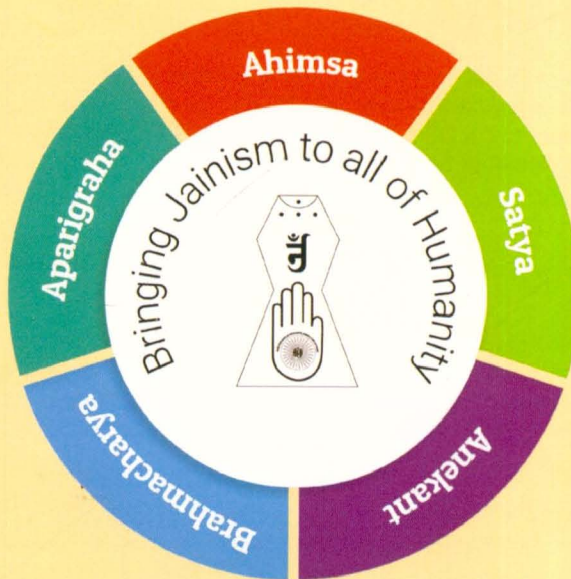


# 1<sup>st</sup> INTERNATIONAL JAIN CONFERENCE

18,19 JANUARY, 2020

10AM TO 6PM



**J I T O**  
AHMEDABAD

**ishrut**  
ratnakar



## 1st International Jain Conference

Phone : (+91) 982 580 0126, (+91) 989 886 3554

Email : internationaljainconference@gmail.com

### Scholars

Dr. Kumarpal Desai, Ahmedabad

Dr. Vinod Kapashi, UK

Dr. Bipin Doshi, Mumbai

Dr. J. R. Bhattacharya, Kolkata

Prof. G.C. Tripathi, Delhi

Dr. Vijay Kumar Jain, Lucknow

Dr. Lata Bothara, Kolkata

Dr. Subhash Kothari, Udaipur

Dr. Sejal Shah, Mumbai

Dr. Sweta Jain, Jodhpur

Dr. Abhay Doshi, Mumbai

Rahul Kapur Jain, Bangalore

Prof. Ashok Kumar Jain, Delhi

Dr. Dilip Charan, Ahmedabad

Dr. Surendra Pokharna, Ahmedabad

Prof. Pankaj Chandra, Ahmedabad

Dr. Sudhir Jain, Ahmedabad

Prof. Hampana Nagarajaiah, Bengaluru

### Ahmedabad University Auditorium

Ahmedabad University, GICT Building,  
Central Campus, Navrangpura,  
Ahmedabad, Gujarat 380009

**Shri Mahesh Wadher**

President, JAINA

**Shri Arun R. Mehta**

President, Shrut Ratnakar

**Shri Jigish Shah**

Chairman, JITO Ahmedabad

**Dr. Jitendra B. Shah**

Chairman, WJC



# Conference Organizers

## JAINA



JAINA is the Federation of Jain Associations in North America, an Umbrella organization of 71 Jain centers throughout North America (USA & Canada). The organization was inspired by Gurudev Shri Chitrabhanuji and Acharya Shri Sushil Muniji and formed in 1972.

The main objective of JAINA is to promote religious and educational activities related to Jain Dharma and to promote study and understanding of Jain religion on a non-sectarian basis.



## World Jain Confederation (WJC)

The World Jain Confederation (WJC) is a premier Jain Institution promoted to adopt the basic tenets of Jain Philosophy - AHIMSA, ANEKANT and APARIGRAHA, as a way of life for sustaining world peace and for conserving environmental resource base.

It was launched in Mumbai by the then Hon'ble Prime Minister Shri Atal Bihari Vajpai in 2001, the year of 2600th Bhagwan Mahavir Janam Kalyanak Mahotsava. Eminent international jurist, great philosopher and Ex-High Commissioner to UK Late Dr. L. M. Singhvi and Late Shri Pratap Bhogilal provided the first Executive Committee as President and Chairman respectively.



## JITO

Jain International Trade Organization (JITO) is a worldwide body of Jain businessmen, industrialists, knowledge workers and professionals in various fields reflecting their glory of ethical business practices. JITO is a global organisation set to achieve socio-economic empowerment, value based education, community welfare, practice of compassion, spiritual upliftment of fellow beings through global friendship.

JITO Ahmedabad Chapters is one of the most active and vibrant Chapters of JITO Family. The Chapter works as an independent organization under JITO Banner.



## Shrut Ratnakar

Shrut Ratnakar collects rare books and get them edited, translated and printed with a view to make them available to scholars, researchers and students of Jainism.

Shrut Ratnakar organizes 3 to 10 days workshops on subjects like Leshya, Kayotsarg, Antim Aradhana, Upmiti Bhava Prapancha Katha and Tattvarthasutra for Shravak-Shravikas to help them understand these subjects in depth. Sadhu- Sadhviji also attend the workshops.



# 1<sup>st</sup> INTERNATIONAL JAIN CONFERENCE

without perpetually craving for more and more !

It is heartening to note that due to Mahatma Gandhi the principle of Non-violence has become a household name, or precept, these days but the equally important notions of 'Non-possession' (which is in fact abstinence from excessive consumerism) and 'Non-absolutism' (which is to regard the variant or even opposite views of others with equal respect) has not got wide circulation, nor acceptance, although the world needs it most urgently.

The best way to propagate these three fundamental tenets of Jainism which are a sort of 'sine qua non' for the existence and progress of humanity, would be to open a number of 'Jain Cultural Centres' (à la Goethe Institute, Institut Français or Confucius Centres) in all the major cities of the world where simple lectures on the importance of these, and similar subjects pertaining to the Jain perspective and its World-view are regularly arranged for common people of that country. These cultural centres may also offer courses on Jainism and its practice, on its philosophy and literature and even on Prakrit language). The so called 'secular' Govt. of Indian Union is not going to do it. For this the affluent community of the Jainas has to come forward.

In the course of the past few years, many munificent philanthropists have donated considerable sums to create chairs of Jain studies at several American Universities which is a happy development. But not everybody can afford university education and to go there to learn Jainology. Such cultural centres as I propose will go a long way to increase awareness about Jainism and its basic principles which are in urgent need today if we want to have a peaceful and happy world, today and tomorrow



## Keynote Speakers

### Vallabhbhai Bhansali

### Shailendra Mehta



## Conference Highlights

**JAIN LEXICON:** A new web portal "Jain Lexicon" - an attempt to create an online resource for all those who are seeking nectar of Jain Dharma will be launched during the conference.

Initially, it will be just a dictionary and gradually it will evolve into an encyclopedia. In fact, the project will never be complete.

It will remain in a constant state of augmentation, editing, and corrections.

**PAHINI DEVI:** one-act play (1 hour) Pahinidevi was the mother of great Jainacharya Kalikal Sarvagna Acharyashri Hemchandrasuriji.

By giving away her son to Jain Shasan, she performed a great service to Jainism and Humanity.

The play depicting Pahinidevi's sacrifice, religious austerity, training, and purity is an extraordinary drama.

**AGYAN TIMIR BHASKAR:** This work in Hindi was composed by great Jain acharya Atmaramji (Atmanand Vijayji) Surishwarji, who was Virchand Raghavji Gandhi's Guru and a great scholar of Jain-Shastras - Agams and Literature.

This book removed ignorance of people then and helped spread light of Jain religion.

This book has been edited and reprinted. This new edition of the granth will be released during the conference

**A VERB DICTIONARY:** The first comprehensive Verb-Dictionary of Gujarati language prepared by Dr. Shridevi Mehta compiling verbs from many dictionaries.

This verb-dictionary will be very helpful for a better understanding of Gujarati language and literature.

The inauguration of this book will take place at the conference.



# First International Jain Conference

## Program

| Time Time                         | Sessions    | Details  |
|-----------------------------------|-------------|--|
| <b>Day 1 : 18th January, 2020</b> |             |  |
| 10:00 am to 12:00 pm              |             | <ul style="list-style-type: none"><li>◇ Prayer</li><li>◇ Welcome Address<br/>Jitendra B Shah</li><li>◇ Speech :<ol style="list-style-type: none"><li>1. Maheshbhai Vadher, JAINA</li><li>2. Jigishbhai Shah, JITO</li><li>3. Arunbhai Mehta, WJC</li><li>4. H.S. RANKA WJC</li></ol></li><li>◇ Keynote Address :<ol style="list-style-type: none"><li>1. Vallabbhai Bhansali</li><li>2. Shaileshbhai Mehta</li></ol></li><li>◇ Book Release :<ol style="list-style-type: none"><li>1. अज्ञान-तिमिर-भास्कर</li><li>2. द्विपाद केश</li></ol></li><li>◇ Address of Chief Guest:<br/>Prof Himanshu Pandya<br/>V.C Gujarat University</li><li>◇ Vote of Thanks :<br/>Dilipbhai V Shah</li></ul> |
| 12:00 pm to 1:00 pm               | 1st Session | <p>Acharya AJAY SAGAR SURI<br/>Chairman : Prof G C Tripathi</p> <ol style="list-style-type: none"><li>1. Dr Nitin Shah</li><li>2. Prof K.K Chakravarty</li><li>3. Prof Bipin Doshi</li><li>4. Prof Ashok kumar Singh</li></ol>   |



| Time Time                   | Sessions              | Details  |
|-----------------------------|-----------------------|--|
| 1:00 pm to 2:00 pm          | Lunch                 |  |
| 2:00 pm to 3:30 pm          | 2nd Session           | Chairman : Prof K.K Chakravarty<br>1. Prof G.C Tripathi<br>2. Prof Abhaya Doshi<br>3. Smt Lata Bothra<br>4. Smt. Mana Shah<br>5. Dr Shobhana Shah<br>6. Dr Subhash Kothari   |
| 3:30 pm to 3:45 pm          | Tea/Coffee Break      |  |
| 3:45 pm to 5:30 pm          | 3rd Session           | Chairman : Prof Bipin Doshi  |
|                             |                       | 1. Prof Vijaykumar Jain  |
|                             |                       | 2. Shri Manoj Shah   |
|                             |                       | 3. Prof Jagatram Bhattacharya  |
|                             |                       | 4. Prof Dilip Charan   |
|                             |                       | 5. Dr Sweta Jain   |
| 5:30 pm to 6:00 pm          | Chauvihar             |  |
| 6:00 pm to 7:00 pm          | Mono-Act : Pahinidevi |  |
| 7:00 pm onwards             | Dinner                |  |
| Day II : 19th January ,2020 |                       |  |
| 9:30 am to 12:00 am         | 4th Session           | ♦ ACHARYA RAJYASH SUR<br>♦ Chief Guest :<br>Purushottam Rupala -1<br>Hon Union Minister State for Panchayati Raj<br>Agriculture and Farmer's Welfare<br>♦ Release of Jain Lexicon :<br>Discussion : Virtual Jain University<br>Dr Lokesh Muni • Rahul Kapoor<br>♦ Chairman : Vijaykumar Jain<br>1. Vairagyarati M.S<br>2. Prof. Narendra Bhandari<br>3. Prof. Vinod Kapasi<br>4. Prof. Surendra Pokhrana |



| Time Time          | Sessions                | Details   |
|--------------------|-------------------------|---|
| 1:00 pm to 2:00 pm | <b>Lunch</b>            |   |
| 2:00 pm to 3:30 pm | 6th Session             | Documentary : Astapad Smt . Lata Bothra   |
| 3:30 pm to 3:45 pm | <b>Tea/Coffee Break</b> |   |
| 3:45 pm to 5:00 pm | 7th Session             | 1. Shri Nattubhai Shah<br>2. Swami Shaileshanand<br>3. Dr Sudhir Shah<br>4. Dhiraj Shah |
| 5:00 pm to 6:00 pm |                         | Valedictory function  |
| 6:00 pm onwards    | <b>Dinner</b>           |   |

## Scholar List

| Sr No | Name              | Subject  |
|-------|-------------------|--|
| 1     | Abhaysagar Suri   |  |
| 2     | Rajyash Suri      |  |
| 3     | Dr Lokesh Muni    |  |
| 4     | Kushal bhanshali  | Important of Jain scholars in modern world                                     |
| 5     | Nitin Shah        | Practice of Compassion   |
| 6     | G C Tripathi      | Contemporary revelance of Jainism for the welfare of human culture and society |
| 7     | Lata Bothra       | भगवान महावीर के सिद्धान्त की उपयोगीता  |
| 8     | Mana Shah         | Role of Technology in bridging the gap between Jain philosophy and its seekers |
| 9     | Narendra Bhandari | Translating high impact potential of Jainism to global practice                |
| 10    | Rahul Kapoor      | Leshya- A technique of healing and altering your biochemistry                  |
| 11    | Sejal Shah        | માનવીય વૃત્તિની કેળવણી અને જૈનમીમાંસા  |



|    |                     |  |
|----|---------------------|--|
| 13 | Surendra Pokharana  | Need to celebrate non violence day on 2nd October in 2020. 80 Countries to save the Earth.Action plan is required. |
| 14 | Subhash Kothari     | जैनागमों में पर्यावरण संरक्षण-जैन जीवन, शैली के संदर्भ में   |
| 15 | Bipin Doshi         | Introspection-Major challenges to Jain community   |
| 16 | Sweta Jain          | जैन धर्म-दर्शन की वैश्विक उपयोगिता में महिलाओं की भूमिका   |
| 17 | Dharamchand Jain    | Jainism for betterment of social life  |
| 18 | Ashokkumar Singh    | जैन सिद्धान्त केआलोक में वर्तमान शिक्षा  |
| 19 | Abhay Doshi         | जैनधर्म को जन जन तक कैसे पहुंचाया जाय  |
| 20 | Shaileshanand Swami | वीतराग विज्ञान और मानव कल्याण का सरल वैज्ञानिक अभिगम   |
| 21 | K.K. Chakravarty    | University for Universal Peace   |
| 22 | Manoj Shah          | Beyond Boundaries  |
| 23 | Shobhna Shah        | जैन दर्शन में चार भावनाओं का विश्वस्तरीय महत्त्व   |
| 24 | Sudhir Shah         | Jainism and Happiness  |



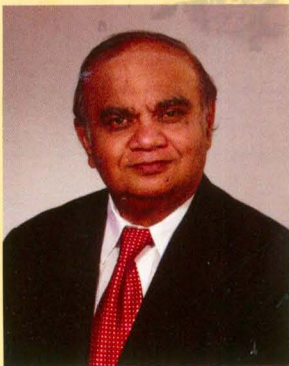
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## JAINA PRESIDENCE



Mahesh Wadher is a successful Businessman founder / President of 3 large organizations in the USA. He is the President of the Federation of Jain Association in North America which is the Umbrella Organization of 71 Jain Centers in North America. He is also President of Anekant Community Center

Los Angeles that does Medical Camps across the Globe.



Past President of JAINA. Recipient of JAINA Ratna award in 2015.

Active in Jain education-related projects. General editor of the Jain Lexicon project.

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**JITO PRESIDENCE (AHMEDABAD CHAPTER)**



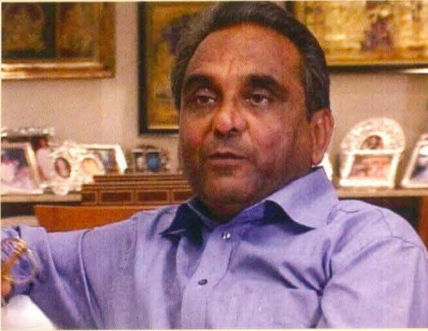
Jigish Shah is businessman in ahmedabad & President of JITO Ahmedabad Chapter. JITO is a worldwide organisation of businessmen, industrialists, knowledge workers and professionals reflecting the glory of ethical business practices.

It is a global organisation set to achieve socio-economic empowerment, value based education, community welfare, practice of compassion, spread of global friendship and spiritual upliftment of fellow beings.



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## WORLD JAIN CONFEDERATION



**Arun-Ramnikal-Mehta**

Arunkumar Ramniklal Mehta is a businessman, and the head of the family-owned Belgian/Indian conglomerate Rosy Blue. This company later became Rosy Blue, and is ranked in the top six diamond companies of India. Mehta is the senior most director of Rosy Blue. He is a founder member of the Diamond Exporters Association Ltd, and has been its vice-president.

He is a member of the managing committee of the Bharat Diamond Bourse. For 20 years he was a member of the managing committee of the Gem & Jewellery Export Promotion Council. He is the chairman Emeritus of WORLD JAIN CONFEDERATION



**Chetany Kashyapji**

Chetan Kashyap, one of the richest lawmakers in Madhya Pradesh, he is drawing salary and allowances and urged the state government to spend this amount on development works.

He is well-known anthropologist and founder of 'Ahimsa Gram' in Ratlam, M.P. & Chairman Board of Trustees.

# 1<sup>st</sup> INTERNATIONAL JAIN CONFERENCE

## SHRUT RATNAKAR



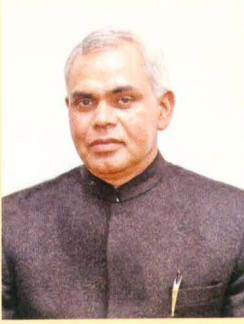
**Jitendra B. Shah**

Jitendra B. Shah is M.A. Ph.D. in philosophy. Foundar member of 'Shrut Ratnakar', co-founder of 'Satya Vigyan foundation', former Director of 'L. D. Institute of Indology', Vice Chairman of 'B. L. Institute of Indology'.

Shrut Ratnakar is a research institute dedicated for educating, and spreading Jain Darshan. It also undertakes research on old Granths. To achieve the objectives Shrut Ratnakar organizes shibirs on subjects like Tattavrth-sutra, Samyag Darshan, Upmitibhava prapanch Katha etc. It also publishes books on Various subjects to enhance knowledge of Jainism.



# 1<sup>st</sup> INTERNATIONAL JAIN CONFERENCE



**Acharya Devvrat**  
Governor, Gujarat  
Gandhinagar-382021



આચાર્ય દેવવ્રત  
રાજ્યપાલ, ગુજરાત  
ગાંધીનગર-૩૮૨૦૨૧

6 JAN 2020

## MESSAGE

I am happy to know that an International Jain Conference is being organized jointly by Federation of Jain Associations in North America – USA, World Jain Confederation, India, Jain International Trade organization and Shrut-Ratnakar at Ahmedabad.

We know that Jain Principles of Ahimsa, Aparigraha and Anekantvad have been promulgated for the welfare of all living beings. The essence of Jainism is concern for the welfare of every being in the universe.

I hope the deliberations during the Conference will help to spread Jain principles for achieving humanity and world peace.

I wish the Conference all success.

(Acharya Devvrat)

# 1<sup>st</sup> INTERNATIONAL JAIN CONFERENCE



**Vijay Rupani**

Chief Minister, Gujarat State



Apro/Jm/2019/12/17/vj

Dt: 17-12-2019

## MESSAGE

Economic empowerment of our community is feasible by creating a global business networking platform, with gender neutral approach. It can also be achieved through business mentoring and creation of multiple channels for business development in a trustworthy environment.

**JAINA Federation of Jain Associations in North America, WJC World Jain Confederation and Shrut Ratnakar** are jointly organizing an **International Conference** in **Ahmedabad** on **18 & 19 January 2020**. In this conference, primarily the duties of **Shravak** to spread Jain principles for achieving humanity will be discussed. This conference will also discuss how the wisdom of **Ahimsa, Anekant** and **Aparigraha** can be introduced in the present age to promote world peace.

My best wishes for the conference and golden success for the **Souvenir** being published on the occasion.

(Vijay Rupani)

To,  
**Dr. Jitendrabhai B. Shah, President,**  
World Jain Confederation,  
**C/o. Shrut Ratnakar,**  
803, Sarap Building, Opp. Navjivan Press,  
Ashram Road, Ahmedabad- 380014.  
Email: shrutratnakar@gmail.com / support@jaina.org



# 1<sup>st</sup> INTERNATIONAL JAIN CONFERENCE

ભૂપેન્દ્રસિંહ યુડાસમા



શાંતિ અને સહકાર

ક્રમાંક: મ.શિ.વિ.સં. ૨૦૧૯

મંત્રી,

શિક્ષણ, (પ્રાથમિક, માધ્યમિક, પૌઢ) ઉચ્ચ અને ટેકનિકલ શિક્ષણ,  
કાયદો અને ન્યાયતંત્ર, વૈધાનિક અને સંસદીય બાબતો,  
ગૌસંવર્ધન, નાગરિક ઉદ્યોગ,  
ગુજરાત રાજ્ય, સ્વર્ણમ સંકુલ-૧, બીજો માળ,  
સચિવાલય, ગાંધીનગર

તા. ૧૦/૧૨/૨૦૧૯

## શુભેચ્છા સંદેશ

તા. ૧૮-૧૯, જાન્યુઆરી, ૨૦૧૯ના રોજ અમદાવાદ ખાતે અમેરિકા સ્થિત JAINA ( Federation of Jain Associations in North America) WJC (World Jain Confederaion ) JITO (Jain International Trade Organization) અને અમદાવાદ રિસર્ચ ઈન્સ્ટીટ્યુટ, શ્રુતરત્નાકરના સંયુક્ત ઉપક્રમે (Bringing Jainism to all Humanity) વિષય પર " પ્રથમ ઈન્ટરનેશનલ જૈન કોન્ફરન્સ " યોજાઈ રહેલ છે, જે જાણી આનંદની લાગણી અનુભવું છું.

આ કોન્ફરન્સમાં દેશ વિદેશના જૈન વિદ્વાનો ઉપસ્થિત રહેશે. જૈન ધર્મના ભવ્ય વારસો, શાસ્ત્રો, તીર્થો અને સિદ્ધાંતોના સમગ્ર માનવજાતિ સમક્ષ પહોંચે તે માટે ચિંતન થનાર છે. યોજાઈ રહેલ આ કોન્ફરન્સની સફળતા માટે મારી હાર્દિક શુભેચ્છા પાઠવું છું.

  
(ભૂપેન્દ્રસિંહ યુડાસમા )

પ્રતિ,  
ડૉ. જિતેન્દ્ર બી. શાહ  
પ્રમુખ, વિશ્વ જૈન સંઘ,  
૮૦૩, નવજીવન પ્રેસ સામે,  
આશ્રમ રોડ, અમદાવાદ

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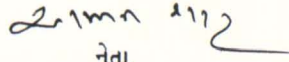
અમિત શાહ (પૂર્વ મેયર)  
નેતાશ્રી - મ્યુ. ભાજપ

## અમદાવાદ મ્યુનિસિપલ કોર્પોરેશન

શ્રુત રત્નાકર,  
૮૦૩, સારપ બિલ્ડીંગ,  
નવજીવન પ્રેસ સામે,  
આશ્રમ રોડ, અમદાવાદ - ૧૪

અમેરીકા સ્થિત JAINA, ભારતની સુપ્રસિધ્ધ સંસ્થા WJC, JITO અને શ્રુતરત્નાકરના સંયુક્ત પ્રયાસથી "Bringing Jainism to all Humanity" માટે તા. ૧૮-૧૯ જાન્યુઆરી - ૨૦૨૦ ના રોજ કોન્ફરન્સનું આયોજન કરવામાં આવેલ છે. જૈન ધર્મનો ભવ્ય વારસો સમગ્ર વિશ્વની માનવ જાતીને વાકેફ કરવા આ કોન્ફરન્સ દ્વારા ખૂબજ સરાહનીય કાર્ય થઈ રહ્યું છે આવા ઉત્તમ ધાર્મિક કાર્યક્રમ દ્વારા સમગ્ર સમાજના બૌદ્ધિક વિકાસ અર્થે થઈ રહેલા કાર્યની સફળતા માટે મારી હાર્દિક શુભેચ્છા પાઠવું છું.

આપનો સ્નેહાધીન,

  
નેતા  
અ.મ્યુ.કો. ભાજપ

મહાનગર સેવા સદન, સરદાર પટેલ ભવન, દાણાપીઠ, અમદાવાદ-૩૮૦ ૦૦૧.

D:\My Office\સામાજિક કાર્ય\અમદાવાદ મ્યુનિસિપલ કોર્પોરેશન\૨૦૨૦\૧૯/૧૦ (મો.) ૯૮૨૫૬૦૦૫૯૬

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Acharya Padmasagarisuri



दिनांक : 07-01-2020

॥ ॐ अहम् ॥

जैना, जैन वर्ल्ड कॉन्फेडरेशन, जीतो तथा श्रुत रत्नाकर के संयुक्त तत्वावधान में आयोजित हो रही द्वि-दिवसीय अंतरराष्ट्रीय जैन कॉन्फरेन्स के विषय में जाना। "जैनधर्म को विश्वव्यापी बनाने के लिए क्या करना चाहिए" इस विषय की अंतर्ध्वनि हमें कुछ युं प्रतीत हो रही है कि "जैनधर्म के लिए जारी विश्व पुकार की पूर्ति के लिए हम जैनों को क्या करना चाहिए।"

प्रबुद्ध अग्रणी एवं जिम्मेदार संस्थाओं द्वारा की जा रही यह पहल सच ही समयोचित है। प्राचीनकाल में तो बौद्धधर्म की तरह जैनधर्म की भी यही वास्तविकता थी कि यह भी दूर-दूर तक विदेशों में भी फैला हुआ था। वर्तमान युग में जैनधर्म को विश्वव्यापी गहरी पहचान दिलाने वाले पुरोधा श्री वीरचंद राधवजी गांधी थे। उनकी यह साधना इस विषय की हमारी हर प्रवृत्ति की आधारशिला बनी रहेगी।

जैनधर्म की अपनी खास सैद्धान्तिक एवं व्यावहारिक क्षमताओं के कारण जैनधर्म के समक्ष संभावनाएँ असीम हैं, तो सामने जैनों और जैनधर्म के अस्तित्व को ही खतरे में डालने वाले भयस्थान भी तेजी से बढ़ रहे हैं। अनेक आयामों में यह भयस्थान उभर कर

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सामने आ रहे हैं और उसकी आहट तक जैन समाज अपने कानों पर नहीं ले रहा है।

आशा है कि विश्वभर से सम्मिलित हो रहे जागरूक विचारक इन बातों के लिए भी यथार्थ परिस्थिति एवं उस हेतु योग्य कार्यवाही की रूपरेखा लेकर जैनसंघ व समाज के समक्ष आएँगे। खास कर श्रमणसंघ को इन सभी विषयों से अवगत करवाया जाएगा।

इस कॉन्फरेन्स की उत्कृष्ट सफलता हेतु मेरी शुभकामनाएँ। मैं सभी आयोजकों एवं सम्मिलित होने वाले सभी सहभागियों को साधुवाद सह आशीर्वाद देता हूँ।

पद्मसागरसूरि  
पद्मसागरसूरि



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'ૐ ક્ષીં શ્ર ક્ષીં'

શ્રી ગૌતમસ્વામિને નમઃ ।

શ્રી શંખેશ્વરા પાર્શ્વનાથાય નમઃ ।

શ્રી વૃક્ષિયન્દ્રજી સદ્ગુરુયે નમઃ ।

પરમોપાસ્યશ્રીનેમિ-અમૃત-દેવસૂરીશ્વરગુરુભ્યો નમઃ ।

વિજય દેવચન્દ્રસુરિ  
તત્ર વિચારવિભૂતિ / સુત્રાવક

ડૉ. જીગ્જીવણ ૨૦૧૨-જોગ દર્મલાભ.

જોગ-અનુચિન્દના/પન્દના/ધર્મલાભ

પરમારાધ્ય શ્રી દેવ-ગુરુ-ધર્મના તથા પૂજ્ય શાસન સમ્રાટ શ્રી પરમ ગુરુ ભગવન્તા પ્રબલ પુણ્યપસાયે  
આનંદ/મંગલ વર્તે છે. ત્યાં પણ તેમજ હશે.

વિશેષ

તમારો પત્ર મળ્યો - તમારું પત્ર.  
વિ. જેના (અરેશિય), લઈ લેવા  
કો-ફેરેશન (મુંબઈ), જોતો સુખ (અમદાવાદ)  
શુભ રત્નાકર (અમદાવાદ) ના સંયુક્ત  
તત્વાનુધાનમાં ૧૧-૧૨/૧૬-૧-૨૧ અમદા-  
વાદમાં આનંદશાસ્ત્રી જેના કોન્ફેરન્સનું  
આયોજન કરવામાં આવ્યું. તો તે પ્રસંગે  
અમદાવાદ અનંદશાસ્ત્રી આશર્વાદ જાણી શકો.  
જેના દર્મના આચાર, વિચાર તો વિશ્વમાં  
જેટલો બધો પ્રચાર તે પ્રચાર પશે  
તેટલું વિશ્વનું ફલદાણ બશે.  
સમસ્ત વિશ્વને સુખ/શાન્તિ મેળવવા  
રહે તો હિંસાનો માર્ગ છોડી અહિંસાનો  
માર્ગ અપનાવવો જ પડશે - હિંસાના માર્ગે  
કદી કોઈને સુખ/શાન્તિ મળ્યાનથી - પળતા  
નથી અને પળશે નહીં - એવું  
મિત્રદેવસુરિ

'મંગલમય તત્વોના સાંનિધ્યમાં, આપણું જીવન મંગલમય બની રહે'

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નમો નમઃ શ્રીગુરુનેમિસૂરયે ॥

૪-૧-૨૦

વિજયશીલચન્દ્રસૂરિ

પ્રતિ,

જૈન આન્તરરાષ્ટ્રીય પરિષદના ફાર્થસંચાલકો,  
ધર્મલાભ.

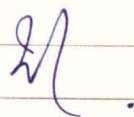
ત્રણ સંસ્થાઓના ઉપક્રમે ફોર્ફોર્સ આમદાવાદ  
માં મળી રહી છે તે ખાતું. તેમાં જૈન ધર્મને વિશ્વવ્યાપી બનાવ  
વાના ઉપાયોનું ચિન્તન થવાનું છે તે ખાતું.

ફોર્ફ પછી વસ્તુનું વાસ્તવિક મૂલ્ય તથા પ્રચારમૂલ્ય  
અલગ રોય છે તે બુદ્ધી ધ્યાનમાં લેવાં એવો છે.

જૈન ધર્મ તેના સત્ત્વ, સત્ય અને વિશ્વત્વાણામશી  
સિદ્ધાન્તો વડે સર્વવ્યાપ્ત છે. અને પ્રશ્ન આચાર્યોનાં વચનો  
ની આમાં સાહેલી મળે.

છેલ્લા ફેરલાત દાયકાઓમાં આ પ્રશ્નનું ચિન્તન  
અને વાર થયું તો છે. તે મારેના પ્રયાસો પછી થતાં જ રહ્યા છે.  
એમાં તમારો આ પ્રયાસ અત્યુત્તમ રશે જ.

આરલા ચિન્તન પ્રેરત બુદ્ધિઓ સાથે તમારાં  
આચાર્યની સફળતા માટે શુભકામનાઓ પાઠવું છું.





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તા. ૨૬-૧૨-૨૦૧૬

વાસણા. રાજ.

સુશ્રાવક અનુભાવ યોગ, ધર્મલાલ,

દેવ-ગુરુ-કૃપાથી સુખશાતા છે. ત્યો પણ તેમજ છે.

તા. ૨૬ અને ૨૭ માં જાન્યુઆરીના રોજ

જિંદો અને ગુજરાતના સંયુક્ત તત્ત્વાવધાનમાં

આપણાને આંતરરાષ્ટ્રીય જૈન કોન્ફરન્સનું

આયોજન કર્યું છે જે ખૂબ જાન્યુએરીમાં

અને ઘણું જ મહત્વનું કાર્ય છે.

આ કોન્ફરન્સમાં જે જૂદા જૂદા

રાષ્ટ્રીય અને આંતરરાષ્ટ્રીય ચિંતકો અને

વિદ્વાનો દ્વારા જૈન શાસ્ત્રની ઉન્નતિ માટે

શ્રુતિ સંપ્રદાયને એકાદ જૂદા જૂદા અનેક ઉપાયો

દ્વારા મનોમંથન અને આપણા માનસિકતાને

નિર્ધારિત રાખી રહ્યા છે. જે ઉપાયો આપણ

~~જાતા~~ દરેકના જીવનમાં પ્રયોગાત્મક રીતે

કેવી રીતે આપે. જીવનનો એક ભાગ કેવી

રીતે લેવો એક જાન્યુઆરી પહેલાં થાય તો સારું થશે.

આ મિશન ખૂબ મહત્વના પાત્રે આપણને મળે છે.

વિશ્વસાન્ય સ્પર્શ વિષયો લઈ આપણને શુભ

ચેતના આપના લોકોને સામર્થ્યના. પુરંદરી રાજ.

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## KEY-NOTE SPEAKER



Mr. Vallabh Bhansali is a leading investment banker, investor, venture capitalist and Capital Markets expert of the country. He is the co-founder and Chairman of ENAM group. He is a Trustee of the Bombay Stock Exchange and serves on various Committees of the Stock Exchange, SEBI and other bodies. A person with diversified interests, Mr. Bhansali has lectured throughout his career and conducted professional level seminars in the behavioral field and published several articles in professional and other magazines.

He has a deep interest and understanding in many fields, besides the field of finance, such as, religion, behavioral sciences and economic development. He serves as Director of Maya Entertainment Ltd. He served as Director of AXIS Bank Limited since November १९, २०१०. Mr. Bhansali received many awards and honours including the citation of Veteran Economist of the Capital Markets from the Indian Council of Business. Mr. Bhansali has a degree in law and is also a Chartered Accountant.



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## KEY-NOTE SPEAKER



Shailendra Raj Mehta (born July ૧, ૧૯૫૯) is an Indian economist whose specialist fields are microeconomic theory, institution design, industrial organization, information economics, experimental economics, strategic management and entrepreneurship. In June ૨૦૧૭, he became the President and Director of MICA, India's premier management school for Strategic Marketing and Communications, Ahmedabad. He is also the distinguished professor of Innovation and Entrepreneurship at MICA. [૧] He formerly served as the Chairman of the Board of Management at AURO University (Gujarat) where he also served as Acting Vice-Chancellor and Distinguished Professor of Strategy

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Title: Role of Technology in bridging the gap between Jain Philosophy and its seekers

## Abstract

In the changing lifestyles and expanding societies, fundamental questions of man remain the same. These queries of 21st-century man need Jainism more than ever. From ecological crisis to world peace to increasing mental health issues; Jain philosophy also has solutions to many of the critical problems that humanity is facing right now. Jainism remains relevant in each passing time cycle, but **due to the lack of mediums to pass on the philosophy, it seems distant and irrelevant.** Therefore the need of the hour is to identify the means that connect Jainism to a broader audience.

Unlike a decade ago, technology has become accessible to a larger population. If it is utilised well, it will prove to be a blessing. Various means of media and communication can be used to explain Jainism and initiate Jain way of living. As Jainism is based equally on both Gyan and Kriya, Jain practices stand out. It is these practices that are deep rooted in philosophy and generate curiosity. In such situations, if there are tools available to understand these practices, the seeker can connect to Jainism.

Philosophy experts, technology experts and monetary funds are three things needed for creating such tools for better understanding of Jainism. There also exist such initiatives by various individuals and organisations in this direction. After reviewing all these existing, new ideas can be generated, content to be created and finally plans to be executed.

This research paper makes a humble effort to review existing initiatives and suggest some new ones based on that.



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॥ श्री जिनाय नमः ॥

## भगवान महावीर के सिद्धान्तों की उपयोगिता

तीर्थकरों ने सर्वज्ञ होने के बाद सनातन और शाश्वत सिद्धान्तों का प्रतिपादन कर विश्व को एक ऐसी समन्वित जीवन शैली दी जो आध्यात्मिक तथा भौतिक दोनों क्षेत्रों में उत्कर्षता प्राप्त कराती है। त्याग और भोग के मध्य संतुलित जीवन जीने का मार्ग प्रशस्त करती है।

जीवन के विभिन्न क्षेत्रों में कालचक्र का सर्वोपरि आयाम, हरपल का लेखा जोखा रखने की महावीर की अनुशंसा, तपस्या द्वारा शरीर और मन का विकास, निश्चित समय में सुपाच्य भोजन खाकर शरीर को सही ऊर्जा प्राप्त कराके दैनिक जीवन में उपलब्धियों की प्राप्ति। शासन तथा प्रबन्धन की सफलता के लिये प्रखर सहभागी लोगों के ग्रुप का निर्माण जो भगवान महावीर ने ज्ञान के प्रसार के लिये आज से २६०० वर्ष पहले भी किया था, ध्यान की प्रक्रिया द्वारा मानसिक विकास को तीव्र गति प्रदान करना, सामाजिक, राष्ट्रीय एवं अन्तरराष्ट्रीय स्तर पर पंच महाव्रतों के सिद्धान्तों और अनेकान्तवाद की उपयोगिता, ये सभी आवश्यकताएँ भगवान् महावीर ने २६०० वर्ष पहले ही समझ ली थी और उसके लिये व्यावहारिक ज्ञान ही नहीं बल्कि उसको असली जामा पहना कर विश्व के सामने रखा। हर युग में क्रान्तिकारी आते हैं, रास्ता दिखाते हैं, विरोध भी होता है, लेकिन जब ये क्रान्तिकारी कदम समय की कसौटी पर खरे उतरते हैं तो फिर एक होड़ उठती है उनको अपनाने की। २६०० वर्ष के अन्तराल में हमने इन सिद्धान्तों का उदयमान प्रभाव देखा और विरोध भी। समय की कसौटी पर ये इतने खरे उतरे कि ये केवल परिवार, समाज और राष्ट्रों के लिये ही नहीं वरन् उद्योग और व्यापार के लिये भी एक प्रभावी आचार संहिता का रूप ले चुके हैं। हमारी पीढ़ी का यह उत्तरदायित्व है कि वह आगे बढ़े और भगवान् महावीर के इन सिद्धान्तों के पीछे छिपी हुई इस विचारधारा को और सृजनात्मक प्रवृत्तियों को खोज निकालने का प्रयास करे जिनके कारण ये सिद्धान्त आज सार्वभौमिक बन गये हैं।

धन्यवाद।

डॉ. लता बोथरा

सम्पादक : तित्थयर

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# **1<sup>st</sup> INTERNATIONAL JAIN CONFERENCE**

## **Leshya : A Technique of Healing and Altering Your Bio-chemistry**

Rahul Kapoor Jain  
Mindset Coach and Inspirational Speaker

Lesya, is the coloring of the soul on account of its association with the karmic matter. The color of lesya varies from person to person depending on the psychic states and mental activities behind an action.

A clear understanding about how Leshya functions and how it impacts the body and the soul can bring about massive transformation in a human beings. We can become more peaceful, happy and centered, our relationships can become more harmonious, we can heal body, purify our inner world and awaken our psychic centers.

### **About Rahul Kapoor Jain**

Over the last 20 years, Rahul Kapoor's programs have inspired over 200,000 people across 15 countries like India, Australia, Canada, Malaysia, Singapore, USA and the Middle East. Participants have shown tremendous connect with self, improved health, enhanced relationships and reported significant rise in productivity.

Author of two books (Workwise & Dad and I), he has inspired many through his columns in leading dailies like the Education Times. Rahul is also a guest faculty at IIM Bangalore. He was conferred with the prestigious Outstanding Young Persons of India Award in 2010 by Junior Chamber International.



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## Translating High Impact Potential of Jainism to global practice

Narendra Bhandari

Jain philosophy has a high potential for developing an individual to his/her highest physical, mental and spiritual level, in creating a harmonious society, as also saving the earth from an imminent catastrophe. In this article we make an attempt to analyse the causes which have inhibited the spread of Jain ethics and values.

The main reason is that the Jain darshan has not been defined correctly, misrepresented or not presented at all on global stage.

We begin by defining what Jainism is. It is not a religion as is generally made out to be, nor it is a faith, a blind belief in something told by someone. In contrast, It is a prescription for getting the correct world view, without imposing any external conditions, so that humans do not lead their life in falsehood, bound by the restrictions imposed by tradition, family, society or the nation but get themselves enlightened. Jain darshan offers a crystal ball or a glass prism to see the world as it is. It offers an experiential technique to get oneself enlightened to lead a meaningful, purposeful life.

Why then, Jainism is not accepted and followed by the humanity at large. The fault lies in two facts: (i) The Jains have reduced this darshan to a list of dietary and ritualistic do's and don't's, which it is not. (ii) The tenets and merits of Jain darshan have not been presented to the world; leave alone properly, it is not even known to most of the humanity that something like Jain darshan exists. It has been confined to an ever diminishing number of people and all the efforts are restricted to its practice in conduct rather than bringing out the depth of its spiritual, intellectual, scientific and logic aspects or the universal laws it has enunciated.

If one delves into the rich treasures of knowledge contained in Jain



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darshan, or in Jain scriptures, it immediately becomes clear that there are many laws of nature, principles which govern our existence, doctrines leading to correct world view and observational facts, enunciated more than 2600 years ago, some of which have been rediscovered by western science and credited to European scientists only during the past 400 years. Some of these aspects have been summarised in the books 'Scientific Perspectives of Jainism' and 'Jain Philosophy: a Scientific approach to Reality' and in chapter 2 therein (Bhandari, 2018). It may be emphasised that the two noble prizes in medicine for the year 2016 and 2017 are based on Jain practices of fasting and solar metabolic cycle. It serves no propose to claim or derive solace in stating that these are Jain concepts but efforts must be made to carry out similar research on other concepts and present it to the world, in their language, with their logic and in their methodology. This is one way the importance of Jain philosophy can be brought on the world stage. Some areas of such research relates to establishing Karma theory, concept of matter and consciousness, apply Jain logic of seven predications (saptabhāṅgi) to day to day problems (instead of binary logic), apply Jain concepts in ecology, societal problems and for personal betterment. Techniques of shatavadhan have vast applications in memory improvement and can be beneficial to students and administrators alike. The Jain doctrines of anekantavād, aparigraha, ahimsa, forgiveness and Jain techniques of meditation can bring about peace in the world and mitigate the human misery and save the earth ecosystem from imminent collapse.

The solution thus lies in a high level of scientific research to establish various Jain doctrines, which will convince the educated, academic and learned world community in their substantial truth.



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**Need to celebrate International Non-violence  
day on October 2 in 200 countries to save the  
Earth: Action plan is required**

Surendra Singh Pokharna  
and Narendra Bhandari  
Science and Spirituality Research Institute  
(SRI), Ahmedabad

United Nations has declared October 2, the birth anniversary of Mahatma Gandhi as an International Non-Violence Day in 2007, but not much has been done in the last 12 years to celebrate it. We ought to observe it on the scale and style of Yoga day with active public participation.

Non-violence is required because in last fifty years, half of animals and insects have died or killed on the Earth due to human activities, climate change and other factors. Around 25,000 biological species are getting extinct every year. About 15,000 crores (150 billions) animals are killed for food and due to other human activities. ([www.occupyforanimals.net/animal-kill-counter.html](http://www.occupyforanimals.net/animal-kill-counter.html)). The industrial-agriculture ventures coming up now will make it immensely worse.

Production of non-vegetarian food, weight wise, requires around 10-20 times more land and 20 to 50 times more water, which offers a big danger to our environment and ecology. Non-violence is also required as terrorism is on the increase in the world, senseless violence is increasing every other day; some countries are threatening for war, even atomic war, and there is a cut throat competition in all walks of life, resulting into violent feelings among people leading to an overall increase in the feelings of violence at subconscious levels. Crimes involving women children are also on the rise. As per one theory, we are fast moving towards a "Sixth Extinction" in which a majority of living beings will disappear in the near



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future due to human beings, inhuman activity. The natural extinctions, do occur and five have been recorded in the last 55 crores years, but nature has an inbuilt process of recovery, unlike the rapid imminent man-induced extinctions.

In view of these developments, there is a need to celebrate the International Non-violence day on a large scale in the whole world in general and in 200 member countries of UN in particular to make the people aware of these issues and an overall improvement in world's environment. India, in general, and Jain community in particular should take a big lead in this direction as our country has long history towards teaching the concept of non-violence since thousands of years by Mahaveer and Buddha. We have already initiated a program of Peace ambassadors in 13 countries and 13 eminent persons have agreed to implement the program in their immediate neighbourhood. A more detailed action plan needs to be prepared for this purpose at different levels. An experience of observing Non-violence day during last five years in Gujarat, Rajasthan and Madhya Pradesh would be described as a pilot study for this action plan.

Scientific basis of how much difference an individual can make, even if he observes non-violent living style for a short time, will be presented within the frame work of a model of earth response, considering the capacity of the Earth system.



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## માનવીય વૃત્તિની કેળવણી અને જૈનમીમાંસા : દ્વિજના ઉઘાડ તરફ એક યત્ન

ડૉ. સેજલ શાહ

### શોધપત્રની રૂપરેખા :

વિશ્વના પ્રત્યેક જીવોના સ્વીકાર સાથે તેમને જીવવાના અધિકારની વાત ‘ જીવો અને જીવવા દો’માં સ્પષ્ટ થાય છે. આજે માનવતા અને માનવીય વર્તન- એ જયારે ચારે તરફ અભ્યાસના વિષયો બન્યા છે, ત્યારે અનેક તાર્કિક સવાલો મનમાં ઉઠતા સંભળાય છે. એક તરફ વ્યક્તિ સ્વતંત્રતાનું મહત્વ છે અને બીજી તરફ સંપર્કના અસીમ સાધનો ઉપલબ્ધ છે ત્યારે દરેક વ્યક્તિ માનવીય ધર્મની વાત કરે છે, પણ વિચારક જુલિયા ક્રિસ્ટીવા કહે છે તેમ માત્ર સંપર્કના સાધનોથી માનવીય દૃષ્ટિકોણ નહીં વિકસે પરંતુ એ માટે કેળવણી જરૂરી છે અને એ વાત સાથે spirituality આવે છે. ધર્મ-આસ્થાએ મૂલ્ય-કેળવણીનું પ્રવેશદ્વાર છે. જૈન ધર્મના પ્રત્યેક આચાર અને વિચારમાં માનવીય અભિગમ અને દૃષ્ટિકોણ સંચિત છે. આજે વિશ્વ જયારે વૈશ્વિક સંઘર્ષની સપાટી પર ઉભું અનુભવાય છે, ત્યારે ધર્મ સંસ્કૃતિના વિચારોને આચાર કરતા વધુ મહત્વ આપી તેને યોગ્ય પરિપ્રેક્ષ્યમાં મૂકવાના અભિગમોની ચર્ચા અહીં આ શોધપત્રમાં કરવા માંગું છું.

The philosophy of live and let live does not necessarily embrace or condone the differences of others, but it promotes accepting the differences of others without trying to change them. It is foolish to squander the time you have to live your life here on Earth by telling others how to live their own lives.

સંપર્કના સાધનોને કારણે નકશા પર દોરાવેલી રેખા વધુ નજીક ભાસે છે. આપણા horizontal સંપર્કો વધ્યા, વ્યાપ વધ્યો પણ જ્યાં સુધી vertical વ્યાપ નહીં વધે ત્યાં સુધી તેનું પરિણામ પ્રાપ્ત નહીં થાય. આ વાત સાથે જીવનમાં અધ્યાત્મ-ધર્મ અને મૂલ્યશિક્ષણ પ્રવેશે છે. પોતાના અસ્તિત્વ ઉપરાંતના અસ્તિત્વનો સ્વીકાર, તેના મતનો સ્વીકાર, તેને સાંભળવાની ધીરજ, તેની જુદી પસંદગી પ્રમાણે જીવવાની સ્વતંત્રતા-



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આપવાની ઉદારતા કેળવવી- એક મનુષ્ય માટે બહુ જ અઘરી બાબત છે કારણ મનુષ્યનો સ્વાભાવિક સ્વભાવ તેને અહંકાર, પ્રાપ્તિ પર અધિકાર, સત્તા, આર્થિક સત્તા આદિ પર નિર્ભર છે.

કેટલીક પાયાની બાબત તરફ આપણે નજર કરીએ :

In Sutrakritang, it is clearly mentioned that there is nothing higher than the sense of security, it says one should not fear from others and one should not cause fear to others. Accumulation of arms and weapons are considered a means of security yet these, instead of giving security, generate fear and a sense of insecurity in the party that doesn't have them. These insecurities start a race for accumulation of superior weapon and eventually a war.

Lord Mahavira in Acharanga sutra proclaimed "Atthi sattham parenaparam, Natthi asattham parenaparam" i.e. There are weapons superior to each other, but nothing is superior to disarmament or non-violence. It is the selfish and aggressive outlook of an individual or a society that gives birth to war and violence.

Tattvartha sutra written by Acharya Umaswati (aka Umaswami) stated that mutual cooperation is the essential nature of human beings and the function of the soul is to help one another.

Uttaradhyayana Sutra underpins the importance of war with oneself to get rid of insecurities that runs as precursor for war and conflicts.

અસીમ ભૌતિકસાધનોથી ઉપલબ્ધ સમાજને શ્રદ્ધાના પ્રવેશ દ્વારા ઉભો રાખીને માનવીય વૃત્તિ માટે નહીં કેળવવામાં આવે તો વિશ્વ અનિષ્ટો અને નકારાત્મક વૃત્તિનું એવું સંગ્રહસ્થાન બની જશે તેની કલ્પના કરવી પણ ભયાવહ છે. ગ્રંથોના શબ્દોને ઉકેલી હવે માનવીય અભિગમ તરફ લઇ જવાના અનેક માર્ગો આ વિચારણામાં છે. આ શોધપત્ર એ વ્યવહારપૂર્ણ વર્તન અને અભિગમ તરફ લઇ જવાના એક પ્રયાસ રૂપ છે.



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## जैन परम्परा और सिद्धान्तों की वर्तमान शिक्षा में उपादेयता

अशोक कुमार सिंह

शिक्षा सामाजिक प्रक्रिया है शिक्षा विकास है शिक्षा जीवन के लिए तैयारी नहीं है शिक्षा स्वयं जीवन है। - जान डेवे (Jahn Dewey)

राष्ट्र के रूप में हमारी प्रगति शिक्षा में हुई प्रगति से तेज नहीं हो सकती। - जान एफ. केनेडी)

जैन परम्परा में शिक्षा का मूल उद्देश्य निःश्रेयस् या मोक्ष की प्राप्ति रहा है। मोक्ष के स्वरूप और उसकी प्राप्ति के उपायों के सम्बन्ध में चिन्तन के विकास के साथ शिक्षा के स्वरूप में भी परिवर्तन हुआ है। व्यक्ति के जीवन में शिक्षा का महत्त्व एवं उसकी उपादेयता आदि तीर्थंकर ऋषभदेव द्वारा अपनी पुत्रियों ब्राह्मी एवं सुन्दरी को दिये उपदेशों से ज्ञात होती है-

विद्या मनुष्य को पूर्ण करने वाली कामधेनु है, विद्या ही चिन्तामणि है, विद्या ही धर्म, अर्थ तथा कामरूप फल से रहित सम्पदाओं की परम्परा उत्पन्न करती है। विद्या ही मनुष्य का बन्धु है, मित्र है, कल्याणकारिणी है, विद्या ही साथ ले जाने वाला धन है, और विद्या ही सब प्रयोजनों को सिद्ध करने वाली है। (महापुराण 2/38-43) भगवान् महावीर द्वारा स्वाध्याय को आभ्यन्तर तप में समाहित करना आध्यात्मिक दृष्टि से ही नहीं लौकिक दृष्टि से भी शिक्षा के महत्त्व को प्रतिपादित करता है। उत्तराध्ययनसूत्र के बहुश्रुत पूजा नामक ग्यारहवें अध्ययन से शिक्षा के उद्देश्य, विद्यार्थी की आचार संहिता और गुरु की योग्यता के सम्बन्ध में महत्त्वपूर्ण प्रकाश पड़ता है। (3.11/1-32)।

क्षत्रचूड़ामणि जैसे ग्रंथों में 'अनवद्या ही विद्या स्याल्लोकाद्वयफलावहा'- (क्षत्रचूड़ामणि-वादीभसिंह 3/45) अर्थात् निर्दोष, सम्यक् रूप से अभ्यस्त विद्या ही ऐहिक और पारलौकिक कार्यों को सफल करती है। दूसरे शब्दों में त्याग-संयम, आचार-विचार और कर्तव्य निष्ठा का बोध शिक्षा द्वारा ही प्राप्त होता है।

नन्दीसूत्र में विद्यार्थी की बौद्धिक क्षमता और विषयग्रहण योग्यता तथा शिक्षा ग्रहण के समय अनुकूल एवं प्रतिकूल व्यवहारों का दृष्टान्तों के माध्यम से निर्देश किया गया है। नन्दीसूत्र। दृष्टान्तों का विस्तार से निरूपण आचार्य मलयगिरि ने अपनी नन्दीसूत्र वृत्ति में किया है। (मलयगिरि-नन्दीवृत्ति)।

तत्त्वार्थसूत्र में शिक्षा ग्रहण के अंग के रूप - वाचना, पृच्छना, अनुप्रेक्षा, परावर्तना एवं धर्मोपदेश का निर्देश है। आदिपुराण में शिक्षा विधि के निम्नलिखित भेद बताये गये हैं- 1. पाठ विधि 2. प्रश्नोत्तर विधि 3. शास्त्रार्थ विधि 4. उपदेश विधि 5. नयविधि 6. उपक्रमविधि 7. पंचांग विधि 8. प्ररूपणा विधि।

जैन आगम ग्रन्थ सूत्रकृतांग, स्थानांग, समवायांग, भगवती, ज्ञाताधर्मकथा, अन्तकृद्दशांग औपपातिक, राजप्रशनीय, जम्बूद्वीपप्रज्ञप्ति, कल्पसूत्र नन्दीसूत्र, अनुयोगद्वार, आदि ग्रंथों में पुरुषों और महिलाओं को दी जाने वाली क्रमशः 72 और 64 कलाओं के निर्देश के प्रसंग में पुरुषों के 142 एवं महिलाओं के विद्याओं की संख्या 139 है।



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## Jainism for betterment of social-life

Prof. Dharmchand Jain

Although Jainism is considered as a religion for attaining ultimate salvation from sorrows, but the principles of Jainism are also helpful in betterment of social life of an individual. The tenets like praṇātipāta-viramaṇa (restrain from violence), mṛsāvāda-viramaṇa (restrain from false speech), adattādāna-viramaṇa (restrain from stealing), svadāra or svapati-santoṣa vrata (satisfaction with own spouse only) and parigraha-parimāṇa (limiting the possession and desires) are important for purification of our behavior which is helpful in making social life better. A person pursuing these principles cannot be harmful to the society. Not only this, but also he protects the rights of living with dignity and respect of every human being. Behavior of such person generates harmony and positive attitude in the society. In this way these five principles make social life better. A person of the world having these principles in practice can make his own life happy and can make others life happier. These are also the ethical doctrines. A society developed with ethical doctrines is considered as the best because it remains devoid of mutual confrontations and the behavior of the people may nourish love and harmony in the society.

The society is created through our social behavior. Presently the society is facing the problem of violence, untrust, corruption, non-celibacy, possession, desires, polluted environment etc. The solution of these problems is derived from the practice of above five principles. Although these principles are discussed in other schools of philosophy also like Yoga and Bauddha, but in Jainism these are discussed minutely and followed by the householders as aṇuvrata.

Jain philosophy considers that human beings are the makers of the society. We can change our thought, attitude and action. Jainism doesn't accept the God as creator of our social life. We can change the society with changing



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our thought from negative to positive protecting self respect and esteem of everybody. Human being is more important than our money, property or such belongings which become somewhere cause of anxiety, anger, pride, deceit and greed. Jain philosophy suggest to refrain from these evil emotions. A man having anger, futile pride, deceptive nature and greedy attitude is harmful for the society and having victory on these evil emotions a person can make the society happier with him.

Theory of karma is an important principle for correcting ourselves and leading in the right path. This theory of Jainism also promotes our good actions and giving up the bad actions. If we do bad to others, it will bear bad consequences to us. If a person causes pain, grief, agony, crime or injury to others then he acquires the same in its result. He bears sorrows in life. If a person behaves with compassion to all living beings then it is a cause of happiness.

Samyagdarśana (right world-view), samyagjñāna (right knowledge) and samyakcāritra (right conduct) are the means of attaining salvation, but these are also the means of betterment of social behavior and life. Samyagdarśana bears a characteristic of kindness (anukampā) which is helpful in making our attitude better to society and also it gives the right shape to our thought process. Samyagjñāna is always beneficial for the welfare of ourselves and the society. According to the views and knowledge of a person, his conduct or behavior takes place. So for the purification of our conduct samyagdarśana and samyagjñāna are very much helpful.

Anekāntavāda is also a philosophical tenet of Jainism which gives wide perspectives to a person for correcting himself in behavior with others. With help of nayavāda we can understand the different attitude of different people and can decide to react in a right manner which can make our social life better.

In this way this paper will concentrate on the practice of Jain principles to make our life better in social aspects.



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## जैन धर्म—दर्शन की वैश्विक उपयोगिता में महिलाओं की भूमिका

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जैनधर्म विश्व का ऐसा धर्म है, जिसके सिद्धान्तों में वैज्ञानिकता, व्यापकता और व्यावहारिकता है। यह धर्म मनुष्य को मनुष्य होने का अहसास कराता है। जीने की कला के साथ मरने की कला भी सिखाता है। दूसरे के विकास में अपने विकास की भावना से विश्व-विकास में सहायक बनता है। विविधता और विभिन्नता में भी सामंजस्य रखने की क्षमता विकसित करता है। स्वावलम्बी जीवन जीने का मार्ग प्रशस्त करता है। इच्छाओं के सीमाकरण की शिक्षा से पर्यावरण संतुलन में महनीय भूमिका निभाता है। अहिंसा सिद्धान्त के अनुकरण द्वारा यह विश्वशांति कायम रखने में अग्रणी है। इस तरह विश्वपटल पर जैनधर्म—दर्शन की उपयोगिता सर्वमान्य है।

जैन सिद्धान्तों की इस वैश्विक उपयोगिता में महिलाओं की महनीय भूमिका है। महिलाएं बच्चों के पालन-पोषण में अहिंसा, दया, परस्परप्रेम, सत्यव्रत, अचौर्य, अनेकान्त, अपरिग्रह आदि सिद्धान्तों के अनुकरण द्वारा उनमें मानवीय गुणों का वपन करती हैं। जैन साहित्य ऐसे प्रसंगों से भरे पड़े हैं, जहाँ तीर्थंकर की माताएं, महापुरुषों की माताएं, अपने पुत्रों में ऐसे संस्कार देती हैं कि वे महामानव की श्रेणी में पूजित होते हैं। वर्तमान में भी कई माताएं अपने बच्चों को दया, करुणा, दूसरे की भावनाओं का सम्मान करना आदि संस्कारों के वपन से बच्चों में उन्नत चरित्र का आधान कर रही हैं। विश्वपटल पर इसका दिग्दर्शन पौलिन आइंस्टाइन के अनेकान्तिक विचार और आचार में होता है। उनके पुत्र अल्बर्ट आइंस्टाइन को जब मंदबुद्धि कहकर स्कूल से बाहर निकाल दिया गया तो उन्होंने स्वयं उसे पढ़ाने का कार्य अपने हाथ में लिया। अपने दयालु व्यवहार और प्यार के द्वारा उसके जीवन को एक नई दिशा दी। स्कूल के अध्यापकों की एकांगी दृष्टि को उसने स्वीकार नहीं किया और प्रत्येक जीव में अनन्त सम्भावनाओं को स्वीकार करते हुए अनेकान्तिक दृष्टि से अपनी क्षमता के अनुसार अल्बर्ट का लालन, पालन और शिक्षण किया। उसी का परिणाम है कि नोबल पुरस्कार विजेता महान् वैज्ञानिक आइंस्टाइन की दृष्टि भौतिकता के साथ आध्यात्मिक भी थी। वह प्रसंग इसप्रकार है—

जीवन के अंतिम समय में किसी पत्रकार द्वारा आइंस्टाइन से पूछा गया कि आपकी अंतिम इच्छा क्या है? पुनर्जन्म हो तो आप क्या बनना पसंद करेंगे? आइंस्टाइन कुछ क्षण सोचते रहे और बोले— 'कुछ भी बनूँ पर वैज्ञानिक नहीं बनना चाहता।' पत्रकार को सदी के इस महान् एवं सफलतम वैज्ञानिक के मुँह से यह बात सुनकर बहुत आश्चर्य हुआ। पत्रकार



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ने फिर पूछा— 'सर, आप कैसी विचित्र बात कर रहे हैं? इतने बड़े-बड़े आविष्कार करने के बाद आप वैज्ञानिक नहीं बनना चाहते ऐसा क्यों?' आइंस्टाइन थोड़ा मुस्कुराए फिर गंभीर होकर बोले— 'मैंने न जाने कितने वैज्ञानिक तथ्यों व सत्यों की खोज की और अपना सारा जीवन उसी में व्यतीत कर दिया। लेकिन अब मुझे अनुभव हो रहा है कि जीवन के उस पड़ाव पर स्वयं खाली ही जा रहा हूँ। मैं उस तत्त्व पर कभी सोच ही नहीं पाया, जो इन सब वैज्ञानिक तत्त्वों व शक्तियों का खोजकर्ता था। उस आविष्कारक को नहीं खोज पाया, जिसने सारे आविष्कार किए। मुझे अपने अंतिम समय में इस बात का खेद है और रहेगा कि वैज्ञानिक होते हुए भी मैं क्या-क्या खोजने में लगा रहा। लेकिन अपनी स्वयं की खोज नहीं कर पाया। उस अनजाने तथ्य-सत्य एवं आत्म तत्त्व की खोज की तरफ मेरा ध्यान क्यों नहीं गया? यदि पुनर्जन्म है और मेरा फिर से जन्म हुआ तो प्रभु से मेरी एक ही प्रार्थना है— अगले जन्म में मैं आत्मदर्शी आत्म-अन्वेषक संत बनूँ और जीवन तथा उस परमशक्ति के तथ्यों से आत्म साक्षात्कार करने में सफलता प्राप्त करूँ।'

यदि माँ भी अध्यापक की तरह वैसा ही विचार करती तो क्या आज अल्बर्ट आइंस्टाइन विश्व के महान् वैज्ञानिक होते? इसप्रकार माँ अपने पुत्र को संस्कारित कर पूरे विश्व का हित कर सकती है।

जैन जीवन शैली को अपनाने वाली गृहणियाँ अनर्थदण्ड से बचने के लिए पानी का सीमित उपयोग करती हैं, जो कि विश्व के जल-संकट की समस्या के निदान में योगदान है। गृहिणी घर में अनीति से आने वाले धन को प्रोत्साहन नहीं देती है तो वह भ्रष्टाचार की प्रवृत्तियों को प्रोत्साहन न देकर पूरे विश्व को लाभान्वित करती है। चूंकि वर्तमान में एक देश का सामान दूसरे देश में बिकने के लिए जाता है। ऐसे में लोभवश की गई मिलावट विश्वव्यापी अहित को निमन्त्रण दे सकती है। सामायिक तप आदि नियमों के पालन से अपने जीवन को सुन्दर बनाती हैं और अपने आचरण से दूसरों को प्रभावित करती हैं। 'परस्परोपग्रहो जीवानाम्' के सिद्धान्त से दूसरे के विकास में अपने विकास की दृष्टि देने वाले जैनदर्शन से महिलाएं भी प्रभावित हैं, वे अपने पति के विकास में, अपने बच्चों के विकास में अपना विकास देखती हैं, जो कि विश्व-विकास का आधार बनता है। विविधता और विभिन्नताओं के मध्य सामंजस्य का प्रतिरूप एक नारी का जीवन होता है। अपने पिता के घर से पतिगृह जाकर अनेक विभिन्नताओं में अपने आपको ढालती हैं, यही बोध वह अपने जीवन के अन्य प्रसंगों में भी प्रयोग करती हैं।

परिग्रह के लिए लोग हिंसा करते हैं, झूठ बोलते हैं, बेईमानी करते हैं और विषयों का सेवन करते हैं। परिग्रह के मूल में वस्तुओं का प्रदर्शन आज सबसे बड़ा कारण है। पहनने-ओढ़ने में इतनी आसक्ति बढ़ गई है कि आवश्यकता से अधिक वस्तुओं का संग्रह कर रहे हैं, जिसमें विश्व के संसाधनों का दुरुपयोग होता है। बाहरी प्रदर्शन के कारण समाज में दहेज की प्रथा अभी तक व्याप्त है। इसके लिए सास बहू के प्राण भी हर लेती हैं। इस सबको बन्द करने में महिलाएं को आगे आना होगा। यदि वे प्रदर्शन और सजावट की

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फिजूलखर्ची कम कर समाजोपयोगी कार्यों में लगाने का संकल्प कर सभी को लाभान्वित कर सकती है।

विश्व में शान्ति और सद्भाव तभी स्थापित हो सकता है जब मानव का विकास सही ढंग से हो। मानव-जीवन के विकास में नारी की महत्वपूर्ण भूमिका रही है। मानव का विकास उन चारित्रिक गुणों से होता है, जिनकी शिक्षा व्यक्ति को माता के रूप में सर्वप्रथम नारी से ही मिलती है। इसी तरह गृहस्थ जीवन को संयमित बनाने में भी नारी महत्वपूर्ण भूमिका अदा करती है। इतिहास साक्षी है कि नारी ने घर, परिवार, समाज और देश के उत्थान में हमेशा पुरुष को सहयोग प्रदान किया है। रानी चेलना, राजीमती, मल्लीकुमारी, अंजना, सीता आदि कितनी ही नारियों के आदर्श हमारे सामने हैं।

इसप्रकार प्राचीनकाल से महिला जैन धर्म-दर्शन के सिद्धान्तों को जीकर तथा अपने आचरण से दूसरों को प्रेरित कर वैश्विक धरातल पर उपयोगी बना रही है।



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## Contemporary relevance of Jainism for the welfare of human culture and Society

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In the long history of human race stretching out to many thousand years, there has perhaps never been a time when the cardinal principles of Jainism, especially its three fundamental tenets of Ahimsa, Aparigraha and Anekanta, were more relevant than they are today. There is no count of those millions of human beings who lost their lives in useless wars or internecine conflicts. However the mankind has learnt no lesson from them and the instinct of belligerence has not left us. The main causes for these conflicts have been --as is well known --to grab the wealth and the property of others, not being satisfied with what one already has, or just to kill the other simply because he holds different views about life, its purpose, about the world and its creator. Lack of tolerance for the religious views of the others and the arrogance to believe that what I think is the only and the absolute truth, has not seldom been a cause of foolish internecine wars.

Whereas the principle of Ahimsa teaches to respect the right to live in case of all worldly beings including ones enemies, the Anekanta teaches to respect the views of others, even of your opposites, because the Truth may have many facets. At the same time it makes you humble, helps you shed your arrogance and avoids conflict on religious ground,

The Greed that led to wars in ancient times, makes itself manifest today in the limitless exploitation of the resources of the Mother-Earth without thinking of the needs and requirements of our future generations. 75% of total resources are consumed today by just 25% of the inhabitants of affluent countries, much less remains for the rest. There should be an end to this excessive consumerism. The tenet of Aparigraha, if properly adopted and practiced, shall curb this limitless greed of human beings and will teach us to live a happy and contented life with what we have,