

eJain Digest



2009 PALITANA CAMP FOR DISABLED

૨૦૦૯ પાલિતાણા શારિરીક વિકલાંગો માટેની શિબિર

23RD DECEMBER 2009 TO 9TH JANUARY 2010

૨૩મી ડિસેમ્બર ૨૦૦૯ થી ૯મી જાન્યુઆરી ૨૦૧૦

WE HEARTILY WELCOME HIS HOLINESS THE DALAI LAMA

હાર્દિક સ્વાગત
પરમ પૂજ્ય દલાઈ લામાજી

TO PALITANA - THE MOST REVERED PLACE FOR JAINS

જૈનો માટે સૌથી મોટું પવિત્ર તીર્થધામ પાલિતાણા આ

ગોજક : જે. આર. લાંદાવાળા પેટી

MA NIDHI CHAIR

તપિ ચેરિટીબલ

A Publication by the Federation of Jain Associations in North America (JAINA)
March 2010



eJAIN DIGEST

A publication of the
Federation of Jain Associations in North America (JAINA)
Email: jaindigest.info@gmail.com

JAINA is an umbrella organization of local Jain Associations in U.S.A and Canada. The purpose of the organization is to preserve, practice, and promote Jain Dharma and Jain Way of Life.

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From the President



Chief Minister of Gujarat - Narendra Modi, inaugurating the Palitana handicap camp.

Jai Jinendra!

JAINA has completed or participated in over 15 projects in the past six months, reiterating its vision of "Living and Sharing Jainism and Jain Way of Life."

Last winter I had a very fruitful trip to India, representing JAINA at the Palitana handicap camp and the Bidada Medical Camp. As a JAINA representative I also participated in the opening of the JIWO chapters, and the inauguration of Arhat touch. I had the opportunity to meet the Chief Minister of Gujarat - Narendra Modi, His Holiness Dalai Lama, Pujya Maharaj Naypadmasagarji, Acharya Chandnaji, Gurudev Rakeshbhai Zaveri and many other individuals with whom I discussed various JAINA activities being done in North America.

The following is a summary of JAINA's progress:

Victorious Ones: Jain Images of Perfection Art Exhibit (Rubin Museum of Art, NY) - JAINA participated at the unveiling of the exhibition which

had over 65 displays of Jain art, including some which had never been displayed publicly before. The Exhibit was sponsored by a lead gift from Sital and Suman Jain Family and coordinated by Phyllis Granoff, Professor of Religious Studies at the Yale Graduate School.

JAINA Goes to Washington "Celebrating Non-Violence" on Capitol Hill: This conference was co-sponsored by JAINA, American Jewish Congress, AAPI and NAACP, held in October 2009. Speakers at the conference included US Congress Chaplain, Rev. Daniel P. Caughlin, Congressman John Lewis, Congressman Jim McDermott, Congressman Frank Pallone, Congressman Ed Royce, NAACP Washington Bureau director Hilary O. Shelton, and White House representatives Paul Montero and Daniell Borin. This conference gave JAINA a big opportunity to network and develop contacts with the US Government officials. The conference was coordinated by Dr. Sushil Jain.

V.R. Gandhi Stamp: Indian Postal Department recognized the renowned Jain Scholar and writer Shri Virchand Raghavji Gandhi by releasing a multicolored stamp, first day cover and a brochure in his honor in November 2009.

Arhat Touch Inauguration: JAINA participated in the inaugural function of Shrimad Rajchandra Arhat Touch program (SRA) in Toronto. The inauguration attracted a large number of participants from the community.

Record Turnout At Mega Medical Camp Hailed As A Miracle For The Needy!: JAINA participated in the Palitana Camp for the disabled. The Camp was inaugurated by the Chief Minister of Gujarat, Shri Narendra Modi and blessed by His Holiness, the Dalai Lama. JAINA raised about one crore Rupees to cover the expenses of the Camp. Total of 28,549 physically handicapped and hearing impaired individuals of all ages benefitted at the camp.

Jain eLibrary DVD Project: JAINA education committee produced a set of 4 DVD's containing 2000 Jain eBooks with a detailed Catalogue.

Inauguration of JIWO Chapter: JAINA was invited at the inauguration of JIWO (Jain International Women's Organization) Chapter of Juhu, Mumbai.



President Obama talks about Bhagwan Mahavir: As a direct result of Dr. Sushil Jain's networking with the White House, President Obama talked about Lord Mahavira and Jainism at the White House Diwali function.

Bidada Medical Camp: JAINA participated at the Bidada Medical Camp in Kutch. Shri Bidada Sarvodaya Trust has been conducting these camps every year and helping thousands of people for the past 36 years.

Haiti Earthquake Victims: JAINA members contributed over \$20,000 towards Haiti relief fund. Let us remember Bhagwan Mahavir's message of compassion - service to the sick and poor is the true service to our Lord - so relevant in these times.

Jain Digest is Going Green: Following JAINA 2009 Convention's theme of Ecology - The Jain Way, JAINA Executive Committee has decided not to distribute a hardcopy but instead offer the publication in the electronic format. eJain Digest is available on both a print-ready PDF and a web-friendly version on www.jaina.org website.

11,000 JAINA Calendars Shipped FREE!: The response to our 2010 Calendars, like always is, an overwhelming one.

Parliament of World Religions: JAINA had a strong presence at the Parliament of World Religions Meeting in Australia - Dec. 3 – 9, 2009. Our interfaith committee participated in Parliament of World Religions in Australia. JAINA members played a leading role in sharing the core values of Jainism.

US National Security Council, State Dept and White House organized a multi-faith conference in Indonesia. 20 religious leaders from USA and 20 members from Indonesia gathered at Borobudur Hotel in Jakarta in January. It was a matter of pride for us to know that our Interfaith Chair of JAINA, Shri Arvind Vora was selected to represent JAINISM at this prestigious world forum, thus granting a much needed acknowledgement to Jainism in a world forum.

JAINA Directors: We have started to strengthen the engagement and support of our 104 directors through dialogue and regional teleconferences.

JAINA Committees: We are in the process of revamping the JAINA Committees. We have eliminated some and merged some in order to streamline our activities and better serve our members.

Upcoming Events over the next six months:

There are many exciting events that have been planned over the next six months. I urge you to not only follow these events but also support them through your participation and financial contributions.

5th Annual Kellogg conference at Siddhachalam from April 2nd to 4th 2010: Dr. Dipak Jain along with other community leaders and volunteers will be sharing their collective wisdom to strategize on strengthening JAINA in its efforts to serve Jains better in North America.

YJA Convention: It will be held in NJ during July 4th Weekend. The preparations are in full swing and I urge all Jain Centers to help the young generation in their quest to learn and propagate our Jain heritage.

YJP activities: In the spirit of JAINA's greater efforts to increase Jain awareness and build inter-faith partnerships, YJP is involved in the campaign for "vegetarian meals across school cafeterias". YJP convention is tentatively planned for June 2010. Also being planned are entertainment events, including an Open Mike session in Washington DC and dinner events in Chicago, San Francisco, Atlanta, and Toronto.

Next JAINA Convention: JAINA executives have decided to hold 2011 Convention in Houston, TX. Please provide your feedback on what you would like to see in the next convention.



Jain Studies at FIU, Florida: A Historic Milestone - Florida International University is establishing a perpetual professorship in Jain studies. This is a first ever initiative and a historic milestone for the Jain Community.

Ashtapad Pratishtha: - For the first time in North America and probably in the world Shri Ashtāpad Tirth replica is being built at the Jain Center of New York's Jain temple in Queens, NY. Ashtapad Pratishtha Mahotsav ceremonies will be held in mid June 2010 at the Jain temple. Ashtapad mountain replica is made of crystal, weighing approximately 7.5 tons and all the idols are made from various colored gemstones. Be a part of this historic event!

Pratishtha at Cleveland: JAIN Society of Greater Cleveland is planning a grand Pratishtha Mahotsav of their new Temple from Friday July 2 to Tuesday July 6, 2010.

We have made tremendous progress and have many exciting initiatives in the pipeline. We are looking for Jain leaders and volunteers who can make a difference not just in North America but around the globe. For more information about the above activities and people who were responsible for these activities in the past six short months, please visit www.jaina.org.

With warmest Regards

Lata Champsee, President

JAINA, <http://www.jaina.org>

"Each day, well-lived, makes yesterday a dream of happiness and each tomorrow a vision of hope. Look, therefore, to this day, for it and it alone is life."-- Kalidasa's poem "Ushavandanam"

Jai Jinendra From The eJain Digest Editorial Team

"True compassion is more than flinging a coin to a beggar; it comes to see that an edifice which produces beggars needs restructuring."--Martin Luther King, Jr.

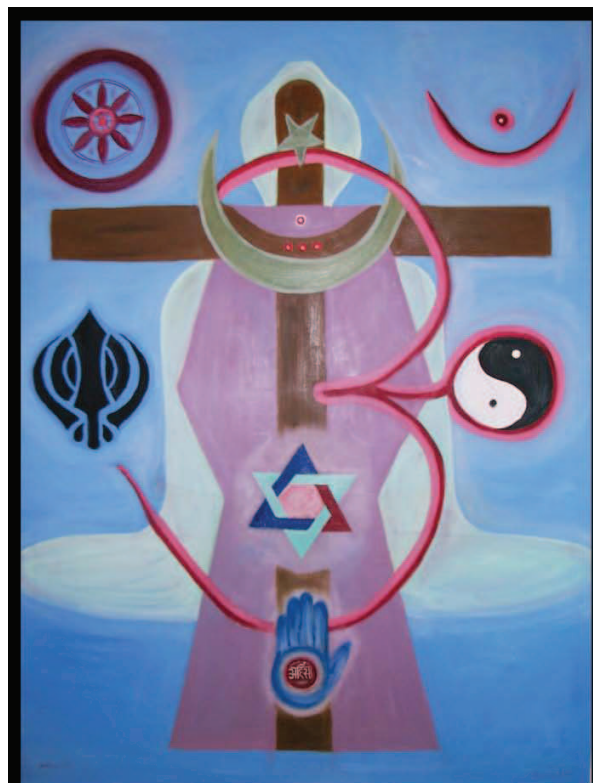
We could have started this letter with a quote from some of our Jain Masters, but we choose not to. Martin Luther King was considerably influenced by Gandhiji. Gandhiji learned the power of truth, strength of human-spirit and nonviolence from Shrimad Rajchandraji. So, we Jains have every reason to be proud of our heritage and our indirect influence. However, that is not the real point. King understood the power of *Ahimsa* from Gandhiji. But equally important was how Gandhiji's message helped King to see the greater and deeper relevance of the Sermon on the Mount and how Christian Love could become the instrument for reforming the social order. We, Jains know that *Ahimsa Dharma* is universal and can be applied by anybody regardless of their tradition or religious belief. However, the most pertinent point in terms of our interfaith interaction is for us Jains to become catalysts in making people realize the true value of non-violence within their own belief system as nicely summarized in the following Jain tradition quote:

May my heart bleed at the sight of the wretched, the cruel and irreligious. And may tears of compassion flow from my eyes.

May I always be there to show the path to the pathless wanderers of life. Yet if they should not hearken to me, may I bide in patience

*May the spirit of goodwill enter all our hearts
May we all sing the chorus, the immortal
song of human concord.*

- Maitri Bhavanu by Gurudev Chitrabhanuji



The above picture, of a painting (Oil on canvas, size 36" x 48") from an inspirational artist **Chandu Desai**, has been used in the design of the cover page. Chandubhai has centered his life around a single motto - "Soul Matters". This very motto inspired him to create some exquisite paintings reflecting Jain Philosophy. In this painting the artist depicts: *A pure soul is a source of inspiration to seek truth. Among the diversity of religious and spiritual traditions, non-violence is one of the shared religious values. In order to promote peace and freedom for all living beings of the universe, we must collectively understand and apply the fundamental principles of Non-violence.*

This issue of eJain Digest is dedicated to the understanding and recognizing of how Jains are influencing the world at large by the Jain Way of Life. It is by interfaith activities, charitable activities, or dedicated activities undertaken by our youth for the improvement of our global society.

In the last issue of eJain Digest we had recognized the Jain Community of North America (mostly first generation migrants from India) for having established an excellent platform to propagate the Jain Heritage. To propel this tradition forward our community is grooming highly talented and dedicated young adults. *Pathshala*, run by the Jain center of Southern California is an excellent example of this



effort. Additionally we solicited inputs from Jain youth about the special efforts they are undertaking to improve the society at large. We have still not received feedback from a large number of young Jains whose contributions are socially productive and are certainly noteworthy but have not yet been brought to our notice. However, based on a few sample responses that we received, it would be safe to presume that the Jain Heritage in North America is in safe hands. Our young Jains may or may not follow the classical traditions of different Jain sects, but there is enough evidence to show that our baton holders have understood the core message of Jainism. We feel confident that they will have a profound impact on the society. Along similar lines, we want to bring up a different topic. As the young Jains in North America embark on their life journeys, they will find life partners who might be Jains or non-Jains. They will have children, who might be brought up with Jainism as either their primary or secondary faith, or they might be brought up with dual faiths. In any event, coexistence in an interfaith environment will be the norm. We bring to you a short write-up from one such person, who, though brought up with Christian faith, found herself deeply influenced by her secondary faith - Jainism. We are confident you will be heartened by her story, and we would like to encourage others in similar situation to share their stories as well.

We would also like to give you a preview of our next issue. While we have not finalized the title of this theme, the next issue will be dedicated to Jain Acharyas and Sadhus. We are especially interested in the community member's experiences with an Acharya or Guru. We also invite inputs in Hindi and Gujarati. If anyone can interview an Acharya, we will be glad to publish the same. You will hear more about our specific requirements in emails to follow or on the eJain Digest bulletin board on JAINA web site (www.jaina.org). It is recommended that you register on this website to receive all emails from eJain Digest, and to be able to provide your inputs and feedback.

We are very grateful to individuals who took the time to send in their valuable comments, articles, stories and other responses. We are very enthused by your positive comments and encouragement, and we are equally grateful to all responses received and would like to acknowledge the contribution of individuals who have brought to our notice relevant issues. One key request and concern has been to send a hard copy of Jain Digest. The JAINA president has already discussed the various reasons for proceeding with the web-version of the Digest. Though a scientific polling has not been done, based on the initial feedback, the number of people who are keen on receiving the hard copy of this publication is not very large. However, we agree they still constitute an important constituency that needs to be supported. In the interim, until a final decision is reached, we propose that each Jain center take it upon itself the responsibility of printing a few copies of the eJain Digest for their library or distribution on first-come-first basis. We would like to urge the Jain Center presidents or their representatives to help us in this effort. We hope this will resolve the main concern.

As mentioned earlier, eJain Digest is your vehicle to communicate, so please please do send us your comments (at jaindigest.info@gmail.com).

With Warm Regards
eJain Digest Editorial Team

Join the eJain Digest Editorial Team

We are looking for a few more individuals to join our team. We are trying to put together a well balanced team representing not only all the traditions of Jainism but also varied geographical regions of North America. Hence we would like to solicit persons from Digamber tradition, someone from mid-west or Canada area and a graphic designer. If you fit in to any one (or more) of these categories and would like to join our enthusiastic team, please contact us at JainDigest.info@gmail.com



Highlights in This Issue

Interfaith Activities – A Jain Perspective: You may wonder that as a Jain – a religion followed by so few people in the world compared to Christianity, Islam, Hinduism or Buddhism – what difference can you make in the context of interfaith dialog? You will be surprised to learn that in spite of the fact that Jains are a very small community, and that most people have not heard about Jainism, interfaith dialog is not a new concept in Jainism, it is fully ingrained in the philosophy and Jainism has made tremendous amount of contributions to the society. Learn about the practice of Interfaith in Jainism right from the time of Mahavir, to its influence in the modern times.

A Moving Experience - Palitana Viklang Camp: JAINA in co-operation with organizations in UK, USA and Africa sponsored a Mega Mobility Camp from 23rd December 2009 to 9th January 2010 in Palitana. The camp was intended to help around 25,000 physically handicapped and hearing impaired individuals. Read about the success as well as the moving experience of one of participants – Lata Champsee.

Parliament Of World Religions - Melbourne 2009: Get a sense of the various types of Jain activities presented to the 6000 delegates attending this gathering; and see and feel the excitement the Jain volunteers generated.

Embracing the tenets of my father's religion. Everyone acknowledges that North America is a melting pot of cultures and religions. We can no longer deny that the Jain community of North America too is and will increasingly continue to be a similar melting pot of cultures and religions. Read a firsthand account from Stephanie Mehta - executive editor of FORTUNE, how her Christian upbringing was hued with the colors of her Jain heritage.

My perspective on the Interfaith Activities by Anop R. Vora, Rochester, NY. A call to the Jain Community of North America on why we should participate in interfaith activities and some tips on what we can do.

Preserving Jain Heritage in South India. Prepare to be enthralled and excited about our ancient Jain heritage reading of the various ancient Jain shrines and archaeological findings of southern India.

Bhagwan Mahavir Professorship of Jainism. Jainism is taking a major step in moving from offering college level courses on Jainism to establishing a full time Professorship of Jainism in a North American University (FIU). Read about this historic endeavor, and see how you can participate in making history.

Section On Youth Outreach: eJain Digest is proud to bring you the stories of five youths who have taken time out of their busy lives to get a first-hand experience of the joy of making a difference in someone's life. Read about a moving experience of someone who helped at the Bidada Medical Camp. Be inspired by Risha Shukla who started a *Kids Who Care Foundation* at age 7. Learn how a software developer field tested his technology solution for the visually impaired by spending time at the schools for the blind in Bangalore. Get motivated by a story about a medical student who started a non-profit, Suhani Kal, that creates self sustaining health educational programs. And read about how Home of Hope – a sanctuary for the orphans – got started and how it inspired the creation of *Crafts of Hope*.

Virchand Raghavji Gandhi Stamp release: A major effort by JAINA to see this great Jain hero get the well deserved recognition

Victorious Ones- Jain Images of Perfection: World renowned Rubin Museum of Art hosted an exquisite exhibition of Jainism through varied media. Take a virtual tour of the Exhibition.

Read about [Pratishtha ceremonies at Jain Center of America \(NY\)](#), [Pratishtha Mahotsav in Cleveland](#) and [Inauguration of Arhat Touch and Discourses on Bhagavad Gita](#).

YJA National Convention – 2010: See what is being planned for this Convention and how you can participate in it.

NAMO-SUDOKU: Sudoku goes Jain! Now you can solve a puzzle while reciting Namokar Mantra!

Mukeshbhai Doshi - Passion to Serve: Read all about the passion of one individual who is helping young Jains meet other Jains and keep the torch of Jainism lit in North America.



Table of Contents

From the President	3	Building a Bridge to Increase Education & Technology Access	43
Jai Jinendra From The eJain Digest Editorial Team	6	Suhani Kal (A Better Tomorrow)	45
Highlights in This Issue	8	Using Crafts to fulfill hope!	47
Reader's Comments	10	Life Time Memory As Volunteer In India	48
SECTION ON INTERFAITH & RELATED ACTIVITIES ..	12	Shree Bidada Sarvodaya Trust - 36th Medical and Surgical Camp	49
Interfaith Activities – A Jain Perspective	12	SECTION ON JAINA & RELATED NEWS	51
A Moving Experience - PALITANA VIKLANG CAMP	16	Virchand Raghavji Gandhi Stamp	51
List (Partial) of Our Generous Donors	18	A Jain Hero Gets Deserved Recognition	51
Parliament Of World Religions-Melbourne 2009 ..	19	Victorious Ones: Jain Images of Perfection	53
Embracing the tenets of my father's religion.	23	Jain Center of America	57
Key Principles of Jainism in Gandhi's Philosophy	24	Pratishtha Mahotsav in Cleveland	60
My perspective on the Interfaith Activities	25	Inauguration of Arhat Touch and Discourses on Bhagavad Gita	61
<i>Anekantwad</i> -A blessing from Jinas;	26	YJP News	62
A tool for Compassionate Communications	26	JAINA – Monthly Contribution	62
Indonesia-USA Interfaith Cooperation	28	Young Jains of America	64
Interfaith Event at Jain Society of Metropolitan Chicago	30	SECTION ON JAIN CENTER NEWS	66
Interfaith and Outreach Activities in Phoenix, Arizona	30	Cartoon by Mahendra Shah	66
Preserving Jain Heritage in South India	32	SECTION: FAMILY CORNER	67
SECTION ON INCREASING AWARENESS THROUGH EDUCATION	35	STORY	67
Motivating Children to attend <i>Pathshala</i>	35	Inspiration Moments	68
International School for Jain Studies (ISJS)	36	Puzzle	69
Bhagwan Mahavir Professorship of Jainism	39	SECTION: MIS (MATRIMONIAL)	71
SECTION ON YOUTH OUTREACH	41	Mukesh Doshi's Passion To Serve	71
Kids Who Care Foundation	41	MIS Registration Form	72
		MIS Ads - Males - 1 st 2010	73
		MIS ADS - Females – 1st 2010	75



Reader's Comments

(Telephone & email ids not published for security reasons)

First and foremost, I feel I must congratulate you and your team on producing such an extensive and thorough and enlightening report on how Jains can do their bit for the environment.

PS: Having found your Digest, I feel strong and proud to ask questions about how Jains can and should protect the environment.

Jai Satyagraha.
Jai Jinendra,
Sagar Sumaria, UK

This is the first time I have learn in great detail about the life of Dr. Jagdishbhai Sheth. I have thoroughly enjoyed reading the early childhood and life achievements of Dr. Jagdishbhai Sheth. They are breathtaking. His life is full of great inspiration to us and our children. And his work and research will remain a great inspiration to future generations. Despite his remarkable achievements as a Marketing Guru, he is very humble, accessible and a true Jain. I was privileged and honored to perform the marriage of his son in Los Angeles. And when my daughter Dr. Gaitri Dave' graduated from Emory Medical School , Dr. Jagdishbhai and his wife Mrs. Madhuben Sheth had very kindly hosted a party to celebrate her graduation at their very beautiful home in Atlanta. And we are indeed grateful for their kindness and generosity.

It is no exaggeration to say that he is one in a million, and it is indeed our great fortune that he is our family friend.

I owned a motel business in Southern California for many years. A few years ago, a handsome, tall black man had come to our business. After a while, he asked me if I was from India. I replied yes. He said that when he was doing his MBA at the University of Chicago, there was a great and outstanding professor named Dr. Sheth and if I have heard his name. I said yes. I proudly told him that he is our family friend. He asked me where he is. I told him he lives in Atlanta, Georgia. He said it would indeed be nice to talk to him. I called Dr. Jagdishbhai Sheth and gave his number to his ex -student and they were reunited after many years via phone. This gentleman had stated that all the students wanted to attend his class and it was always a joy and a great learning

experience whenever we attended the class of Dr. Jagdish Sheth. The student of Dr. Sheth owns a very successful car dealership in Southern California.

Vinod Dave, CA

Jai Jinendra.

I am always in favor of Jain Digest. All of you are doing a great job to keep information and communication alive within thousands of Jain families. However, I am not in favor of eJain Digest even though I am working in IT field. Following are my few reasons.

1. Not easy to read online.
2. You can not finish reading all articles on same day. So, you need to go back. Meanwhile, you get so many other emails that you forget to go back and finish reading other articles.
3. Due to lots of email, sometimes you miss the important one. And for me eJain Digest email may be an important one.
4. Cannot read at your convenient time which is generally in the evening and/or night time because you have to have computer (desktop or laptop). And Jain Digest in book format is not nearby you or you cannot quickly grab it to read. You cannot read during "samayik".

So, we (JAINA) may be saving some money but it may not solve the purpose. So far I have read almost all issues completely and sometimes I have cut some articles for my future use or for my students at Pathshala. I am sorry but I have given you my honest opinion and what I personally felt.

Thank you,

Dipen Shah 724.325.1292

Well done. Great job, Lot of thing to read. JAINA website is really admirable. Thanks to all the people working behind.

Software glitch: Jaina Digest link opened the "NOTEPAD" so it was unreadable! but other link worked!

Rasik Vagadia,



Dear All,

Jai Jinendra.

Congratulations. You all at the helm of JAINA have been rendering exemplary services to enable Jains remaining connected.

Probably we in India at home need to take a leaf out of your rich experience and expertise.

Kindly keep up good work. Also let me know if I contribute in any essay/news from my part of India that is Southern region, I am based at Chennai.

Also those who need to visit Chennai and have any work of any nature at Chennai, I shall be glad to assist the process. This offer is based on my belief in Sadharmik Bhakthi which doesn't end with lunch/dinner alone.

Regards

Daman Prakash Rathod

Dear Readers,

We really appreciate your comments. Please keep sending them.

Also a special thank you to Prakhar Bhandari for responding to the puzzles.

Warm Regards

eJain Digest Team



SECTION ON INTERFAITH & RELATED ACTIVITIES

Interfaith Activities – A Jain Perspective

A write-up by the eJain Digest Editorial team

You may wonder that as a Jain – a religion followed by so few people in the world compared to Christianity, Islam, Hinduism or Buddhism – what difference can you make in the context of interfaith dialog? It is true, Jains form a very small percentage of Indian population (estimated around 0.5% of India's population, by 2001 census, but the actual number may be a closer to 1%). Add to that additional challenges, and you might think there is not much that you as an individual can do or influence as a Jain in the larger interfaith dialog. But we beg to differ.

Let us look at the challenges and how they have been addressed by various Jains throughout the history, resulting in influencing society at large in some very important ways.

The first and foremost challenge is at the philosophical level. Who is a Jain? He/She is that person who has faith in the fundamental teachings of the Tirthankars (Jains who spend their lives expounding the path of liberation) and whose prime goal is towards the purification of his/her soul. Taking the point further, a Jain's ultimate goal would be to attain complete independence from every other *Jiv* and *Pudgal* (what we refer to as Karmic Bondage). So if one is trying to liberate oneself from all bondages, one may ask, why should we work on building bridges with others? Interestingly, Jainism also tells us about "*Parasparopgraho Jivanam* – that all lives are bound together by mutual support and interdependence". Our relationship with other living beings has been established over multiple birth-cycles. Under normal circumstances interdependence would give rise to attachment. How does one go about managing these seemingly opposite goals – of detachment, while managing interdependence? The answer lies in self-purification, and with the purification of the soul we expose our true compassion. True compassionate nature of one soul inspires and helps to uplift another soul without getting unduly attached (effectively learning to live in an interdependent universe without attachment). By its very nature a detached person has a better

grasp of truth and because of this their efforts to improve society are very effective. Jain history has sufficient examples of how saints have made a major impact on society without diverging from their core goal of reaching Moksha.

The next challenge is that Jainism does not believe in proselytizing (i.e. forcefully converting). How does one bring about change in people's beliefs without converting them to Jainism? It is related to the process of bringing about change. Mahavir and Buddha lived during similar periods. Based on available literature one can clearly say that Buddha was a great orator, very convincing, and direct in his approach. He called a spade a spade and did not hesitate to directly criticize the existing social ills of casteism and Brahminic superiority. Mahavir was not only against all forms of casteism but also against any form of gender bias. However, his approach was more subtle. Mahavir was logical, highly interactive, and always presented a contextual and a relative argument. Rather than directly criticizing the Brahmins he actually worked with them. In fact all his initial followers were Brahmins. Mahavir apparently believed that the best way to improve a Brahmin (a person proud of his heritage and religious beliefs) is not to criticize him but to remind him about the true qualities of a Brahmin. There is reasonable historical evidence to substantiate that Jains did not convert many Brahmins to traditional Jains, but many scholars agree that the vegetarian culture among many Brahmins and other Indian traditions of the time could be credited to the Jain influence.

Fundamental to Jain philosophy is an approach that says change will not happen by claiming philosophical superiority, but by making people understand and realize the core values – the core values that bring about an inner change. Mahavir told Gautam Swami that his path did not have monopoly to salvation; salvation can be achieved in multiple ways. This is one area where the approach of eastern faiths is different than the Abrahamic faiths. The key point here is respecting and understanding the other person's point of view, even when one has areas of disagreement.



If one handles the situation properly, you will find more areas of agreement and very few areas of disagreement.

Yet another way of bringing about change can be gleaned from the famous Chandanbala episode. This unique occurrence highlights many aspects of the Jain philosophy. However, the point that we want to highlight is the systematic approach that Mahavir followed to bring about a social change. To bring about change people first need to be made aware that there is an issue; second, that the issue needs to be clearly highlighted, third a correct path needs to be shown by setting a personal example, and ideally one would like the transformation to occur without hurting anyone's feelings, including those of the perpetrator responsible for the ill. For six months Mahavir would go to different houses for alms, but after seeing the house he would simply return without accepting any food. This created tremendous amount of curiosity in the town as to what mistakes the townspeople were committing that the saint would not accept alms from them. Second, even when he accepted the food from Chandanbala, he did not do that at the first instant, but did so at the second instant; highlighting both the state and the suffering of a female slave. Third by fasting for six long months he set an example, and showed his willingness to sacrifice himself for the just cause. Finally, in this whole episode, Mahavir never criticized or accused any individual directly, he simply brought to limelight the ills of the society and by doing so he brought about a major social transformation.

For Jains, Mahavir is a highly revered Tirthankar. Out of great respect Jains call their *Param-Guru* as Bhagwan Mahavir or Mahavir Swami. But does it matter to Mahavir whether we refer to him as Vardhaman, Mahavir, Swami, Bhagwan, or by any other name? For Mahavir, the only thing that mattered was that other souls should also reach the same highest level of purity that he had succeeded to attain. Mahavir set the example of self-improvement, equality, and humility for others to follow.

The above points are by no means comprehensive but they seem to bring out the salient approaches followed by Jain seers and leaders during their interactions with other communities. In many respect these points reflect the fundamental Jain concepts of *Ahimsa* and *Anekantvad*.

Looking beyond Mahavir, and his life, we note a few key historical events that exemplify the influence of Jains in the Indian Society.

Today, around 400 million Indians are practicing vegetarians or at least believe in a vegetarian heritage, according to a survey conducted by The Hindu newspaper. Followers of Vedic tradition or *Sanātana Dharma* (loosely referred as Hinduism) were traditionally not vegetarians. Hindu texts such as Vedas, Upanishads, or Gita specifically do not prohibit meat or other animal products for consumption, though consumption of such items are discouraged. There are, in fact, many references in these texts that encourage vegetarianism. For example, the text describing the laws of Manu mentions, Law 48: "Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to (the attainment of) heavenly bliss; let him therefore shun (the use of) meat." Jain monks after Mahavir's time seem to have used the combination of logic, highlighting references to their own Hindu religious text, and *ayurveda* to convince the larger Indian population of both the spiritual and health benefits of a vegetarian diet.

The largest influence of Jains across the Indian continent occurred during the Maurya Dynasty. Chandragupta Maurya adopted Jainism and eventually became a monk. Chandragupta was a disciple of Acharya Bhadrabahu and is believed to have observed the rigorous Jain ritual of *santhara* towards his death. There is some dispute about



Chandragupta Maurya's son Bindusara's religious belief, some claim he followed Jainism, while

others claimed him to be a follower of the Ajivika faith (third stream of the Shraman tradition, now extinct, that believed in Niyati - destiny or fate). It was Ashoka the third, Mauryan monarch who had the most influence on the Indian society. Ashoka's empire ranged from Afghanistan to the north-west, Baluchistan to the west, Northern Tamil Nadu to the south and Bengal to the east. While the early part of Ashoka's reign was quite violent, he became a follower of the Buddha's teachings after his conquest of Kalinga in the present-day state of Orissa. In one of his earlier battles as a prince, Ashoka was injured in Ujjain. During this period he stayed in a Buddhist monastery for a prolonged period where he was treated in hiding to protect him from the loyalists of his elder sibling Susima. This is where he seemed to have developed a liking for Buddhism. Ashoka and specially his venerable son Mahindra and daughter Sanghamitra did a lot for the spreading of Buddhist philosophy outside India. Even though Ashoka favored Buddhism, there is significant evidence of his also being influenced by Jainism. One of his wives Padmavati was a practicing Jain. Without taking anything away from Buddhism's strong commitment to *Ahimsa*, vegetarianism per se is of secondary importance in Buddhism. There is sufficient evidence to show Buddha supported and even promoted vegetarianism, but there is also evidence that Buddha did not specifically edict his followers to practice vegetarianism. Ashoka, on the other hand, specifically enacted a law against killing certain animals and promoted respect for all life form and nature very aggressively. He banned live sacrifices and sport hunting. Ashoka urged his people to follow a vegetarian diet, and prohibited the practice of burning forests or agricultural wastes that might harbor wild animals. A long list of animals appear on his protected species list, including bulls, wild ducks, squirrels, deer, porcupines and pigeons. This clearly appears to be a Jain influence. Finally, the person who contributed most to Jain influence in the Maurya dynasty is Samrat Samprati (224-215 BCE), grandson of Ashoka. Samrat Sampati was a practicing Jain and has been credited to have built over 125 Jain temples. While details on the duration of his reign vary, there is little doubt about his significant contribution to the Jain heritage.

The 34 Ellora caves excavated on the Charananadri hills near Aurangabad in the Indian

state of Maharashtra, were built between 5th century and 10th century. There are 12 Buddhist, 17 Hindu, and 5 Jain caves, built in proximity. These caves demonstrate the harmony and the friendly interaction that occurred between the different religious groups in southern and south central parts of India during that time period. Jain caves were built in the Jain Digambar tradition. A recent publication of the history of Tulu language, still widely spoken in coastal Karnataka, speaks volumes of the great and positive influence the Digambar Jain community had over the development and traditions of that area.

Bhinmal today is a small town in the Jalore District of Rajasthan, but at one time it was the capital of ancient Gujarat. At that time the town was called Bhillamala. A booming trading place between 4th



One of the Jain caves at Ellora (Source: Wikipedia)

and the 12th centuries Bhinmal played a big role in the spread of Jain influence in both Gujarat and Rajasthan. Stone inscriptions of the year 1277 A.D. are found among ruins of temples. Bhinmal is also known for its contributions to mathematics, astronomy, art and literature. Jainism seems to have had a huge influence in defining the culture



of both Gujarat and Rajasthan, regardless of the fact that Jains are a minority in these states.

Jains have had interesting interactions with Islamic leaders and kings. Many early Islamic invaders and rulers did destroy a lot of Hindu and Jain temples. The native population was prosecuted and many families who were earlier following Jainism did convert to Islam (documentation of such conversion is available in areas like Rajasthan and southern states of Kerala and Tamil Nadu). On the other hand we also have incidents when Muslims fought for Jains against other Muslims to protect Jain shrines.

Jinaprabha Suri's (d.1333) interactions with Sultan Muhammad bin Tughluq (r.1325-1351) are quite interesting. Jinaprabha went to Delhi to meet Muhammad bin Tughluq to recover an idol that had been taken from a temple during his conquest of Gujarat. During his first visit, he was able to impress Tughluq with his knowledge of all religions and Indian philosophical schools. The Sultan awarded the monk with some gifts, but not the statue that he was looking for. However, soon after when Tughluq faced certain religion related administrative issues and needed advice on how to settle it, he invited Jinaprabha Suri to Delhi. This time Jinaprabha Suri was treated with a lot of respect and was able to recover the sacred statue.

Akbar the Great, the 3rd Mughal emperor of India honored Hiravijaya Suri, the leader of the *Shvetambara Tapa Gachchha*. Hiravijaya Suri persuaded the emperor to forbid the slaughter of animals for six months in Gujarat. Akbar also abolished the Sujija Tax (confiscation of the property of deceased persons) and Sulka Tax (a tax on pilgrims). Apart from freeing caged birds and prisoners, Akbar is said to have given up hunting and meat-eating. He also declared "Amari Ghosana" banning the killing of animals during Jain festival of Paryushan and Mahavir Jayanti. He rolled back the *Jazia* tax (tax on non-Muslims) from Jain pilgrim places like Palitana. Jainism also played a huge part in Akbar's philosophical thinking. In defining the faith Din-I-Ilahi, he used the idea of a single God from Islam and Vedanta, but Jainism seems to have influenced the concept of Non-Violence and tolerance to all view-point. Jain monks also

gained the respect of the Mughal emperors Jahangir and Shah Jahan.

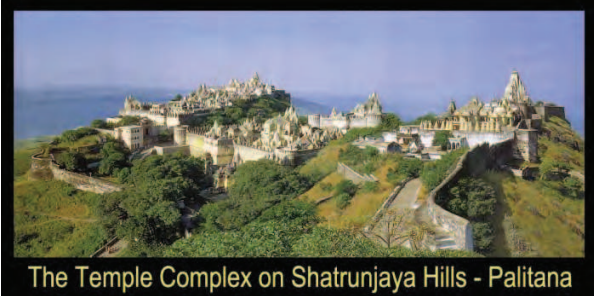
The interaction of Shrimad Rajchandraji and Mahatma Gandhi are very well documented, and well know. We have included a contributive article from the Atlanta Jain Center that describes this point in more detail.

Acharya Sushil Muni acted as an intermediary between the Government of India and Sikh community during the troubled times in Punjab. Acharya Mahapragya lectured about forgiveness to Muslims (based on Islamic principles) after the sectarian Gujarat riots. Recently, Acharya Mahapragya co-authored a book with Dr. A. P. J. Abdul Kalam (Ex-President of India) titled "The Family and the Nation", that talks about the way to channelize the inherent good in Indian culture, irrespective of religious affiliation, to build a stronger, more humane society.

So to summarize, Jains, even with their relatively small population, made a big positive impact on the society. They have interacted with others keeping the basic principles of *Ahimsa* and *Anekantwad* in mind. So when we, Jains living in Northern America interact with people of other faiths, if we use compassion as our guide and not attachment to our Jain faith, we too can make contributions in our unique ways. Always respect and try to understand other's point of view. There may be disagreements, but in the initial meetings, search for common ground. Learn about the goodness in others and try to emphasize that. If we follow this approach one would soon realize that we have many things in common and that we may have something to learn from others too. Learn what is appropriate to talk and discuss things in cordial and appreciative manner. Going beyond Interfaith activities, it is the responsibility of a true Jain to fight for just causes. Fighting for truth is not easy, it involves commitment and sacrifices. Practice of *Ahimsa* is not easy, but when we learn to practice it both physically and emotionally, we do feel a unique sense of satisfaction that words cannot describe. We can stay silent, but in the words of Abdul Malik Mujahid in his article 'Why Interfaith dialog', "Silence may not kill, but dialogue definitely heals. Dialogue opens minds and the human touch opens hearts". With participation in interfaith dialog, we too can open minds and touch others.

A Moving Experience - PALITANA VIKLANG CAMP

Lata Champsee – President, JAINA



The Temple Complex on Shatrunjaya Hills - Palitana

The sacred Shatrunjaya hills in Palitana is a tirth of immense importance for Jains. Covered with over 800 temples, Shatrunjaya represents and symbolizes the Jain way of life. According to Jain tradition, the first renovation of the temple on Shatrunjaya was done by Chakravarti Bharat, the son of Bhagwan Rushabdev, and since that time this hill has been blessed by various Tirthankaras making every grain on this tirth sacrosanct. What better place but Palitana could JAINA and Ratnanidhi Charitable Trust pick to conduct a mega camp for the physically disabled?

In order to carry forward our Tirthankaras' message of compassion to fellow human beings, JAINA and Ratnanidhi Charitable Trust (based in India) selected Palitana as the site to organize a camp to assist the under privileged. This mega mobile camp conducted between Dec. 23, 2009 and Jan. 9, 2010 was targeted to help thousands of physically and economically challenged individuals. This major joint effort was successful in reaching out to more than 25000 needy people from the neighboring villages. The camp provided the disadvantaged participants with Jaipur foot, crutches, wheel chairs, calipers, tricycles and hearing aids, etc. JAINA turned out to be the major contributor by helping raise more than one crore rupees (over \$200,000). We are grateful to the generosity shown by Jains from North America, India, Singapore, United Kingdom and Africa.

I had the opportunity of attending this camp on two important days --- the first one being the day of inauguration of Palitana Rehabilitation Camp by Gujarat Chief Minister Shri Narendra Modi on December 23, 2009. Chief Minister Narendra Modi's speech kept everyone spellbound while he

pledged to make Gujarat Viklang Free (providing equipment for physically challenged people to overcome their disability as much as possible). Irrespective of whether you agree with Modi's political views or not, one would still notice the dynamism and sense of purpose in this aggressive Chief Minister of Gujarat.



Interaction With H.H. the Dalai Lama

I again visited the camp on January 3, 2010, the day of historical visit by His Holiness the Dalai Lama. The serenity that we enjoyed in the presence of H.H. the Dalai Lama cannot be described in words. The humility and respect for the tradition of other communities which Dalai Lama expressed was beyond my imagination. Dalai Lama also participated in the Asta Prakari Puja at Taleti, Palitana. Along with Gurudev Rakeshbhai Zaveri we were fortunate to have lunch with Dalai Lama. During his visit he mentioned: "The 20th century belonged to science and technology. The present 21st century would belong to spirituality and non-violence." He credited Jainism and Buddhism to be in the forefront for promoting peace and non-violence around the world, as he felt that Jainism and Buddhism are like twins who have brought along with them the message of oneness and non-violence for the world. Interacting with our Jain sadhus, his holiness agreed that cleansing of our own inner-self was a vital beginning towards the road of achieving world peace. While greeting our Jainacharyas, Dalai Lama's humility (*vinay*) really touched my heart. Lord Mahavira said in Uttaradhyana sutra "Humility is the root (base) of



Religion" and Dalai Lama is a perfect living example of that. His simplicity in stating that he would be available at any time for any joint efforts by us for spreading the message of non-violence and peace are highly commendable. His Holiness further said, "I am a messenger of India --- one of my commitments is a motion to bridge Harmony and Ahimsa. All major religious traditions, practice love and compassion. Jainism, in particular provides a message about how one can apply Ahimsa in everyday life. We need to spread this message of Ahimsa and Interfaith harmony to the entire world". The Event received wide coverage as depicted by the newspaper cuttings.



Returning with Hope

arrival at the camp. However, after being provided with different aid kits, they went back smiling, either walking with the help of Jaipur foot, or calipers or able to move on tricycle or able to communicate clearly with the aid of hearing aids. This effort brought back a sense of purpose in their lives. It was a rare sight to see the joy and gratitude on the faces of these folks when they departed from the camp. The tireless efforts of scores of volunteers and the staff of Ratnanidhi Trust deserve accolades. More than 11,000 hearing aids, about 3200 crutches, 700 wheelchairs, 1600 tricycles, 650 Jaipur foot and over 8,000 calipers were distributed. I wish I

JAINA is committed to this cause, and in our endeavor to spread this unique Jain message to the world the eJain Digest team has dedicated this issue of eJain Digest to interfaith activities of our community and programs that our youth have been involved in, to make our world a better place.

This visit was also an extremely moving experience on a very different level that left a lasting impression on me. It was gratifying to see hundreds of handicapped individuals come in and go out everyday in elevated spirits after being helped by our team of volunteers and doctors. A large number of these people were deprived of the pleasure of walking or hearing before their



JAINA Executives Present at the Camp



could have contributed in the capacity of a volunteer too in addition to offering my services as an administrator. Let us make this a more regular feature and reach out to more such deprived members of the community.

People from all walks of life attended this humanitarian event. To give you an idea of some of these people, I would like to mention a few names of those who attended this camp:

JAINA made its presence felt through its members besides myself, Vice President Dr. Sushil Jain; S.E. Region Vice President Dr. Deepika Dalal; Past Presidents, Dr. Dhirajbhai Shah, Dr. Manibhai Mehta, Kiritbhai Daftary, Dilipbhai Shah and Tansukh Salgia attended the camp. Dhirajbhai's presence at the camp for nearly two weeks was very motivating and inspiring for JAINA volunteers in carrying out this herculean effort.

Pravinbhai Shah of the Education Committee and Chandrakantbhai Mehta were also there, and with



their spouses offered their volunteer services. In addition, there were many college students, doctors, social workers and volunteers from all over the world. I cannot conclude without an honorable acknowledgement of the relentless efforts of Mahendrabhai and Ashaben Mehta of the Ratnanidhi Trust.

List (Partial) of Our Generous Donors

1 Jain Society of Toronto, Toronto, Canada	\$7,000.00	20 Shiv Bhandari, Smyrna, GA	\$593.00
2 Jain Society of Houston, Houston, TX	\$5,500.00	21 Vinod Shah, Arlington, TX	\$520.00
3 Parag Mehta, Bellmore, NY	\$5,001.00	22 Ramesh Dedhia, Okemos, MI	\$520.00
4 Dr. Pradeep Shah, Edison, NJ	\$5,000.00	23 Nikhil Bhavasar, North Brunswick, NJ	\$520.00
5 Lataben Champsee, Toronto, Canada	\$2,100.00	24 Suresh & Anila Shah, Charlotte, NC	\$501.00
6 ICRDI, Houston, TX	\$2,000.00	25 Dr. Dhiraj Shah, Grand Island, NY	\$501.00
7 Hareesh Shah, Wilmington DE	\$1,111.00	26 Vijay Doshi, Charlotte, NC	\$501.00
8 Jain Meditation International, NY	\$1,054.00	27 Prakash Mehta, Oak Hill, VA	\$501.00
9 Vishal & Ketki Shah, N Arlington, NJ	\$1,040.00	28 Jayanti Shah, New Station, PA	\$501.00
10 Jain Center of America, New York, NY	\$1,001.00	29 Bhavana Janak Shah, Coral Gables, FL	\$501.00
11 Dr. Mahendra & Jyoti Nanavati, Rochester, NY	\$1,001.00	30 Bhadrash Dhila, Ashton, MD	\$501.00
12 Atul Jain, Oakton, VA	\$1,000.00	31 Kishor and Damini Mehta, San Diego, CA	\$500.00
13 Anonymous, Ohio	\$1,000.00	32 Anop Vora, Rochester, NY	\$500.00
14 Anonymous, Fairfax VA	\$1,000.00		
15 International Jain Sangh, Ocean, NJ	\$1,000.00		
16 Riddhi Desai, Houston, TX	\$998.00		
17 Anupam Shah, Vienna, VA	\$680.00		
18 B.V Bavishi, Rocky River, OH	\$678.00		
19 Subodh Mehta, Sugar Land, TX	\$600.00		

In addition to names listed above there are over 150 individuals who made contributions for this charitable cause. JAINA is grateful to all the donors, whose generosity made this program a huge success.



Parliament Of World Religions- Melbourne 2009

This report by the eJain Digest Editorial Team has been prepared based on a detailed report by Mr. Kirit C. Daftary, past President of JAINA, and valuable inputs received from Naresh Jain, JAINA's Interfaith Committee member.

"In 1893, the Chicago Parliament of World Religions was convened to gather the world's faiths together for the first time. The organizers had a subversive message they kept hidden from invited speakers from non-Christian traditions: Christianity is the one true faith. They assumed that if all the faiths had a chance to speak publicly to the world, it would be obvious that Christianity was superior. But things didn't go as planned. As it turned out, the Hindu representative Swami Vivekananda from India stole the show, convincing everyone that Hinduism was as valid a way to worship and experience the divine as any other. The state of the world's religions was changed forever and the interfaith era had its symbolic beginning."

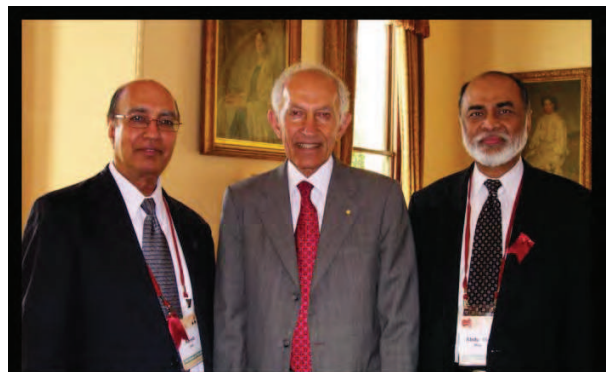
The above is an excerpt from an article covering the 2009 Parliament of World Religions, by Paul Knitter and Matthew Weiner, guest contributors to Reuters. 100 years after the 1893 event, i.e., in 1993, Council for a Parliament of the World's Religions as an organization was revived, and has since been sponsoring a gathering of the world's largest interreligious Parliament, convened every 5 years, in a major international city (Chicago 1993, Cape Town 1999, Barcelona 2004). The 2009 Parliament Of World Religions was held in Melbourne - Australia, where more than 6000 people from more than 200 countries gathered to discuss peace, diversity and sustainability in the context of interreligious understanding and cooperation. The major goal was to mobilize public opinion about the value of religious traditions and the critical importance of religions communicating with one another.



The opening of the meeting was blessed by Zoroastrians, Jains, Hindus, Muslims, Sikhs, Buddhists, Jews, Christians, Bahais, Aboriginies, Shintos and

many other faiths. More than 200 religions from 80 countries worldwide were represented at the Parliament, 'The Age' reported.

Jain presence was very notable at the 2009 Parliament of the World's Religions held in Melbourne, Australia, December 3-9, 2009. All 6,000 attendees from around the world were exposed to the Jain teaching of Nonviolence through a variety of programs ranging from art exhibitions, dances, music, recitals, Jain lectures, interfaith panels, engagement sessions, workshops, display of rituals, and a communities night. Jain items were included in several prestigious programs and receptions and were also covered by the press. Mr. Kirit C. Daftary, past President of JAINA and Mr. Naresh Jain member of JAINA's Interfaith Committee were among the 50 Jain members who attended this Parliament. Mr. Jain was the chairperson for the world wide Public



Naresh Jain, Governor of Victoria and the Parliament Chair at a Reception at Governor's Residence



A Sub-set of the Jain Delegates

Relations, and a chairman of the Financial Administration during this 5th Parliament of World Religions. At present he is on the board of the Parliament of World Religions.

V. R. Gandhi represented Jainism in 1893, along with Swami Vivekanand. You can read about his contribution at that Parliament [elsewhere](#) in this issue. The participation by Jains at the Melbourne gathering covered many areas: from arts to philosophy and everything in between. The following is a list of various activities from the Jains. If we inadvertently missed listing any of the activities, we ask for your forgiveness – *Michchhami Dukkadam*.

- At the inaugural function Mr. Naresh Jain gave Jain Blessings and Ms. Divya Jain Performed an Indian Classical Dance. She gave a performance on the concept of Ahimsa and at the closing ceremony she performed a dance on Jain Traditions.



Divya Jain's Performance

- Three exhibitions highlighting Jainism were organized in this Parliament:

The Jain Art Exhibit of 38 paintings by Mahendra and Asha Mehta opened on December 4 and became a 'must see' event. Due to its strategic location, every delegate from religious leaders to participants visited this exhibition at least once if not more. This exhibition was supported by free distribution of a booklet "Art of Enlightenment" that contained each painting as well as its description.

The other two Jain exhibition booths sponsored by Jain Vishwa Bharati from India for Jain literature and by the Digambar Jain Sangh from USA for contemporary Digamber Jain paintings on Navgraha by Shefali Ajmera, New York, were inaugurated in the Exhibition Center. A commemorative T shirt with Jain symbol in the front and symbols of major religions at the back were also introduced to the public through these booths.

- Dr. Dipak Jain, Dean of the Kellogg School Of Management in Chicago along with Dr. Hans Küng, the renowned Swiss-German theologian, held a Panel Discussion on 'A New Ethical Manifesto for the Global Economy'. More information on the discussion can be found on;

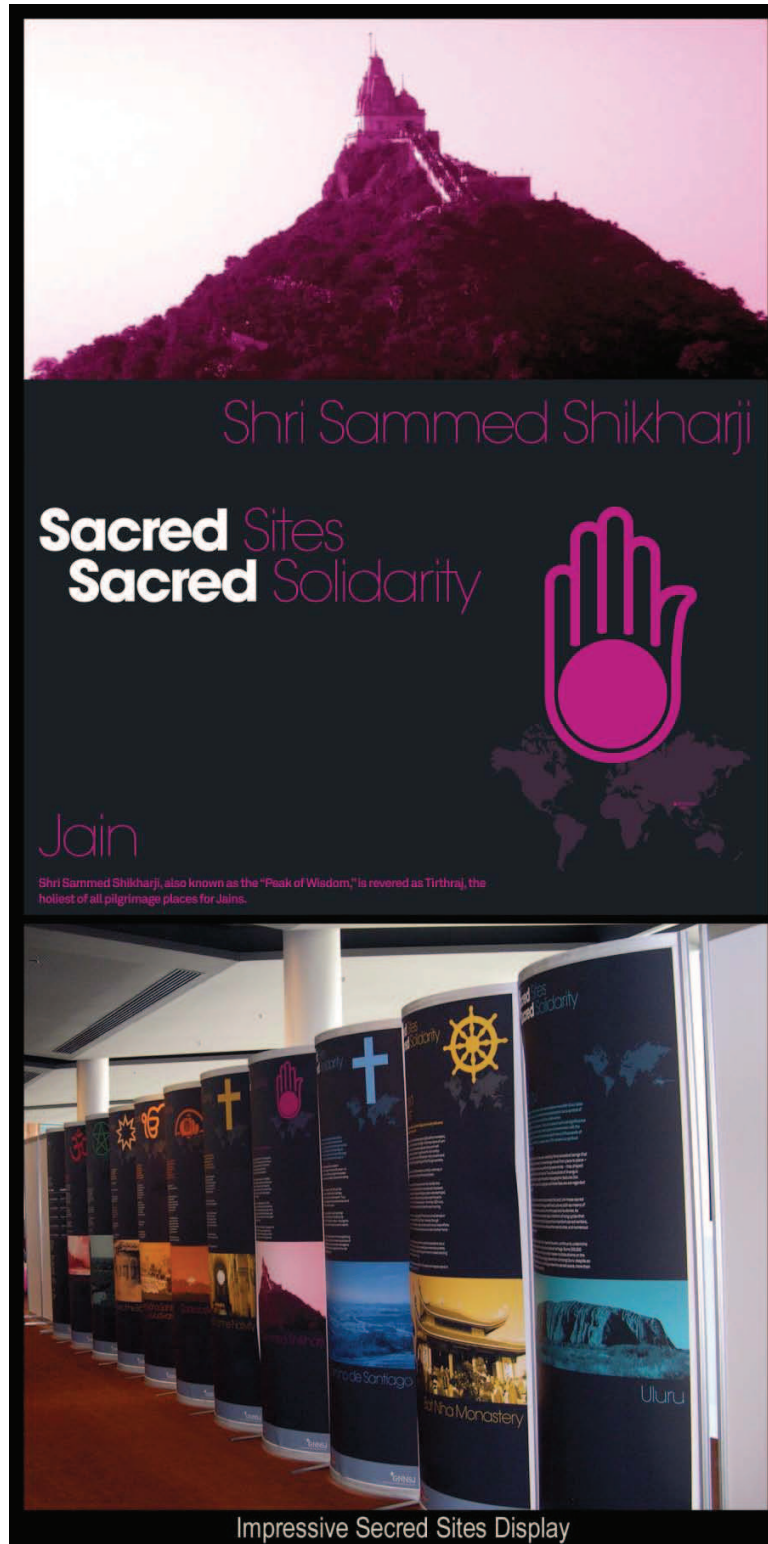
<http://www.theage.com.au/national/creed-v-greed-an-ethical-charter-20091207-kfcu.html>. Dr. Jain also

spoke in a separate session on 'Jain principles for Corporate and Social Responsibility', with about 1500 delegates attending this session. Dr. Jain, said, "Business schools were partly to blame for promoting greed. Our students today are more focused on earning rather than learning". Dr. Jain, in his speech, reiterated that capitalism could not give up its emphasis on profits, but it needed social and environmental health too. He also was on the panel discussing 'Religion's imperative to Present 'the other' Faithfull'.

- Mr. Naresh Jain and Mr. David Rosen, the chief Rabbai from Ireland conducted a panel discussion on the topic of 'Vegetarianism – ethics, environmental concerns, and complex realities'
- A Panel Discussion in 'Jain Heritage and Education for Peace and Harmony' was conducted by Amarendra Muniji and Samani Managal Prajna Ji, along with Priyadarshana Rakhecha covering the ancient eco-socio-spiritual philosophy of Jainism



- Three panels representing Jainism were put on display. One sponsored by Guru Nanak Nishkaam Sevak Samaj Jatha from England focused on the sacred Jain site of Sametshikharji and on the Teaching of Jain Traditions depicting how Jains provided food and water for all people. The two panels one meter wide and three meters tall on 'Emissary of the East' based on the VR Gandhi commemorative stamp sponsored by JAINA were strategically placed on ground floor hall and on the second floor exhibit area. The panels were jointly designed by the Parliament staff and Naresh Jain extracting the descriptive material from the Parliament Archives of 1893. The panels generated lot of curiosity among visitors. Kirit Daftary made official presentation of the commemorative stamp to several Parliament



Impressive Sacred Sites Display

officials including former Chairman Bill Leshner, Chairman Abdul Malik Mujahid; and Executive Director Dirk Ficca in the presence of Jain delegates.

- Dr. Narayan Kachhara from Udaipur gave a scholarly presentation on 'Basic Tenets and Karma in Jainism' and explained how the lessons learnt from this doctrine can be used to improve our day-to-day life. He also gave a response on Nuclear Nonproliferation based on teachings of Jainism, stating that Jainism, the religion of non-violence supports a nuclear free world.

- Mr. Kirit Daftary participated in a panel on Ahimsa Doctrine and Ecology.

- The Melbourne Jain Sangh invited all Jains and other parliament participants to a Communities Night. It included

meetings and greetings by global Jains at dinner and a panel discussion on 'Practicing Jainism in the Western World' by visiting Jain scholars moderated by Naresh Jain. Other panelist included, Vinod Kapashi, Pravinbhai



Shah, Narayan Kachhara, Amerandra Muni, Samaniji, Bhattrakji, and Shri Vasanth Guru.

The young Melbourne Jain Sangh with only 200 members, and many of them students, deserve a lot of credit for their hospitality and generosity. In addition, the Sangh contributed \$1500 towards the Palitana Camp.

- Music and singing of Jain Stavans was performed by Kumar Chatterjee
- Jain rituals were demonstrated by Kirit Daftary. He was joined by Nitin Doshi, Pramila Daftary and Kummar Chatterjee.
- The highlight of the December 5 International Night was the Paul Carus Award given once every five years to an individual or an organization for outstanding contributions to the interreligious movement by the Council for the Parliament of the World Religions. This year's recipient was an organization Interfaith Action for Peace in Africa (IFAPA). Naresh Jain of JAINA Interfaith Committee was among the nominees for Paul Carus Award.
- Yoga was demonstrated by Samaniji and Amarendra Muniji
- A training session on Preksha Meditation was provided by Samani Vinay Pragya and Samani Akshay Pragya
- Dr. Sohan Lal Jain Gandhi, International President of Anuvibha made two presentations on:
 - a) Jainism and Environment:
 - b) The Role of Religion in Mediating Conflict: *Anekantvad* - The JAINA way of Mediation and Reconciliation.
- Dr. Samani Mangal Pragya, Vice Chancellor of Jain Vishwa Bharti University, gave a talk on Bhagwan Mahavir and his teachings, and its relevance to modern times.
- Girish Shah, Past President of Jain Center of Northern California participated in Partner city project. San Jose was the first Partner city in the US, developing an Interreligious Community.
- Ashta Prakari puja was performed by the Melbourne Jain Sangh. They gave a power point presentation and a live demonstration. This event was highlighted in Australian Newspaper.
- Dr. Rakshaben Shah spoke on 'The Jain Doctrine of Ahimsa and Sustainable Living'.
- Dr. Raksha Shah, a Jain Scholar and lecturer at the Mumbai University, spoke on "Oneness With The Environment".
- Kunal Turakhia from Bombay offered a workshop on the Appreciative Inquiry. His workshop touched upon the concepts of Appreciative Inquiry and Emotional Intelligence. A mini Appreciative Inquiry Summit was held to explain the way the 4-D's of Discover, Dream, Design, Destiny work together.
- Sanchay Jain from Jaipur presented a real life model for education based on the Balodaya program at the Children Palace in Rajsamund, Rajasthan.

The manifesto of World Parliament drew on the universal principles of respect for life, justice, solidarity, honesty and tolerance. As you can see, Jainism was very well represented in this World Parliament of Religions – with delegates from India, North America, UK and of course Australia. They exemplified the principle of common good having priority over individual interests. Jains all over the world would appreciate their efforts in this admirable endeavor. We encourage you to visit the parliament web-site www.parliamentofreligions.org.



Embracing the tenets of my father's religion.

-Stephanie Mehta

I was baptized in (and still practice) the Roman Catholic faith. But in many ways one could say I also was raised in a Jain household. My father, Ramesh Mehta, is Jain, and his views on non-violence, respect for all forms of life and truthfulness permeated our home. These perspectives colored the beliefs I learned as a child and try to follow as an adult.

Though I remember visiting a Jain Temple as a young girl during a family visit to India, I came to understand the doctrines of Jainism through the anecdotes and stories my father and mother would tell me about our family and its customs and traditions.

I learned, for example, about *Tapa* from stories about my *Baa*, a devout Jain whose fasting regimen amazed and impressed my equally devout Catholic mother. (Catholics are required to fast only two days a year, Ash Wednesday and Good Friday, and even then, the church allows people to eat a few small meals a day.)

I came to understand Jains' belief that every living thing has a soul by eating meals prepared without onion or garlic or potatoes.

But it was only when I became a young adult, and began taking courses in comparative religions,

that I truly realized how big an impact Jainism may have had on my outlook on life.

For example, while Catholics believe there is no salvation outside the church, I, since childhood, always imagined there is room for many faiths, and that there are many paths to enlightenment. I was surprised in my review of world religions to learn Jainism promotes a similarly inclusive view on faith.

Perhaps I should not have been so startled: One of my enduring childhood memories is that of my father sitting patiently with the rest of our family at church services, week in and week out. Though he isn't Catholic, he felt it important to attend weekly mass with us. He was never embarrassed, bored or unhappy to be there. (Or if he was, he didn't let on!) I once asked him what he thought about when the rest of us were reciting parts of the mass. He replied that he was using the time to think and reflect.

Indeed, for me Jainism's themes of honesty, integrity and inclusiveness are exemplified by my father, who practices (but never preaches) the values of Jainism each and every day. I have tried to model my actions on his, and in so doing, I find myself embracing the tenets of my father's religion.



Stephanie Mehta is executive editor of FORTUNE, overseeing technology and Washington coverage for Fortune and helping set the overall editorial direction for the magazine. She also serves as co-chair of Fortune Brainstorm TECH, an annual technology conference.

Before moving into editor roles, Stephanie was one of the magazine's most prolific writers. Her cover stories included a profile of telecommunications magnate Carlos Slim and an inside look at Providence Equity Partners, the successful buyout firm. She joined FORTUNE in 2000 from The Wall Street Journal, where she was an assistant news editor, reporting and editing technology stories.

She received a master's degree in journalism and a bachelor's degree in English at Northwestern University. She lives in Scarsdale, N.Y., with her husband and two daughters.

She is the daughter of Ramesh and Nieva Mehta, residents of Chicago.



Key Principles of Jainism in Gandhi's Philosophy
Ahimsa (non-violence), Aparigraha (non-possessiveness) and Anekantvaad
(Tolerance through understanding of multiple viewpoints)

Compiled by Dr. Mahendra K. Dosi, Jain Society of Greater Atlanta

In modern world, the name Gandhi (Mohandas Karamchand Gandhi, 1869-1948) is synonymous with non-violence. In many ways, the principles practiced by Gandhi have a very special relevance to Jain philosophy. Non-violence is the fundamental principle of Jainism to be practiced routinely in Jain community (in day-to-day personal, social and business activities). This Jain way of life helps achieve peace and harmony with the surrounding environment while attaining one's goal towards spiritual enlightenment. But it was Gandhi who introduced non-violence, as a new weapon (effective in fighting against injustice, in bringing freedom to India) to the modern world. He was highly influenced by a well known Jain saint, Shrimad Rajchandra. Gandhi knew him as a Jain merchant in the diamond and precious stone business, totally unattached to the worldly material wealth and ambitions. Gandhi studied writings of Shrimad Rajchandra and exchanged a series of letters about religion and philosophy with him while in Africa. Gandhi became so impressed with Shrimad Rajchandra that he placed him "at a level above the great philosophers Tolstoy and Ruskin"⁽¹⁾. Gandhi adopted the life style in the tradition of a *karma-yogi*, an ascetic who did not escape into seclusion or monasticism, but got involved in every problem of human existence (*karma*) still remaining detached from earthly ambitions for power or wealth for himself or for his descendants. This life style was consistent with the principle of *Aparigraha* (non-attachment) in Jainism, which Gandhi observed Shrimad Rajchandra practicing in his daily life.

The adjective that best describes Gandhi is the one that he gave to himself - "*the practical-idealist*"⁽²⁾. In his own struggles in South Africa, Gandhi first attempted to fight injustice through the available instruments of law, which he found to be ineffective. He then had the option of either to continue to accept the unjust system or resort to violence. He realized that violence begets violence, thereby setting up the vicious cycle of violent revolutions followed by violent counterrevolutions. He rejected both the ideologies, and developed a new philosophy of

nonviolent resistance called *satyagraha*, (i.e., extra-constitutionalism combined with nonviolence and dynamism, but without destruction of the system and without perpetuation of violence). This unprecedented and dynamic methodology of *satyagraha* was founded upon the idealistic principles of Truth (*Satya*), Love (*Prema*), Service (*Seva*), Humanism or Kindness (*Sarvodaya*), and Nonviolence (*Ahimsa*). With *satyagraha* as his weapon, Gandhi turned to real life problem of challenging the unjust laws. Later, he used the same approach to awaken the political consciousness in Indian masses during the British rule, and infused a dynamic and dignified moral force. He succeeded in mobilizing millions into becoming revolutionaries without fear and arms. Under his dynamic leadership the non-violent armies challenged and defeated the world's most powerful, diehard British imperialism.

Underlying the principle of non-violence is another powerful principle of tolerance in Gandhi's philosophy, derived from Jain principle of "*Anekantvaad*". Both non-violence and tolerance can be passive, as well as active⁽³⁾. In a passive form, non-violence is easy to practice. None of us normally would do any harm to others. But active non-violence is harder to practice. It requires courage, self-discipline, a thorough understanding, and analysis of truth from its various aspects. Once non-violence is clearly understood and adopted as a way of life, one would refrain from hurting or causing injury to others in thought, speech or action. Such understanding of non-violence further leads to the development of inner strength, calm and self-confidence. It also helps develop many of the noble qualities such as, forgiveness, humility, simplicity, fairness, pleasant & responsible behavior, positive attitude, clarity of thoughts, and due consideration for other's feelings among many more qualities.

It is apparent that any conflict won with violence ends in an endless bitter feeling with a potential for frequent rekindling of the violence and injury, whereas, the conflict resolutions based on non-violence end with permanent peace and good will.



It was the peaceful freedom revolution achieved through non-violence that India, after its independence, chose to befriend Britain instead of hating Britain and the British Empire.

Again, the passive practice of tolerance is easy - live and let live. But that is not even close to being kind to mute, non-threatening animals, especially when they are human beings. Active tolerance involves not only tolerating, but also understanding an opponent's point of view. While passive tolerance associates itself with non-action and indifference, active tolerance refers to Jain principle of "Anekantvaad", which nurtures respect and understanding of the other person's viewpoint. Gandhi identified the active tolerance to be essential while practicing *satyagraha* in resolving conflicts at all levels; from a small personal level to community, national and international levels.

Ahimsa (active non-violence), *Aparigraha* (non-possessiveness or non-attachment) and *Anekantvaad* (active tolerance through

understanding of multiple viewpoints) are key fundamental aspects of Jainism. Gandhi imbibed these principles in his philosophy and life-style, and successfully demonstrated the use of these principles in amicable and peaceful conflict resolutions to the modern world. Greater cooperation between the superpowers and various countries is happening because there is no other alternative but to embrace the principles of non-violence and mutual tolerance.

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My perspective on the Interfaith Activities

Anop R. Vora, Rochester, NY

We are passing through exciting times in the human history. Thanks to globalization due to which boundaries of time, space and distance are shrinking rapidly. Plurality of cultures and religions is beginning to become a way of life. Our sons and daughters are getting married to non-Indians, requiring us to become more open minded to other religions. As a community, what is the most effective way to participate in this phenomenon? I feel there are plenty of opportunities but we need to be careful as to how we spread Jain values without being disrespectful to others.

Firstly, we should never say that our religion is the best in the world. This is a sure way to turn off people from other faiths. Even if we believe it so in our heart, it is not politically correct to say so in public because most other religions hold a similar belief. Nothing is to be gained by offending others. We need to quietly articulate our values and insight and then let others judge as to how we stack up.

Secondly, we should think about providing social services to the main stream America as well. To make our religion known, we need to connect with

people and convince them how our values can help them. Talk of compassion would not be as effective as participating in a social project helping the poor and needy in the local community. Our philosophy would find greater acceptance if we could demonstrate through our deeds. Historically speaking, providing social services has not been our strength and we need to change this. JAINS living in the western world are in a much better position to lead the way in this respect.

Thirdly, we need to have good quality pamphlets, brochures, and other easy-to-read material available to the general public. Very few people these days have time to read lengthy dissertations on any religion. If we want to capture the attention of masses, we must create easy-to-read materials, something similar to what Buddhists do. If we examine their literature available in the western countries carefully, we will find that it is very simple and easy to grasp. They focus on the core values which people can understand and relate to, in day-to-day life. Though the principles of Buddhism and Jainism come across as similar to people, this is one of the reasons why Buddhism spread faster than Jainism, abroad.



Finally, these days bulk of our community resources are going towards temples. While temples serve as a great anchor point for our community to get together for self purification and social activities, the time has come when we need to branch out and expose ourselves to other religions pro-actively. There is so much good out there in non-Jains we can learn from. Our

community is blessed with wealth as well as highly capable people. We need to change our perception towards interfaith work and understand its importance. This is probably one of the best ways to spread Jainism. If we are open-minded and respect other religions by participating in the interfaith projects for common good, others will shower their love and goodwill on us.

Anekantwad-A blessing from Jinas; A tool for Compassionate Communication

Hema Pokharna, Ph.D. ,
Researcher - University of Chicago. , Director - Journeys of Life

One of the important aspects of Jainism is the concept of *Anekantwad*, or the principle of plurality of viewpoints. It is central to the idea of tolerance and mutual respect. Each person has a perception of the world which is a mix of both truth and ignorance. These perceptions are valid but are incomplete views of reality. This concept is usually explained with the aid of the parable of seven blind men and an elephant. The story demonstrates that truth can be visualized from seven angles and these views of truth are mere additions to the human knowledge. When viewed together, they present the picture of universal reality. I recently read that Mahatma Gandhi agreed with this, saying, "It has been my experience that I am always true from my point of view, and often wrong from the point of view of my honest critics. I know we are both right from our respective points of view."

Our present challenge is that we live in a world of difference. Yet, as we are interdependent we have to live together. *Anekantwad* has a lot to offer us and help us learn to live with our differences in peace and harmony. I would like us Jains to use *Anekantwad* as an instrument to facilitate our conversations and dialogues respectfully in a nonviolent manner when we run into the blind men (represented in the story), who seem to appear in our lives and promote division and injustice, betraying the very ideals and teachings that lie at the heart of *Ahimsa*. Can Jains take this challenge of shaping the lives of billions in wise and wonderful ways *Anekantwad* offers? There is hope that the world can be transformed through dialogues and relationships can be nurtured among people of differences by

working towards a just, peaceful and sustainable future. The well-being of the Earth and all life depends on this collaboration.

As we begin to chart our course of existence on the basis of *Anekantwad*, we must master the art of choosing. We make choices and decisions from the most day to day mundane to those forks-in-the-road choices which have great consequences. If we can be guided by the principle "*Mitti me savva bhuveshu*" (Universal friendliness) the process of making a choice can be made easier. Practice of this principle requires learning to recognize that SPIRIT (atman/soul) is an invisible force also made visible in the blind men we encounter in our daily lives who make choices and live in ways that are very different than what Jains would do and is in conflict with our values of *Ahimsa*. At such junctures Jains can stop and ask themselves if their reactions and responses to these blind men are guided by friendship and nonviolence? Can we apply the principle of *Anekantwad* and explore what choices do we have in our responses? For example how do we relate to people who eat meat or to people who express their views (however unreasonable or opportunistic they may be) by damaging Jain Murtis? Or how do we stand by our Buddhist brothers who break down in the face of violence and cruelty? How can we use *Anekantwad* to motivate people to renounce violence and take responsibility for their actions without furthering violence by blaming them, or punishing them in anyway? To include understanding of *Anekantwad* in our thinking requires us to consciously learn how to express our selves in a larger context of expansion and with an intention to empower all concerned. It is the conscious



decision to live our lives with joy and friendliness. It is a chosen approach to life, a chosen attitude and a constant awareness. Practice of friendship is a necessary beginning to recognize and practice nonviolence and develop the quality of wholesome life prescribed to us by the Jinas.

Jainism is a way of life, experimented and perfected by humans and shared by those who have attained perfect knowledge, omniscience and self-control by their own personal efforts and have been liberated from the bonds of worldly existence, the cycle of births and deaths; although the supreme ideal of Jain religion is nonviolence (*Ahimsa*), equal kindness, and reverence for all forms of life in speech, thought, and action. The practice comes from the supreme tool of *Anekantwad*. *Anekantwad* is the tool for transformation of human passions like desire, hatred, anger and greed to love and compassion for all living beings. Literally, *Jina* does mean one who has transformed oneself and acquired a special quality of response from within which one is devoid of reaction based on hormones or external circumstances but a response from one's innate ability and generative, infinite and abundant source of compassion.

Like research, *Anekantwad* is a perspective. It is the original mind asking a question and setting an experiment to answer in a bigger and bolder way that benefits all involved. It is not about pebble picking but about building magnificent castles.

The path of universal friendliness and love is the process of increasing access to the unlimited potential we have and moving with anticipation of its enfoldment by being open, alert, guided, transformed, fulfilled and healed to wholeness. *Anekantwad* is the ability to not only count the seeds in an apple but to develop a skill and ability to make visible the apples in a seed and develop the art of possibility. This becomes an art and can be engaged only through alert experiences and moving forward with trust and patience to wait for wholesome possibilities to unfold. This is the human search. This search although partially predetermined in the karmic sense definitely does not run through predetermined paths. If the paths were predetermined or in control of an external force the realm of possibility would not exist and the whole beauty of aliveness would be lost. And as Victor Hugo says "Its nothing to die; its frightful not to live", Jains have to sharpen their *Anekantwad* "saw" to face and embody the moral

code of "Live and Let Live" using the principle of *Ahimsa* as the directing idea and evolving force of the living. We have to learn to choose to be strong when we have a default option of being miserable and knowing that the effort and work is the same.

Ahimsa is the conscious decision to live our lives. In the midst of turmoil, pain and adversity, in bad times, Jains have been encouraged to maintain *samatabhav* (equanimity) or connection with the divine self and manifest peace and bliss. It also means to keep one's mind unagitated and calm in situations of misery and happiness, gain and loss, victory and defeat etc. without losing one's balance or evenness. To practice and maintain *samtabhav*, it requires a decision on our part - it is a chosen approach to life, a chosen attitude and a chosen awareness. Living with such awareness means finding ways to overcome inappropriate demands, injustice, and even abuse, and not engaging in fights in which everyone loses. It is to examine things we do regardless of our current life situation and realize that we have a power within us to do things with more love and respect. *Anekantwad* is not only about us improving ourselves but learning to let go of what blocks our heart. In the infinity of life all is perfect, whole and complete. *Anekantwad* is about keeping our selves centered and connected with the purpose and potential of our lives as we unfold the sources of unhappiness and disconnection from our vitality. The awareness and moment to moment practice of *Ahimsa* generates the compassion within us, thus perfecting the art of *Anekantwad*. This awareness becomes the vehicle to spread this bliss to the world around us. In modern world when countless opinions can be twittered, a need arises for a virtuoso to channel the different vectors of opinions in a unified direction of peace and harmony, instead of letting them fly to destruct each other. It is for us to use our Jain heritage to change ourselves and the world around us for the best.

Indonesia-USA Interfaith Cooperation

An article by the eJain Digest Editorial team.
Article based on an interview by an **editorial team member**
with **Mr Arvind Vora**, Interfaith Chair of JAINA.

"Silence kills but Dialogue always heals"

Interfaith is an inclusive spiritual initiative the philosophy of which is anchored in honoring the sacredness of all people, religions, and spiritual traditions. It honors the Divine wisdom in all faiths and celebrates the Love that runs through them all. Interfaith conversations and meets have led to churches, mosques, temples and synagogues working together for real social change. In one such attempt to bring about some change, the United States of America and Indonesia staged their first interfaith dialogue on **January 25-27, 2010** in Jakarta, Indonesia. The Republic of Indonesia and the United States formed a new partnership to promote multi-religious cooperation. The program was welcomed by the White House as an example of the positive engagement of religions called for by President Obama in his speech in Cairo. Indonesia was

selected for the Inter-Faith Cooperation as the largest Muslim country, fourth most populous nation in the world after China, India, and USA, as well as the third largest democracy after India and USA.

The event was co-sponsored by the US Department of State and Department of Foreign Ministry of Republic of Indonesia. Held for the first time ever, the dialogue was expected to enhance bilateral relations between the two countries and help religious communities' in their ability to cooperate in creating a concrete program to help solve world problems.

Non-Governmental Organization (NGO), *Religions for Peace*, invited senior-level religious leaders, academicians, and think tanks from the U.S., Indonesia, and South-East Asian countries





over the three-day event. A total of about 70 participants gathered from around the world to discuss mutual concerns in a bilateral dialogue. The goal was to build collaborative partnerships across and between faith communities, NGOs, and governments. The aim was to facilitate a culture of open dialogue with the end goals of generating shared actions and mobilizing religious communities to foster tolerance, build social cohesion, and advance peaceful co-existence.

Arvind Vora – Founder of Indian Association of Long Island, 1st Chairman of Indian-American Task Force, Founder of Jain Society of Long Island, Founder of Shanti Fund, and Interfaith Chair of JAINA attended this international meet, as member of the US delegation, representing JAINA. Other delegates included representatives from the White House, US ambassador to Indonesia, Foreign Minister of Indonesia, various leaders of different religious denominations, representatives from NGOs and leaders from councils formed to foment religious interactions towards global peace. The purpose of the group was to initiate inter-religious discussions towards the shared goals of:

1. End Poverty – with valuable practices of charity and philanthropy
2. Climate Change and Protect the Environment – from rapid global warming, pollution, and depletion of natural resources
3. Promote Education and Religious Diversity
4. Advance and Move Forward with Good Governance – for religious institutions and governments in general

World Leaders were provided an opportunity to work together while addressing challenges of regional community development. A number of participating religious leaders and youth figures from Indonesia and the United States agreed to promote religious tolerance in schools in their respective communities. Mr. Vora was the only Jain chosen to attend Interfaith Cooperation meet in Indonesia. Mr. Vora felt that he was in a very “privileged position to play an extremely vital role in being a representative of Jainism to the other world religious leaders”. He further added that “it was tremendously important to have a dialogue between a Muslim, Buddhist, Jewish, and Christian at the same dinner table”. Interacting with other religious leaders in Indonesia, Mr. Vora

found the experience of understanding each other with diverse cultural and religious backgrounds absolutely refreshing. He expressed his gratitude when he said: “I was selected to represent Jainism at this prestigious world forum, thus ushering a much needed acknowledgement of Jainism worldwide. For a world torn apart by violence, Jainism could be a guiding light with its unique principles of Ahimsa (non-violence) and *Anekantvada* (acceptance of multifaceted reality and truth). Until our arrival in the west 30 years ago, the word Jainism belonged to library and academia. I am thankful to government of USA and the vibrant JAINA and its leadership to have taken the first step towards inclusion of Jainism as a mainstream world religion.”

Reverend Donald (Bud) Heckman, Director for External Affairs for Religions for Peace International stated the fact that “The Government of Indonesia formally recognized five religions in their country: Islam, Christianity, Confucian, Hinduism, and Buddhism.” Only these religions were invited to the Jakarta Conference with an exception to Sikhism and Jainism (one representative from each faith was chosen) as these were close to Hinduism but added diversity.

To conclude one could say that the Indonesia-USA Interfaith dialogue was a good initiative to maintain a continuance of alliance amongst all faiths. Mr. Vora felt that though there was a discussion of politics and urban city problems, Indonesia always had an open door policy to be a multi-religious nation. Mr. Vora added that, “This forum clearly broadens your vision to be part of everything”, and that “the clear message that I took with me from Indonesia is the importance of continued harmonious cooperation amongst all faiths within a nation since Indonesia is home to Hindus, Buddhists, and the largest Muslim population in the world. Indonesia was predominantly a Hindu/Buddhist nation from early days to 15th century till the arrival of Islam.” Indonesia was chosen as the country to host Indonesia-USA Interfaith Cooperation “to develop a positive relationship with other Muslim countries and set as an example for other Muslim nations to follow.”

By participating in this interfaith activity, both Arvind Vora and JAINA took an important stance towards building bridges between people of various faiths and cultures.



Interfaith Event at Jain Society of Metropolitan Chicago

- Shital Shah

It was a red letter day for the Jain Society of Metropolitan Chicago when they hosted the first Interfaith day on March 29, 2009. Heading the celebration was Ms. Hema Pokharna, who envisaged a situation where all cultures come together to celebrate and strengthen the bonds between them. This grand idea led to the formation of team leaders whose endeavors helped put this event together. The efforts included contacting religious leaders, devising a plan and its final execution. Basically, a small idea blossomed into a reality, thanks to the enthusiasm and devotion of volunteers. It was indeed an honor for JSMC to have hosted its very first Interfaith Day Event.

Volunteers and leaders had made elaborate arrangements to welcome the guests from different faiths. Indian women dressed in traditional dress welcomed the guests with a *tilak* (red colored powder) smeared on their forehead. The guests included believers of Islam, Sufism, Christianity and Hinduism who were from different ethnic groups and who were all accorded welcome.

There were certain positive vibes in the air on the inaugural day. The ceremony began with a unique formation of invited guests. Guests stood next to each other forming a circle, instead of sitting on the chairs. This was the circle of unity which was the founding principle of the event. It was a visual treat which was lead by Hemaji, who also delivered the inaugural speech. There was peace and

tranquility underlying in her presentation which made people listen with rapt attention. Other speakers were also introduced, who shared their experiences. One of the speakers even introduced the group to a team building exercise that involved talking and performing the exercise with your neighbors and other people around you. It was a good warm up exercise for people to start their day in a light hearted manner. Many important issues were discussed in most of the sessions. Guests enjoyed these sessions and one could see their enthusiasm while sharing their experiences

The final part of the program was a unique cultural show. Each group from a faith presented an item with an underlying theme of unity. The cultural program captured the entire theme of the event because it brought together the young and the old, those of one religion and those of another, of all religions and races. Each group presented a unique performance comprising of dancing and singing in his/her own language and culture. Although each person spoke a different language, there was a universal understanding. There was peace, joy, compassion and a feeling of tranquility that pervaded the atmosphere and captivated everyone present there that evening. It was a truly wonderful interfaith event that bonded everyone and kindled an awareness. It became a milestone for the local members and felt it like a blessing that touched each and every person's heart.

Interfaith and Outreach Activities in Phoenix, Arizona

Piyush Shah, Jain Center of Greater Phoenix
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Jain Center of Greater Phoenix has been participating in interfaith and outreach activities in Phoenix metropolitan area since 2001. The center has joined the Arizona Interfaith Movement (AIM)

in Phoenix. AIM started in 1996 under the leadership of Dr. Paul Eppinger. AIM is currently represented by over 26 faith groups, and includes Protestant Christian, Islam, Jews, Christian



Science, Bahai, LDS (Mormon), Hindu, Buddhist, Sikh, and Jain, among others.

AIM's mission is "to build bridges of understanding, respect, and support among diverse people of faith through education, dialogue, service, and the implementation of the Golden Rule". The concept of the "Golden Rule" is nothing but to pick ideas and teaching from other faiths acceptable to one's own belief system. Monthly faith forums are organized where a faith representative discusses key beliefs of his/her faith. Several years ago, I gave a presentation on Jainism. For many in the audience, this was their first exposure to Jainism.

It helped clear misunderstanding of a few who thought Jainism was an offshoot of Hinduism. In a recent faith forum on "The Meaning of Religious Symbols", the meaning and significance of the Jain hand symbol was discussed. AIM members visit temples, churches, gurdwaras, and synagogues to observe first-hand the practices, traditions, ceremonies, and forms of worship of other faiths and communities. For example, AIM members participated in the Jain Temple ground-breaking and Pratistha ceremonies.

Arizona Interfaith Movement has adopted the "Golden Rule" principle by picking ideas from different faiths that serve as a unifying force. For example, from Jainism they have included, "A man should wander about treating all creatures as he himself would be treated", Christianity: "Do unto others as you would have them do unto you", Sufism: "You must see in the heart of another the temple of God", and Native American: "Respect for all life is the foundation". AIM is going further by promoting the concept "Live the Golden Rule" in various communities across the state. AIM was the driving force behind the declaration of Arizona as the "Golden Rule" State by the State Legislature in 2003. Recently, Flagstaff became the Golden Rule City in Arizona.

Our community is working with the local Sathya Sai organization to help settle recent Bhutanese refugees who arrived in Phoenix about a year ago. Jain Center of Greater Phoenix members

provided clothes, toiletries, and other basic necessities to the Bhutanese families, including arranging a trip for over 25 children to a local shoe store to purchase shoes. Recently, Sathya Sai group had sponsored "Walk for Values" – a 2.2 mile walk to promote values such as Truth, Right Conduct, Peace, Love, and Nonviolence. We participated and supported this "Life Raiser" event to raise awareness of universal human values. On January 24, I gave a talk on "Nonviolence" to the Sathya Sai group to develop a better understanding of the true meaning of the "Walk for Values" event. Teenagers and adults asked several questions



AIM members participating at the Jain Temple

about the ways nonviolence can be implemented in their daily lives.

We want to expand our outreach activities to instill the true value of *seva* in our *Pathshala* students. As Darshan Desai, a Sathya Sai volunteer service coordinator said during a visit to our temple, "*Pathshala* classroom is where you learn theory. *seva* or volunteerism is where you apply and test those principles." Our pursuit would be to cultivate a culture among our *Pathshala* students to perform *seva* with no expectations, no ego, no personal agenda, and no prejudice. Such kind of *seva* would uplift your Soul. It is really worth experiencing this.

Our interfaith experience and participation has been very positive. It has provided us with an opportunity to share information about Jainism and our beliefs to non-Jain members of the Phoenix community. We have given several presentations about Jainism to the local college students taking the World Religion class. These kinds of interactions have always resulted in a very lively Q & A session and discussions. We encourage every center to participate in the interfaith groups. For more information on Arizona Interfaith Movement, visit www.interfaitharizona.com.

Preserving Jain Heritage in South India

The following is a compilation by a member of the eJain Digest Editorial Team who recently visited various ancient Jain shrines and archaeological findings in southern India.

Tirthankar images in the Kayotsarga, or meditating pose found in Vahakaraj Emir (Afghanistan) are a testimony that Jain culture prevailed across the Indian sub-continent centuries ago.

The following compilation is a testament to the vast influence of Jainism in Southern India during ancient times.

24 Tirthankars at Gingee:

The rock carvings of the 24 Tirthankars at Gingee in Villupuram district of Tamil Nadu are truly spectacular. Jain Saints had dwelled in the hills of Gingee from 2nd century to 6th century, as evident by many stone carvings and other historical data pointing to the area as an ancient citadel of Jainism. Also situated close by on Singavaram hill is one of the most beautiful Vishnu idols. Several small and large Jain rock cuts and monoliths found around this temple lead

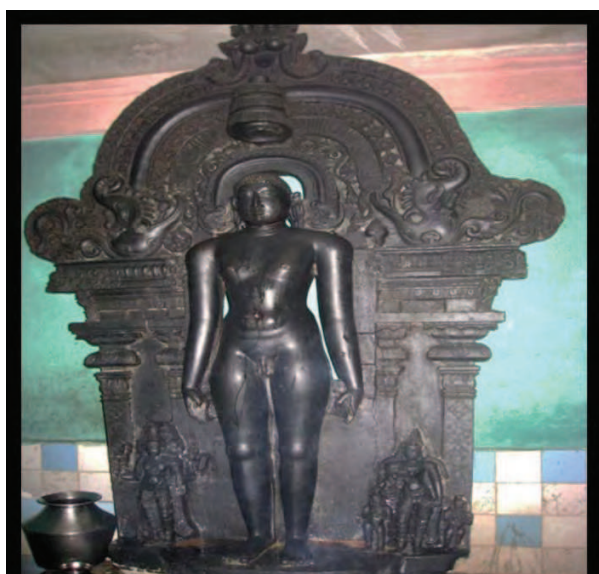


one to believe that this place must have been originally a centre of Jain religion. Gingee, hence, has emerged as an important surviving link of the Tamil Jain tradition. Singavaram hill that the rock carvings are part of is visited both by

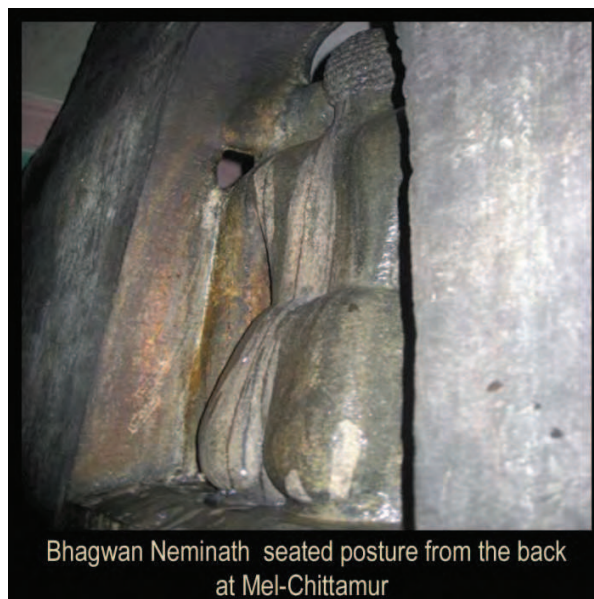
the Hindu and Jain pilgrims.

Mel-Chittamur

About 10 Km from Gingee is Mel-Chittamur, the head quarters of Digambara sect in Tamilnadu with the Jinakanchi Matha presided over by the Bhattarak. Two temples, one dedicated to Parsvanath and other to Mallinath have an entrance that looks like *Gopuram* built in the Dravidian Style. The original site was made-up of boulders containing rock-cut images of Bahubali, Parsvanatha, Adinatha, Mahavira and Ambika yakshi carved in the 9th century AD. The site was rebuilt in the 16th century and renovated in the



Bhagwan Neminath –9 feet Standing posture from front at Mel-Chittamur



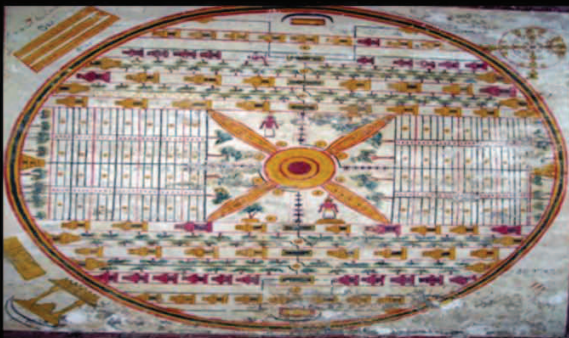
Bhagwan Neminath seated posture from the back at Mel-Chittamur



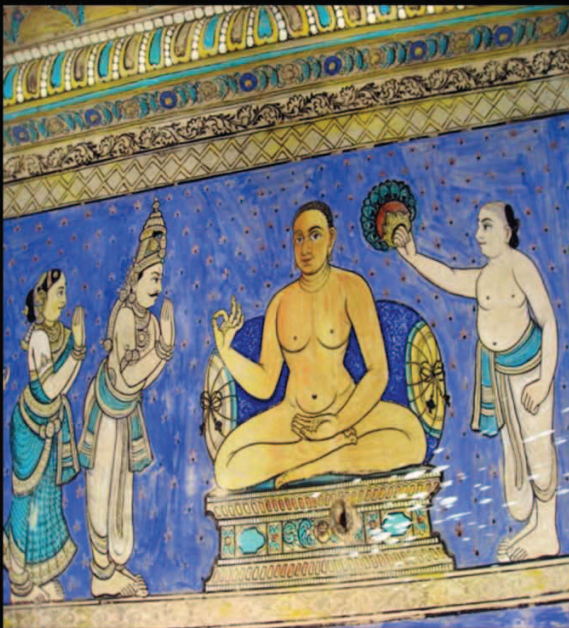
present century. This location also houses



Jinakanchi Matha at Jinakanchi Matha



Painting at JinaKanchi Mutth (Mel-Chittamur)



Painting at JinaKanchi Mutth (Mel-Chittamur)

exquisite Navagraha idols, carving of Neminath's story, Dharmachakra, Kalsarpa yantra and Ashokchakra.

Sittanavasal:

Sittanavasal is one of the oldest Jain centers in the Southern region with a rock-cut temple complex dating back to 6th Century AD. It is on the way from Tanjore to Rameshwaram. It is famous for the early Jain cave shelters on the east side and a medieval rock cut temple on the west side. The temple is renowned for its excellent fresco paintings. The site also has an ancient monastery of Jain Tirthankars.

Cave shelters: The Cave shelters cavern is known as "**Eladipattam**", a name derived from the seven holes cut into the rock that serve as steps leading to the shelter. The seventeen stone beds aligned in rows have a raised portion that could serve as a pillow. The largest stone berth has Brahmi inscriptions dating back to 2nd century BC while some others date back to the 7th and 8th century BC. The names of the monks who stayed there from 2nd Century BC to 13th Century AD, in isolation, are inscribed on these berths.

Rock Cut Cave Temple: Adjacent to the Cave shelters is the cave temple known as **Arivar Koil (Arhat Temple)**. It has a rectangular shrine with a Mandapa at the front. The pillars in the temple are adorned with circular lotus medallions on the square parts. The shrine has 3 Tirthankars namely Adinath Swami, Neminath Swami and Mahavir Swami carved on the rear wall in Padmasan posture and crowned by triple umbrellas. The outside wall of the Mandapa has a carving of Parashwanath Swami on one side and a Jain Acharya on the other side. The fresco paintings in the temple serve as a link between the 6th Century Ajanta Ellora paintings and the 11th Century Chola dynasty paintings. These paintings seem to convey that every leaf, flower, animal and human form is filled with the same joyous spirit that connects them to one another. The chanting of the Om sound in the middle of the cave temple, and then observing the surroundings in a silent meditative state, gives a feeling of being present in the middle of enlightened souls (represented by the stone carvings) making beautiful sound. One can only imagine the energy and bliss the saints must have

experienced when they did penance together. To fathom the holiness, vibrations and the history of this unique hill one has to visit this sacred place.



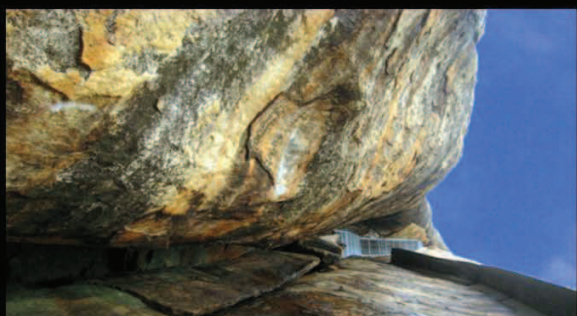
Cave Temple - Sittannavasal



Jain Saint's stone beds with Brahmi inscription



Famous Fresco Painting at Sittannavasal



Elladi Pattam - Jain saint's cave (Sittannavasal)

Annamali:

There are 26 caves and rock cut Jain idols found near Madurai. "Anna", which means elephant and "Malai", which means hill is one of the eight sacred Jain hills. The cavern in this hill has three carved double berths and one single berth. Eight more berths are found outside the cave. There are carvings of Parashvanath, standing Bahubali and Mahavir Swami on the rock. A solitary Brahmi inscription which dates back to 1st-2nd century BC indicates that the stone berths found in Palli were a gift from Natan of Kuntrattur and were made for the benefit of the monks Eri Aritan and Arrattakayipan.

Out of the 40 Jain sites in Tamilnadu only 17 are protected by the Archaeological Society of India. These ancient Jain sites are deteriorating fast, as these hills are being excavated for granite. The Jain community needs to take urgent steps to preserve our ancient Jain legacy in South India.

The history and the heritage of Jainism is spreading throughout India. Most Jains know about the famous Abu Delwara, Shravan-Belgoda, or the Ranakpur temple. However there are some lesser known locations that could equally intrigue and are worth visiting, examples of such locations are the caves and temples in Maharashtra, the tallest Tirthankar idol in Madhya Pradesh, the traditional muths at Karnataka and Khandgiri, the Udaygiri caves in Orissa, and the temples of Andhra Pradesh. If you have visited such sites, please send us your write-up (include your experience, what motivated you to visit, what you felt at these places etc.) and pictures and we will try to include them in the upcoming issues.



Caves and Rock carving at Annamali Hills



SECTION ON INCREASING AWARENESS THROUGH EDUCATION

Motivating Children to attend Pathshala

A write-up by the eJain Digest Editorial team

In the last twenty years, North America has seen a rapid growth of Jains and Jain Centers across the nation. Indian parents realized the need to imbibe their children with the knowledge of Indian culture, languages and religion. As a result of this, a large number of Jain Centers started Sunday *Pathshala* for the students ranging in age 5 to 18. The participation of kids at these *Pathshala* classes has grown over the years. However, it was observed that at several centers, the dropout rate of kids 14 years and older was significantly high. Parents attribute this dropout largely to an increased workload at school, sports and extra activities. Although these are valid reasons, most parents and *Pathshala* teachers feel that the age from 15 to 18 years is a crucial period in children's lives when such education needs to be continued.

A few Jain centers have addressed this problem with some success and Jain Center of Southern California (JCSC), located in Los Angeles is one of them. This Jain Center started with only 20 kids in 1982 and has grown in strength to about 350 in the 2009-2010 academic year. Of the 350 students, 53 are above age 13 and most of them continue to come to *Pathshala* on a regular basis. Shri Sailes Jain, director of Jain Center Youth Council (JCYC) (a separate governing body of education at JCSC) mentioned several reasons for this success.

First and foremost is the integration of social activities for the students along with the Jain education. JCYC children organize various activities during the year besides religious studies. An executive committee of children is selected to serve a one-year term. The committee has the responsibility of planning and conducting activities for the children throughout the year under the guidance of Sailesbhai. These activities include park and beach picnics, roller and ice skating, rollerblading and visits to theme parks. Such fun activities in addition to the Jain curriculum bring

the children together where they get to know each other, make friends and create an extended family. Meeting their friends and socializing serves as the main motivator for the children to come to *Pathshala*. Yearly winter camp in the mountains of Southern California, cultural performances at major events, parent and teenager forums also play an important role in enriching children's life at the Jain Center.

Secondly, the proper segregation of the curriculum helps children learn new topics every year. Prior to 1995, a lot of teaching material was repeated every year. After the 1995 teacher's conference in Boston, several *Pathshala* teachers worked on a curriculum to ensure that many aspects of Jainism are covered; each class teacher was given a specific syllabus with full freedom and responsibility to prepare the material and use their own method of teaching. The teachers incorporated various teaching methodologies such as props, puzzles, games, hand-on projects, PowerPoint presentations, etc. in their teaching. This provided a diversion from monotony and generated more interest in the classes.

Thirdly, special attention was given to higher level classes. Until 2001, all students from age 15 to 18 were grouped in one class. In 2001, a new class for the 15 year olds was started. This enabled the teachers to cover additional material that was not taught prior to 2001. In 2009, the 16 year olds were placed in a separate class where the focus was on reviewing what the children had already learnt in the previous classes and learning how to apply Jain principles in daily life. The class for 17 and 18 year old students is a discussion class where the children talk about various day-to-day life issues with the teachers. Part of their learning also comes from field trips to Churches, Synagogues, Buddhist and Hindu Temple, and interacting with children of various faiths – a



practical experience relating to the principle of *Anekantvad*.

In addition to the religion and language classes, JCYC also offers a cultural class for the children above 15 years. In this class children learn about Indian history, geography, food, fashion, music and movies. This is a very popular class and plays a big role in attracting the children to *Pathshala*.

As a result of this enriching environment, students as well as JCSC have benefited greatly. Many students have come back to the Jain Center during and after their college years to be part of JCYC as assistant teachers. Some have joined the Jain Study Group that discusses philosophical concepts of Jainism in English and motivate each other to incorporate them into their lives. This class is open to young adults (18 & over) and adults who desire to learn Jainism in English.

Here are some testimonials from students who have graduated from *Pathshala*:

Khushali Gala, a high school math teacher, who attended the *Pathshala* at JCSC for about ten years, says:

"I looked forward to *Pathshala* Sundays, because I got to see my friends. JCSC was the central place for everyone to hang out at! Once the attraction of friends got me there, I gained a lot

more. I developed a deeper understanding of Jain philosophy, rituals and practices. I felt a strong sense of community. Additional bonus was building functional relationships with many people of my parents' generation!"

Shanehi Shah, an educational advisor at California State University in Dominguez Hills, also attended *Pathshala* for many years. She was a member of the JCYC committee and served as an assistant *Pathshala* teacher while in college. She says: "I went to *Pathshala* classes mainly to see my friends. At that age, socializing with friends was the main attraction. Being a part of JCYC and attending various events at JCSC, gave me a sense of belonging. Now I attend the JSG classes and it is easier for me to understand the discussions in the class because I have learned the basics of Jainism in the *Pathshala* classes."

Acknowledging that students come to the Jain Center for more reasons than simply to learn about Jainism has been a driving force in designing and enhancing the various class offerings. The JCYC committee has worked diligently to cultivate and strengthen a sense of community among the youngsters.

eJain Digest would like to know what your Jain Center can do for you. Please write us at jaindigest.info@gmail.com.

International School for Jain Studies (ISJS)

Progress Report

- Dr. Sulekh C. Jain,

Why is there a need for international school for Jain studies (ISJS)?

Jain Diaspora and dynamics are changing with world becoming a global village. Pluralism, ecology, terrorism, democracy, nationalism, human rights, rapid transmission of diseases and knowledge are posing new challenges and creating new opportunities. Jain studies have been by and large a neglected subject in the conventional global education system. Jainism must open up and share its doctrines of non

violence and ethics to not only address these challenges, but also fulfill the available opportunities. ISJS is realizing these opportunities by taking Jain studies to universities across the globe to spread education of non violence and related philosophical and ethical doctrines of Jainism. This has been possible due to its exemplary holistic approach, use of Information and communication technologies and involvement of many educated, internationally experienced and dedicated individuals at the helm of its affairs. Within a short period of five years of its existence,



ISJS is already recognized as a premier Jain education and research centre. Now ISJS is also involved in the upliftment of socially deprived and interfaith dialogue based on the *Sarvodaya Tirtha* (enlightenment of all) of Mahavira.

The following points show the steady and continuous growth of ISJS since its inception in 2005:

- Five annual summer schools (ranging from one to two months) have been run in India. Enrolment increased from seven in 2005 to forty seven in 2009. A total of 137 scholars from 20 universities of 12 countries had participated.



June - July 2005, 7
Scholars

June - July 2006, 14 Scholars

June - July 2007, 28 Scholars

June - July 2008, 38 scholars

May - July 2009, 47 scholars

- First summer school at Mahidol University Bangkok Thailand was conducted in 2009. In 2010, ISJS plans to run three schools in India and one in Thailand. More than 75 applications have already been received.
- Eight universities in USA, Canada and Thailand have started offering Jain studies regularly with ISJS alumni as faculty. More than 500 students in universities of USA, Canada and Thailand are exposed to Jain principles annually. North Carolina State University started an online e-learning course in Jainism.
- In India ISJS has signed MOUs with Somaiya Vidhya Vihar Mumbai, Univ. of Madras, Jain University Bangalore, and Teerthankar Mahavira University Moradabad to work together and share each other's facilities. With the existing relationship of Parshwanath Vidhyapeeth in Varanasi and Trilok Shodh Sansthan Hastinapur, ISSJS now has pan-India presence.
- ISJS-PV Global Centre for Ahimsa and Indic research at Parshwanath Vidhyapeeth at Varanasi has been established.
- Ten seminars on Social consciousness in Jainism are currently being held (Feb-March 2010) in ten major universities (most of them in India).
- Periodical newsletter is sent electronically to over 1500 persons/institutions all over the world. An annual journal called Study Notes is published for the last five years and over a thousand copies have been sold. Free version of this journal is available in electronic form on www.jainstudies.org.
- AAR (American Academy of Religion), SICI (Shastri Indo Canadian institute), American Institute of Indian Studies (AIIS), US Embassy in India Cultural Wing, University of Ottawa (Canada), University of Hawaii (USA), Eastern Connecticut State University, - (Willimantic, USA), and Mahidol University, Bangkok (Thailand) are now associated with ISJS.
- ISJS is also working with several Indian universities such as Mumbai, Madras, Rajasthan, Teerthankar Mahavir University in Moradabad, UP, Jain University in Bangalore and Somaiya Vidhya Vihar Mumbai.
- Indian scholars, like Dr Priya Jain from Chennai, were sent to USA by US government as ISJS nominees.
- Prof P. S. Jaini of University of California Berkley, Prof Chris Chapple of Loyola Marymount University, and Prof. Dipak Jain of Kellogg School of Business - Northwestern University will be teaching at ISJS 2010.
- Papers are regularly presented at various conferences by ISJS students and affiliates.
- Dr. Shugan Jain; Director ISJS-India was invited to teach and deliver several lectures on Jainism at Eastern Connecticut State University, Willimantic, Connecticut.
- A special issue of Jinamanjari magazine was devoted to publish papers from ISJS alumni.



Several alumni have started publishing their research papers on a regular basis.

- Nathan Loewen of McGill University in Montreal, Canada, Dr Mathieu Courville and Dr Janet Gunn from University of Ottawa, Dr Pankaj Jain from U of Iowa have earned their PhDs.
- Fulbright Scholar, Ms Aimee Hamilton from Yale University is likely to attend ISJS India affiliated facility for six to eight months to conduct her research.
- Residential facilities at Parshwanath Vidhyapith Varanasi were upgraded and the campus was opened to foreign scholars year-round for lodging to conduct research and fieldwork. Jain Vidhya Sansthan Jaipur and Trilok Shodh Sansthan Hastinapur are also being assisted by ISJS to offer similar facilities.
- ISJS has donated nearly 40 sets of selected 15 books to 40 university libraries across the globe.
- Dr. Pankaj Jain (an alumnus of ISJS) and a faculty member at North Carolina State University offered an E-distant learning course in Jainism. A pilot course was conducted this year.
- AIIS (American Institute of Indian Studies) regularly send scholars to ISJS India. Two such groups of 25 to 30 scholars from University of

Colorado and North Carolina State University have already visited ISJS for initial exposure to Jain studies and culture.

- ISJS is also the nodal agency to support projects like 'Creation of a global database of Jain scholars', 'Jain publications and their locations' and is fully associated with E-Library project of JAINA.

2010Plans for ISJS

- ISJS plans to offer 4 stand alone programs. One program is exclusively designed for the class from University of Ottawa, Canada. One stand alone program will be offered at Mahidol University, in Bangkok, Thailand. We expect the participation to be about 50 scholars from universities across the globe.
- Prof. Dipak Jain has agreed to teach class of ISSJS 21010 in Delhi.

More information can be found at <http://www.jainstudies.org/>, an informative PowerPoint presentation is available at <http://www.slideshare.net/scjain/international-school-for-jain-studies-oct-2009>.



BHAGWAN MAHAVIR PROFESSORSHIP OF JAINISM

FLORIDA INTERNATIONAL UNIVERSITY, MIAMI

www.jaineducation.org

info@jaineducation.org

✧ A Historic Milestone ✧

Establishing a perpetual professorship in Jain studies at Florida International University is a first ever initiative and a historic milestone for the Jain community. Help preserve and spread our Jain heritage through academia.

PURPOSE

The purpose of establishing an endowed Jain professorship is to create an everlasting academic center for Jain education and research. Our specific objectives are to:

- infuse university curriculum with courses in Jainism, relying on prominent and relevant Jain scriptures, text, and topics appropriate for undergraduate and graduate levels.
- conduct research in Jainism, publish books, and supervise graduate research in Jainism.
- collaborate with other universities with a view to introduce Jain content in their religious studies curriculum including sharing syllabi and hiring professors with Jain expertise.
- develop and expand student and faculty exchange programs with noted academic institutions internationally.
- work with North American Jain community in planning and promoting public lectures and seminars on Jain themes.



Join Us

Be a part of making history. Let us open the doors of opportunity together, bringing into the world universal Jain message of nonviolence, tolerance and harmony. Help make a better world filled with greater vision and understanding.

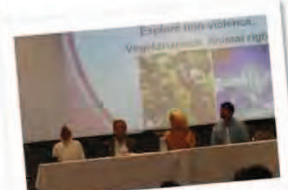
You can make a difference.

Join in our goal of creating a \$2.5 million endowment for a Jain Research Center at FIU.



WHY FIU?

- FIU is a state university with over 39,000 students, one of the largest universities in U.S. with students from global religious backgrounds.
- FIU Religious Studies Department is one of the most distinguished in the nation, with faculty renowned at national and international levels.
- Since 2006, FIU's undergraduate courses in Jainism and world religions have been taught by two Jain nuns (Samanijis). The courses have been well received and are growing in popularity.
- Samanijis have taught more than 2,000 students and have been invited across the nation as guest speakers. They have organized seminars and workshops in meditation, vegetarianism and nonviolence, and brought in distinguished guest scholars to speak at FIU.
- Community funding into the endowment will be matched at 75% by the State of Florida.



BENEFITS TO JAIN COMMUNITY

- Provide the community with access to a permanent academic center for Jain education and research.
- Dissemination of knowledge about Jainism within the university and into the academia.
- Establishment of an academic forum to promote similar Jain programs at universities worldwide.
- Promotion of Jainism into North American social movements such as vegetarianism, environmentalism, anti-war, and meditation.
- Spreading benefits of Jain teachings and values for health, spirituality, and the environment.

FIU RESPONSIBILITIES

- Continue in perpetuity the position of named professorship.
- Conduct an international search and hire a professor who is competent in Jainism and speaks at least one Indian language.
- Professor must specialize in religions of India and is able to expand Jain studies and offer thematic courses at graduate and undergraduate levels.
- Provide annual reports of all activities and services under the agreement such as teaching research and programming to endowment donors.

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SECTION ON YOUTH OUTREACH

As we hear about the ills caused on the humanity by the natural disasters and man-made conflicts on a daily basis, it is natural to get depressed and feel sad. However, time and time again, we hear about people who devote their time and energy to help those in need. Thousands of volunteers have shown their compassion and love to people all over the world whether it be for the earthquake victims in Haiti or the war savaged people of Afghanistan. People in North America are always in the forefront of these heroic efforts leaving their family and friends back home in order to bring smiles to faces of the less fortunate in another part of the world. The young Jains in America are very much a part of this compassionate group.

eJain Digest is proud to bring you the stories of five such youth who have taken time off of their busy lives to get a first-hand experience of the joy one feels by making a difference in someone's life. Read about a moving experience of someone who helped at the Bidada Medical Camp. Be inspired by Risha Shukla who started a *Kids Who Care Foundation* at the age 7. Learn how a software developer field tested his technology solution for the visually impaired by spending time at the schools for the blind in Bangalore. Get motivated by a story about a medical student who started a non-profit, *Suhani Kal*, that creates self sustaining health educational programs. And read about how *Home of Hope* – a sanctuary for the orphans – got started and how it inspired the creation of *Crafts of Hope*.

We certainly hope that these stories make you feel good about the young Jains and stimulate you to awaken the giving spirit within you.

Kids Who Care Foundation

Risha Shukla
kidswhocareclub@yahoo.com

The Kids Who Care Foundation (KWCF) is a non-profit organization and its main goal is to cheer up critically ill children in the hospital. Children all over the world benefit from KWCF. It cheers up children with catastrophic medical conditions nationally and internationally. Some of the services that KWCF provides are: 1) It mails and delivers Smile Pack boxes to children in hospitals and Ronald McDonald Homes. 2) It brings their signature KWCF Traveling Variety Show to children with severe medical conditions, 3) It enables parents to write an On-line journal for their child in the hospital and 4) It provides an online support for children with pancreatitis as well as creates awareness



Risha Shukla, a pancreatectomy and auto islet cell transplant, survivor, started the Kids Who Care Foundation at the age of 7 in the year 2004 with the help of her younger sister Rhea and her parents. She is actively involved in making a difference in the lives of these sick kids. She has made several presentations at many schools and has also received many awards at such a young age.

about this rare disease.

KWCF was founded when 7-year old Risha had an auto islet cell transplant in 2004 for Chronic Pancreatitis. She had to fly across the country, from her home in California to Minnesota for this special surgery. She knew how it felt to be scared and be away from friends and family. After the 12-hour surgery, she was in a lot of pain and slept most of the time. Risha became diabetic and had to take insulin shots, as well as check her blood sugar every hour. Immediately after the

transplant, the surgeons found that she also had a micro-carcinoid tumor, which had been hidden prior to her surgery. Fortunately, the tumor was in her appendix, and it was successfully removed during the surgery. After the surgery, Risha slept most of the time. But when her younger sister's teacher sent her a card quilt made by all her friends, it brightened up her day and made her room bright and cheerful! Risha knew then that she wanted other kids to feel as special and cared for as she did when she received the cards. This

is what inspired her to start KWCF.

Smile packs are boxes full of games, toys, books, DVDs, a card quilt, and anything else a child might like to



keep them entertained in the hospital. Card quilts are made up of smaller cards made by other children. When these children make cards, it teaches them to be caring and compassionate. It teaches them not to be afraid of kids who might come to school with a disease, and most importantly, it teaches them to treat everyone equally. We send Smile Packs throughout the United States, and as far as England and Germany, which makes postage expensive. Each box can cost anywhere from \$10-\$45. We also need supplies for making card quilts, such as paper, markers, and tape. For smile packs, we need to buy different items for children aged 0-18, so we can send them smile packs according to their interests. Smile packs can really brighten up a depressing hospital stay. Children receiving Smile Packs feel special and it rewards their family with something precious: a smile.

The Traveling Variety Show is where our volunteers sing, dance, and perform magic tricks and puppet shows to entertain hospitalized children. Our show always puts a huge smile on the children's faces, and they always end up singing and laughing along with us.

KWCF also put together an online support group for children with pancreatitis. In this online group, parents of any child with pancreatitis can ask any number of questions regarding this disease. Less than 2,000 children a year in the US get

pancreatitis. Therefore, not much information is available for parents when a child gets diagnosed with this painful, rare condition. *Kids Who Care* hopes this support group will help children with pancreatitis cope.

In the last 5 years, KWCF achieved numerous goals: It partnered up with many organizations, such as United Cerebral Palsy, Ronald McDonald Houses, Children's Hospital of Orange County, Sickle Cell Disease Foundation and the Epilepsy Alliance.



KWCF then performs their Traveling Variety Show, or hands out smile packs. KWCF also works with Girl Scout and Boy Scout troops, university fraternities and sororities, and high school students to make cards and smile packs, as well as local businesses to raise funds. Volunteers go and speak to businesses and ask them for donations, which promote leadership skills and responsibility in young volunteers.

KWCF is the cause for smiles that light up hospital rooms. We have reached over 500 children all over the world with the help of over 1,000 caring youths from our community. Many times, these seriously ill children are teased and treated differently, because other children don't understand their plight. Most importantly, parents are very moved when they finally see their child smile. The proof is in the many letters of thanks they have received from various families. KWCF's goal for kids at school is for them to be more caring and compassionate towards children who get diagnosed with chronic medical conditions and not make fun of them. Interacting with these children really makes a huge difference to them and their families and shows them that they truly do care!



Building a Bridge to Increase Education & Technology Access

- Saurabh Sanghvi
Saurabh.Sanghvi@gmail.com

It was Saturday. Excitement spread around the Mathru School for the Blind in Bangalore as the students rushed outside for a chance to play sports. I started teaching one of the blind students to catch a basketball. Though the ball would often hit her face, the pain of the ball hitting her did not deter her from learning the game. I taught her to use bounce passes that allowed her to hear the ball coming. As she became more and more comfortable playing catch, I learned that I could have a lot of fun making a big difference in the life of a less privileged child. Here I describe some of the efforts that I have taken to bring education and technology to under privileged in the developing world.



Teaching a blind student to handle Basketball.

Born in the United States, most of us have been privileged to have access to education, technology, and basic human rights. However, there are many places around the world where people lack the things we take for granted. In 2000, the UN came together and drafted 8 millennium goals: 1. End Poverty and Hunger, 2. Universal Education, 3. Gender Equality, 4. Child Health, 6. Maternal Health, 7. Combat HIV/AIDS, 8. Environmental Sustainability. The UN wrote out specific metrics for each goal with the aim of improving the status quo and reaching the planned goals by 2015. More than halfway to the 2015 deadline to achieve the Millennium Development Goals, overall progress has been too slow for most of the targets to be met by 2015. (Based on Millennium Development Goals Report

2009). The UN is finding that while most of us realize that these goals are important, there are very few coordinated efforts and a general lack of dedicated individuals working on these problems. Through conversations with Non-Profit Organizations, professors, corporations, and other students, I have learned that there is a major need to raise awareness about global development as well as help bridge connections between people working or interested on working on the same issues.

Efforts at Carnegie Mellon University and Other Universities

Personally, I am passionate about working on global development problems through increasing education and access to technology. I am particularly interested in Information Communication Technology for Development (ICT4D). In early 2008, I joined an organization at CMU called TechBridgeWorld. Their vision is "to improve people's lives by enhancing and sharing advances in technology to promote sustainable development throughout the globe." (<http://www.techbridgeworld.org/>).

TechBridgeWorld helped introduce me to other students and faculty members interested in ICT4D. Together, we realized that there was a major need to increase awareness about global development at Carnegie Mellon. This motivated me along with two other colleagues to form an organization, Development Solutions Organization (DSO), with the goal of raising awareness about

Saurabh Sanghvi is a senior at Carnegie Mellon University, majoring in Electrical & Computer Engineering, and minor in Computer Science and Business Administration. He is the Co-Chairman of Development Solutions Organization, an organization he co-founded in 2008. Some of his work is published in 2009 IEEE/RSJ International Conference on Intelligent Robots and Systems (IROS 2009) proceedings, October, 2009. in the paper titled "Enhancing an Automated Braille Writing Tutor".



global development. Our aim was to have DSO connect students with NGOs, professors, and corporations interested in global development.

DSO (<http://dsoglobal.org/>) worked on creating ways to increase awareness about global development and to erase the “knowledge gap”, the term we coined to represent the lack of coordination and awareness between people working in the global development space. Today DSO has over 100 active student volunteers, faculty advisors, sponsors and NGO partners. So far we have successfully built partnerships with Yahoo, Peace Corps, World Teach, and Amizade. Recently we introduced a DSO chapter in Qatar and are in conversations with several campuses around the US to build their own DSO chapters. On campus we hold events on different global development topics such as environment sustainability, or education in developing communities. We invite several NGOs, Professors, and students with hands-on experience to encourage students to get involved on their own. In addition we have a Wishlist application (www.wishlist.dsoglobal.org/), which is a job posting website dedicated to global development jobs, internships, and research opportunities.

Work Done with Microsoft Research India and The Mathru School for The Blind

In May 2008, I went to Bangalore, India as a part of a program called Technology Consulting in the Global Community (<http://www.cs.cmu.edu/tcingc/overview.html>). There, I interned with Microsoft Research India which has a research division for Technology in Emerging Markets. My primary goal for the summer was to work on developing technology for the visually impaired. I spent time visiting local blind schools researching what technical solutions would have the most impact, and I field tested the solutions I developed. My project was successful, and by ten weeks I could see the blind students’ academic progress improving as a result of my work. Receiving and witnessing feedback for something I built was one of the greatest feelings. I learned that ICT4D work required interdisciplinary skills. There is a common misconception that all work done in developing communities is charity, or dumbed down technology. However, the work I did was as technically challenging as some of the next generation software definition and development

work I did in the subsequent year at Microsoft. But unlike a traditional software job, Not only did I need to develop my solution, I also had to build connections with the visually impaired community, figure out a solution that would meet their requirements, account for cultural factors, and determine the feasibility of the solution. I took special care in documentation to support maintenance, and spent significant effort in training the blind school teachers to ensure an upgrade path and long-term use. For those of you who are interested in technology but are scared of a boring desk job, I highly recommend looking at the realm of ICT4D. During my time at Microsoft I saw many innovative and creative projects aimed at solving various problems. However, most of these projects lacked sustainability, were tested in only small areas, and were no longer pursued after a research paper was published. In conversations with NGOs, I also learned that it was very common for two NGO’s to be doing the exact same thing without the knowledge of the other NGO’s existence. I knew that I had to come up with a way to address this problem.



Blind student interacting with a computer using a Braille Tutor.

Research to Improve Education

After technology the second area that can bring about a quantum change in global development is quality education. I have been doing undergraduate research with TechBridgeWorld, on a project called Education E-village. While MIT and few other universities have already made all



of their courseware publicly available on-line, and these courses do help some students, instructors, and researchers in independent learning, they primarily serve as reference material. In contrast the Education E-Village project was created to increase access of technical resources to developing regions around the world. We are creating an on-line education platform providing educational tools and on-line resources aiding the formation of a network of Instructors and information providers. With the platform our goal is to create an online virtual community to share and in some cases create technical courseware that can be used to empower a new generation of technologists in developing regions. In my opinion it is important to improve education in developing communities which will allow locals to work on solving their own community problems. Knowing some of the technology limitation in the developing world, we are designing the platform to be dynamic and adaptive with features for low bandwidth users. In all of my projects I am trying

to involve multiple organizations with related goals as well as trying to make sure the projects are sustainable and meaningful.

A Need for More Helping Hands

Over the next couple of years as things become more global, I suggest that all of us think about getting involved in global development opportunities. Those of you who have had hands on experience will agree that going into a developing country opens your eyes and helps you understand how lucky we all are. Working for a noble cause does not always mean charity. It certainly helps one to grow professionally, and opens a window to opportunities in the fast growing markets in the developing world. There are many opinions on what proper solutions to global problems are but one thing that is clear is that there is lack of involvement of people in general and our generation needs to do a better job at improving the quality of lives for humans around the world.

Suhani Kal (A Better Tomorrow)

- Bansari Shah
bhshah@ucsd.edu

Little did I know that I would not be walking on the sandy beaches of Goa when I visited India. Instead, I rode around in auto rickshaws through small, crowded, unpaved alleys with open gutters, while coughing from pollution in the air. All the while, my mother's words echoed in my head: "You American kids do not know what true daily struggle is! You do not realize the amount of clothing you discard can cover somebody for life! The food you waste can feed families for days!" These words were no longer hollow utterances in my mind.

I took fall quarter off during my third year of college to travel and experience true life in India. But a Cancer Patients' Aid Association (CPAA) advertisement in the local paper transformed my trip into a rewarding opportunity to serve the underprivileged suffering from cancer. Although the patients had cancer, they often died of hunger amid squalid living conditions. I was appalled at the abject poverty and terrible living conditions. I learned that advanced stage cancer patients came with their uninformed families from rural

parts of India, penniless. Hence, I decided to visit a few villages to learn about healthcare in rural India.

Walking into the village, I saw women dressed in bright colored saris and children playing. It felt as if I had walked onto the set of an Indian movie. This image was abruptly shattered when I entered a large, dark abandoned building known as the community hospital. At best, the medical facilities were rudimentary. I was deeply saddened upon learning that villagers lacked knowledge about health and hygiene. Even today, memories of the medical facilities in villages remain in my mind and continue to motivate me to do something for them.

Initially, the inspiration led me to meet a prominent hematologist to discuss the possibility

Bansari Shah is a 4th year medical student at UC San Diego and will be graduating in June 2010. She is an alumnus of Jain Center of Southern California Pathshala.



of starting a rural cancer awareness program. I quickly humbled upon the realization that he found my idea to be a superfluous exercise. He explained that a one-time cancer awareness program would not address the problem. He suggested cancer detection and a follow up treatment program in addition to cancer awareness.

I returned to the United States determined to make a difference in that small village in India. First I sought the help of a Family and Preventive Medicine Physician, Dr. Patrick, at UCSD. While he found my ideas of spreading cancer awareness, beneficial, he played devil's advocate and attempted to broaden my scope. After Dr. Patrick approved of my initial plan for that small village in India, we discussed the logistics and long-term planning for this program. I realized that a permanent change in the situation required continuation of this program in this village.



Recruiting participants for the first camp

After much deliberation, we designed a simple, replicable plan by partnering with two NGOs capable of supporting issues related to cancer in rural areas. The program began with an interactive educational session led by local cancer survivors. Following the session, the CPAA performed cancer screening for the villagers. If cancer /malignancy was detected, the participant was referred to the local NGO for further evaluation and care. I was constantly challenged by issues but also invigorated to return throughout the implementation of this program.

In the last five years, I got an opportunity to work with three NGO's to create my own non-profit, *Suhani Kal* (A Better Tomorrow). *Suhani Kal* creates self-sustaining health education programs in the rural areas of Gujarat. During each health education program, with the support of local organizations, *Suhani Kal* provides cancer detection camps and general check-ups for the attendees. During each of my trips to India, I learnt a few valuable lessons like: finding the best way to publicize and finding a way to continue the education in the rural area even after the



Taking care of last minute arrangements on Suhani Kal's second trip in India

program. These lessons were incorporated in the program in the following year.

In my frequent visits to five villages in Gujarat, we managed to test over 1,100 patients, but still haven't found an optimal way to produce a self-sustaining health education system that impacts the health of a rural population. The whole effort felt like fixing a dent in a bigger problem. But on a personal level I feel the whole effort was rewarding and enriching. Working with people in the rural areas in the health field, though a bit challenging, was finally rewarding. Whether it was playing the school drum through the streets of the village to recruit participants to the camps or attempting to learn Kutchi from the school children, the experience is simply unmatched. The need for healthcare in these communities combined with the genuine kindness and hospitality of the people made 4 years of medical school worthy of my pursuit.



Crafts of Hope

Using Crafts to fulfill hope!

By Rupali Saiya

Special thanks to Jennifer Neale for helping me write this article

www.craftsofhope.com.

As a child, I grew up watching my grandmother crochet for all my family members. The amount of items and designs she could produce was amazing! When I was about twelve years old, I decided that I wanted to learn how to crochet, so I could make my own scarves. I was surprised at how quickly I was able to pick up this skill, and how much I enjoyed it.

A couple years later, after my parents came home from a Home of Hope fundraising dinner, an organization dedicated to helping destitute children and women, the stories they shared with me truly touched my heart.

Home of Hope began as a dream, beginning when Dr. Sabharwal, returned to visit family and friends in India. She was shown the Children's *Home of Hope* in Chennai, and was overwhelmed at how poorly this orphanage was run. It had begun as a home for children in 1974 whose parents were victims of Leprosy, and now it also takes care of abandoned children. Dr. Sabharwal was horrified to find that there was no plumbing, no medical center, food was limited, and bedrooms were mostly holes carved into the walls.

When Dr. Sabharwal returned home, she gathered a group of friends and co-workers in California, and held a fundraiser. She raised \$7,800 and with that money rebuilt the location, introducing a toilet, mending the walls, bringing in clean furniture and a medical center. In less than two years, not a single child required any medical help, and Home of Hope started.

Over the past 12 years, more than \$1,500,000 has been raised, supporting 16 locations in India and one in Berkeley for low-income deaf children. During this period *Home of Hope* has touched the lives of over 50,000 under-privileged children, who are either orphaned, abandoned, or physically/mentally challenged. Some are blind, deaf or mute. Others are

Tsunami victims, street children or victims of AIDS or other sexually transmitted diseases.

I was very moved, when I heard this story from my parents.

Poverty is prevalent everywhere but learning about millions of poor families in India motivated me to do something to make a difference in their lives.

There are days when I feel all is not going my way, but seeing how important it is to be self-sustaining and making a positive contribution, I wanted to help raise money for these families. After thinking about this for a few days, I formed the idea of teaching these disadvantaged women and children the wonderful skill of crochet. With the help of my parents, I was able to make connections in India who helped me get this project going.

When I began this project, I received a lot of help from Shruti Sinha, the project manager in India. She was my connecting link for communication and ideas between US and India. We started off with a team of girls in Pune, who were already equipped with the skills of crocheting. These girls made fabulous samples of all the items we wanted to create.

After we decided the logistics, we began working with the Mijwan Welfare Society in Uttar Pradesh. It was one of the locations that focused exclusively on girls and needed more help. There was lack of sanitation facilities and literacy rate of less than 3% among women. *Home of Hope* was breaking a tradition that truly needed to be changed. It was necessary to

Rupali Saiya is an eleventh grader at Amador Valley High School in Pleasanton, California. She is a karate black belt holder and enjoys doing Bollywood dance and piano outside of school. She likes to travel around the world and experience different cultures and environments.



talk to the parents into the idea of teaching their daughters to read and be trained for independence, by paying a stipend for the girls to go to school, when the program began. The program has been so successful; that the girls' families are now making the payments. By teaching them how to sew, they can stand on their own feet and avoid the cycle of early marriage at the age of 12 and 13. These girls, who had never been educated, now have a structured program in sewing and embroidery, I thought, why not add knitting and crocheting, also?



Girls working in Mijwan Welfare Society

Although, we have started with Mijwan, we hope to expand to other *Home of Hope* orphanages in the near future and grow as an organization. The idea that a once destitute and disadvantaged person being able to stand on their own two feet is wonderful! These girls no longer have to rely on charity for the rest of their life.

I was born in the United States, but grew up learning from my parents and grandparents the positives of the Indian society and culture. Although I have visited India many times and have been exposed to the slums and other saddening parts of India, it had never touched me as much as hearing the personal stories of the girls in Mijwan. I remember being taught the words of Jawaharlal Nehru, the first Prime Minister of Independent India when I was very young. He said, 'The art of people is a true mirror of their minds', but as a child, the meaning was not as clear as it is now.

Now, I know. If working with their hands (creating art), as Nehru said is a way to open their future, I can help them expand their talents, and the idea of *Crafts for Hope* was born.

It is amazing to see how fast these girls can learn, and how keen they are to learn and make more items. The money raised through *Crafts of Hope*, goes directly to the salaries for these girls, furthering this project and all the projects of Home of Hope.

Currently available online, there are hats, beanie hats, shawls, scarves, crocheted caps and matching sets. Soon, there will be cardigans, dog sweaters and more. More information can be viewed on the Crafts of Hope website, www.craftsofhope.com or you can call me directly at (925) 522-1301 or email me at rupali.saiya@gmail.com.

Please tell all your friends and families about CRAFTS OF HOPE. You can also make a difference in the life of the girls who crocheted such beautiful items.

Life Time Memory As Volunteer In India

Dipal Savla

During last winter (2009) break, I got an amazing opportunity to volunteer at a non-profit organization, Bidada Sarvodaya Trust, in Kutch, India. At Bidada Hospital, I met a passionate and dedicated group of doctors, dentists and volunteers. Though all of them hail from very diverse backgrounds they share three common goals: the desire to serve those in needs, the

dedication to work in their vacation time, and the vision to develop a healthier community.

I decided to get involved in the Child Health Project, and joined a team of researchers, volunteers and doctors who traveled to nearby rural villages. Our team performed medical exams, visual acuity exams, health education, and studies on the prevalence of parasitic worm infections in the local schools.



Looking back on the seventeen days I spent at the camp, several memorable incidents come to mind: hundreds of children waving goodbye as our ambulance left each of the schools we visited, a 12-year-old girl announcing she would never use gutkha again, a teary-eyed mother glad to hear that her concerns were being heard, and a roomful of excited boys and girls screaming that girls can do anything.

I sincerely want to thank Bidada Sarvodaya Trust, Vijay Uncle, and all other executives for their dedication to help people, and for providing me an extremely rewarding opportunity to serve such a

deserving community thousands of miles away from my home.

Bidada Trust conducts 3 weeks of medical camp in 30 specialties each year in January. Volunteers from medical & non-medical fields are welcome to join each year and return with life time memorable experiences with them. JAINA has been supporting this organization for the past 20 years. More information about this trust is available on www.bidada.org or one can send emails to vijaychheda@hotmail.com for any questions or enquiries.

Shree Bidada Sarvodaya Trust - 36th Medical and Surgical Camp

Vijay Chheda
vijaychheda@hotmail.com

Vijay Chheda is a trustee of Shree Bidada Sarvodaya Trust and is a member of Jain Center of Southern California.

The 36th Medical and Surgical Camp organized by the Shree Bidada Sarvodaya Trust from 31 December 2009 to 21 January 2010 at Bidada, Kutch, India. Over 1700 guests attended this camp and some of the important guests attending this camp were David Tyler, the acting counsel general from the United States, and Walter Stechel, the counsel general from the Republic of Germany. The highlights of the camp were the new expansions, such as the new gynecology surgical theater donated by the German consulate, donations given for the medical support of the Jain monks, the new pediatric orthopedic department, as well as a new water storage system for the hospital. Reputation of excellence in free patient care has been the foundation of the growth and development of this camp and this year proved to be very successful. The total number of patients seen in 21 days by the 35 specialties was 28,870, as many as 1060 surgeries were performed, 224 patients were referred for major surgeries to other centers and 57,000 free meals were distributed.

Furthermore, this year was rich in establishing new international partnerships. A team of 5 researchers from the New York University (NYU) Medical School worked with our Child Health Program. They worked with 30 volunteers and doctors from around the world to investigate the prevalence of gastrointestinal worms in children

from 6 schools in Kutch, educate the children, their parents and treat the affected ones.

The American Walton Business School student's expertise was also taken to review the past 35 years of the financial reports of our organization and to formulate a plan for the next phase of growth and financing of the Trust.

NYU dental college collaborated with us for the fourth consecutive year. The Dental Outreach Program, directed and financed by Professor Dr. Girish Shah completed dental evaluations, treatments and educated 3,500 children of Kutch.

Throughout the year, the trust treats about 250,000 patients.

Here are a few specifics of our numerous medical activities:

- We have established an independent relationship with M.P. Urology Hospital in Nadia, Cardiac team at KEM Hospital and Sion Hospital in Mumbai.
- The Epilepsy Project is run by Dr. Nathan, a neurologist, who comes quarterly from Mumbai. Approximately 250 patients are followed on a regular basis.
- The pediatric orthopedic surgery project is run by Dr. Taral Nagda and his team, they come

monthly to examine and treat children with disabilities.

- Dr. Naresh Wadhwa comes bi-monthly to evaluate and treat patients, mostly with congenital defects and with burn injuries.
- Our Rehabilitation Department has superseded the goal of seeing 27,000 patients in 2009.
- We are also pleased to announce the opening of the Rattan Veer Natural Cure Center

It is the dedication of hundreds of doctors and community leaders who make this possible. Our continued financial and ethical commitment to the people to India will ensure many more successful camps in the future. And for this, we are truly grateful.

A final count of the camp activities is summarized in the attached table.

No	Medical Camp	OPD	Operation	Refer for Surgery
1	Urology	226	49	3
2	Cardiology	202	0	0
3	Pediatric Cardiology	118	0	3
4	Rheumatic Heart Disease	170	0	52
5	Endocrinology	56	0	0
6	E.N.T.	748	47	3
7	Speech & Audiology	109	0	0
8	Diabetic	35	0	0
9	Asthma & Allergy	216	0	0
10	Orthopedic	628	44	10
11	Arthritis / Rheumatology	226	0	0
12	Rehab Medicine	211	0	0
13	Pediatric	155	0	0
14	Pediatric Surgery	27	27	10
15	Pediatric Urology	19	0	4
16	Pediatric Orthopedic	99	0	40
17	Pediatric Neurology	16	0	0
18	Pediatric Physiotherapy	85	0	0
19	Dermatology	452	0	0
20	General Surgery	341	156	0
21	Cancer	51	2	0
22	Gastroenterology	239	0	4
23	Eye	6864	698	50
24	Dental	3318	7	0
25	Psychiatric	95	0	0
26	Gynecology	295	30	3
27	Cancer Awareness & Checking	585	0	42
28	General Chekup	2817	0	0
29	Children Health Care Project	1500	0	0
30	Pathology	3058	0	0
31	Radiology / X Ray/ Barium-6 / IVP-40	1726	0	0
32	Prosthesis & Orthosis	145	0	0
33	Stop Smoking & Chawing Tobacco	779	0	0
34	Quit Smoking	153	0	0
35	Physiotherapy & Occupationaltherapy	2139	0	0
36	ECG	532	0	0
37	2D Echo	111	0	0
38	Biopsy	3	0	0
39	Sonography	251	0	0
40	Hearing Aid	26	0	0
41	Colonoscopy, Gastroscopy, DL Scopy	44	0	0
TOTAL		28,870	1,060	224
Free Meal		56,985		



SECTION ON JAINA & RELATED NEWS

Virchand Raghavji Gandhi Stamp

A Jain Hero Gets Deserved Recognition

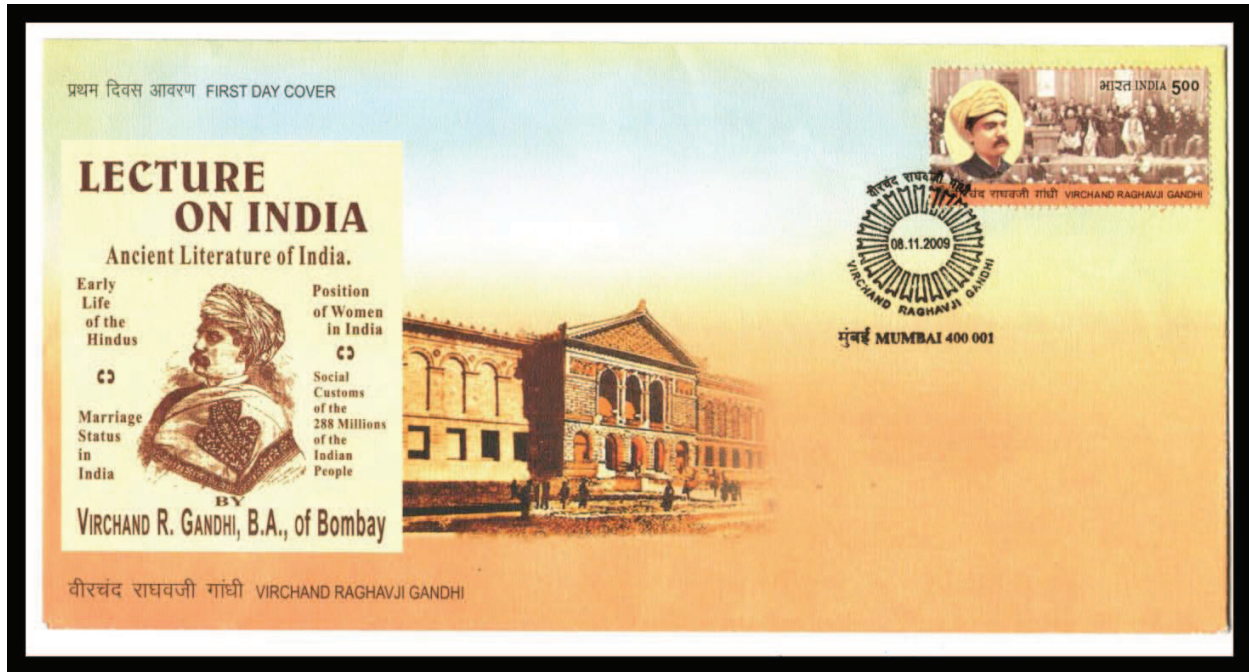
*A write-up based on information provided by
Kirit Daftary & Pravin C. Shah*

For the past 15 years, JAINA's Virchand Raghavji Gandhi Committee (VRG Committee) has been working hard to showcase and recognize the outstanding contributions of Virchand Raghavji Gandhi to the Western world, India and the Jain community.



5. Established the Gandhi Philosophical Society, the Society for the Education of Women in India (SEWI), the School of Oriental Philosophy, and the Jain Literature Society in London.

After many years of efforts and pursuits by VR Gandhi Committee; World Jain Confederation of

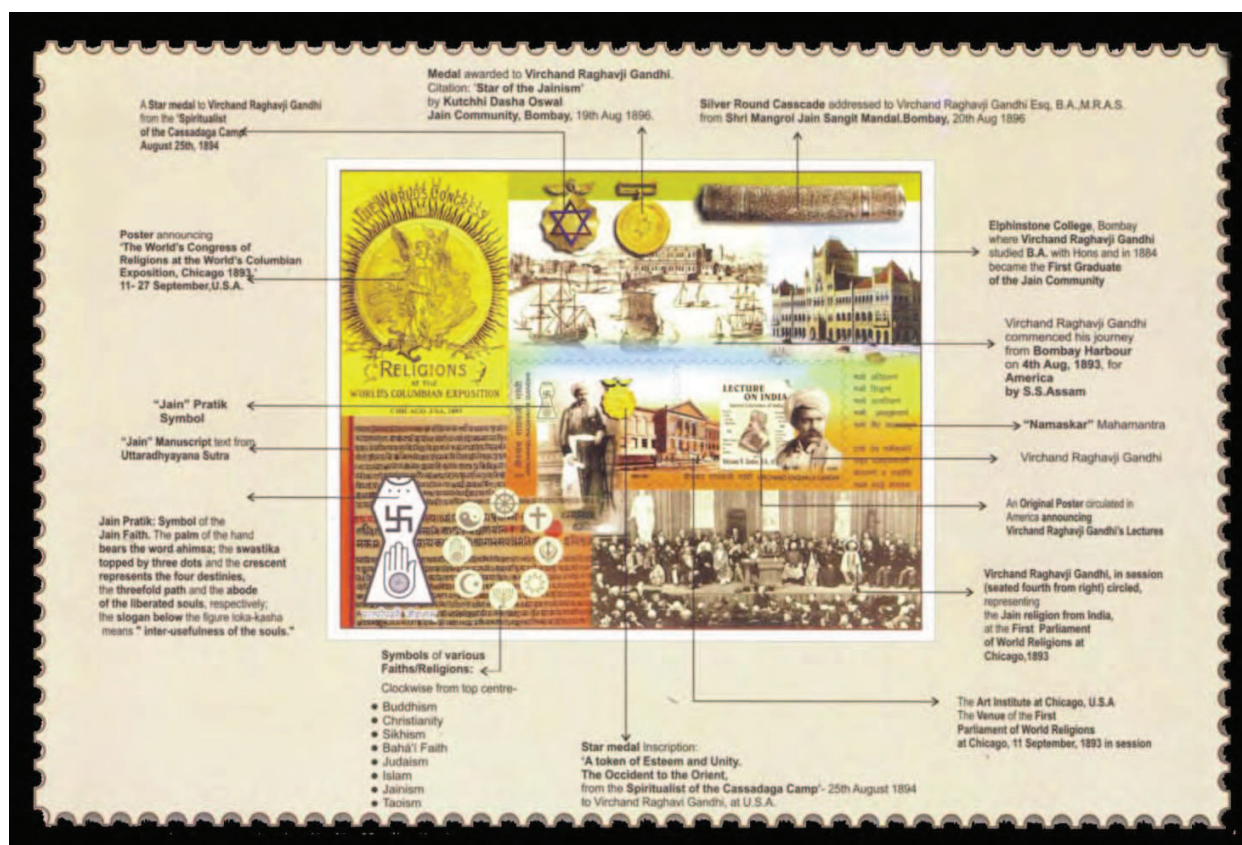


Few of his accomplishments include:

1. First Jain emissary to represent Jainism at the First Parliament of World Religions Conference held in Chicago in 1893.
2. Successfully negotiated the abolition of poll tax on Jain pilgrims at Satrunjay-Palitana Tirth.
3. Sent Rs. 40,000 and shiploads of grain from US to India during the worst famine of 1896-1897.
4. Wrote many articles and books in Gujarati and English on topics of social and cultural reforms.

Mumbai (WJC); and philatelists Pradip Jain of Patna and Mahesh Gandhi, the Government of India finally released the First Day Cover and Stamp on November 8, 2009 to honor this great hero.

The stamp release ceremony was held at the Patkar Hall in Mumbai. The function was attended by a host of Jain dignitaries, guests and community leaders from India and abroad including - Post Master of Maharashtra and Goa; philanthropist Mrs. Birla; granddaughter of VR Gandhi; Pujya Amrendar Muni; Dr. N. P. Jain; Dr. Kumarpal Desai; Pratapbhai Bhogilal; Arun



Mehta, President of WJC; Chetan Kashyap, Secretary of WJC; Dr. Bipin Doshi of JITO; Mahesh Gandhi; Kirit Daftary, Past President of JAINA; Pravin C. Shah, VR Gandhi Committee Chairman; Dr. Dhiraj Shah, Past President of JAINA; and many others. This function was blessed with the presence of Param Pujay Nay Padamsagarji Maharajsaheb. A formal presentation of Ph.D. thesis on VR Gandhi was also released simultaneously.

JAINA contributed \$10,000 to partially cover the expenses of stamp release and the function. JAINA will receive 750 kits containing First Day cancelled cover, a stamp and a brochure in a handsome presentation booklet. The booklet will be distributed to all the donors who have contributed for this event. Additional booklets can be purchased from JAINA. This will be a rare commemorative item for a stamp collector, a Jain Historian, and/or a Jain Center library. For further information, visit jaina.org/vrgcommittee.



Victorious Ones: Jain Images of Perfection

A virtual tour of the Exhibition at
Rubin Museum of Art, New York City

*A write-up by the eJain Digest Editorial team,
based on extensive investigation by a member of
the eJain Digest team.*



Adhādvīpa Pata, the Two-and-a-Half Continents

Gujarat, India; 17th century,

Ink and opaque watercolor on cloth, 37 5/8 x 37 inches (95.6 x 94 cm)

Collection of Bina and Navin Kumar Jain, Photograph by Bruce M. White

"As with all Indian religious traditions, salvation comes for the Jains through personal activity alone. They hold that all beings transmigrate through countless lifetimes, ignorantly chasing selfish and therefore, violent pursuits. Only those who have mastered the Jain path perceive reality as it is, while others stumble in semidarkness.

Jain founders preached a doctrine of radical renunciation from the world that emphasized not only abstinence but also the intrinsic value of all life (from the life of the very smallest creature that we can not even see to our own lives). For ordinary men and women, they stressed the importance of living by strict ethical rules that encompass everything we do, from raising our families to conducting business. Jains practice nonviolence in all aspects of their lives and can serve as a model for us in an increasingly violent world.

Jains have given the world a corpus of tremendously beautiful art, which I have loved since I began collecting many years ago. I am pleased that Phyllis Granoff, a brilliant scholar and dear friend, agreed to curate an exhibition on Jain art. We might all inspire to learn something from Jains as we contemplate their art."

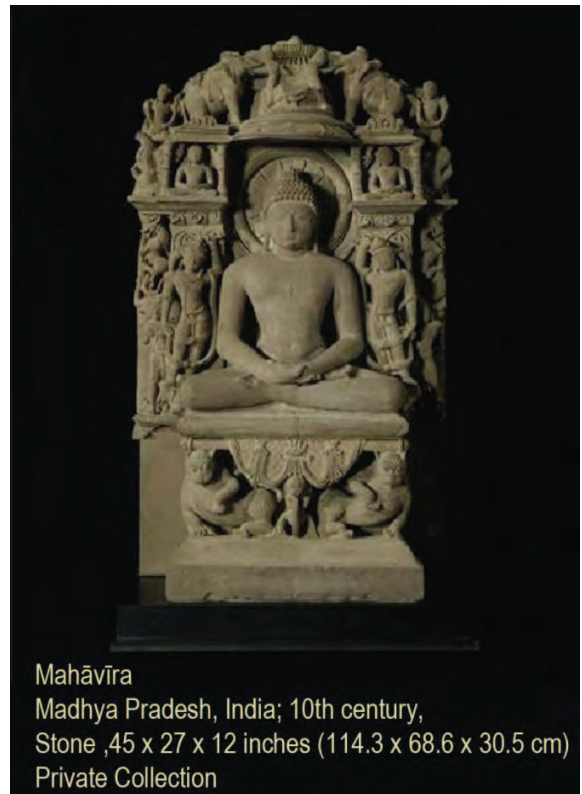
- Donald Rubin, Founder of Rubin Museum, Catalogue of Victorious Ones: Jain Images of Perfection.

Mr. Rubin has given us perhaps the most exhilarating and audacious art galleries depicting Jain culture, traditions, and historic trails of the Jain people. With his vision, the most graciously received art exhibition in United States most lavishly took place amongst several floors at the Rubin Museum of Art from September 18, 2009 to February 15, 2010. In addition to the generosity of Mr. Rubin, "Victorious Ones: Jain Images of Perfection" was sponsored by Sita & Suman Jain and Family with grants given by Bina & Navin Kumar Jain and the Rubin-Ladd Foundation.

From Mr. Rubin's perspective, Professor Phyllis Emily Granoff receives high accolades in conducting the vast amount of research, selecting art exhibition theme as well as each art piece, making sure different decades and times were represented in art form by working with other scholars as well as her students.

Professor Granoff is a specialist in Indic religion. She is currently the Lex Hixon Professor of World Religions at Yale University. She also serves as the editor of the Journal of Indian Philosophy, member of Bhandarkar Oriental Institute, the Association for Asian Studies, and the American Academy of Religion. After receiving a Bachelor of Arts (summa cum laude) in Far Eastern Languages from Radcliffe College, she earned her Ph.D. in Sanskrit, Indian Studies, & Fine Arts from the Harvard University. She is fluent in numerous Indian languages including Sanskrit, but also Prakrit, Pali, Ardha Magadhi, Bengali, Hindi, Assamese, Gujarati, and Oriya. She also has some degree of skill in Japanese, Chinese, French, and German.

With her husband Professor Koichi Shinohara, she has also written, translated, and edited several books, and published 70+ journal articles on various topics. She is a scholar of the classical religions of India: Buddhism, Jainism, and Hinduism. Her current research includes several different projects. "I continue to be interested in the origins of *puranic* Hinduism and early Indian religions. I have also been studying Jain monastic codes and medieval Indian law," said Professor Granoff.



Mahāvīra
Madhya Pradesh, India; 10th century,
Stone, 45 x 27 x 12 inches (114.3 x 68.6 x 30.5 cm)
Private Collection



Mahāvīra's Initiation

Folio 45 from a dispersed Kalpa Sūtra loose-leaf manuscript,
Western Indian Style, Jaunpur, Uttar Pradesh, India; ca. 1465

Ink, opaque water color, and gold on paper, 4 5/8 x 11 9/16 inches (11.7 x 29.4 cm)

Philadelphia Museum of Art (Alvin O. Bellak Collection, 2004), 2004-149-3a

Photograph by Lynn Rosenthal

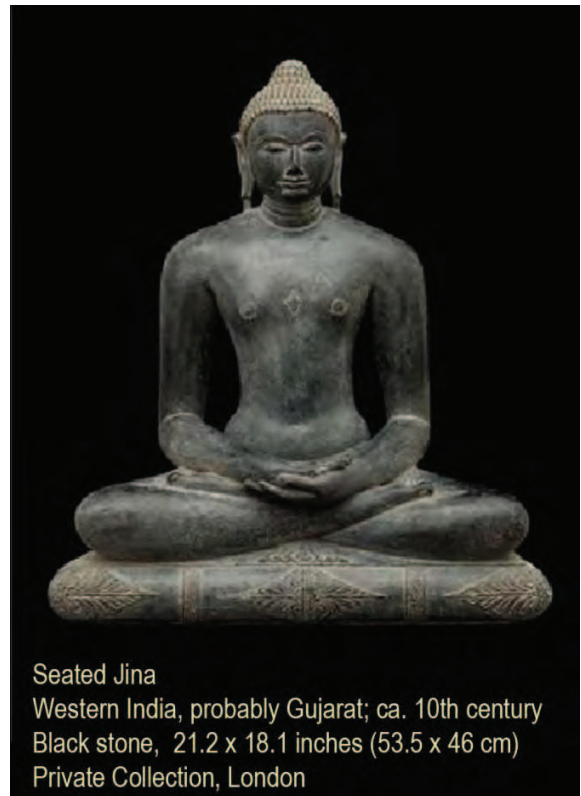
Professor Granoff wanted to bring together Jain images from several centuries to truly understand the origin and meaning of Tirthankaras.

"Victorious Ones: Jain Images of Perfection" has been acclaimed as one of the best art exhibitions on Jainism. She commences by describing when Jainism began. "Mahavira is the last of the series of Jinas, tirthankars, teachers of the Jain faith in our world cycle. Jains believe in a series of our time cycles of declining prosperity, and in each of those time cycles there are 24 Jinas. In our present time cycle, Mahavira and Parshvanath, the last and next-to-last, are considered by scholars to have been historical figures. The image of the Jina developed at about the same time as images of the Buddha, and we see here a marked similarity in the treatment of the head of the Jina with the treatment of the head of the Buddha." (Photos of Mahavira sculpture in stone with caption, and painting of Mahavira's Initiation with caption)

Professor Granoff also displays superb mastery in articulating the influences of time and place on the creation of the black stone sculpture of a Seated Jina. "The pleasing balance of proportions and the soft and supple hands and feet that are not overly stylized point to a date around the tenth century. The round, heart-shaped face has a tranquil and somber expression, and the size and placement of the auspicious mark in the center of his chest accord with those on images made in western and central India, such as the tenth-

century bronzes from Akota near Vadodara in Gujarat. The hem of the lower garment subtly fans out over the cushion before him; it indicates that the sculpture was made for a patron belonging to the Śvetāmbara sect." (Photo of Seated Jina sculpture in stone with caption)

After having received discussions of multiple art



Seated Jina

Western India, probably Gujarat; ca. 10th century

Black stone, 21.2 x 18.1 inches (53.5 x 46 cm)

Private Collection, London

pieces displayed amongst this art gallery, perhaps one of my personal favorites is "Diagrams of the Universe: The Two-and-a-Half Continents, the Universe in the shape of a Person, and the Seven Levels of Hell." It is a cloth painting portraying Jain belief of striving for a pure and nonviolent life with spiritual development and the fundamental principle of actions and their consequences within Jain universe. Professor Granoff describes this art piece, "What's distinctive about this painting is that it combines the map of the cosmos with the depiction of the entire universe in the shape of a man, often called the "lokapurusa" or "cosmic man." To the left is Adhaidvipa, the two-and-a-half continents that comprise the world of men. To the right are the seven hells, corresponding to the lower part of the cosmic man." (Photo of Diagrams of the Universe: The Two and a Half Continents, the Universe in the Shape of a Person, and the Seven Levels of Hell painting with caption)

Professor Granoff chose Adhāidvīpa Pata, the Two-and-a-Half Continents as the cover of her new book, *Victorious Ones*. She explains the painting as, "The artist has skillfully integrated the different areas of the composition: the elephants between the two women with their blue feet lead the eye downward to the blue rivers of the map,

while the flowers the women hold aloft lead to the framing floral border. We find women who are musicians and singers: one holds a musical instrument, while others strike poses of dance. None of the women are exactly like the other. The artist has varied the colors of their clothing and the position of their arms and limbs to make a lively composition that engages us." (Photo of Adhāidvīpa Pata, the Two-and-a-Half Continents painting as front cover of article with caption)

We thank Professor Granoff for bringing to the general public her knowledge of and research on Jain pilgrimages, holidays, and Jain universe. She has also brought forward an artistic and scholarly insight in the Jain art form of its temples, sculptures and paintings. The real translations she provides of the Jain Images of Perfection are very astute in giving this generation a higher appreciation of our rich heritage and understanding of the Jain mantras, rituals, and the historicity of our faith. Her new book *Victorious Ones* discusses the religious philosophies of Jainism and exhibits the exquisite art and culture that has been a part of it. We eagerly await her next endeavor as she continues exploring various aspects of Jainism and in the process enriching all of us in North America.



Diagrams of the Universe:

The Two and a Half Continents, the Universe in the Shape of a Person, and the Seven Levels of Hell
Gujarat(?), India; Samvat 1670/1613 CE, Ink, opaque water color, and gold on cloth, 33 x 61 inches (83.8 x 155 cm)
Catherine and Ralph Benkaim Collection, Photograph by Steve Oliver

Jain Center of America Inc, New York, USA



43-11 Ithaca Street, Elmhurst, NY-11373
 website: www.nyjca.org • email: Info@nyjca.org
 JCA Tel: (718) 478-9141 • Pratishtha Tel: (718) 360-8972 • Fax: (718) 478-9144



Shri Ashtapadji Pratishtha

Thursday, June 10th • Monday, JUNE 21st

ON THE AUSPICIOUS DAY OF SUNDAY, JUNE 20TH, 24 TIRTHANKAR PRATIMAJIS (SHRI CHOVISI) CARVED FROM THE GEM STONES WILL BE INSTALLED IN GOKHALAS CARVED IN THE ASHTAPADJI CRYSTAL MOUNTAIN



Be a part of special and once in a life time event !!!

Ghee Boli Information:

- Donate \$1001 and participate in the draw for an opportunity to install one of twenty four Pratimaji (Shri Chovisi) along with boli participant family for one Pratimaji.
- Log onto JCA Website www.nyjca.org to download the participation registration form and local representative contact phone number or call above phone numbers for further details.

Vidhikars: Shri Narendrabhai Nandu

Shri Manoj ji Haran • Shri Mahipal Shah (Jain) • Shri Ashish Mehta



JAIN CENTER OF AMERICA, INC.

43-11 Ithaca Street, Elmhurst, NY 11373, USA

Website: www.nyjca.org ~ e-mail: Info@nyjca.org

Tel: (718) 478-9141 Pratishtha Tel: (718) 360-8972 Fax: (718) 478-9144

Pratishtha Committee

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Jawahar A. Shetti

Advisor

Dr. Rajnikant Shah

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Kumarpal Shah

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Kalpna Gandhi

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Robin Shah

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Ketan Mehta

Budget

Mayur Shah

Souvenir

Kishor Mehta

Swamivatsalaya

Abhay Kothari

Audio Visual &

Photography

Dr. Vijay Shah

Float Varghoda

Naresh T. Shah

Registration & Reception

Vijay Mehta

Volunteer

Bunty Shah

Rajmohan Kothari

Accommodation

Kirit Panchamia

Transportation

Biren Shah

Medical Emergency

Dr. Chandravadan Shah

Ghee Boli

Pravin Vakani

Ramesh Lakhani

Rajesh Shah



Dear Sadharmik Brothers and Sisters

Jan. 23, 2010

Jai Jinendra

Jain Center of America, Inc. New York, USA (JCA) invites you to join us at once in a lifetime event of **Shri Ashtapadji Pratishtha Mahotsav** which will take place from **June 10 through June 21, 2010 at our center**. Jain Center of America, Inc. New York wishes all Jains around the world to take part in this event.

JCA will hold a drawing to give everyone a chance for labh (Religious Privilege) of Pratimaji installation out of twenty-four Tirthankar Pramajis (Shri Chovisi) carved out of gems stones to be installed in gokhalas carved in the crystal mountain.

You can do this by simply donating as little as \$1001 and can participate in the draw for a chance at Religious Privilege of Partimaji installation. Each donation of \$1001 has twenty four (24) chances to get labh of one Pratimaji installation. If you make multiple donations you will have multiple chances to get a Pratimaji installation.

There will be also Boli for each Pratimaji to give a chance to devotees to participate and take labh. There will be two families doing Pratimaji installation, one family from draw and one family from the boli.

The draw will take place in Bangalore, India on May 16, 2010 under nishra of Pujya Ganivarya Nayapadmasagarji Maharaj Saheb in presence of JCA members and elders from Jain Sangh of Bangalore, India. Maharaj Saheb has been the strong supporter of the Shri Ashtapadji from its inception and Adhar Abhishek of Shri Chovisi was done in India under his guidance and blessings.

These ceremonies will be broadcasted (live) all around the world to witness the history in making on June 20, 2010.

All donations must be in US currency payable to Jain Center of America, Inc. and the donation and registration form must be received by JCA no later than May 10, 2010 to be considered for random drawing to take labh, religious privilege.

For payment and receipt please contact: Jain Center of America, Inc. New York. Phone numbers for USA and Overseas are given in the attached registration form. You also can log onto the JCA web site www.nyjca.org for further details.

Thank you in advance for your generous support. Hope to see you at Pratishtha.
Pratishtha Committee

Shri Ashtapadji Pratishtha Mahotsav : June 10th - June 21st, 2010



Jain Center of America, Inc. New York

Website: www.nyjca.org
Telephone: (718) 478-9141

43-11 Ithaca Street
Elmhurst, NY 11373, USA
Pratishtha Telephone: (718) 360-8972

Email: Info@nyjca.org
Fax: (718) 478-9144

Registration Form To be sent along with donation to take part in the draw for Religious privilege of Pratimaji Installation at Ashtapadji Pratishtha Mahotsav on June 20, 2010

- Please submit this form along with your donation of US \$1001 or multiple of \$1001 to take part in the draw for religious privileges of 24 Tirthankar Pratimaji Installation on Ashtapadji Mountain at JCA, New York.
- Drawing will take place at Bangalore, India on **May 16, 2010** under Nishra (supervision) of Pujya Ganivarya Nayapadmasagarji Maharaj Saheb where Shri Sangh will do the draw for 24 families out of all the donors.
- Privileged families name will be announced on **May 16th, 2010 at Jain Center, New York.**
- Each donation has 24 chances. Multiple donations will have multiple chances in the draw.
- This form and donation amount must be received before **May 10, 2010** at JCA, New York, USA.
- **All donation must be made payable to Jain Center of America, Inc. NY in US dollar. For wire transfer contact JCA by tel. or email, all necessary information will be provided.**

Worldwide Live Broadcasting is planned for this history in making event on June 20, 2010

** In case of any postponement or cancellation of the event, JCA shall not be held liable in any way for any loss, damage or inconvenience which may be caused by such a postponement or cancellation.*

Name of Individual /Family: _____

Address: _____

_____ Contact Person: _____

Telephone: Home: _____ Work: _____ Cell: _____

E-Mail Address: _____

Please indicate Donation amount US \$1001 each X (multiple) _____ = Total donation US \$ _____

For further information please contact Jain Center of America, Inc and the following members:

USA Contact Phone Numbers 1. Pravin Vakani (516) 987-8989 2. Ramesh Lakhani (516) 456-8179 3. Rajesh Shah (516) 484-9205 4. Shekhar Bhansali (915) 473-8900 5. Ashok Sancheti (201) 927-3151

Overseas Contact Phone Numbers

Archana Ben Parikh 09426328870 (Ahmedabad)	Manshukh Bhai Medani 09377788990 (Ahmedabad)
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Milan Bhai Shah (032) 473856380 (Antwerp)	Deepak Bhai Jogani (66) 0818132983 (Bangkok)
Shrenik Bhai Shah (852) 090967387 (Hongkong)	Himanshu Bhai Shah (44) 078032905848 (London)
Sameet Bhai Chheda (971) (50) 6448432 (Dubai)	Tushar Bhai Doshi 06596336714 (Singapore)

Pratishtha Mahotsav in Cleveland

Jain Society of Greater Cleveland is proud to announce the Pratishtha Mahotsav for their shikharbandhi Jain Temple from July 2 through July 6, 2010. The Pratishtha Mahotsav will be conducted by Bhattarak Shri Devendrakeertiji and vidhikars Shri Narendrabhai Nandu and his group from India and Shri Nareshbhai Shah from New York, USA.

The temple gabhara will have Shwetamber Pratimajis of Mulnayak Shri Dharmanath Bhagwan and Shri Mahavir Swami Bhagwan and Digamber Pratimaji of Shri Adinath Bhagwan.

Other murtis in the rangmandap will include Gautam Swami, Saraswati Devi, Padmavati Devi, Chakreshwari Devi, Manibhadra Veer and Ghantakaran Veer. Provision has been made for murtis of all 24 tirthankars of present Chowvisi and Shri Simandhar Swami Bhagwan in the bhamati


area. The rangmandap walls will have "pats" depicting Shri Shatrunjay (Palitana) mahatirth and Shri Sammet Shikhar mahatirth.



The total area of the Jain Center complex, which includes the temple, the main hall, class rooms and a library, is approximately 9,700 sq.ft of which 2,300 sq.ft are devoted to the Temple. The total projected construction cost is \$2.4 MM. The Jain Center is located at 3226 Boston Mills Road in Richfield, Ohio.

The Cleveland Sangh invites all Jains across North America and abroad to participate in this auspicious event and share the greatest moments of our history with us. For more information, please visit www.jsgc.org or call Minesh Shah at 330-659-3169.

JAIN SOCIETY OF GREATER CLEVELAND
INVITES YOU TO
**CLEVELAND'S SHIKHARBANDHI
JAIN TEMPLE
PRATISHTHA MAHOTSAV**
JULY 2ND - JULY 6TH, 2010



Schedule of Events, July 2-6, 2010			
Friday, July 2 Opening Ceremony	Saturday, July 3 & Sunday, July 4 Various Vidhis & Poojas	Monday, July 5 Pratishtha Ceremony	Tuesday, July 6 Dwar Opening, Pooja & Closing Ceremony

*** Please save this date and join us for this auspicious event! ***

Jain Center of Greater Cleveland
3226 Boston Mills Road, Richfield, Ohio 44286

For details, please visit: www.jsgc.org
Or contact Minesh Shah (President, JSGC) at: 330-659-3169



Inauguration of Arhat Touch and Discourses on Bhagavad Gita

Toronto: Pujyashri Rakeshbhai Jhaveri (Param Pujya Gurudev) conducted five satsangs (discourses) over a period of 3 days from Nov 27th to 29th, 2009 at Sanatan Mandir in Markham. The event was attended by over 350 people, with over 200 visitors from USA, UK and India. It was a highly enjoyable learning experience from a learned exponent. Bhagavad Gita is an epic written some 5 millennia ago by Vyasji and one that has influenced lives and thinking of great souls in India such as Gandhiji, Vinoba Bhave, Rabindranath Tagore and many others. In the west, Bhagavad Gita was translated by Sir Edwin Arnold around 1856 and later elaborated by Henry David Thoreau, Ralph Waldo Emerson, Dr. Paul Brunt and more recently by Christopher Isherwood, Aldus Huxley, Deepak Chopra.

Gurudev commenced lecturing on *Bhagavad Gita* in January of this year at Dharampur, India. His discourses helped everyone understand the different *Adhyays* (chapters) describing how Lord Krishna, with his divine intervention, deals with Arjun's doubts on the battlefield of Kurukshetra. In the 17th *Adhyay* Krishna helps Arjun understand the subjects of *Yajna* (sacrifice), *Tapa* (penance), and *Daan* (charity). The audience was most receptive and one could see how they responded to the finer nuances of *shloks* of Gita when Gurudev explained in his most lucid style with examples and anecdotes combined with good humor. The 18th and final *Adhyay* of *Gita* will be conducted in Dharampur in the last weeks of December.

Since Bhagwan Mahavir's time, 2600 years ago, several enlightened souls have propounded his teachings. Shrimad Rajchandraji (1867-1901) being one of them, is venerated for his elevated spiritual state, remarkable exposition of Bhagwan Mahavir's teachings, extraordinary personality and literary genius. Fondly known as *Param Krupalu Dev*, his life is the epitome of an incessant and intense pursuit of religion. Today, this spiritual legacy is being carried forward proficiently by *Param Krupalu Dev's* ardent devotee, Pujyashri Rakeshbhai Jhaveri. Pujyashri is lovingly referred to as Bapaji by kids and youths and Gurudev or Sahebji by adults and seniors. He is the founder of Shrimad Rajchandra Ashram,

Dharampur and the inspiration behind its various initiatives, one of them being Shrimad Rajchandra Educational Trust (SRET).

The SRET has been formed with the dual objectives of spreading awareness about importance of education and providing quality, holistic education to children world over. Under the auspices of SRET blooms Shrimad Rajchandra Divinetouch (SRD), 'A Journey into the Awakening'. This is a three-fold complete moral education and character building program in English consisting of: Magictouch (SRM), Arhat Touch (SRA) and Spirituالتouch (SRS). Each program has been specially designed to cater to children of different age groups. Arhat Touch is created for children between ages 9 to 13 and promotes a logical study of Jainism in a fun and interactive manner. It has a two-fold purpose: one to revive awareness and participation in the Jain tradition and secondly to promote a deeper and meaningful insight into the Jain Philosophy. This is 'Living the Jain Way'.



Pujyashri Rakeshbhai Jhaveri and Lata Champsee at Arhat Function

Param Pujya Gurudev blessed the Arhat Touch and Ms. Lata Champsee, the President of Federation of Jain Association In North America (JAINA) inaugurated the function. Toronto

was blessed to be the first Arhat Touch centre in North America. Currently there are 13 SRA centers including the one recently opened in London, England. The opening program included the presentation by Atmarpit Amitbhai Gala introducing the Arhat Touch and activities of Shrimad Rajchandra Ashram, Dharampur and other associated charitable, educational, animal shelter and medical services organizations. The video of the Arhat Touch inauguration at the main mother-center in Mumbai, India was also showed. Program was followed by divine dance and other items by the kids of the Magictouch. Param Pujya Gurudev personally gave presents to every child and mementos to the teachers (a.k.a. Didis). The



audience of some 500 people enjoyed the stage presentation of dances from children of Magictouch classes. Later, Param Pujya Gurudev gave 45-minutes discourse on Ahimsa Paramo Dharma meaning 'non-violence is the supreme religion'.

Param Pujya Gurudev has promised to come again next year and that delighted everyone.

Please visit this site for complete details about THE DIVINETOUCH
http://www.shrimadrajchandracharampur.org/activities/html/act_ed_srd.htm

YJP News

Young Jain Professionals (YJP) would like to take this opportunity to share with you their exciting return and their enthusiasm for all of the fresh ideas they are hoping to implement this year and in the years to follow. In the spirit of JAINA's greater efforts to increase Jain awareness and build inter-faith partnerships, YJP is creatively adding to this energy with plans for a "vegetarian meals across school cafeterias" campaign. The new board is looking forward to introducing this campaign to the diverse YJP community at the upcoming YJP convention tentatively planned for the first weekend of June 2010. Leading up to the

convention, we hope to develop connections within the Jain and non-Jain communities and spread the light of friendship and understanding through several fun events, including an open mike in Washington, DC as well as dinner events in Chicago, San Francisco, Atlanta, and Toronto. Stay tuned for updates on these events and more through the YJP Newsletter and by registering with YJP at JAINA's official website (<http://www.jaina.org/?page=YJP>).

Sincerely,

The 2010 YJP Board

JAINA – Monthly Contribution

Jai Jinendra!

Most of you are aware that JAINA does lot of charitable activities which require funding. All religious, educational, humanitarian and other activities have found generous community donors. We, Jains like to contribute for various activities in many different ways.

Many of us want to contribute to a worthy cause; however, we all get caught up in our routine personal and family life, and in the process we forget to write a check to JAINA unless prompted by an occasion or an individual. To circumvent this and to help JAINA become financially stronger we have come up with the following scheme:

JAINA has set up an account with a bank wherein fixed amount designated by you can be deducted every month from your bank account in US and transferred to this JAINA account. There is no additional charge to you for participating in this method of donation. You will be given a donation receipt for your entire contribution at the end of the calendar year for tax deductions. The amount donated to JAINA will be your contribution that can be applied towards any activity of your choosing; for e.g. educational, religious, humanitarian or any other activities designated by you.

Jain Center of Southern California has used this approach successfully since 2003. We hope that you will take advantage of this unique opportunity and help JAINA to be financially stronger. Please fill out the attached form & mail it to JAINA Treasurer Rita Sheth.

Thank you,
 EC, JAINA.



परमजीवपद्वि शिवान

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JAINA

Federation of Jain Associations in North America

Founded 1981

A Non-Profit Tax Exempt Religious Organization (IRS Code Section 501(c)(3) EOE 54-1280008)
NGO in Special Consultative Status with the Economic and Social Council of the United Nations
JAINA Headquarters: 43-11 Ithaca Street, Elmhurst, NY 11373 USA: Phone & Fax (718) 606-2886

AUTHORIZATION AGREEMENT FOR AUTOMATIC WITHDRAWALS (ACH DEBITS)

I hereby authorize **JAINA** to initiate debit entries and to initiate, if necessary, credit entries and adjustments for any debit entries in error to my Checking/Savings account at the financial institution listed below, herein called **THE FINANCIAL INSTITUTION**.

**FINANCIAL
INSTITUTION** _____

CITY _____ **STATE** _____ **ZIP** _____

**TRANSIT ROUTING
/ABA NO. ACCOUNT
NUMBER** _____

CHECKING ☐ **SAVINGS** ☐

AMOUNT PER MO. \$50 ☐ \$75 ☐ \$100 ☐ \$200 ☐ \$250 ☐ \$500 ☐ Other _____

DATE TO DEBIT EACH MONTH _____

Contribution should go towards General Fund or Other Fund- Please specify _____

This authority is to remain in full force and effect until **JAINA** has received written notification from me of its termination in such time and in such manner as to afford **JAINA** and **FINANCIAL INSTITUTION** a reasonable opportunity to act upon it (10 days before effective date).

NAME _____
(PLEASE PRINT)

ADDRESS _____

SIGNED _____ **DATE** _____

Please attach VOIDED CHECK.

Email to Rita Sheth, Jaina Treasurer @ jainatreasurers@gmail.com or by fax @918-398-6024. By Mail @ 5308 E 80th Place, Tulsa, OK 74136



YOUNG JAINS OF AMERICA

Our mission is to be recognized as a national and international umbrella Jain youth organization for establishing a network to share Jain heritage, religion, and philosophy.

Cherry Hill Jain Sangh Sponsors YJA National Convention 2010 Inspire. Connect. Do the Jain Thing.



INSPIRE. CONNECT. DO THE JAIN THING.
YJA CONVENTION 2010 | NEW BRUNSWICK | NJ



The 9th Biennial YJA National Convention 2010 will revolutionize the experience for its attendees. This July, nearly 800 young Jains will gather to experience YJA 2010: Inspire. Connect. Do the Jain Thing. We hope that young Jains are inspired by the sessions they attend and the speakers they meet. We hope that they will connect with other youth and make lifelong friendships. Most importantly, we aim to motivate all to follow Jain principles and to embrace the Jain Way of Life (JWOL).

What: The 9th Biennial YJA National Convention 2010

Who: Young Jains between the ages of 14 and 29

When: July 2 - 5, 2010

Where: The Hyatt Regency in New Brunswick, NJ

How: A team of youth from the Cherry Hill Convention Committee (CHCC) and Young Jains of America Executive Board is organizing this experience that will last a lifetime, with support from the YJA Extended Network and Federation of Jain Associations in North America (JAINA).

Why: To provide Jain youth the opportunity to engage in spiritual, networking, and social activities. On top of enriching dharmic discussions, the convention offers unique social events from a range of activities that involve art (music, dance and drawing competition) to a night of memories (formal dinner and dance). The result is a large network of Jain youth built to carry our tradition to the next generation.





Frequently Asked Questions

Q. How old do I have to be to attend the Convention?

A. Convention participants must be between the ages of 14-29 at the time of the Convention to attend.

Q. How many people are expected to attend the Convention?

A. Nearly 800 youth from across North America and around the world are expected to attend the 9th Biennial YJA Convention.

Q. When does Registration begin?

A. Registration will be live in early February. Please visit <http://www.yja.org> for more information.

Q. How much does registration cost?

A. Until March 15th, registration is \$275. This includes three nights at the elegant Hyatt New Brunswick, all meals, programming and transportation to and from Newark airport. For JNF participants, there is a separate \$40 registration fee because of exclusive events and special guest lecturers. After March 15, basic registration increases to \$325. Please note that this is the same rate as YJA 2008 in Chicago.

Q. What type of sessions are planned for this year's convention?

A. We will cover topics such as culture, knowledge, global impact, leadership, spiritual development, and community contributions through discussions, panels, debates and interactive sessions.

Q. What categories can I register for?

A. High School; College (Years 1-3); College (Year 4 and above); JNF (ages 22-29). Those in College Year 4 and above may choose to register for either the college or JNF track.

Q. What are activities unique to YJA 2010?

A. How does Jain Iron Chef sound? How about a Jain art competition? Also, we are in the process of adding a off-site community service aspect to the convention. On a different angle, looking to be treated like kings/queens? Watch out for nighttime room service. We're looking to revolutionize the convention experience in every way. Stay tuned!

HOW TO CONTRIBUTE!

1. Parent Volunteering Opportunities - Support our youth by volunteering for one-four days from July 2 - 5, 2010. Bring friends and join in on the fun! Contact hospitality@yja.org to volunteer in one of the following areas today:

- Security: Direct youth to proper locations during the convention, monitor halls, assist with crowd control
- Hospitality: Prepare snacks, chai, bhel, and other tasty treats for youth
- Registration: Support registration by checking-in attendees and providing identification badges, wristbands, and souvenir bags
- Meals: Prepare meals for youth that have dietary or allergy restrictions, and prepare meals for dignitaries.
- General: Assist in areas where immediate help is needed

2. Sponsorship

Donor: \$51-101

- § Recognition of donation in the YJA 2010 souvenir booklet and on YJA Website

Contributor: \$151-\$251

- § 1/8 (business card size) page advertisement in the souvenir booklet
- § Same level of recognition as Donor level sponsor

Sponsor: \$501

- § 1/4 page advertisement in the souvenir booklet
- § Same level of recognition as Donor level sponsor

Bronze Sponsor: \$751

- § 1/2 page advertisement in the souvenir booklet
- § Souvenir bag will all gifts from the convention

Silver Sponsor: \$1,251

- § 3/4 page advertisement in the souvenir booklet
- § Same recognition as Bronze level sponsor

Gold Sponsor: \$2,501

- § Full page **color** advertisement in the souvenir booklet
- § Official YJA 2010 Convention banner

Please make checks payable to "Young Jains of America" and mail to:
20 Coolidge Street
Norwood, MA 02062

CONVENTION COMMITTEE + YJA EXECUTIVE BOARD

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Shardule Shah
Mayha Parikh
Tejas Kadia
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SECTION ON JAIN CENTER NEWS

Dear Jain Center Presidents,

This is your section. Please take advantage and publicize the activities of your center by giving us your valuable inputs.

Regards

eJain Digest Editorial Team

Jain Society of Alberta, Edmonton

Mahavir Nirvan and Prasvanath Jayanti, both these events were celebrated with great pomp in the presence of over 200 people. Monthly *Pathsala* is regularly held at the temple. Jain Display has been set-up at the City Hall.

Jain Center of Southern California (JCSC)

Over 600 participants attended a musical concert organized at JCSC on January 12, 2010 to raise funds for the earthquake victims in Haiti. The event coordinated by Mayuri and Kirit Patel brought together some of the most well known Southern California musicians, singers and dancers including - Ashvin Patel, Ami Khetani, Anis Chandani, Bader Iqbal, Jayshree Gohil, Jwalant Parikh, Kirti Patel, Mayuri Patel, Mosami Shah, Mittal Patel, Pradip Patel, Pratik Patel, Rishi Thakar, Sangeeta Mehta, Girish Gohil, Suresh Bhatt, and Vishal Ailawadhi - who volunteered their time and talent for this noble cause. Radha Saluja and Mr. Raj Punjabi acted as masters of ceremony. The musical extravaganza helped raised over \$36,000 which will be distributed through various charities such as Partners in Health, Food for the Poor, and Americares who are already working in Haiti to help the victims. For additional information, please contact Dr. Jayesh Shah, JCSC President at jayesh.shah@jaincenter.net.

Jain Society of Metropolitan Chicago

See article on *Interfaith Event at Jain Society of Metropolitan Chicago*.

Jain Center of Greater Phoenix

See article on *Interfaith and Outreach Activities in Phoenix, Arizona*.

Jain Society of Greater Atlanta

See article on *Key Principles of Jainism in Gandhi's Philosophy*.

Jain Center of Northern California (JCNC)

See San Jose Partner city involvement of Mr. Girish Shah in the article on *Parliament Of World Religions- Melbourne 2009*.

Jain Center of America, Inc

See information on *Shri Ashtapadji Pratishtha Mahotsav*.

Jain Society of Greater Cleveland

See information on *Pratishtha Mahotsav in Cleveland*.

Cartoon by Mahendra Shah





SECTION: FAMILY CORNER

STORY

The Golden Squash

Two old men lived near each other high up among the mountains in a small village. Each owned a small garden. One old man was very generous and thoughtful. He never thought about doing things that were kind, it was just his nature. The other old man was greedy. All day long he thought only about how he could become wealthy.

One day the kind old man found a little bird that had fallen out of its nest. Its wing was broken and it could not fly. The old man felt sorry for the bird and took it into his house. He fed and cared for the bird until it was healed. One morning, he opened his door and happily watched the little bird fly away.

Later that day the little bird returned carrying a single seed in his beak. The bird placed the seed in the old man's hand and flew away again. The old man said to himself, "I have received this single seed as a gift. It must be the finest seed in the world." And he planted it.

The old man watered the seed everyday. He watched as a vine grew up out of the earth. Day by day it grew taller and stronger until one day, a squash appeared on the vine. Within days the squash grew to an enormous size. When the weather turned cold and the squash was ripe, the old man tried to pull it from the earth. The squash was so heavy that he had to call five neighbors to help him pull it up and carry it into his house.

When the old man grew hungry, he decided to cut open the squash and cook its sweet fruit. But when he cut through the skin, to his great astonishment, he found that the inside was made of solid gold.

After that, the old man thanked the little bird every day and made certain that everyone in the village received some gold so they would not go hungry during the winter.

The second old man heard about the remarkable squash made of gold and came to visit his friend. Without hesitation, the kind old man told him the story about the little bird. The greedy old man went home immediately. He took a bow and arrow and waited for a bird to land in his garden. When a little bird landed, he shot an arrow at it, wounding its wing. "Poor bird," he said and took it inside to feed it and heal it.

Sure enough, one day the little bird flew away freely. The old man waited anxiously, afraid it would not return. But the bird did return with a seed in its beak. "Now I will be richer than my neighbor because I will not give my gold away," the old man thought to himself as he planted the seed.

A vine grew and a giant squash appeared just as it had happened to his friend. But when the greedy old man cut open the squash, a fierce little man leaped out and said, "I was sent by the King of the Lower Realms to give you a reward equal to your actions." The old man scratched his head, waiting for his gift. But the fierce little man chased him down the mountain.

They had not gone far when the fierce little man stopped and said, "Had you not healed that bird, I would have thrown you off the side of the mountain." Then he began to chase the greedy old man again and as far as I know they are running still.

We would like to provide an opportunity to all pathshala teachers to engage their students and come up with a similar story or even extend this story. We will print the top 3 entries in the next issue, with your name and picture.



Inspirational Moments (or Moments of Inspiration)

Simple things in life can make all the difference. A small incident can change one's life for the better. We like to call them those unique Inspirational Moments. They may sound simple but could have a profound impact on you and people around you. The eJain Digest Editorial team would like the community members to share their Inspirational Moments. As an example we asked a member of our team to share her Inspirational Moment. Please write to jaindigest.info@gmail.com, it can become a source of inspiration for others.

Inspiration by Attending Adult Swadhyay Class

I have been a regular visitor at the Jain Derasar in Southern California. I was always intrigued about "What is it that made the great Tirthankars and Sadhu/Sadhviji's give up all their worldly pleasures and comforts to follow the tough but righteous path?" I wondered if I could be strong enough to give up a few things in life too. The quest for this knowledge ultimately led me to become a part of the Adult Swadhyay class conducted at the Derasar.

I have been attending these lectures for the past two years and this has reinforced my faith in the sound principles of Jain Philosophy, Satya and Ahimsa to name a couple. In one such lecture, our teachers spoke about **Vyavhaar and Vartan**, emphasizing that "Merely knowing facts is not enough; what is more important is putting them into practice". This particular discussion was an

eye opener for me, as a result of which I have made a conscious decision to give up the use of leather and leather products and "**put into practice**" the principle of *Ahimsa* (Non Violence) towards all living beings. Jainism encourages spiritual development through reliance on and cultivation of one's personal wisdom and "**self control**". I am trying to exercise self control and abstain from the use of leather bags, slippers and many other products. By not indulging in the use of leather goods gives me a sense of satisfaction and also minimizing *Paap*. Very recently we were to purchase some furniture and we opted for the microfiber material rather than leather. Therefore attending the Adult Swadhyay class has inspired me to take a small step in the right direction. We have many options in life and it is entirely up to us to choose the right one!!!

Recipe kichdi

On cold, bleak winter days, when your heart thinks of home, you reminisce the wonderful aroma from mom's kitchen, and feel like eating those comfort foods, what better than mom's Khichdi, right? Well, if you love your mom's khichdi, despair no more, it is very easy to make with this simple recipe. Enjoy.

Necessary Ingredients:

- 1 cup sticky rice
- ¾ cup moong dal
- 1 ½ teaspoons salt
- ¼ teaspoon turmeric powder
- 6 full pieces of black pepper
- ½ teaspoon fenugreek (methi)

Necessary Kitchenware Utensils:

- 2 Quart Cooking Pot for Pressure Cooker
- 1 Pressure Cooker
- 1 Pincers – Long Handle Gripping Tool (sanshi)
- 1 Serving Spoon

Directions:

Wash rice and moong dal in water 3 to 4 separate times. Pour all rice and moong dal in 2 quart cooking pan and mix with 3 cup water, salt, turmeric powder, black pepper, and fenugreek. Put cooking pot in pressure cooker. Close pressure cooker with pressure cooker lid and let it cook on stove over medium heat. After approximately 15 minutes of cooking time, let the pressure cooker whistle three times. Then, take pressure cooker off the stove. Let it cool for at least 20 minutes to make sure pressure in cooker is completely low. Then, open pressure cooker by removing pressure cooker lid. With pincers, grip the hot cooking pot and take it out of pressure cooker. Stir the mixture well with a serving spoon. Khichdi is now ready to be served to three people.



Chocolate Chocolate-Chip Muffins Recipe

Ingredients

1 3/4 cups all-purpose flour
 2 teaspoons baking powder
 1/2 teaspoon baking soda
 2 tablespoons best quality cocoa powder
 3/4 cup superfine sugar
 3/4 cup semisweet chocolate chips, plus 1/4 cup for sprinkling
 1 cup milk
 1/3 cup plus 2 teaspoons vegetable oil
 1/4 cup applesauce
 1 teaspoon pure vanilla extract



Directions

Special equipment: Muffin tin with paper muffin cases

Preheat the oven to 400 degrees F. Put the flour, baking powder, baking soda, cocoa, sugar, and 3/4 cup of the chocolate chips into a large bowl. Pour all the liquid ingredients into a measuring jug. Mix the dry and wet ingredients together, remembering that a lumpy batter makes the best muffins. Spoon in the batter into the prepared muffin cases. Sprinkle the remaining 1/4 cup chocolate chips on top and then bake for 20 minutes or until the muffins are dark, risen and springy.

Puzzle

NAMOKAR-SUDOKU

By Chandu Desai (previously published in JCNC Darpan)

A deceptive but simple game of logic, Sudoku is puzzling players all over world. If you're one of the millions of players who have already been captivated by Sudoku and want to add a JAIN touch, follow the simple guidelines. This will be a simple brain-twister, lots of fun, will demand focus, improve memory, and most of all it will provide a few minutes of "Divine Namokaric Mood." And yes if you are above 50, medical science strongly recommends you to play games like Sudoku to keep those gray cells active and avoid future brain diseases affecting many seniors.

1. As in the original number sudoku game, goal is to complete the grid so each column, row and a 3x3 box contains every digit from 1 to 9 when all 81 spaces are filled.
2. Using the key you may play four different versions of Sudoku: with Number, and three more Jain versions-English, Hindi or Gujarati.
3. To get you started, we have provided all four versions of the puzzle and its final solutions. All you have to do is find a puzzle (from newspaper, magazine etc) and play with the version of your choice.

V1	V2	V3	V4	Namokar Mantra
1=	A=	અ	ઞ	Namo Arihantanam
2=	Si=	સિ	સિ	Namo Siddhanam
3=	Ay=	અય	આ	Namo Aayareeyanam
4=	U=	ઉ	ઝ	Namo Uvazayanam
5=	Sa=	સા	સા	Namo Loye savva saahunam
6=	E=	એ	ૃ	Eso pancha namukaaro
7=	Sp=	પા	પા	Savvah pavahpa nasa no
8=	M=	મ	મ	Mangalanam cha save sim
9=	P=	પ	ૃ	Paddhamam havayee mangalam

Translation Keys for different versions

Perhaps this is one of the ways in which you may get tuned into the Maha Namokar. When you have solved for any row, column or square, check if you have all the unique Jain characters, each time reciting a verse of the mantra. In so doing you would have recited the Namokar mantra 27 times. Mantra daily and stay addicted to it (Except this addiction is healthy for you)!!!



				9		4	2	
	6	9	4					3
				3	6		5	
		5				7		9
8				1			3	2
9		7			3	8		
	7		6	4				
5					8	6		1
	9	8		7			4	

Sudoku - Original Version (Only for Reference)

				પ		ઉ	સિ	
	એ	પ	ઉ					આ
				આ	એ		સા	
		સા				પા		પ
મ				અ			આ	સિ
પ		પા			આ	મ		
	પા		એ	ઉ				
સા					મ	એ		અ
	પ	મ		પા			ઉ	

Sudoku – Gujarati Version

				P		U	Si	
	E	P	U					Ay
				Ay	E		Sa	
		Sa				Sp		P
M				A			Ay	Si
P		Sp			Ay	M		
	Sp		E	U				
Sa					M	E		A
	P	M		Sp			U	

Sudoku – English Version

				प		उ	सि	
	ए	प	उ					आ
				आ	ए		सा	
		सा				पा		प
म			अ				आ	सि
प		पा			आ	म		
	पा		ए	उ				
सा					म	ए		अ
	प	म		पा			उ	

Sudoku – Hindi Version

(Answers to Sudoku on the next page)

Answers to the questions in the last issue of eJain Digest.

WORD JUMBLES:

Those who achieve Kewal Gyan after destroying four ghatiya karmas are called: **KEVALI**

Lord Neminath (21st Thirthankar) attained moksha from this place: **GIRNAR**

One of the names for the 1st Thirthankar: **ADINATH**

HISVUDI - One of the names for the 9th Thirthankar: **SUVIDHI**

The place from where 20 Thirthankars have attained Moksha: **SAMETSHIKHAR**

WAMJASBIMU - This saint took diksha one day after his marriage: **JAMBUSWAMI**

UABAHBLI - This saint did penance in standing position for one year - **BAHUBALI**

The place from where someone has gone to moksha is called: **SIDHAKSHETRA**

Place from where Lord Vasupujya Swami attained Moksha: **CHAMPAPURI**

Shri Bhaktambar Stotra was composed by this Acharya: **MAANTUNGACHARYA**

How old is Grandma? **Grandma is 72 years old.**

Mukesh Doshi's Passion To Serve

Mukeshbhai has been a practicing Pediatrician for over 28 years. He is the current Trustee of the Jain Society of Metropolitan Chicago's Pāthashālā, a position that he has held for the past three years. Prior to this he served as the director of the Pāthashālā for over 12 years. No wonder, with such dedicated volunteers serving, Chicago has one of the most successful Pāthashālā programs! Mukeshbhai also served as the Chairman of Youth Programs - JAINA Convention 1999, Co-chairman of JNF - JAINA

professional schedule, he simply mentioned “When one has a passion to do certain things, one always manages to find the time.” The following points summarize his passion and aim in life:



- Instill Jain values in our children and youth from the very early age
- Promote Jain education and Jain values in our youth
- Find way and means of using modern technology to help our youth find a suitable life partner sharing similar values and religious background. MIS is a great medium, but can be expanded.
- Passing our valuable religious and culture heritage to the next generation and plant seeds to ensure that this process will continue.

We the members of the eJain Digest Team salute you, and derive lot of encouragement from your dedicated service.

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MIS REGISTRATION FORM

Name (Please Print): _____ Male: _____ Female: _____

Last First Middle

Address: _____

Phone: Home: _____ Work: _____ Cell: _____

Email: _____ Birth date: _____ Height: _____ Weight: _____

Vegetarian: YES / NO Smoke: YES / NO Drink: YES / NO

Current Marital Status: Never married / divorced. If divorced, number of yrs. married: _____

If divorced, reason for divorce (optional): _____

Current U.S. / Canada visa status: _____ Number of years in U.S. / Canada: _____

Education: _____ Major: _____ Minor: _____

Under graduate school attended: _____

Graduate School attended: _____

Work Experience: _____ (May attach a separate sheet, if desired)

Father's Name: _____ Mother's Name: _____

Name of the Jain Center you/your parents belong to: _____

Please provide two references, whom we may contact for your reference:

1. Name: _____ Phone: _____
Address: _____

2. Name: _____ Phone: _____
Address: _____

Candidate's Signature: _____

Date: _____

Important Notes: 1. You may include an optional recent photograph. 2. Your MIS form and advertise will be kept in our files for a maximum of one year, after which it will be destroyed. 3. You **MUST** include your ad, typed on a separate piece of paper, as you would like it to appear in Jain Digest, in no more than 40 words. Any MIS forms missing this may not be published in Jain Digest. OR at our option we may format your ad for publication in Jain Digest. 4. You **MUST** include your contact information in your ad 5. Jain Digest reserves the right to edit your ad, refusal to publish and/or verify the information provided by you. 6. You **MUST** include a check in the amount of US \$30.00 per issue of Jain Digest **payable to JAINA** along with your MIS registration form. 7. Jain Digest is a quarterly publication, normally published in January, April, July and October. Your registration material **MUST** be received by the 10th day of the previous month to be included in the next issue of Jain Digest.

Please mail completed MIS registration form along with a check to:

Mukesh M. Doshi, 1540 Sandburg Drive, Schaumburg, IL 60173-2183.

You may register for MIS online by logging in to, www.jaina.org/mis/jdmis_main.asp

For further information you may call 847-517-2505 OR OR Email: mdoshi.mis@gmail.com

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MIS Ads - Males - 1st 2010

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

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

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

M00430109: Gujarati parents, originally from Surendranagar/Mumbai, now settled in New York for the past 10 years invite proposals for alliance from parents of the girls with bio-data and photo for their tall, handsome, cultured son, now in diamond trade in NY, born Sept 1982, 6' 2", 165 lbs, CUNNY graduate (Eco. & Finance). Email: kcshah52@yahoo.com

M00820110: Jain parents invite alliance for very beautiful, attractive, fair, accomplished, compassionate, vegetarian daughter. Born June 79, 5'11", Business (Advertising), well positioned in a reputed enterprise owned by family, from cultured professional vegetarian boys. Call: +91 9039012224. Email: ashish_jain53@rediffmail.com

M00830110: Alliance invited for well cultured/settled vegetarian Gujarati boy, born Nov 77, 5'9", MS (Finance), well employed in US (10 years), from cultured, educated, vegetarian Gujarati girls. Call: 646-246-8560 Email: boston0077@gmail.com

M00840110: Gujarati Jain parents seek an educated, down-to-earth, US-born girl for their non-smoking, non-drinking, professional son. 27 yrs, 6'0", medium build, vegetarian, born and

raised in US, well-educated and working as a software engineer. Prefer professional girls, age 23-26, with a high level of maturity and a good sense of humor. Please send bio-data and photo. Email: jitubhai16@gmail.com

M00850110: Jain Gujarati parents invite proposals for handsome talented accomplished vegetarian son, born April 82, 5'9", 160lbs, MSME, well employed with a fortune 200 company, from cultured educated family oriented and vegetarian girls. 817/514-8438. Email: keys_104@yahoo.com, chintan.a.shah@hotmail.com

M00860110: Gujarati parents invite proposals with bio-data / photo for handsome fair vegetarian non-smoker non-drinker US born son, December 84, MD, 1nd Yr resident (Emergency Medicine) at Ivy League institution, from US raised cultured, educated girls. Call: 732-525-8913 kshah16@optonline.net

M00870110: Gujarati parents invite correspondence for their handsome vegetarian non-smoker, non-drinker permanent resident son, born Sep 83, 5'8", B.Arch., own business in Chicago, from cultured educated girls with bio-data/photo. Call: (847) 736 2027 or E-mail: bnshah@hotmail.com

M00880110: Proposals invited with Photo/Bio-data for vegetarian, non-smoker, non-drinker, US green card holder, Gujarati Jain Son born Aug 82, 5'8.5", brought up in India, MS in Construction Management, doing family Hospitality business, from well-educated, cultural, vegetarian, family oriented girl from US. Call: 931-217-5511 E-mail: nandinikshah@yahoo.com

M00890110: Gujarati Sthanakvasi Jain parents welcome proposals from an India born and raised, educated, intelligent, family loving girl from a cultured Gujarati Jain family for their vegetarian, well cultured, educated, H-1B visa holder son 5'-11", born & raised in Bombay. Born Dec 1983, B.E. (Telecom.) from Mumbai Uni., M.S. (Elec) NYU, working in New York for a Software development firm. Pl. respond with bio-data and recent pictures to: Brother Mr. Kumar Virani – 302 250 0259, e-mail: kumarv@netzero.net or Sister-in-law Dr. Avani Virani – e mail: avani76@hotmail.com



M00900110: Gujarati Parents invite proposals for handsome, 6 feet tall US born, software development business with offices in US and India, from US born 25-28 yrs, beautiful, attractive, professional, cultured girls, E Mail photos/Bios: info@qpsinc.com, Call 508-579-1006

M00910110: Gujarati Jain Family invites alliance for cultured boy, born May 1962, Chartered Accountant, 5'7" (Never married), US Citizen settled in New Jersey, USA (18 years) from cultured, educated, vegetarian girls with Bio-data

and recent picture. Call: 732-742-8401/ 91-22-2506-6501(Bombay) Email: deepakgosalia@yahoo.com

M00920110: Jain Parents invite correspondence for their U.S. citizen 26 year old son, 5'11", Masters in Business Management, well settled in business. Looking for a Jain or Vasihnav Vegetarian girl. Currently parents and son are in India for a short period of time. India Contact No's: 079-26441270, +91 9586449378, +91 9687300173. U.S. Contact No's: 931-801-6380, 931-801-7876.



MIS ADS - Females – 1st 2010

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

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

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

F01180110: Gujarati parents invite proposal for their Indian born & raised daughter, born July 1983 5'2", MBA(finance) from India, (visiting US shortly) from well educated professional vegetarian boys. Please contact us by Email: jalpashah_79@hotmail.com.

F01190110: Jain parents welcome responses from well-educated cultured vegetarian professional young men for their accomplished MD, born March 74, 5'1", beautiful, fair, cultured, vegetarian daughter. Email: gyanbaid@yahoo.com Phone# 248-885-8970

F01200110: Jain parents invite alliance for attractive fair, smart, vegetarian daughter, born April '77, 5'1", pursuing Masters in Media Studies, NY, from cultured professional vegetarian boys. Call: 201/328-4507. parik.kothari@gmail.com

F01210110: Gujarati Jain parents invite proposals from professional and cultured boys with photo and bio-data for their US born family-oriented, educated and cultured daughter born June 1979, 5'5". M.A., working in Washington DC area. Call: 772-398-6266. Email: lilwundrs@yahoo.com.

F01220110: Gujarati parents invite proposals for beautiful, vegetarian US born daughter, Nov.'84 well-educated, working in healthcare at a reputable medical uni. in Southeast from US born, well-educated Gujarati boys. Please reply with recent photo/bio-data at: HSM429@aol.com

F01230110: Gujarati Jain parents invite proposals with photo and bio-data from highly educated professional boys, preferably doctors, for their beautiful, intelligent, family oriented, physician daughter, Born December 1982, 5' 1". Please contact us at: jainks32@yahoo.com

F01240110: Seeking alliance from never married Hindu USMD gentlemen for pretty, slim, 34/5'3" USA born and educated USMD Specialist daughter. Email: kyk1975@yahoo.com. Tel: 502-239 4973

F01250110: Gujarati parents invite proposals for beautiful, cultured, US citizen daughter, born DEC 80 BS from well educated professional vegetarian boys. Call: 562/676-8138. Email: BGANDHI55@Gmail.com.

F01260110: Gujarati Jain parents invite proposals from well educated, vegetarian, cultured professionals, for their beautiful, talented, family oriented, well cultured, accomplished, health care professional, US citizen daughter, Born Aug 1980, 5' 2". Email: jainsingle09@yahoo.com

F01270110: Gujarati Jain parents invite correspondence and photo for a beautiful, compassionate, vegetarian, highly educated and accomplished daughter, born Sept 75,



5'3". Resides in NY area. Holds the best of east and west values. Email: mangalam1000@gmail.com

F01280110: Correspondence invited for Master's educated, US born, vegetarian, cultured, outgoing girl currently residing in Los Angeles. Born July 1979, Requesting proposals from educated, non-smoking, US raised, professional boys. Call: 408.268.3536 or Email: californiagirl2008@gmail.com

F01290110: Gujarati parents invite proposals for beautiful, cultured, US citizen daughter, born in 1982, height 5'2", working as a Chemical Engineer in Minneapolis, MN, from well educated professional vegetarian boys. Please email photos and details to: kabuli102@sbcglobal.net

F01300110: Gujarati Jain parents invite proposals for beautiful, talented, charming US born Vegetarian daughter. Born June 1981, 5'3", M.D. in Family Practice- 1st year Resident; from well educated professional vegetarian US born boys. Call 248-872-6403

F01310110: Gujarati Jain parents invite proposals for their US born professional unmarried daughter, born October 1974 from vegetarian educated men closer to her age. Our daughter is 5'5", 125 lb and employed in medical sales. Please respond with bio-data and pictures. Email: VasantShah@gmail.com

F01320110: Gujarati Jain parents invite alliance with photo and bio-data for beautiful, slim, talented, vegetarian, family oriented Canadian Citizen Daughter. Born, April 1984, 5' 4", B.E. (Electrical), Masters in Global Innovative Management (USA), employed in

USA, from well educated, well employed, vegetarian Jain cultured boys. Call 91-98980 42820. Email: laxmansanghvi@gmail.com

F01330110: Gujarati Jain parents invite alliance, from well educated, professional Jain boys/parents with photo / bio-data, for their New York-based fair, compassionate, family oriented daughter born July 84, (Bombay), 5'-3", a physical therapist pursuing Master's from Columbia Univ. NY. Call: 917-496-7000 or Email: doshi_kirti@yahoo.co.in

F01340110: Gujarati Parents invite alliance from only US born, good looking, professionals or business persons to for their beautiful, charming, talented, US born, slim daughter, Born May 81, 110 lbs, 5' 4", partial owner of two management and software businesses. Phone 508-963-5043. Email: alljaywork@gmail.com

F01350110: Gujarati Jain parents invite correspondence from Jain, handsome, well-educated, vegetarian, non-smoker, well-settled boys for their beautiful, Ivy League educated, vegetarian daughter, born 1982, 5' 0", currently doing residency in California. Reply to: gimnar2282@gmail.com

F00820110: Jain parents invite alliance for very beautiful, attractive, fair, accomplished, compassionate, vegetarian daughter. Born June 79, 5'11", Business (Advertising), well positioned in a reputed enterprise owned by family, from cultured professional vegetarian boys. Call: +91 9039012224. Email: ashish_jain53@rediffmail.com



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