.

Please contact: Kirit Mehta President, JCNJ kkmehta@hotmail.com; or Chandrakant Mehta Chairman, JCNJ cbmehta2002@yahoo.com for more details.

WEST

Brief History of Jain Center of Las Vegas, Nevada

It was sometime in 1995 when Acharya Chitrabhanuji visited Las Vegas and the idea of bringing the Jain families of Las Vegas together, was born. It was his inspiration that promoted the vision of having a Jain temple in the town. Later on a meeting of Jain families was organized at the residence of Dr. Jaldeep Daulat where the video on the life and teaching of Bhagwan Mahaveer was shown. One of the attendee of the meeting, Dr. Bhagwan Singh, emphasized the need of having a regular meeting of all the Jain families once a month to have religious discourse on Jainism and educate the young generation on the teachings of Mahaveer Swami. Accordingly, the Jain families of Las Vegas started meeting regularly on a rotational basis at their residences to conduct religious discussion on the principles of Jainism. Prior to the visit of Chitrabhanuji, the idea of having a Hindu Temple had already taken shape. In 1991, Drs. Dipak and Kusum Desai, Ranjit and Renu Jain, and Dr. Jaldeep and Nita Daulat had contributed a large sum to purchase a land in the Summerlin area of Las Vegas. They are the founders of the Hindu Society of Nevada under whose auspices the Hindu-Jain Temple is built.

One of the prominent Jain families of Las Vegas, the Gandhi family is the pioneer in inviting the renowned

Jain scholars to Las Vegas. This was possible thanks to Mr. Sid Baskin who was a Jewish by religion, but a true Jain by example. At his invitation Samanji Sthitpragya and Shrutpragya agreed to visit Las Vegas in 1998 and delivered the very first lecture on Jainism at the residence of Atulbhai Gandhi. This was the beginning of a new era in the Jain community of Las Vegas before the Hindu-Jain Temple was constructed. The untimely death of Mr. Baskin at a young age was condoled by the Jain Community with a prayer led by Shrutpragya. During the Paryushan Parva, the Samvatsari Pratikraman was organized at Atulbhai's residence. Also the very first Mahaveer Janma Vanchan during the Paryushan Parva was organized at the residence of Shaileshbhai and Sudhaben Shah, who had moved from Chicago to Las Vegas in 1995. Until the temple was constructed, the Jain community would gather at their residence to celebrate the Mahaveer Jayanti and the Samvatsari.

The construction of the Temple started in late 1998 and it was completed in the year 2001. During its construction, the Jain families in a meeting at the residence of Yatin Daulat decided that we should share this temple by installing the deities of Bhagwan Adinath, Bhagwan Mahaveer, and Bhagwan Parshwanath. Accordingly, all the Jain families agreed to contribute \$2,500 each towards the cost of purchasing the idols. These idols were purchased from Jaipur and arrived in Las Vegas late in July 2001. In the meantime, Drs. Ranjit and Renu Jain were in Chicago to attend the JAINA convention. At the convention, they were looking for someone who would do the Pratishtha of the Jain idols. Luckily, they were referred to Shri Nareshbhai Shah of New York who knew the Pratishtha ceremony and related issues. Drs. Ranjit and Renu Jain invited him to Las Vegas to do the Pratishtha which he kindly agreed to.

There were elaborate celebrations planned in April 2001 for the installation of the Hindu deities. The ceremony began on April 24, and ended on April 26, 2001. The Pratishtha of the Jain deities was scheduled for October 3, and 4, 2001. Shri Nareshbhai and Minaben arrived in Las Vegas a day before. On October 3rd, 2001, every member of the Jain families took part in the 18 Abhishek. On October 4th, 2001, the Dwar Opening ceremony was performed. Also on that day, the Gautam Swami Pooja was performed and the ceremony ended with Shanti Kalash.

After the establishment of the Temple, it was decided to form a body that would represent the Jain families at the JAINA level. Accordingly, Jain Center of Las Vegas was formed with Dr. Renu Jain as its President. Kirti Shah was nominated as Secretary, and Nita Daulat was nominated as Treasurer. During her tenure

as President, Dr. Renu Jain invited renowned scholars such as Sushree Tarlaben Doshi, etc. to Las Vegas for a discourse on Jainism. She also was instrumental in organizing the Jain Pathshala in the initial years before the Center was established.

In 2005, Dr. Renu Jain stepped down and Atulbhai Gandhi replaced her as President of the Center. During his tenure, Atulbhai invited renowned Jain Scholars such as Sushree Tarlaben Doshi, Shree Hira Ratan Manek (Solar Healing & Sun Gazing), Acharya Manekmuniji, also known as Shatavdhani, Acharya Amrendraji, Shree Subhash Sheth, Pt. Dhirajlal and Ashwini Pragyaaji, etc. to Las Vegas. As President of the Center, Atulbhai invited the Senior Jain citizens from Los Angeles area to Las Vegas. It is worth noting that under the auspices of Acharya Manekmuniji, Atulbhai, and his nephew Hemal Modi, observed fasting for 8 days, while Atulbhai's wife Bharatiben observed fasting for 16 days during the Paryushan Mahaparva in 2005. To date this is a record Tapascharya in Las Vegas. It is also worth mentioning that Atulbhai made all the arrangements for the invited scholars and Bharatiben Gandhi devoted her time while the scholars stayed at their residence. Due to their selfless efforts, the Jain community was fortunate enough to have such renowned scholars on a regular basis in their midst. Atulbhai's parents Rasiklal and Elaben Gandhi were instrumental in inspiring them to organize such events in Las Vegas. During the 2006 Paryushan Parva, with the blessings of Acharya Amrendraji, Rajendra Bhandari observed fasting for 8 days.

During the Paryushan Parva of 2007, Ashwinipragyaaji was in Las Vegas and he blessed the Jain community with his presence. At the same time Kirtibhai Shah was selected as President of the Center replacing Atulbhai Gandhi. Religious discourse on the different aspects of human life was organized at the temple. At the end of the Paryushan Parva, the Samvatsari Pratikraman was organized at the temple and conducted by Ashwinipragyaaji. The current members of the executive committee of the Center are – Dr. Himansu Shah, Treasurer, Bhavik Shah, Secretary, Nita Daulat, Cultural Secretary, Rajendra Bhandari and Vikas Jain. Kirtibhai Shah and Suhasini Shah are involved in organizing Snatra Pooja in the temple on third Sunday of each month.

The Jain Center of Las Vegas is fortunate in having Panditji and his wife Vaniji who has taken care of the Jain deities every day since 2001 and performs Aarti and Mangal Divo religiously to the delight of attending people.

Voices of the Next Generation of Jains

Our Past, Our Futures

by Samir Doshi

"The current of the world has its boundaries, otherwise it could have no existence, but its purpose is not shown in the boundaries which restrain it, but in its movement, which is toward perfection. The wonder is not that there should be obstacles and sufferings in this world, but that there should be law and order, beauty and joy, goodness and love."

– Rabindranath Tagore

On visits with my father, our conversations often turn to Jain philosophy. He once asked me how Jain dharma influences my research and teaching as an ecologist. It was a question that seemed easy to answer, but hard to explain. The root of ecology comes from the Greek, *oikos*, meaning household, what we can refer to as our environment or surroundings. The field of ecology is the therefore the study of our environment, specifically the interaction between organisms and their surroundings.

When discussing ecology, what we really mean are relationships. In the classroom, I engage with students from a diverse array of backgrounds. Each brings his or her own unique perspective, creating a rich 'community' of relationships. Essentially, we are creating an ecology for the classroom. When we reference the Jain principle of *ahimsa*, we look at how nonviolence towards other beings affects your relationship with yourself – this is your own ecology. I see a strong passion in my students about the grave issues that the planet faces, which also have serious consequences for our society. They are able to connect environmental issues such as the lack of drinking water, soil erosion, climate change, and species extinction to social issues such as poverty, population growth, disease, and starvation. These global issues are normally attributed to a type of lifestyle –excessive, selfish, or apathetic. However, the aspect of spirituality is rarely introduced, even among students that consider themselves as being religious. These issues need to be addressed by legislation, action, and lifestyle change. Spirituality has no place in providing a solution. Does it?

The principles of Jainism offer a perspective of interconnectedness and a sense of empathy for all life. As a boy, I would go for walks with my grandfather and notice how he would always look down wherever he would walk. What if you walked into something by not looking up, I would ask. He would stop, point down to an insect, and gently respond with that is why I look down. The ant can have an effect on plants and pollinators and the rest of the food chain. Moreover, the ant has a soul that needs to be respected just as any other life form. This story presently makes me think of how the reincarnation cycle through

death and rebirth resembles the ecological cycle of death, decomposition, and germination.

The characteristics of interconnectedness and empathy are integral to our current ecology. Environmental issues are covered well enough in the media that I won't go into detail about all the challenges we face, but I will present some of the more sobering numbers in order to put things into perspective. The world's human population has more than doubled in the past 40 years. In that time, water usage has quadrupled, currently leaving over 1.1 billion people without access to drinking water. Over 4 billion people lack any treatment of wastewater, which usually washes downstream into water used for bathing and irrigating crops. Due to deforestation, intensive agriculture, and industrialization, over 38,000 square miles of land is eroded each year leading to desertification and degradation. This translates to a loss of 100 billion tons of topsoil every year, more than 5 times the rate that soil is formed naturally. In the past 20 years, over 1 million acres of land have been devastated due to mountaintop removal mining to provide coal for energy. Scientists believe that there is a 50% chance that the global climate will increase by 3° C this century. This might not seem very drastic, but consider that the global climate was 5° C less than today during the last ice age, when a quarter of the world's lands were covered in ice. The melting of the icecaps would cause sea level rise that could submerge 1/3 of the world's population centers. Fossil fuel consumption, deforestation, and agriculture are the major contributors to climate change. Over 3 billion people live on less than \$2.50 a day. The poorest 40 percent account for 5 percent of global income. All these figures will continue to deteriorate under the affects of population growth and climate change. I don't present these numbers suggesting that we have to sacrifice our happiness, but to illustrate the relationships between these issues and how to develop strategies to address them. When studying the linkages of these systems, it is exciting to realize that a single solution can have many positive consequences and impact multiple issues at the same time. In effect, these issues can also be considered *opportunities*, where we can attend to poverty, climate change, energy, malnutrition and a host of other issues with the same approach.

Jain dharma and our sacred texts offer many prospects that are harmonious with nature and seek to create balance. Nonetheless, I believe that Jain dharma and our Jain culture do not follow the exact same path. We can look at the literature for examples that Mahavira gave, but what can we cite recently? Shrimad Rajchandra, Gandhi, and Vinoba – all followed the principle of *ahimsa* and all advocated for a more holistic coexistence with our surroundings; however, they seem to be more of the exception than the rule. My classroom seems similar to our Jain culture on a smaller level. We understand that there are consequences to our actions, and that they also affect our world. We can think of individual actions, such as driving and consuming less,

recycling, gardening, etc., but what about at the community level? The Jain culture is rich in diligence, passion, and faith. I am continually amazed and inspired by the attention to community and education at our ashrams. How can we utilize this attention to develop our relationship with our environment? We have the knowledge, technology, and opportunity to implement solutions that can reduce our impact on our planet dramatically, and we can employ these solutions immediately. All the pieces of the puzzle are in place, except the piece that motivates us to act on a larger level. Why do we hesitate? What costs do we associate with action? Most important to this discussion – what role can spirituality play and how can we invigorate the Jain culture?

This is an ongoing discussion that I have with my students, as well as my colleagues. I regularly refer to a story of when I was teaching in a small village in Kerala. There would be weekly riots incited by the opposing governing party. All business and transportation would be shut down. You couldn't visit a sick parent in the next village, nor make any money to pay for your food for that day. I asked a merchant why they would continue to go along with these riots when it was so harmful to their daily life. He just responded that he was only one man – what could he do? Even though every member in the community opposed the riots, they all went along with them without any opposition. This account reminds me of the larger challenges that we face as a culture.

It is time for a new story. A story where the Jain culture utilizes the teachings of Jain dharma to provide solutions for the issues we face today. Jain priests do not passively practice nonviolence. They actively seek to educate others on the principles of Jainism: nonviolence, truthfulness, not stealing, to love without lust, and non-possessiveness. The priests are engaged. We need to find a way to become engaged at the community level on global issues that ultimately affect our own personal ecology. This could be the legacy of the Jain culture in the new century. The dialogue has already begun. The purpose of this essay is to present a challenge: how can we strengthen our relationship with our surroundings and each other? The issue is not whether we will arise to face this prospect, but the manner in which we do so.

* * *

My understanding of Jainism

I was born into a Jain family, and grew up in a Hindu society in India. India is a land of lots of Gods and Goddesses. That culture is also a part of me. Most people recognize other Gods in addition to their main faith. Thus people practice Anekantvad that brings openness, tolerance and acceptance of others feeling. Soul is the focal point in the Jain religion. Atma [soul or jiv] is connected with the body. We all know

that atma manifests its strength, weakness, desire, virtue etc. through the body. At the age of sixty +, when somebody asks me what type of Jain I am, I wonder how I should answer.

I am a Deravasi because I pray to God standing in front of Gods statue. I offer all of my internal devotion to the God whom I see on the lids of my closed eyes. I experience heavenly closeness when I am in prayer, meditation, worship, or in the anguish of an internal crisis. I teach my children religion by practicing pujas, prayer and vandana, etc. I hope they will discover the deeper meaning of these devotions as they grow in age and experience.

I am Sthanakwasi too. Sitting quietly in one place, I analyze to understand what I see, hear and feel. I hope to gain some control of my mind and body and to make myself worthy of heavenly bliss. Knowledge, contemplation, meditation, observation, self-control, sympathy etc. are the tools of Sadhana. Steadiness is an absolute necessity in the unification of mind and soul.

I am a follower of Digamber Sampradaya as well. Atma expresses itself through the body yet to widen my internal horizon, I cannot and I should not limit myself to the limitations of my physical body. I am trying to free myself from social and personal bondage and desire, as well as emotions like competition, vanity, greed, jealousy and anger. The more I let go of all these petty feelings, the more I will enjoy a greater spirituality in life. When I will feel genuine Oneness with everyone, I will be a true Digamber Jain.

I am also trying to follow the path of Jinawser, by developing compassion, humility, love, nonviolence and true understanding of nature. In Jain scriptures, we are all one. Jinver have given the same mantra and the same marg for salvation. Anybody can go in any one of the types of Aaradhana and reach ones goal with any Sadhana. Such is the beauty, simplicity and purity of devotion and meditation.

I live in all three dharma bhavs and I respect all three. All three are within me and they cannot be separated. Now you tell me what kind of Jain am I? Individuals and Society as a whole will benefit if we remember what our Tirthankars have said clear consciousness and rational conduct tolerance and acceptance of natural life is spirituality.

I like what Jainism teaches and I am trying to follow the path of Jineswer with humility and devotion. My knowledge and my understanding are limited, but whatever I have learned from my own experience, I have shared with you.

I believe I am just Jain.

Jai Jinendra!

Nilam Desai
Dallas, Texas

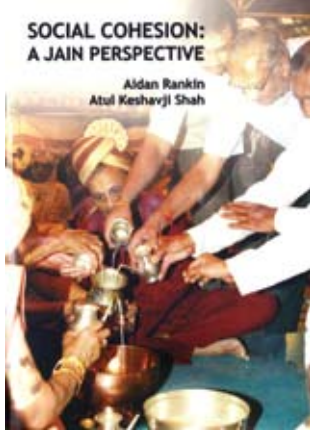
* * *

Social Cohesion

A Jain Perspective

By Aidan Rankin and Atul Keshavji Shah

Summary by Aidan Rankin



'*Parasparopagrabo Jivanam*' is a maxim that is central to Jain doctrine and practice. For an English speaker, it can be a tongue-twister but its meaning is clear and simple: all living beings are inter-dependent. This idea underlies the ecological consciousness of Jainism. It asks human beings to reduce their unnecessary consumption and to form

relationships of co-operation with the rest of the natural world rather than seeing nature as something 'other' to be exploited and subjugated.

Ahimsa (non-violence) and *Aparigraha* (non-possessiveness) are about recognition of life's rich diversity, the intrinsic value of all life and that all living systems are intimately, often subtly linked. Jain philosophy has always extended the concepts of 'rights' and 'civil society' so that they include other species and ecosystems. Human intelligence, however, does not confer the right to conquer or control, but gives us responsibilities to act with compassion and restraint.

This ecological aspect of Jainism is increasingly well-known in the west, where it is given a new relevance by concerns over human-made pollution and climate change, results of an unbalanced relationship between humanity and 'the rest' of nature. Yet Jain principles are equally applicable to relationships between human beings and the way society is organised. Human society is, after all, an ecosystem in its own right. *Social Cohesion: A Jain Perspective* shows how insights gleaned from the Jain dharma have relevance to a pluralistic, secularised society such as Britain, where both authors live and work.

The principle of *Anekant*, or respect for alternative viewpoints, is well-designed for life in a pluralist democracy where there is no monopoly of truth. If more widely understood, it could give an underlying coherence to the multi-cultural society, so that both

shared values *and* distinctive cultures can be promoted and respected. *Anekant* can also be a countervailing force against religious or political extremism, themselves products of social fragmentation.

This starting point for this monograph is that pluralism and individual freedom are sources of creativity and innovation – an idea that Jains strongly affirm. But in the absence of a coherent philosophical vision, they can have a darker side. Family breakdown, violence (including domestic violence), substance abuse, extremism and growing inequality are all symptoms of a malaise that is as much spiritual and ecological as economic or political. They are examples of unbalanced human relationships and false priorities.

Social Cohesion uses ideas derived from Jainism to point towards ways in which citizens and communities can work more co-operatively together, with greater trust re-established between people and government. It asks policy-makers to make connections between areas of life that do not automatically *seem* connected. The adversarial political system is in need of reform, for example, because it does not effectively meet the needs of a complex society where there are many shades of opinion and few 'black-and-white' issues. Rather than preserving stability, it now encourages aggression and confrontation. There is therefore a connection between constitutional reform and social cohesion. Likewise, inhumane urban architecture creates an atmosphere of isolation and alienation that is connected to family breakdown, addiction and violence. Here, there is a link between environmental policy, family policy and crime prevention.

The paper shows policy-makers how to transform vicious circles into virtuous circles. Beyond the specific proposals it makes, it calls for a change in the way we approach social issues, whatever our political ideology. Using the Jain principle of Careful Action, it invites all of us think about each action, individual or collective. Instead of imposing our worldviews on others, we should ask questions such as: 'what effect will it have a generation or more from now?'

The entire book can be downloaded free at www.diverseethics.com or printed copies can be ordered at £10 each via email to atul@diverseethics.com

Aidan Rankin is author of 'The Jain Path – Ancient Wisdom for the West' (Winchester/Washington, DC: O Books. www.o-books.com)

Jaipur Pre-Parliament Report

World Leaders, Jains and Interreligious Dialogue

Two sisters Drs. Hema and Manda Pokharna recently returned from India after attending the 7th Annual International Conference on Peace and Nonviolent Action (ICPNA) in two parts at Jaipur (India) from 10th November to 14th November, 2008. It was held under the auspices of His Holiness Acharya Mahapragya, one of the most revered national saints and a celebrated Jain Acharya known for his historic Ahimsa Yatra (a journey on foot to enhance people's awareness of nonviolence) and Yuvacharya Mahashraman, successor to Acharya Mahapragya. The first part of the conference was focused on a highly significant three-day international dialogue (10th Nov. to 12th Nov., 2008) on *Evolving a New Model of Nonviolent Lifestyle for Universal Peace and Sustainability*. The second part of the conference was the well regarded *Second International Nonviolence Leadership Training Camp* (13th Nov. & 14th Nov., 2008).

The conference was co-sponsored by the Council for a Parliament of the World's Religions (CPWR) of which Dr. Hema Pokharna is a member of the board of trustees. The sisters were accompanied by Ms. Zabrina Santiago, the deputy director of the CPWR. The mission of the Council is to cultivate harmony among the world's religious and spiritual communities and foster their engagement with the

world and its guiding institutions in order to achieve a just, peaceful and sustainable world. Ms. Santiago and Dr. Hema Pokharna were among the featured speakers and lifted up how Jains, Muslims, Hindus, Christians, Jews, Bahais and many other spiritual traditions must come together around issues of peacekeeping and non-violent action.

Hema and Manda also presented Nonviolent Communication training in they shared tools to communicate with greater compassion and clarity by focusing on two things: honest self-expression — exposing what matters to oneself in a way that's likely to inspire compassion in others, and empathy — listening with deep compassion. Formal NVC self-expression includes four elements: observations (distinguished from interpretations/evaluations), feelings (emotions separate from thoughts), needs (deep motives) and requests (clear, present, doable and without demand).

At the conference, Acharya Mahapragyaji, and Dr. APJ Abdul Kalam, former President of India, launched their book, *The Family and The Nation*, which is published by Harper and Collins. It was an historical session and exciting occasion to be a witness to the coming together of Spirituality and Science. Drs. Hema and Manda Pokharna had a rare opportunity to have a private audience with Dr. APJ Abdul Kalam as well as His Holiness Acharya Mahapragyaji who is known for his transcendental wisdom. Dr. Hema Pokharna shared her interreligious work with CPWR with Dr. Kalam, and presented him with a Nonviolent Communication book. *You will be very happy to know that a few weeks later, Dr. Hema Pokharna put Acharya Shree and Dr. Kalam's book, The Family and the Nation, in the hands of US President-Elect Barack Obama when he was exercising besides her in the gymnasium back in Chicago. President-Elect Obama received it joyfully and expressed his appreciation. He also received a book on Jainism published by JAINA education committee with the hope that he finds support and creativity in making Nonviolent and Compassionate choices while he leads the nation and the world.*



Drs. Hema and Manda Pokharna deeply believe in the principles of Jainism and the importance of being engaged in interreligious dialogue to help bring about world peace. They would like support in their next step to bring as many Jains who work for PEACE and NONVIOLENCE as possible to Melbourne to share Nonviolence, Anakantwad and Non-absolutism-Jain principles on an international platform. Please go www.parliamentofreligions.org to learn more about how to register and submit a program proposal.

Fifth Parliament of World's Religions in Melbourne – December 3-9, 2009

The fifth Parliament of World's Religions will take place in Melbourne, Australia, from December 3 through December 09, 2009. This Parliament is projected to bring in about 10,000 people from 80 countries and attended by high level spiritual/religious people from all over the world including Dalai Lama, Sri Sri Ravi Shankar and others. Australian government is supporting this event with full enthusiasm.

The Council for a Parliament of the Worlds Religions (CPWR) has been organizing major interfaith events of global and historical significance for many decades. The very first one in 1893 became famous because of the well publicized participation of Swami Vivekananda and V. R. Gandhi. This was followed by a similar event in Chicago in 1993, Cape Town, South Africa in 1999 and Barcelona, Spain in 2004. The Barcelona Parliament was attended by about 30 Jains including monks, nuns, scholars, and delegates from USA, UK, and India. This participation was a huge success in terms of making Jainism more visible to the outside world. See fall 2004 Jain Digest.

The theme of the Melbourne Parliament, *Make a World of Difference: Hearing each other, Healing the earth* reflects the urgent need to act on concerns for the environment, peace, and overcoming poverty, and to cultivate awareness of our global interconnectedness. This theme calls for action and is parallel to the teachings of *Anekaantvaad* and *Parasparopgraho Jivanaam*.

After the horrific 9/11 event, the interfaith movement has gained a new momentum and after 26/11 Mumbai

terror attacks a new urgency. Nonviolence (Ahimsa), Multiple Reality of Truth (Anekaantvaad), and Non-possessiveness (Aparigraha) directly relate to the theme of the Parliament. We are obligated to represent Jainism at the Parliament where each religion/faith will have an opportunity to present their points of view as how to make the lives of fellow human beings more safe and peaceful in this increasingly violent world. The small Jain community in Melbourne has offered to provide local guidance during this event.

As this is an electronic age, the 2009 Parliament theme, sub themes, daily schedule, call for programs, criteria for program selection and proposal forms have been put on the Parliament web site www.parliamentofreligions.org. This website explains various ways to participate in the Parliament including morning observances, intrareligious programs, Interreligious programs, music concerts, engagement programs, and exhibition. One can participate as a speaker, artist, volunteer, and sponsor or as a delegate. The current program proposal submission deadline is February 28, 2009.

Before preparing a program proposal, we also recommend you to visit the top menu bar on the parliament website www.parliamentofreligions.org homepage. It provides detail information on many topics in the areas of the 2009 Parliament – key topics; Registration; Program – theme, environment, event schedule; Getting Involved; Support; Resources; and FAQs. In the Program drop down bar, there is a chapter on Environment and it contains a link for Resource List. It will take you to Jainism Engaged Projects/ Forum on Religion and Ecology/Jainism/Introduction to Jainism and then to an article on Jainism and Environment by Professor Christopher Key Chapple.

As you know, JAINA convention will be held this year in the Jain Center of South California area. Its theme is also Jainism and Environment. More information about participating in the Melbourne Parliament will also be made available in the JAINA Exhibition Booth.

We request all to review this website and participate in Melbourne by submitting your proposal or in any other preferred manner. Mr. Naresh Jain (njain52253@aol.com and 201-933-8963) and Dr. Hema Pokharna (hemapokharna.phd@gmail.com and 773-368-1656) of JAINA Interfaith Committee are available to help and answer any questions. Both of them are members of the Board of Trustees of the Parliament. Please feel free to contact them.



One of the important highlights of the JAINA convention held in New Jersey in July, 2007 was the convening of a special session devoted to a discussion of creating a distinct identity of the global Jain diaspora and promoting close interaction and coordination among leading Jain organizations functioning in different countries. It was felt that a lead taken by JAINA would be welcomed since JAINA represented by far the largest chunk of Jains living abroad.

The session got off to an auspicious start with the blessings of Acharyashri Chandanaji as well as Gurudev Shri Chitrabhanuji. Both applauded the idea since a unified overseas Jain community will promote world-wide dissemination of the fundamental tenets of Jainism which had acquired a contemporary relevance in view of widespread violence, terrorism, hate, hostility and exploitation. Environmental issues had also highlighted the relevance of Jain approach to ecology as well as all living beings in terms of Parasparopagraha Jeevanam.

The meeting was addressed by late Dr. L.M. Singhvi. Dr. N.P. Jain and Shri Kumarpal Desai. Dr. Singhvi had earlier successfully mooted the idea of global Indian diaspora and his proposals were endorsed by the Government of India resulting in dual citizenship for Indians resident abroad. Dr. Singhvi was now interested in mobilizing the collective strength of the global Jain diaspora by promoting close coordination and interaction among leading Jain organizations in different countries as well as with leading Jain organizations and institutions in India. Unfortunately Dr. Singhvi is no more with us. The best tribute we can pay him is by giving definitive shape to our initiative on global Jain diaspora.

The session endorsed Dr. Jain's suggestion to hold a special session on the theme at the 2009 JAINA Convention to be held at Los Angeles. The interregnum should be utilized to establish communication channels

with Jain organizations and institutions abroad and in India in order to evolve a pragmatic approach to larger Jain unity which could contribute, inter alia, world-wide pro-active Jain initiatives in the sphere of environment, compassionate activities for other living beings, participations in disaster relief programs, encouraging spirit of restraint and aparigraha.

Shri Dilip Shah, In-coming President of JAINA spelt out clearly that the idea was not to form yet another international organization of Jains. Instead JAINA would informally step-up contacts and coordination with Jains resident in other countries and bring them together on one platform.

Dr. Kumarpal Desai warmly welcomed the idea of promoting closer contacts among Jains in different countries, and working out pragmatic channels of cooperation. JAINA is eminently situated for taking this initiative. Organisations in different countries of the Jain community will continue to function independently, but they will come together periodically to exchange views on how Jains can improve their identity and respect in the international community. It was encouraging that the New Jersey session was also addressed by leading Jains resident in Europe, Africa and Asia. In particular Jain representatives from Germany, Kuwait and Kenya warmly applauded the idea.

JAINA proposes to continue with its efforts from now on to create worldwide awareness among Jains of the desirability of coming together under the umbrella of global Jain Diaspora. Now that JAINA has earned recognition as an NGO at the United Nations, a new and powerful platform for Jain voice on the world affairs is suddenly available to us. Some of the valuable initiatives of JAINA, for instance in the field of preparing text books on Jainism for school children could be extended to Jains abroad. This editorial is intended to set the ball rolling for exchange of ideas on this important topic with a view to moving forward in an imaginative way. I am looking forward to vigorous JAIN DIASPORA session at 2009 JAINA Convention.

Dr. Narendra P. Jain is India's Veteran career diplomat and renowned Jain Scholar. You may exchange your views on JAIN DIASPORA by writing to him at drnpjain@yahoo.co.in

Young Jains of America

REGIONAL UPDATES

Northeast Region:

- Toronto Jain Camp was a fun-filled weekend in Acton, Ontario where counselors organized various sessions and games. The theme for our camp this year was The Endangered Jain? Visit us at <http://www.jaincamp.com>.
- Please contact sonia.shah@yja.org for more information.



Mid-Atlantic Region:

- Jain Center of America Camping Trip took place Oct. 11-13 at Harmony Ridge Campgrounds in NJ, with fun games and lively discussions.
- December 5th - Jain Youth Bowling Trip for D.C. Suburb Jains.
- December 14th - General Elections. Contact pathik.shah@yja.org for more information!

South Region:

- If you have a desire to get active on a regional level; whether it be planning, transmitting ideas back and forth, or serving as a local rep, shoot me an e-mail as paras.shah@yja.org

Southeast Region:

- In Florida, the Jain Society of Central Florida has monthly Pujas. The next one will be on December 7th.
- Please contact sejal.shah@yja.org for more information!

Midwest Region:

- This past summer we had the YJA convention in Chicago and we had a lot of turn out from our region.
- During Paryushana in Chicago there were a lot of youth targeted activities. This was a major improvement because it gave a youth and college aged students to go to come to temple.
- Please contact kunal.shah@yja.org for more information!



Jain Center of America Camping Trip 2008

West Region:

- The Jain Center of Greater Phoenix is having their historic Pratishtha Mahotsav between December 20-26th. Visit www.jcgp.org for more information!
- A winter retreat is in the works for February. If you are interested in helping out with this event, please feel free to e-mail suraj.devraj@yja.org.

Young Jains of America Convention 2008: Chicago



YJA Convention 2008 — A word from Amit Jain, Co-Chair 2007-2008

The Lincolnshire Marriott Resort just outside of Chicago graciously hosted the 8th biennial convention, themed Generation Jain: Jainism Your Way. YJA 2008 was a groundbreaking convention and I am extremely proud as YJA Co-Chair 07-08. Our team worked tirelessly leading up and through the convention focusing on important details, which stood out to the attendees. Among some of the important breakthroughs for YJA, we were able to provide services for two hearing-impaired youth, have eco-friendly souvenirs for our attendees, serve an international gamut of gourmet food with Jain dietary restrictions, and offer some very unique sessions with dynamic, intriguing speakers from both inside and outside the Jain community. Looking back, this convention really changed my life. As a project leader, I've gained invaluable experience working in a virtual environment, planning large-scale event and many other skills that I wouldn't have learned otherwise. I made friends that I will keep close to me for the rest of my life. We had such an amazing experience putting this convention together and I know all involved will never forget it.

YJA presents...

Winter Enlightenment

An amazing weekend of spirituality, camaraderie and hot chocolate
Young Jains of America presents THIRD East Coast Winter Retreat - a weekend of exploring the connection between the mind, body, and soul, at South Sterling, PA in the Poconos. The retreat is taking place between Saturday, February 14th & Monday February 16th, 2009. \$140 if you register between Dec. 15th and Jan. 25th; \$155 if you register between Jan. 26th and Feb. 8th.

Age groups between 14-28
For more detailed information, please visit <http://www.yja.org/>.
Or email us at retreat@yja.org

Hope to see you there!

Executive Board 2008-2009

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Contact us at: board@yja.org



Anekant Community Center

Nalini Shah Cancer Fund – Cancer Awareness Program

Anekant Community Center (ACC) — a Los Angeles-based non-profit organization — has set up Nalini Shah Cancer Fund for prevention and early detection of cancer. Nalini had breast cancer and passed away in August 2008 at the age of 61. In Nalini's memory, her family has donated \$10,000 for this noble cause to fight the cancer and spread the message of awareness.

As reported in the 'Time' magazine, cancer is overtaking heart disease as No. 1 killer in the U.S. Overall death rate from cancer dropped just 5% from 1950 to 2005. During the same period deaths from heart disease dropped 64%. At current rate 1 in 2 men and 1 in 3 women will be diagnosed with cancer in 2008 — that is 1.4 million Americans.

ACC plans to present a series of lectures at the Jain Center of Southern California (JCSC) on various cancers — Breast Cancer, Cervical Cancer, Colon and Rectal Cancer, Uterine Cancer, Prostate Cancer etc. Early detection through regular screening tests and life style improvements to minimize the cancer risks will be emphasized. Volunteers who can spread the message of cancer awareness and motivate the public to go for screening tests will be trained by American Cancer Society and Orange County Health Authority. Funds in the amount of \$500 per camp will also be made available to organize cancer detection camps in India.

For more than 15 years, Anekant Community Center has organized free annual health camps in USA and

abroad. ACC also assists other non-profit organizations to conduct health fairs in various communities which are free for the public. In view of the seriousness of the cancer risks, Anekant Community Center urges all Jain Centers to organize cancer education and detection programs for their communities. With timely checkups, early detection, and timely intervention, ravages of the cancer can be significantly reduced.

Funds in the amount of \$500 per camp can be made available by ACC to organize cancer detection camps in India. For further information, please contact Harkishan Vasa at 714/771-7860 or hvasa@yahoo.com; or Mukund Shah at 949/509-6716 or mgshah@yahoo.com.



Dr. Ramesh Kothari, a Los Angeles dentist and ACC Director, examines patients at a medical camp organized by ACC in Ndola, Zambia, Africa. A team of 11 physicians and dentists treated 300 patients and performed 60 operations.

IAAMJV News

IAAMJV – Recipient of Large Donations

International Alumni Association of Shri Mahavir Jain Vidyalaya (IAAMJV) recently received \$105,000 donation from Dr. and Mrs. Gunavant N. Shah of Birmingham AL. The association will work closely with this philanthropic couple and spend their donation per their wishes to further the cause of the professional education in the Jain community.

The association is also in the process of receiving from Shri Manubhai Doshi, JAINA RATNA, of Chicago, a donation Rs. 15 lacs in India. This money will be used to distribute scholarships to undergraduate students over there.

The association is very grateful to both of these donors for their generosity and vision. We hope that these donations would serve as a source of inspiration to many.

IAAMJV, founded in 1991, is a JAINA affiliate, non-profit and tax-exempt organization and structured to promote the professional education. It gives out loan scholarships to the bright and needy Jain students, in India and USA, irrespective of their sect, language or region and also participates in larger educational projects. For further information, kindly contact Ramesh Fofaria, President, IAAMJV at 919-283-4232.

.....Reported by Anop R. Vora, Rochester, NY

૨૧મી સદીના ઉષ્ણકાળની એક ઘટના

-- જિતેન્દ્ર બી. શાહ

તા. ૧૬.૧૧.૦૮ને રવિવારના રોજ અમદાવાદના ટાઉનહોલમાં મુનિરાજ શ્રી અજિતચંદ્રસાગરજી મ.સા. એ શતાવધાનનો પ્રયોગ કર્યો. આ પ્રયોગ ગુજરાતરાજ્યના રાજ્યપાલશ્રી નવલકિશોર શર્મા અને ગુજરાત હાઈકોર્ટ ના ન્યાયમૂર્તિશ્રી કાંતિભાઈ એ. પૂંજની હાજરીમાં કરવામાં આવ્યો હતા. માત્ર ૧૮ વર્ષની નાની વયના સાધુએ અવધાન પ્રયોગ કરી સહુને આશ્ચર્યચકીત કરી દીધા હતા. આ પ્રયોગ આ સદીની સહુથી પ્રથમ અવધાન ઘટના હતી.

અવધાન એટલે ધારણ કરવું, ધ્યાનમાં રાખવું. પરંતુ અવધાન પ્રયોગમાં અવધાન કરનાર ગ્રહણ, ધારણ અને ઉદ્ભોધન એમ ત્રણ ક્રિયાઓ એક સાથે કરતા ઓય છે. સભામાં ઉપસ્થિત ભાઈ-બહેનોમાંથી ક્રમશઃ પ્રશ્નો પૂછાતા જાય, તે તમામ પ્રશ્નો અવધાન કરનાર ધારણ કરી લે અને પછી જે ક્રમમાં પ્રશ્ન પૂછાયા હોય તે જ ક્રમમાં જવાબ આપે. આવી અદ્ભૂત ધારણા શક્તિના પ્રતાપે અવધાન પ્રયોગ થતા હોય છે.

અવધાન પ્રયોગમાં ગણિતના પ્રશ્નો, ગુણાકાર, ભાગાકાર, નિબંધ લેખન, પાઠપૂર્તિ, અન્તર્લિપિકા, બહિર્લિપિકા, સંભાષણ આદિ ક્રિયાઓ એક સાથે કરતા હોય છે. કેટલીકવાર અવધાનકાર પોતાની રૂચિ અનુસાર અલગ અલગ વિષયોને અલગ અલગ રીતે સંયોજિત કરતા હોય છે. જેમ કે જુદા જુદા છંદોમાં કવિતાઓ રચવી, શતરંજ અને પાસાઓની રમત રમવી, ઘંટનાદના ટકોરાઓ ગણવા, છૂટાં બોલાયેલા અક્ષરો ગોઠવી ગાથાઓ-શ્લોકો રચવા, આદિ. વિષયોની વિવિધતા અને ધારણાશક્તિની અદ્ભૂતતાને કારણે કોઈને પણ આશ્ચર્ય ઉત્પન્ન કરે તેવા આ પ્રયોગ હોય છે.

અવધાન પ્રયોગમાં પ્રશ્નો અટપટા પૂછતા હોય છે. વિષયની વિવિધતા હોય છે તેમ છતાં અવધાન કરનાર તો પોતાના આસન પર સ્થિર ચિત્તે આંખો બંધ કરી એક-એક વિષયને પોતાના મનમાં સ્થિર કરતા હોય છે અને પછી ચાર-પાંચ કલાક સુધી પૂછાયેલા પ્રશ્નોના ઉત્તરો બરાબર યાદ રાખી કહી શકતા હોય છે.

મુનિશ્રી અજિતચંદ્ર મહારાજ ગુજરાતમાં મહેસાણા પાસે આવેલ ઊંઝા ગામના વતની. માતા ઈન્દિરાબેનના કુખે જન્મ્યા અને તેમની પાસેથી સંસ્કારનું ભાથું મેળવ્યું. ઊંઝા ગામ એટલે અનેક સંત મહાત્માઓની જન્મભૂમિ, પૂ.

અભયસાગરજી અને પૂ. ધર્મસાગરજી જેવા પ્રકાંડ વિદ્વાનની ભૂમિ. આ ગામના લોકોમાં ધર્મની ભાવના સહજ જ જેવા મળે. બાળક અજય માતાની ગોદમાં ઉછરી રહ્યો હતો અને પાઠશાળામાં ધર્મનું શિક્ષણ પામી રહ્યો હતો. ત્યારે તેને પૂ. નયચંદ્ર સાગર મહારાજનો પરિચય થયો અને પૂર્વ સંસ્કારો જાગૃત થતાં નાના બાળકમાં વૈરાગ્યના ભાવો જાગૃત થઈ ગયા. ૧૨ વર્ષની લઘુ વયમાં બાળકિડાઓ છોડી બાળક સંયમના પંથે વળ્યો. ભોગ વૈભવ રંગ રાગ છોડી ત્યાગના માર્ગે સંચર્યો. પણ બાળ સુલભ ચંચળતાને કારણે ગુરુ ભગવંતે એક વાર મૌન થવાનો ઉપદેશ આપ્યો. મુનિ અજિતચંદ્ર સાગરે વાણીનું મૌન સ્વીકારી લીધું. મૌનની સાધના દરમ્યાન તેમની આંતરિક શક્તિ સ્વતઃ ખીલી ઊઠી અને ધારણા શક્તિનો પરિચય થવા લાગ્યો. ગુરૂના ઉપદેશમાં રહેલી અદ્ભૂત શક્તિનો પરિચય થયો. ધર્મના સૂત્રો, પ્રકરણ, ભાષ્ય, કર્મગ્રંથ આદિ ગ્રંથોનું અધ્યયન શરૂ થયું. આગમો મોઢે કરવા લાગ્યા. સાડાત્રણ વર્ષના ગાળામાં હજારો શ્લોકો મોઢે કરી લીધા. અદ્ભૂત સ્મરણશક્તિનો પરિચય થયો. બાળ અજિતચંદ્ર સાગરજી ધીરેધીરે એક સાથે અનેક વાક્યો યાદ રાખી શકે તેવી શક્તિ ખીલી ઊઠી. વાણીનું મૌન પણ આત્મિક શક્તિ તો ઉછાળા મારવા લાગી. સહજશક્તિની સાથે શિક્ષણ શક્તિ ભળી જાણે કે સોનામા સુંગધ ભળી. સંયમના પાલનથી શરીર શુદ્ધિ સાથે સાથે મનશુદ્ધિ ભળી. આત્મજાગૃતિથી ચૈતન્યશક્તિ વધુ પ્રબળ બની. તેને કારણે તેઓ એક સાથે અનેક વસ્તુઓ સરળતાથી યાદ રાખી રાખી શકે છે.

અવધાનના પ્રયોગો તો થતા હોય છે. શાસ્ત્રોમાં અવધાન પ્રયોગના ઉલ્લેખો પ્રાપ્ત થાય છે. પૂ. આચાર્યદેવશ્રી મુનિચંદ્રસૂરિએ સહસ્ત્રાવધાનના પ્રયોગો કર્યા હતા. તેઓ એક સાથે એક હજાર બાબતો યાદ રાખી શકતા હતા. ઉપાધ્યાય યશોવિજયજીના અષ્ટાવધાન પ્રચલિત છે. તેઓ આઠ આઠ વ્યક્તિના આઠ સમૂહમાંથી પૂછાયેલા વિવિધ વિષયના પ્રશ્નોને ઝુપના ક્રમ અને પ્રશ્નના ક્રમને યાદ રાખી જવાબ આપતા હતા. ત્યારબાદ કાશી-આગ્રાથી અધ્યયન કરીને પાછા ફર્યા ત્યારે તેમણે મહોબતખાનની સભામાં અઢાર આવધાનનો પ્રયોગ કર્યાના ઉલ્લેખ પ્રાપ્ત થાય છે. સામાન્ય રીતે આવો પ્રયોગ અત્યંત વિલક્ષણ હોય છે. તેમની અદ્ભૂત સ્મરણશક્તિને કારણે તે સમયે તેમને કુર્યાલ સરસ્વતિ અર્થાત્ દાઢીવાળા સરસ્વતિ રૂપે ઓળખવામાં આવતા હતા. તેમણે ન્યાય સાહિત્યના ઉત્તમ કોટિના ૧૦૮થી વધુ ગ્રંથો રચ્યા છે. ત્યારબાદ શ્રીમદ્ રાજચંદ્ર પણ અવધાન પ્રયોગ કરતા હતા. તેમની સ્મરણશક્તિથી આકર્ષિત થયેલા અંગ્રેજોએ તેમને

અવધાનનો પ્રયોગો કરવા આમંત્રણ આપ્યું હતું. ગાંધીજી પણ તેમની તીવ્ર સ્મરણશક્તિથી પ્રભાવિત થતા હતા. આવી શક્તિ અંતઃકરણની શુદ્ધિ વગર શક્ય બનતી નથી. આ ઉપરાંત ગટ્ટૂલાલ તથા શંકરલાલ માહેશ્વર શતાવધાની હતા. આગમના જ્ઞાતા વિદ્વાન મુનિરાજ શ્રી રત્નચંદ્રજી, મુનિશ્રી સૌભાગ્યચંદ્રજી (સંતબાલજી), મુનિશ્રી જયાનંદ વિજયજી, મુનિરાજશ્રી ધનરાજ સ્વામીજી, આચાર્યશ્રી કીર્તિચંદ્રસૂરિ, ધીરજલાલ ટોકરશી શાહ વગેરે વિદ્વાનોએ શતાવધાનના પ્રયોગો કર્યા હતા.

પૂ. અજિતચંદ્ર સાગરજીએ સંસ્કૃત-પ્રાકૃત, હિન્દી, ગુજરાતી ભાષામાં પૂછાયેલા પ્રશ્નો, વાક્યો, કહેવતો, સંસ્કૃત શ્લોક, સાધુ-સંતો, તત્ત્વજ્ઞાનીઓ, તીર્થસ્થળો, દેશભક્તો, વૈજ્ઞાનિકોના નામો, ગણિતના કોયડાઓ, જૈન પરિભાષાઓ

અને આગમપાઠો ઉપર અવધાન પ્રયોગ કર્યા હતા. તેમના અવધાન પ્રયોગની વિશેષતા એ હતી કે તેઓએ એકથી સો પૂછાયેલા પ્રશ્નોનો ઉત્તર ક્રમમાં આપ્યો અતો તથા વ્યુત્ક્રમ એટલે કે ઉલટા ક્રમે જવાબો આપ્યા હતા. એટલું જ નહીં તેઓએ કોઈપણ પ્રશ્નનો ક્રમ કહી બોલતા જ પ્રશ્ન અને જવાબ કહી બતાવ્યો હતો તેવી જ રીતે પ્રશ્ન પૂછતા જ તેનો ક્રમ કહી બતાવ્યો હતો. મુણિશ્રીની અવધાનકળાની વિશેષતા એ છે કે તેઓ એકથી સો પ્રશ્નો-ઉત્તરો છ મહિના સુધી યાદ રાખી શકે છે. ધન્ય મુનિરાયને !

ધન્ય ગુરુને ! ધન્ય માતાને !

તેમની અવધાનકળા સતત વિકસતી રહે અને શાસનની પ્રભાવના થતી રહે.





— डॉ. शुगन चन्द जैन

रहे भावना ऐसी मेरी सरल सत्य व्यवहार करूँ
बने जहाँ तक इस जीवन में औरों का उपकार करूँ
मैत्री भाव जगत में मेरा सब जीवों से नित्य रहे
दीन दुःखी जीवों पर मेरे उर से करुणा स्रोत बहे

“मेरी भावना”

ये चार पंक्तियाँ व पूरी ‘मेरी भावना’ प्रार्थना जिसका प्रायः सभी जैन प्रतिदिन पाठ करते हैं हम जैनो की सामाजिक उत्तरदायित्वता का सूचक है। इसी प्रकार अरिहन्त के तीन गुणों में हितोपदेश¹ को भी एक प्रमुख गुण कहा गया है। इस प्रकार हम देखते हैं की जैन, जो अहिंसा के पुजारी व आत्मकल्याण के पथ पर अग्रसर रहते हैं वे साथ-साथ अपने सामाजिक दायित्व को भी निभाने में तत्पर रहते हैं।

बीसवीं शताब्दी के एक प्रमुख जैनाचार्य तुलसी कहते हैं “यदि पुरुष स्वयं सुधरेगा तो उसका परिवार सुधरेगा, यदि परिवार सुधरेगा तो समाज सुधरेगा, यदि समाज सुधरेगा तो देश और फिर विश्व सुधरेगा”। इस प्रकार जैन धर्म में अपने को सुधारने पर, अर्थात् आत्मिक व सामाजिक बुराइयों से दूर रहने को प्राथमिकता दी गई है। इसीलिए जैन धर्म के तीन स्तम्भ अर्थात् अहिंसा, अपरिग्रह व अनेकान्त हमारी सामाजिक दृष्टि के भी प्रतीक हैं। भगवान महावीर ने चतुर्विध संघ की स्थापना (साधु, साध्वी, श्रावक, श्राविका) धर्म व समाज के तादात्म्य की दृष्टि से ही की है।

पाँचों व्रतों (अहिंसा, सत्य, अचौर्य, ब्रह्मचर्य व अपरिग्रह) की व्याख्या महाव्रत व अणुव्रतों में भी इसी धार्मिक-सामाजिक सन्तुलन को स्थिर रखने के लिए की गई है। अणुव्रतों में परिमाण (यथाशक्ति सीमा बांधना) शब्द पाँचों व्रतों के साथ जोड़कर हम साधारण व्यक्तियों को समाज में रहते हुए हमें अपने हर कार्य में धर्म के मापदण्ड से करणीय व अकरणीय द्वारा जांच कर कार्य करने का आदेश है। पूर्ण त्याग (महाव्रत) साधु-साध्वी से अपेक्षित है।

आगे चलकर आचार्य उमा स्वामी व अमृतचन्द्र ने ‘अहिंसा परमो धर्म,’ ‘जीओ और जीने दो’ व ‘परस्परप्रेम जीवानाम्’ के जैन प्रतीक - मापदण्डों को स्थापित किया।

आइये हम देखें भगवान महावीर ने भी किस प्रकार अपनी आध्यात्मिक दृष्टि में भी सदैव सामाजिक कुरीतियों को दूर हटाने का उद्यम किया।

1. अहिंसा - आचारांग में कहा गया कि किसी भी जीव को पीड़ा नहीं देनी चाहिए व न ही उनका हनन करना चाहिए। प्रश्न व्याकरण में अहिंसा के 64 अपरनाम जैसे करुणा, मैत्री, दया, क्षमा, अभय आदि कह कर अहिंसा के पालन का मार्ग दर्शाया।
2. अपरिग्रह - महावीर जानते थे कि परिग्रह सारे संसारिक कलह की जड़ है। इसलिये उन्होंने श्रावकों से कहा “आप अपने वैभव की सीमा बांधिये व शेष को सामाजिक व धार्मिक कार्यों में लगाइये”। भगवान ऋषभदेव ने भी अक्षय तृतीया पर दान को धर्म के रूप में स्थापित किया। सूत्रकृतांग में भगवान महावीर ने दुःख को बन्धन (अथात् परिग्रह) कहकर उसके निवारण पर जोर दिया।

3. अनेकान्त - महावीर जानते थे कि सत्य अनन्त है। हम सब अपने को उचित कहकर दूसरों को गलत कहते हैं व इस प्रकार आपसी मतभेद व मन मुटाव शुरू करते हैं। इसीलिये भगवान ने सारे आध्यात्मिक व सामाजिक समस्याओं का समाधान सदैव अनेकों दृष्टियों से किया। जैसे लोक अनादि, अनन्त भी है, एक भी और सीमित भी है। यही दृष्टि अनेकान्त व नय की अवधारणा बनी। अनेकान्त के मुख्य स्तम्भ ‘सहिष्णुता, विपरीत-अस्तित्व, सम्मवय’ हमारे सारे आर्थिक, राजनैतिक व अन्य समस्याओं के समाधान की विचारधारा बन सकते हैं।

इन तीनों विचारधाराओं पर आधारित कुछ उदाहरण हम भगवान महावीर के जीवन में देखते हैं।

1. स्त्री उत्थान: चन्दना दासी से आहार लेना जिससे दासी प्रथा समाप्त हुई। फिर चर्तविध संघ बनाकर महिलाओं को धर्म व ज्ञान प्राप्ति का मार्ग प्रतिष्ठित किया।
2. कर्म सिद्धान्त: इसके द्वारा अपने “अच्छे व बुरे कार्यों के लिये स्वयं हमें जिम्मेदार बनाया व उसके फल भोगने वाला कहा। इस प्रकार उन्होंने हमारे अन्तर्मनों में जागरूकता पैदा की ताकि हम बुराइयों से बचें व अच्छाइयों पर चलें।”
3. पुरुष-स्त्री सम्बन्धों को अनाचार से बचाने के लिये पंचायाम धर्म की स्थापना की। इसी प्रकार सामायिक चरित्र के साथ छेदोपस्थापनीय चरित्र (यानि दोष लगने पर आलोचना कर पुनः सम्यक चरित्र के मार्ग में प्रतिष्ठित होना) की स्थापना की।
4. जाति पर आधारित भेद भाव दूर करने के लिये, सब जीवों को अपने उत्थान के लिये समान माना। उनके सारे गणधर ब्राह्मण थे व शूलपानिक आदि का विवरण भी शास्त्रों में मिलता है। समन्त भद्र ने महावीर के धर्म को सर्वोदय तीर्थ कहा।

वर्तमान युग में जैनो का समाज को अवदान

आज भारत में लगभग 50 लाख व विदेशों में लगभग 1,50,000 जैन हैं। इतनी छोटी संख्या होने के बावजूद जैनो का सामाजिक अवदान बहुत अधिक है। यह इसलिये है कि जैन श्रम, ज्ञान, अहिंसा व तप के पुजारी हैं। इसीलिये हम पाते हैं कि जैन समाज शिक्षित, सम्पन्न व अहिंसक समाज है जो आज के त्रस्त विश्व के लिये एक आदर्श समाज का रूप है। कुछ उदाहरण निम्न हैं:

1. 4,500 से ज्यादा स्कूल व कालेज जैनो द्वारा स्थापित हैं।
2. हजारों अनाथाश्रम, महिलाश्रम, अस्पताल, औषधालय व धर्मशालाएँ जैनो द्वारा स्थापित व संचालित हैं।
3. कला क्षेत्र में रणकपुर, दिलवाड़ा, गोपाचल, श्रवणबेलगोल, देवगढ़, उदयगिरि, खंडगिरि, एलोरा भारत के अतुलनीय कला क्षेत्र हैं।
4. प्राकृत, संस्कृत, अपभ्रंश, कन्नड, तमिल, महाराष्ट्र, गुजराती व हिन्दी में विशाल जैन साहित्य प्राप्त होता है। कन्नड को जैन भाषा व कुरल जैन शास्त्र को तमिल की बाईबल कहा जाता है।
5. दस हजार से ज्यादा जैन मन्दिर। दिल्ली में 500 व जयपुर में 350 से अधिक जैन मन्दिर हैं। हर मन्दिर समाज की एक स्वतंत्र इकाई के केन्द्र का कार्य करता है।
6. स्वास्थ्य सेवा में जयपुर के महावीर विकलांग सहायता केन्द्र, महावीर कैसर अस्पताल, दुर्लभ जी अस्पताल, पक्षी अस्पताल, दिल्ली व सैकड़ों

बड़े बड़े अस्पताल जैनों द्वारा चलाये जा रहे हैं। अधिकांश मन्दिरों के साथ होम्योपैथी या आयुर्वेदिक चिकित्सालय मुफ्त चलाये जाते हैं।

इनके अतिरिक्त प्रायः हर क्षेत्र में समाज सेवा में जैन निस्वार्थ भाव से अग्रसर पाये जाते हैं।

इक्कीसवीं शताब्दी के परिपेक्ष में जैन धर्म

“वस्तु स्वभाव” ही धर्म है।² सत् की व्याख्या सत् की व्याख्या ‘उत्पाद व्यय ध्रौव्य युक्त सत्’³

इन दो जैन सिद्धान्तों का अर्थ है कि लोक सदा से है व रहेगा पर इसमें निरन्तर परिवर्तन होते रहते हैं। इसका अर्थ है कि सत् सदैव सत् रहेगा पर उसका पर्याय बदलता रहता है अर्थात् महावीर के समय का संसार भी आज के सरीखा संसार था ⁴ पर अब समाज व उसकी समस्याओं का स्वरूप बदल गया है। आज का युग knowledge, IT व संचार का युग है जिसने सारे विश्व को एक कुटिया/ग्राम का रूप दे दिया है। आइये, अब हम देखते हैं कि जैन सिद्धान्त किस प्रकार आज की जटिल समस्याओं को सुलझाने में हमारी मदद कर सकता है।

1. **जीवन शैली:** आज मोटापा, डायबीटीज़, हाइपरटेन्शन आदि समस्याएँ हमारे जीवन को ग्रसित कर रही हैं। इनके लिये जैन धर्म में शुद्ध शाकाहारी भोजन, तीन तप (अनशन, उनोदरी, रसपरित्याग) का प्रावधान अपने स्वास्थ्य को ठीक रखने की दृष्टि से ही किया गया है, जिससे हम अपने धार्मिक व सामाजिक कार्य पूर्ण रूप से कर सकें।
2. **पर्यावरण:** आज की इस जटिल समस्या के समाधान के लिये महावीर ने अहिंसा व षट्जीवनिकाय सिद्धान्त को प्रतिष्ठित किया। एकेन्द्रिय जीवों की हिंसा के न्यूनिकरण का आदेश दिया।
3. **आतंकवाद:** हिंसा से हिंसा मिलती है। आतंक का हल अहिंसा व अनेकान्त दृष्टि दिखाता है। आतंकवादी से बातचीत, उसकी समस्याओं

का यथोचित समाधान, शिक्षा, अपने को शक्तिशाली बनाकर व विरोधी हिंसा का सिद्धान्त अपनाकर, आतंक से निपटा जा सकता है।

4. **यौन रोग:** स्वदारा (पत्नि)-संतोष (ब्रह्मचर्य अणुव्रत) की स्थापना शायद यौन रोगों को मूल से समाप्त कर सकती है। इस अणुव्रत में यौन क्रिया त्याग (abstinence from sex) को उत्कृष्ट व अपनी पत्नी के साथ भी यौनक्रिया में मर्यादा को मध्यम श्रेणी कहकर ब्रह्मचर्य अणुव्रत का सही पालन करना बताया है।

इस प्रकार हम देखते हैं कि जैन दर्शन एक समग्र व्यवहारिक व सैद्धान्तिक धर्म है जिससे हम अपनी सारी संसारी समस्याओं का समाधान भी कर सकते हैं।

इसलिये हम जैनों का यह सर्वोपरि धर्म/कर्तव्य है कि जैन सिद्धान्तों व जीवन शैली की शिक्षा जैनों को व सारे विश्व को आधुनिक टेक्नोलौजी के माध्यम से दें जिससे आप व सारा विश्व आनन्द व शान्ति पूर्वक जीवन जी सकें।

सन्दर्भ

- 1- आप्त मीमांसा (समन्तभद्रकृत) में सर्वज्ञ, वीतराग व हितोपदेश तीन गुण आप्त कहे हैं।
- 2- कार्तिकेय अनुप्रेक्षा (कुमार स्वामी)।
- 3- भगवती (व्याख्या प्रज्ञति)।
- 4- महावीर के समय में दासी प्रथा, हिंसा, बलि, अनेकों मतावली (343), धन का दुरुपयोग, जाति के आधार पर शोषण आदि समस्याएँ आज की तरह ही थीं। जिनका समाधान महावीर ने अपने समयानुकूल तरीकों से प्रमाणित कर समाज को चेतना दी।

लेखक इन्टरनेशनल स्कूल फॉर जैन स्टडीज़ (www.jainstudies.org), के संस्थापक निदेशक है। लेखक सम्पर्क: svana@vsnl.com



अब तक बुजुर्गों से सुनते आएँ हैं और उनका अनुसरण करते हुए शाकाहारी रहे। लेकिन जैसे ही हमें ज्ञान हुआ कि हम शाकाहारी क्यों हैं, इसका हमें ज्ञान ही नहीं है तो फिर खान-पान पर इतनी पाबंदिया क्यों? इसलिये अब हम कुछ भी खा-पी लेते हैं।

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If divorced, reason for divorce (optional): _____

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MIS ADS - Females for Jain Digest - January 2009

F00370708: Family friend invites correspondence from well educated, professional, vegetarian boys: for pretty physician girl, born March 1979, 5' 0", currently doing 2nd year residency in Chicago. Email: vinodashah@gmail.com

F00330708: Gujarati Jain parents invite proposal from well educated, vegetarian boys for pretty, US born physician daughter, completing her residency in P.M. & R. in June 2009 in Cincinnati, Ohio. Born Aug 1978, 5' 3". Call: 216-235-8374/440-333-7199 or Email: sodhb@yahoo.com

F00420708: Gujarati Jain parents seek correspondence for alliance from well educated, professional, US raised boys for their attractive, intelligent US born and raised daughter, born June 1977, 5' 5", CPA/MBA, financial analyst in major bank. Please respond with photo and bio-data to gsmt2005@yahoo.com

F00220408: Correspondence invited for 1979, US born, vegetarian, family oriented, cultured, outgoing girl, currently pursuing MBA at UCLA. Request educated, non-smoking, US raised boy. Please contact 408-268-3536 or Email: californiagirl2008@gmail.com

F00530109: Gujarati parents invite proposals from educated, cultured, vegetarian, professional boys for their educated, cultured daughter, born Oct 1980, 5' 1", 130 lbs, M.S., working in Fairfax, VA. Call: 703-825-6547 or Email: dhiren_sheth@yahoo.com

F00550109: Gujarati parents invite proposals from suitable boys with photo and bio-data for their charming, vegetarian, US born daughter, born Nov 1981, 5' 4", 126 lbs., DDS. Call: 201-265-7160 or Email: vairagi_shah@yahoo.com

F00560109: Jain parents invite proposals from professional boys with photo and bio-data for their beautiful, vegetarian daughter, born March 1974, 5' 1", MD, doing Fellowship in Peds GI in Michigan. Call: 248-885-8970 or Email: gynabaid@yahoo.com

F00570109: Jain parents invite proposals with photo and bio-data from vegetarian, handsome, well-educated, well-settled boys for their slim, pretty, vegetarian, US born daughter, born April 1982, 5' 5", family oriented and caring. Currently pursuing Pharm-D degree. Email: jrishabh_21@yahoo.com

F00580109: Gujarati Jain parents invite proposals with photo and bio-data from US born, well-educated,

vegetarian, professional boys for their US born, beautiful, cultured, vegetarian daughter, born 1984, 5' 4", 110 lbs., MS in Human genetics, working as a genetic counselor. Email: hsm429@aol.com

F00590109: Gujarati parents invite alliance from well-educated, vegetarian, professional boys for their slim, talented, family oriented, cultured, US Citizen daughter, born Oct 1981, 104 lbs., Pharm. D, working as a clinical pharmacist in southern California. Call: 562-652-4144 or Email: dipakvs@gmail.com

F00600109: Gujarati sister invites proposals with photo and bio-data for attractive, accomplished, vegetarian, family oriented sister, never married, born 1967, 5' 4", well-settled. Call: 931-358-5453 or Email: gops_36@yahoo.co.in

F00610109: Accomplished MBA, US born, Oct 1975, 5' 5", attractive, cultured, vegetarian young lady invites proposals from well-educated, cultured, vegetarian, professional young men, settled in US. Email: musical1975@yahoo.com

F00620109: Hindi speaking Jain parents invite proposals for beautiful, vegetarian, US born daughter, born June 1981, 5' 3", Pharm D, employed as a clinical pharmacist at a reputable hospital in NYC, from cultured, well-educated, professional boys. Call: 770-442-8559 or Email: mkdosi@yahoo.com

F00630109: Gujarati parents invite proposals for slim, talented, successful. Vegetarian, US Citizen daughter, born Aug 1977, 5' 5", 115 lbs., currently pursuing MBA at a top Ivy League University, from cultured, educated, vegetarian boys. Call: 973-257-0031 or Email: kirit108@gmail.com

F00640109: Gujarati Jain parents invite proposals from well-educated, professional boys for their well-educated, smart, US permanent resident daughter, born Sep 1973, 5' 0", 115 lbs., M.Com, Diploma in Business Management, residing in Chicago area. Email: binivini.shah@gmail.com

F00650109: Gujarati Jain parents invite responses for their daughter, born June 1975, 5' 5", 99 lbs., M.Com, Masters in Computer Application, Software Eng. (India), from well-qualified, vegetarian, non-smoking and non-drinking boys from Jain/higher caste. Call: 011-91-265-2489870 (India) OR C/o 631-234-0353 (USA). Email: abhodia@rediffmail.com

F00660109: Gujarati Jain family invites proposals for their slim attractive, accomplished, cultured, US Citizen daughter, born Dec 1984, 5' 6", working in a top fashion industry in Manhattan. Looking for a vegetarian, educated, cultured, Jain boy with a similar background. Email: manjarimk@gmail.com

F00670109: Rajasthani Jain parents invite introduction for beautiful, smart, outgoing, US Citizen daughter. Biomedical engineer, Born 1987, 5' 2". Seeking well-educated, vegetarian, family oriented professional. Email: Dena@EverestGroup.com

F00680109: Gujarati parents invite correspondence for their 34 year old MD daughter, 5' 2", fair, beautiful, born and educated in USA. Settled in private practice in Chicago area. Seeking professional boy. Cast no bar. From Midwest or Chicago area. Pager: 708-242-6082. Email: a.k.patel315@yahoo.com

F00090408: Gujarati parents invite proposals with bio-data and photo from well-educated, vegetarian, non-smoking professionals for their beautiful, caring, slim, accomplished, US citizen daughter, born Aug 1980, 5' 7", BS Information Systems, employed as a Project Manager at reputed company. Call 714-736-5431. Email: punamshah11@gmail.com

F00690109: Gujarati parents invite proposals with photo and bio-data from professional boys, preferably M.D., for their beautiful, charming, slim, vegetarian, U.S. Citizen daughter, 28 Years, 5' 2", M.D. in the final year of Residency. Email: ganesh1980@live.com, Tel: 417 782 7380.

F00700109: Gujarati parents invite responses with bio-data and photo for beautiful, professional, never marries, US Citizen daughter, born Dec 1973, 5' 1", B.S. (Molecular Biology) and B.S. Computer Science), working as a biotech/software professional in silicon valley, CA, from well-educated, non-smoker gentlemen. Cast no bar. Call: 408-272-6833. Email: ph_matrimonial@yahoo.com

F00390708: Gujarati parents invite proposals with photo and bio-data from cultured, non-smoking professional boys for beautiful, slim, accomplished, US born daughter, born Dec 1981, 5' 3", 110 lbs, BS, MSE (Eng). Call: 847-259-0975 or Email: maheshc49@hotmail.com

F00710109: Gujarati Sthanakvasi Jain parents in Singapore invite proposals for their beautiful daughter, born July 1980, 5' 7", 59 Kg, Masters in Accounting (Uni. of Michigan) from well-educated boys. Call: +656729517 OR +6592703154

F00720109: Gujarati parents invite proposals from well-educated, vegetarian, cultured family for their US Citizen daughter born Aug 1982, 5' 0", Pharm. D. Call 917-327-3881 or Email: ASHAH1104@aol.com

F00730109: Gujarati Jain parents invite responses with bio-data and picture from educated, professional, US raised, vegetarian boys for family oriented, beautiful, US born and raised professional, vegetarian daughter, born Sept 1980, 5' 4", branch manager in Chicago. Please call 937-848-3228 or Email: Punatar@hotmail.com

MIS ADS - Males for Jain Digest - January 2009

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

M00040408: Gujarati parents invite proposals w/photo bio-data from cultured vegetarian educated pretty girls, for handsome US citizen son, born Dec. 81, 6', BS (EE), well employed at reputed company. Call: 281/265-2271 OR Email: d4mshah@yahoo.com

M00240708: Gujarati parents invite correspondence for alliance from educated cultured girls; for handsome, accomplished, vegetarian, US citizen, issueless,

divorcee son. Born Sept 1971, 5' 7", MS (ME). Well employed/settled in NYC. Call 516-334-8196 or Email: pshah44@hotmail.com

M00340109: Gujarati parents invite proposals for handsome, brilliant, vegetarian well-employed US born son, born Sept 1982, 6' 0", BS in MIS and Finance, from cultured, educated, vegetarian pretty Jain girls. Call: 334-655-0031 or Email: mrhshah@yahoo.com

M00350109: Gujarati parents invite responses from educated family oriented girls with photo and bio-data for their Canada born son, born Feb 1982. Has own consulting business, working as a software engineer in USA and Canada for 5 years. Email: MindVivah@gmail.com

M00360109: Gujarati parents invite proposals with bio-data and photo for their handsome, well cultured, educated son born and brought up in Mumbai, born Aug 1984, 155 lbs, 5' 6", BS in Finance & Management, working as a Sr. Financial Analyst. US Citizen. Call: 847-806-6875 or Email: aki1984@gmail.com

M00370109: Gujarati physician parents invite proposals from suitable girls for their handsome, non-smoker, US born son, born Feb 1981, 5' 3", 120 lbs, CFA/CPA, currently working at an investment bank in NYC. Email: rp2114@gmail.com

M00380109: Gujarati Jain parents invite proposals with bio-data and a photo for very handsome, fair, cultured son, born July 1978, 5' 7", brought up in India, Masters in Information System, well-employed, from cultured, educated, vegetarian girls. Call: 908-797-4263. Email: sunil_daftary@yahoo.com

M00390109: Gujarati Jain parents invite proposals with bio-data and a photo for handsome, vegetarian, non-smoker, cultured, US Citizen son, born July 1979, 5' 5". Seeking cultured, family oriented,

vegetarian girls from US only. Call: 818-992-5706 or Email: upenvora@hotmail.com

M00400109: Jain parents invite proposals from cultured, vegetarian girls with bio-data and a photo for their handsome, vegetarian US Citizen son, born Oct 1981, 5' 8", well-employed as a Computer Architect in a multi-national company,. Call: 516-765-1952 or Email: deshna52@yahoo.com

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

M00420109: Gujarati parents invite proposals with photo and bio-data for their handsome vegetarian, U.S.Citizen son, 30 Years, 5'11" tall, M.D. 3rd Year Resident, from professional cultured beautiful girls. Email: hbkrs@hotmail.com, Tel: 417 782 7380

Jain Center of Greater Phoenix

Thanks all attendees for making Pratishtha Mahotsav a grand success and

Thanks those who supported us by donating towards temple.

You can support us by sending your tax-deductible contributions various ways.

We really need your support

I/We wish to Donate.....\$_____

Make check payable to Jain Center of Greater Phoenix.

To pay by charge card please visit website www.jcgp.org

Mailing Address: PO Box 84221, Phoenix, AZ 85082

Your Information:

Name_____

Company Name_____

Mailing Address_____

City_____State____Zip_____

Phone:_____Cell_____

Fax:_____

Detailed information on website

**On Your Birthday, Marriage Anniversary,
In memory of, New Child/Grand Child**

Aarti & Divo		Snatra Puja/Dev Guru Shastra Puja	
For 1 year		For 1 year	
Once a month	\$1001	Every Month	\$2501
One Time	\$ 101	Twice a Year	\$ 501
		One time	\$ 251
Angi Once		Pakshal & Puja	
Mulnayak	\$501	Nitya Niyam Puja	
Bhamti Murti	\$251	Once a Month	\$1001
		One time	\$ 101

Puja Samagri for 1 year \$501

Janm Kalyanak Puja	\$1001
Nirvan Kalyanak Puja	\$1001
Antray Karma	\$1001

Pathshala classes are every week on Sunday
Pathshala support for year \$501



Jain Milan 4/2009

www.jainmilan2009april.com

3rd Annual Jain Youth

3-day Matrimonial/Networking Convention

(A unique opportunity to meet and find a life partner... *in person!*)

Friday April 10th 2009, 5 pm to midnight.

Saturday April 11th 2009, 10 am to midnight. Sunday April 12th 2009, 9 am to 3pm.



- Venue: Long Island, NY. Host: Jain Center of America, NY.
- Admission by advance registration* only. Participant must be Jain, age 21 or older
- **Early Registration ends 2-28-09; Registration Last Date 3-21-09**
- Registration Fees: US \$180 by 2-28-09 and \$200 by 3-21-09 per participant. **NO REFUNDS**
- Registration until 4-10-09 US \$250 per person (Bio-data will *not* be included in the Souvenir)
- Participants will receive souvenir with partial Bio-data and pictures at the convention hall
- Bio-date on a separate page will be inserted *if registration is received by March 31, 2009*
- Souvenir is for participants **ONLY** and will *not* be available for sale
- Write check or US money order to "JAIN MILAN 2009 April" **No refunds**. See T&C on Web
- Mail registration/check to G. Shah, Jain Milan, 12 Ascot Place, North Brunswick, NJ 08902 USA
- **Contact Person: Gunvant Shah, phone: 732-246-4030; profgaryshah@yahoo.com**

Registration by mail (please include 2"x 2" color photo-passport size only). Do not leave any line blank.

Name: _____ DOB: ____/____/19____ Age: ____
PRINT: FIRST NAME M.I. LAST NAME Month Day Year

Address: _____ City _____ St _____ Zip _____

Phone: H: _____-_____-_____ Cell: _____-_____-_____ Gender: M _____ F _____

E-mail: _____ Height: _____ ft _____ in. Weight: _____ lbs

Vegetarian: Yes ____ No ____ Vegan ____ Smoker: Yes ____ No ____ Drink: Yes ____ No ____ Occasionally ____

Highest degree: _____ Major: _____ Occupation: _____

U.S. Status: US Citizen ____ Green Card ____ in US since ____ Other/Visa: _____

Marital status: Single ____ Divorced ____ Widowed ____ I Need (to share) Hotel room: Yes ____ No ____

I need Transportation Yes ____ No ____ I give ride to and from Hall, picnic and Hotel (3 miles) Yes ____ No ____

- For hotel room at discount price & for transportation E-mail: jainmilan2009@gmail.com

Few words about you & future life partner (Print) _____

Father's name: _____ Mother's name: _____

Parent's Address (Print): _____

Applicant signature (Required): _____ Date: _____

* Jain Milan reserves the right to ask for documents to verify above information. Bring your photo ID and proof of DOB with you.



Jain Milan 4/2009

www.jainmilan2009april.com



Jain Milan 2009 in Long Island, NY on April 10th, 11th & 12th, 2009.

Registration Price by 2/28/09 \$180, by 3/21/09 \$200 and by 4/10/09 \$250.

Early Discount Registration price until 1/31/09:

\$160 for 1, \$300 for 2, \$700 for 5, \$1300 for 10

(More people you bring in the convention more choices every participant will have.)

Why Jain Milan?

As the next generation of Jain Americans begins to assimilate into Western culture, it becomes increasingly challenging to meet those that hold similar beliefs and religious values. Though websites and e-mail communication help to a certain extent, nothing comes close to meeting potential suitors in person. We have witnessed many Indian organizations holding successful events to provide an opportunity for young adults to have a face-to-face meeting. We felt now it was time to create a forum for the Jain youth.

What is Jain Milan?

Jain Milan is an opportunity for Jain youth (age 21 and older) throughout North America and around the world to meet in person, to make friends, to engage in networking, to develop business contacts and to possibly find a life partner. Jain Milan is organized to encourage our Jain youth to meet other Jains for the purpose of matrimony and to facilitate a face-to-face meeting. Jain Milan believes in Jain family values and will work hard to preserve these values. With events like Jain Milan, we hope to achieve our goal to preserve Jain traditions and values in our next generation and strengthen our community.

Participants of Jain Milan 2006 in Edison, NJ:

152 participants out of 167 registered participants attended the convention- 81 female (53%) and 71 male (47%). 120 of the registered participants (72%) were between the age of 21 and 29 years and rest 47 participants (28%) were 30 years of age or above. 65 (39%) of the participants have BA degree, 35 (21%) of them have MS degree, 25 (15%) of them have MD or JD degree, 25 (15%) of them have MBA degree, 10 (6%) of them have Ph.D. or Pharm. D. and 4 of them have other college education. Besides Medicine, Law and Pharmacy professions, 55 of them are working as Engineers or computer Science professionals and 35 of them are working in Finance or Business. 122 (73%) participants have US Citizenship, 23 have US Visa, 14 have US Green card, 6 have Canadian Citizenship and 1 each has UK and Singapore citizenship.

Participants of Jain Milan 2008 in Huston, TX:

There were 93 registered participants at the convention- 42 female (45%) and 51 male (55%). 73 of the registered participants (79%) were between the age of 21 and 29 years and rest 20 participants (21%) were 30 years of age or above. 32 (34%) of the participants have BA degree, 30 (32%) of them have MS degree, 18 (19%) of them have MD or JD degree, 9 (10%) of them have MBA degree, 3(3%) of them have Ph.D. or Pharm. D. or CPA, 1 of them have other college education. 66 participants have US Citizenship, 17 have US Visa, 6 have US Green card and 3 have Canadian, 1 has UK citizenship.

Convener, JAIN MILAN: Gunvant Shah, (Chairman, Jain Milan)

12 Ascot Place, North Brunswick, NJ 08902. USA

☎: 732-246-4030 E-mail: profgaryshah@yahoo.com



15th Biennial JAINA Convention

Anaheim Convention Center

800 W Katella Ave, Anaheim, California 92802
July 2-5, 2009

Convention Board

Lata Champsee

Convener
(416) 441-2200

Dr. Nitin Shah

Co-Convener
(562) 244-9035

Rashmi Shah

Co-Convener
(310) 753-8990

Keerti Shah

Finance
(630) 837-8716

Dilip Punatar

Secretary
(614) 440-4239

Yogesh R Shah

Fund Raising
(714) 936-5300

Ashok Domadia

Programming
(510) 979-9312

Harshad Shah

Food
(732) 522-5736

Narendra Jain

Registration
(310) 345-8580

Alka Dalal

Exhibition
(310) 452-3109

Mahesh Wadher

Volunteers &
Transportation
(909) 376-4027

Upen Shah

Marketing
(905) 819-1753

Soumil Mehta

Green Activity
(805) 455-9527

Jai Jinendra Sahdharmi Jains,

It is with great excitement we invite you to 15th Biennial JAINA Convention from Thursday, July 2nd to Sunday, July 5th, 2009. The Convention will be held in the city of Anaheim located in Sunny Southern California. The theme for the 2009 convention is "Ecology-TheJainWay". Attend to educate ourselves about how timeless principles of Jain Religion reflect Ecology that has become the focus of everything that we do today! Attending this convention will equip you with the necessary tools and resources to live a green life liberated from the hinsak ways and charge you up to inspire others.

Many esteemed speakers & leading ecologists like Dr. Abdul Kalam (former President of India), Dr. James O'Toole (Prof. of Business Ethics at Univ. of Denver and author of various books including Value based Leadership), Christopher Chapple (author of "Ecological Perspectives in Jainism") and our own Guruji Chitrabhanuji, Acharya Chandanaji, Dr. Rakeshbhai Jhaveri, Dr. Deepak Jain & many others have been invited for speeches, seminars, & panel discussions. They will share their vision of ecology & explore with us how Jain Religion has been in fore front of practice of ecology!

SIDDH-HEM – World Premiere of a play on the life and works of Acharya Shri Hemachandracharya (by Apoorva Avsar fame team), Raas Garba, Jain Academic Bowl, dance performances from various Jain Centers along with Yoga, meditation, dhyana, Bollywood aerobics, Entrepreneur Workshop and Jain21(Networking forum for youth 21+) will be featured at the convention.

2007 JAINA Convention seminar on JAIN DIASPORA held under the Chairmanship of Late Sri L M Singhavi was a major new JAINA initiative towards the global Jain Unity. On July 2nd leaders of Jain communities of various countries will once again meet and discuss issues common to us all and finding avenues of cooperation.

A major Jain art exhibition by artists from India and North American Jain artists will be presented that will later travel to other Jain Centers in USA and Canada.

Christopher Key Chapple of Loyola Marymount University in Los Angeles is working with JAINA education Committee and other scholars on a book "Ecological Perspectives in Jainism.". This book will be inaugurated at JAINA Convention.

There will be separate speakers for different youth age groups – first time in JAINA! The theme will be explained & way of life around Ecology will be addressed by the speaker along with other aspects of Jain Religion. They will also be an opportunity for friendship & relationship building for appropriate age groups.

Special bus tours will be arranged by Jain Center of Southern California to visit Los Angeles's renovated Derasar, a newly built state of the art Cultural Complex, & one and only more than 100 years old Wooden Temple – a Replica of Palitana Temple!

Please note that the convention is equipped to handle our physically challenged attendees.

Ladies & Gentlemen, Come One Come All for a fun time for the entire family in July 2009 to Anaheim – the home of Disneyland (The Happiest Place on Earth!). Please visit WWW.JAINA.ORG for on line registration. Early bird registration ends on 28th February. For any questions, please email registration 2009@jaina.org or call 714-255-9461.

Go Green - See you all in Anaheim in July 2009.

With Regards,

JAINA Convention Board

Federation of Jain Associations in North America (JAINA)

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

43-11 Ithaca Street, Elmhurst, NY 11373 Ph: 718-208-4435

www.jaina.org email: jainaconvention@jaina.org

Distinguished Scholars & Speakers

Dr. A.P.J. Abdul Kalam: Dr. Kalam an ardent supporter of Ecology and sustainable development is former President of India. His focus is on transforming India into a developed nation by 2020. Dr. Kalam made significant contribution as Project Director to develop India's first indigenous Satellite Launch Vehicle (SLV-III) which successfully injected the Rohini satellite in the near earth orbit in July 1980 and made India an exclusive member of Space Club.

Dr. James O'Toole is the Daniels Distinguished Professor of Business Ethics at the University of Denver's Daniels College of Business. Previously, at the University of Southern California's business school he held the University Associates' Chair of Management, served as Executive Director of the Leadership Institute, and editor of New Management magazine. Dr. O'Toole's research and writings have been in the areas of leadership, philosophy, ethics, and corporate culture. He has addressed dozens of major corporations and professional groups, and has over one hundred published articles.

Christopher Key Chapple is the Navin and Pratima Doshi Professor of Indic and Comparative Theology at Loyola Marymount University. Dr. Chapple received his doctorate in the History of Religions through the Theology Department at Fordham University and has taught Sanskrit, Hinduism, Jainism, and Buddhism. He has published several books, including Karma and Creativity, a co-translation of the Yoga Sutras of Patanjali and Non-violence to Animals, Earth, and Self in Asian Traditions, Hinduism and Ecology, a co-edited volume, Jainism and Ecology: Non-violence in the Web of Life (2002) and Reconciling Yogas.

Dr. Will Tuttle a former Zen monk with a Ph.D. in education from U.C., Berkeley is an award-winning speaker, educator, author, and musician. His book – The World Peace Diet has been called one of the most important books of the 21st century: the foundation of a new society based on the truth of the interconnectedness of all life. It is the first book to make explicit the invisible connections between our culture, our food, and the source of our broad range of problems—and the way to a positive transformation in our individual and collective lives.

Nipun Mehta is the founder of Charity Focus, a fully volunteer driven organization started in 1999 to inspire the young IT professionals to provide free web based solutions for nonprofit organizations worldwide. Having served thousands of nonprofits, without any overhead, Charity Focus has now become an incubator of "gift-economy" projects ranging from web services to a film production company to a print magazine to a restaurant. Mehta is also a member of the Tipping Point Network and serves on the advisory board of the Seva Foundation and Dalai Lama Foundation. While Nipun's childhood dream was to either become a tennis-pro or a Himalayan Yogi, the current mission statement of his life simply reads: "Bring smiles in the world and stillness in my heart."

Plus over 50 scholars and distinguished guests including:

Gurudev Chitrabhanuji	Acharya Chandanaji	Sri Jinchandraji Maharaj
Dr. Rakeshbhai Jhaveri	Samni Madhur Pragyaaji	Sadhvi Shilapiji
Sri Lokesh Muni	Bhattacharji Charukartiji	Pdt. Dhirajlal Mehta
Pramodaben Chitrabhanu	Dr. Kumarpal Desai	Dr. Hukamchand Bharil
Dean Dipak Jain	Vasantbhai Khokhani	Dr. Gary Francione

With various tracks geared towards specific age/interests, this convention will offer a gamut of discussions, demonstrations and programs to promote in-depth understanding of Jain philosophy and

Ahimsa & Leadership
Ahimsa thru' Ecology
Jain way of Living
Entrepreneur Workshop
Fundamentals of Jainism
Significance of Samayik and Sutras

India in 21st Century
Green way of Life
Atamsiddhi
Promising Green Careers
Advanced Jain Dharm
Pathsala Teachers Conf.

Diet for World Peace
Ecology and Vegetarianism
Jains: Pioneers of Ecology
Science of Forgiveness
Veganism and Ahimsa

YOUTH EVENTS

All youth programs are tailored specifically for youth 14 years and up. All sessions, social programming activities and entertainment are being planned by youth, for youth. Speakers, workshop leaders and entertainers have been selected by the youth committee for their ability not only to inspire, motivate and teach, but also for their ability to connect with today's youth. Trailblazers in their own field, all of them practice what they preach. Planned events include:

JAIN 21: An event for the Jain Youth (21+) to meet, socialize and network with one another. Planned activities include:

- Ice Breakers
- Speed Dating
- Dance & Movie Nite
- Cruise
- Fun Fair
- Bollywood Aerobics

Entrepreneur Workshop: Seminars by experts (including Venture Capitalists), Career Guidance by both peers and professionals, Investment Advise, Seminar of Green Careers.

Jain Academic Bowl: The Jain Academic Bowl is an academic competition similar to the popular game show, "Jeopardy." It is based on the appreciation of knowledge of Jainism, the ability for quick response, and a friendly yet competitive spirit. The objective of this competition is to encourage an even greater interest in the study of Jainism.

Awards Ceremony: Recognizing and awarding qualified Jain Youth "Superstars" for outstanding achievements in various fields. Nominations can be submitted by individuals themselves or by friends and family.

Raas Garba, Dance presentations from various Jain Centres.

Jain Way of Living: Various seminars and workshops

- Day in Life of a Jain Monk
- Science of Forgiveness
- Jain Dharma in Medical Science
- Service Activities

Ecology: Top level speakers and activists will conduct seminars on Ecology with emphasis on how Jains thorough time immemorial have preached and practiced Ecological principles. Various related exhibitions and booths will reinforce our ecological credentials.

Networking: Opportunity to network with Jains from India to explore volunteering opportunities with charitable organizations in various parts of India.

Youth Planning Committee which consists of young Jains (ages 15-35) from all over North America is looking for volunteers to help them put these events together. If you want to get more involved and make a difference in the Jain community, please call Rashmi Shah at 310-753-8990 or e-mail him at krushmi@aol.com

Siddh – Hem A Gujarati Play from Apurva Avsar Team



Siddh-Hem showcases dramatic episodes from the life of Acharya Shri Hemchandracharya (1089-1173 AD) – a renowned Jain Scholar and inspirational Guru of Raja Siddhraj and King Kumarpal who converted to Jainism and made Jainism the premier religion of Gujarat. Acharya Hemchandracharya is reverently and affectionately referred to as Kalikal Sarvagna - the one who knew everything in this kali kal. It was Siddharaj's request to create a Grammar of Gujarati language that resulted in - SIDDH HEM Shastra - the first authoritative grammar of Gujarati language. The king was so impressed by this scholarly work that he honored the Book with a procession on Elephant with the king, sadhus, musicians and public following the majestic procession. This historic procession has no equal in human history. Hemchandracharyaji went on to create the next encyclopedia of Gujarati language- Alankar Shastra and also Kavya Shastra. For these reasons, Hemchandracharyaji is referred to as the father of Gujarati language. His contribution to Jain literature includes Tristha Shalaka Purush Charitra, Parishistaparva, Yogshastra, Vitragstotra and Pramanmimansa.

Performance of this play at JAINA Convention will be the World Premiere of this play. The team that produced and performed highly acclaimed Apurva Avsar at JAINA Convention - 2007 will be performing this play.

15th Biennial JAINA Convention OFFERS MANY SPONSORSHIP OPPORTUNITIES TO DONATE FOR A WORTHWHILE CAUSE AND PROMOTE YOUR BUSINESS TO JAIN COMMUNITY IN NORTH AMERICA AND REST OF THE WORLD.



SPONSORSHIP OPPORTUNITIES

SANGHPATI: This may be one family for \$ 50K donation or two families for \$25K donation each.

- Photograph of the family in souvenir (must be in by May 1) & Jain Digest after the convention.
- Full page advertisement in the souvenir, refund of 8 registrations.
- Front section seating, special Swamivatsalya with dignitaries and special ribbon for family (5 members).

SOUVENIR BOOK: The Souvenir Book is read by about 20,000 Jains in the Convention year. Advertisement Rates are:

Back Cover: \$11,000	Inside Cover: \$7,500	Center Page: \$5,000	Full Page (4 color): \$1,500
Full Page (1 color): \$1,100	Half Page: \$800	Quarter Page: \$500	Business Card: \$250

JAINA JEWELS:

DIAMOND - \$15,000

- Photograph of the couple in souvenir
- Full page advertisement in souvenir.
- Front section seating, refund of 6 registrations.
- Dinners and lunch with dignitaries.
- Special ribbon for the family (4 Members).

RUBY - \$11,000

- Photograph of the couple in souvenir
- Full page advertisement in souvenir.
- Front section seating, refund of 6 registrations.
- Dinners and lunch with dignitaries.
- Special ribbon for the couple.

EMERALD - \$7,500

- Full page advertisement in souvenir.
- Front section seating, refund of 4 registrations.
- Dinner with dignitaries.
- Special ribbon for the couple.

JAINA PRECIOUS METALS:

GOLD - \$5,000

- Half page advertisement in souvenir.
- Front section seating, refund of 2 registrations.
- Dinner with dignitaries.
- Special ribbon for the couple.

SILVER - \$2,500

- Quarter page advertisement in souvenir.
- Front section seating, refund of 2 registrations.
- Dinner with dignitaries.
- Special ribbon for the couple.

BRONZE - \$1,500

- Business card advertisement in souvenir.
- Front section seating.
- Dinner with dignitaries.
- Special ribbon for the couple.

CULTURAL EVENT:

GRAND SPONSOR – \$25,000

* Special banner, priority seating at program and plaque.

EVENT SPONSOR - \$5,000 EACH

* Special banner, priority seating

SWAMIVATSALYA:

BREAKFAST - \$2,100 EACH

LUNCH - \$5,000 EACH

DINNER - \$7,500 EACH


All swamivatsalya sponsors will be recognized in souvenir and banner in the dining hall.

If you are interested in any of these available opportunities or need any more information, Please contact Fund Raising Committee Chairperson: YOGESH SHAH at 714-936-5300 or yog8555@yahoo.com

EXHIBITION BOOTH RENTAL

Limited number of Non-Profit and Commercial booths will be available at the convention.

Please contact Pankaj Sheth (213-880-3666) or e-mail 2009booth@jaina.org for more information or to reserve your booth.

	<h2 style="margin: 0;">15th Biennial JAINA Convention</h2> <h3 style="margin: 0;">JAIN21 / Jain Network Forum (JNF)</h3> <p style="margin: 0;">Additional Information Form</p> <p style="margin: 0;">Register online at www.jain21.com</p>	
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Please attach a photograph of yours if you wish it to be available on the website, along with your profile.

CONTACT INFORMATION: This information must be completed by **Each Participant**. Duplicate this form if needed.

First Name	Last Name	Middle / Father Name
PERSONAL PROFILE (Please circle whatever applies)		
Email Address		Best Phone Number to contact:
Education:		Profession:
Primary Language:		Are you willing to relocate after Marriage? Yes No
Living Status:	Alone With Family With Roommates	Marital Status: Single Divorced with Kids Divorced without Kids Widowed with Kids Widowed without Kids Separated with Kids Separated without Kids
Food Habits:	Vegetarian Non-Vegetarian Jain Vegetarian Vegan	Visa Status US Citizen US H1 US Green Card Canadian Indian UK / European Other
Do you Smoke?	Yes No Occasionally / Socially	Do you Drink? Yes No Occasionally / Socially
Sex (M/F)	Age (Years)	Height (Feet + Inches) Weight (Lbs)
TELL US MORE ABOUT YOURSELF (Please write in the space provided. Use additional sheets, if needed)		
What do you like to do in your free time?		
What kind of Music do you like listening to?		
What are some of your favorite foods?		
What are some of your personal goals?		
What are some of your professional goals?		
How would your friends describe your personality?		
What are some of the attributes you are looking for in your ideal mate?		
I agree to share this information with the other participants of the JAINA Convention 2009 and on the website.		
SIGNATURE OF REGISTRANT:		Date:



15th Biennial JAINA Convention

Anaheim Convention Center

800 W Katella Ave, Anaheim, California, 92802 USA

July 2-5, 2009



REGISTRATION FORM:

Register online at www.jaina.org

STEP 1: CONTACT INFORMATION: This information must be completed in order to receive your registration confirmation

Primary Registrant Name:

Name of your Jain Center:

Address: Street/ Apt#

City

State/Province

Postal Zip Code

Home Phone

Fax

Email

Country/Region

Emergency Contact:

Phone:

STEP 2: CONVENTION REGISTRATION Please list all attendees including infants.

Last Name	First Name	Sex M/F	Age	Individual Registration Fee from chart in Step 3	Jain Network Forum (JAIN21/JNF) Age 21-40 from chart in Step 3	Evening Social Activities Age 14 – 40 from chart in Step 3	TOTAL FEES (US\$ / person)

Total Registration Fees (US\$)

No. of attendees requesting VEGAN food: ____

Day Care needed ☐ Yes ☐ No

STEP 3: INDIVIDUAL REGISTRATION FEES:

	UP TO FEB 28	MAR 1 to APR 15	APR 16 to JUNE 15	JUNE 16 to June 28	TOTAL REGISTRATION FEES FROM STEP 2	
ADULTS (AGE 18 & UP)	\$ 150	\$ 175	\$ 200	\$ 225	General Donation (\$ 100 suggested)	
CHILD/YOUTH (AGE 6 UP TO AGE 17)	\$ 100	\$ 115	\$ 130	\$ 145	GRAND TOTAL (US\$)	
JAIN21/JNF (AGE 21-40)	\$ 80	\$ 90	\$ 100	\$ 110	PAYMENT MUST BE MADE IN U.S. \$ ONLY	
Social Activities (Age 14-40)	\$ 70	\$ 80	\$ 90	\$ 100		

Note: Children up to age 5 are FREE. After June 28 '09, only On-site Registration will be available.

JAIN21/JNF & Evening Social Activities Program Plans

1. Jain Network Forum (JAIN21/JNF) is open to young Jains between the age of 21 to 40, who are interested in networking and meeting other like-minded Jains for friendship, relationship and marriage. Some of the activities being worked on for JAIN21/JNF are Mixers, Relationship Workshops, Career Panels, Beach Bonfire & Mela, Service Events, Evening Formal, Cruise, and much more. **Additional form needs to be completed** for all JAIN21/JNF participants.
2. Evening Social Activities are open to young Jains between 14 and 40 who are interested in educational, social, charitable and cultural networking with other like-minded young Jains, meeting new and old friends, and learning more about Jainism. We are working on many varied events including Jain Iron Chef, an Ahimsa Concert, Garba/Raas, Evening Formal, Youth Meditation & Yoga Sessions, Camp Fire Conversations and much more.

STEP 4: SIGNATURE: Primary registrant must sign and date below.

I have read and accept the Terms and Conditions on the reverse side of this registration form.

SIGNATURE OF PRIMARY REGISTRANT:

Date:

GRAND TOTAL AMOUNT ENCLOSED FROM STEP 3: \$

Card #:

Name of Cardholder: _____ *CVV Code:|_|_|_|

Cardholder Signature: _____ Exp. Date: | | |

Please make your check (US\$) payable to:

Mail registration form and check to: **Jyoti Vadecha, JAINA CONVENTION, 21803 Paint Brush Lane, Diamond Bar, CA 91765, U.S.A.**

EMAIL: registration2009@jaina.org

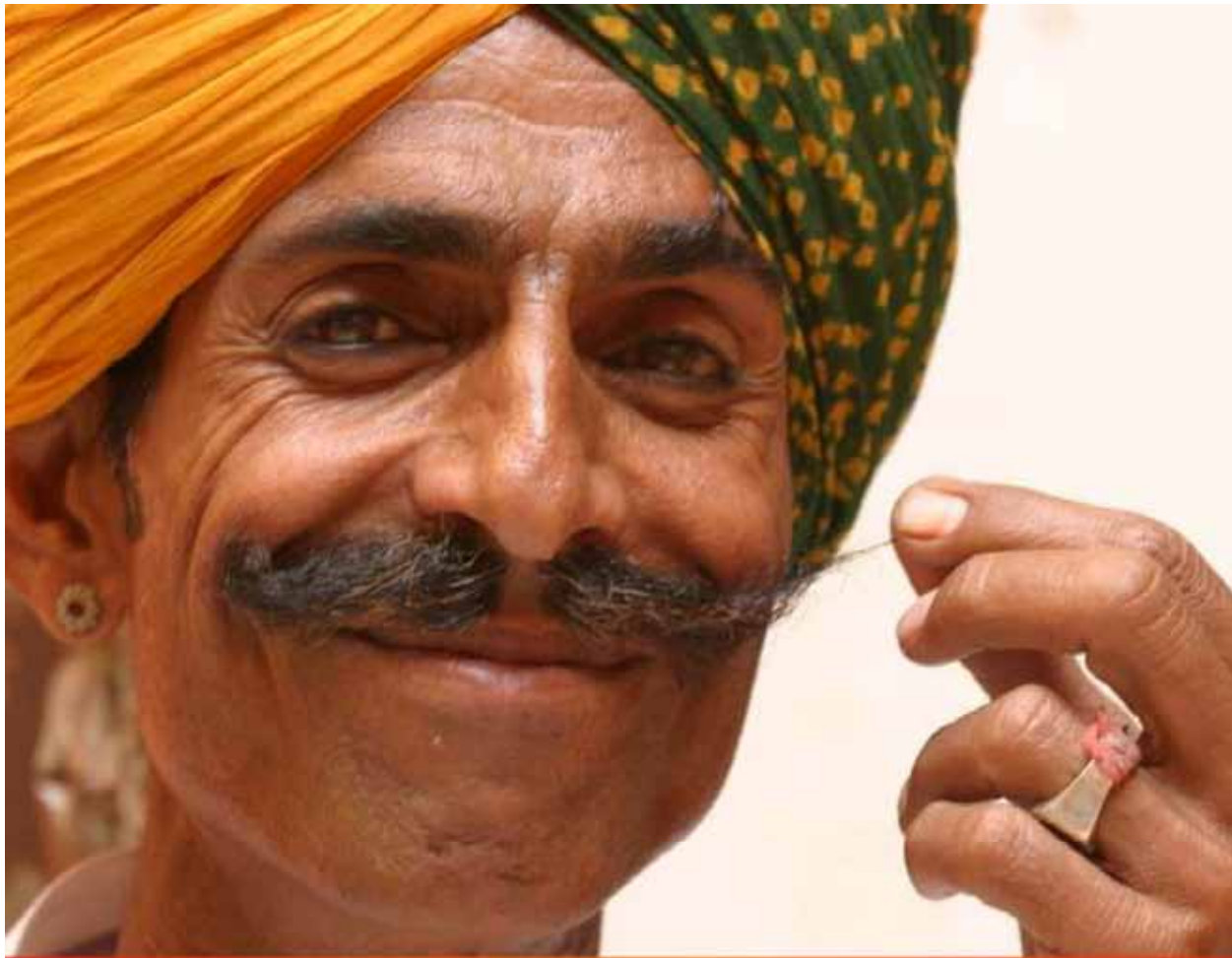
PHONE: 1-714--255-9461

- JAINA, its affiliated Jain Centers and their Directors, Officers, Coordinators, and Volunteers shall not be responsible for any loss, injury or damage to registrants and/or to any of their guests.
- On line and paper registration will close on June 28th 2009. After June 28th you will be able to register on site only.
- On site registration begins at 4:00 pm on Thursday, July 2nd 2009. Only Credit cards will be accepted during on-site registration.
- Until May 1, 2009 cancellation charges will be as follows:

Convention Individual Registration:	\$ 50 00
JAIN21/JNF per person:	\$ 40.00
Social Activities (per person) :	\$ 40.00
- After May 1, 2009 Cancellation Charge for individual registration will be \$75.00.
- **Absolutely no refunds** for cancellation(s) shall be given after June 16, 2009 for any reason(s).
- All cancellation requests must be in writing, sent by e-mail to cancellation2009@jaina.org
- Cancellation refunds will be sent by check or credit to credit card based on payment method. Please allow 30 days after the convention for refund to be processed.
- JAINA reserves the right to change convention plans (programs, activities, sessions, speakers, food menu etc.). No refund requests will be entertained due to any such changes.
- Parent or legal guardian must sign liability waiver if participant is under 18 years of age for participating in other Evening Social Activities.
- Registration confirmation will be mailed or e-mailed to you. Registrant must bring confirmation letter/e-mail and picture ID to registration desk to collect registration material.
- Bounced checks will incur a US \$25 return check fee.
- Postmark of registration form will determine applicable registration fees.
- Visit www.JAINA.org for up to date Hotel information including online hotel reservation, hotel rates and direction.

- Visit www.jaina.org for up to date Hotel information including online hotel reservation, hotel rates and direction. All registrants will have to arrange their own transportation to and from airport to hotels. John Wayne Airport (SNA) Orange County, California is the closest airport to Anaheim Convention Center. For additional transportation information visit www.jaina.org

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



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