

10th Biennial JAINA Convention

July 2-5, 1999 — Philadelphia



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*Jainism in the New Millennium
Awaken to Ahimsa*

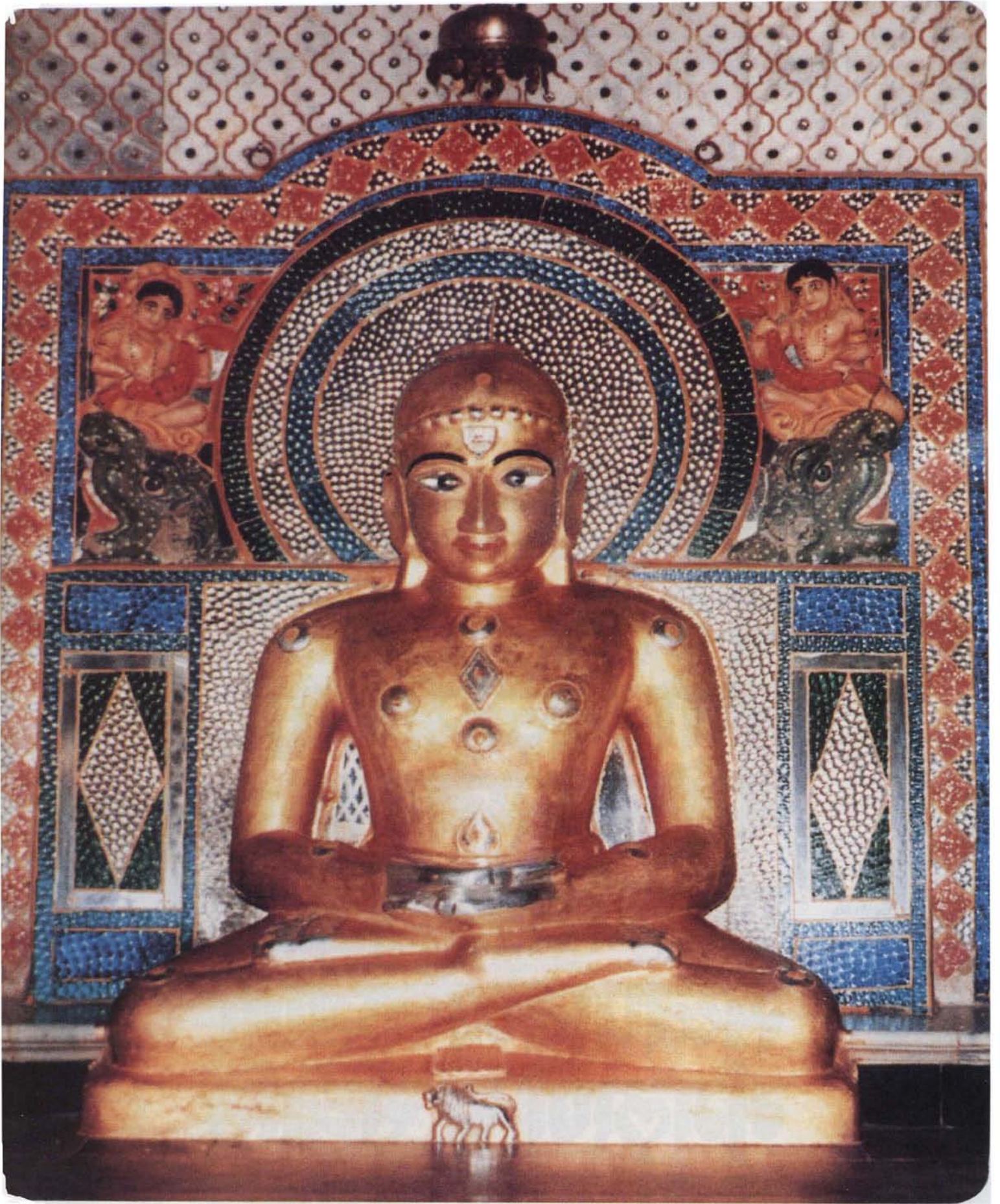
COMMEMORATIVE CONVENTION ISSUE

*10th Biennial Jain Convention, 1999
Federation of Jain Associations in North America (JAINA)*

Sponsored by

*Samarpan Jain Sangh, Inc. Philadelphia, PA
(A Non Profit Organization of Delaware Valley)*

*Valley Forge Convention Center, King of Prussia, PA
July 2-5 1999*



SHRI MAHAVIR BHAGAVAN (શ્રીમહાવીર ભગવાન)





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Spiritual Speakers *Monks and Gurudev*



**Muni Amrendra Kumarji
Maharaj**



**Bhattarakji
Devendrakeertji
Maharaj**



**Acharya
Chandanaji**



**Gurudev
Chitrabhanuji**



**Muni
Manak Kumarji
Maharaj**



**Samaniji
Akshaya Pragyaji**



**Samaniji
Charitra Pragyaji**



**Samaniji
Madhur Pragyaji**



**Samaniji
Vinit Pragyaji**



**Sadhviji
Shubhamji**





Speakers Scholars



**Pramodaben
Chitrabhanu**



**Tarlaben
Doshi**



Niraj Jain



**Pandit Dheerajlal
Mehta**



**Dr. Trilokchand
Jain**



**Hasmukh
Vora**



Dr. Yejasuddin



Picture Not
Available

Jyotindra Doshi

Other Speakers (Pictures Not Available)

**Prof. Parasmal Agrawal
Dr. Hukumchand Bharrill
Nancy Berkoff
Dr. Paul Fleischman
Michael W. Fox
Dr. Kalyan Gangwal**

**Hermann Kuhn
Satish Kumar
Chandrakant Mehta
Ingrid Newkirk
Kiranbhai Parekh
Diptiben Shah**

**Pravin K. Shah
Pravin L. Shah
Rajni Shah
Father Valles
Anne Vallely
Arun Zaveri**

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We are requesting your generous donations for this one of a kind Jain Bhawan. For more information please contact our fund raising volunteers, or visit our website www.jcnc.org. Please send your tax-free (Federal Tax ID 94-277-8859) donations to:

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Jain Bhawan Fund raising Volunteers:

Dr. Parveen Jain 408-559-6987
Prem Jain 510-770-0503

Kundi Kapadia 408-268-0193
Girish Shah 408-378-8765

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CONVENORS' MESSAGE

Joy of Being A Jain



On behalf of the Executive Committee of Samarpan Jain Sangh and the Convention Board it gives us great pleasure to welcome you all to the 10th Biennial JAINA Convention and to our city of Brotherly Love where America began a little more than 200 years ago.

The World needs a country like America that dares to dream of being perfect and dedicates itself constitutionally with consistent compassion to the task of achieving that dream of excellence. On that path America has established a strong lead in many areas of human activity and has made stupendous strides in conquering (outside) nature.

What about the inner nature of man? Americans are endowed with openness and have been engaged in employing their legendary curiosity in the spiritual field. They are constantly searching for a philosophy that answers their question: "Who is a good person?" Unless individuals strive for perfection, America cannot hope to obtain a perfect society.

Jainism believes that all souls on this living planet are connected by an all pervasive energy and intelligence that created them and has divine perfections. That is why we as human beings have to watch our actions. When we intentionally hurt a weapon with malice on a fellow man, it may hit him or it may not, but it will surely come back to haunt us. If you consult your soul constantly (meditation) it will guide you perfectly. If you disregard it, you will discover that you are powerless before this decisive force of Karmic Laws.

This care in not wanting to harm other souls (AHIMSA) while you secure your progress is the heart of Jainism which strives perennially to liquidate suffering (VEDANA) every where in order to live harmoniously with its surroundings. Both men and women have equal chance to attain that final state of happiness (MOKSHA) based solely on their good deeds, Karma (energy accumulated by deeds). Jainism is one of the few religions that allows that those outside the religion (non-Jains) can also attain Moksha.

The Federation of Jain Associations in North America (JAINA) was founded in Los Angeles with the inspiration of Gurudev Chitrabhanu and Acharya Sushilkumarji in 1981 to foster this philosophy of living in this adopted Motherland. Historically Jainism did not travel outside India. There was a real danger of losing this heritage for all Jains living outside India. Like Columbus, Gurudev our keynote speaker was a pioneer that brought this 2500 years old message to this Modern World where our second generation of Indians has started to flourish and take leadership positions in many fields of activity.

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The Theme of the Convention is "Jainism in the New Millennium" We hope this Convention will become a Forum for discussions that help generate energy from our ancient traditions to face new challenges of the modern world. Young Jains living in North America want to learn how to develop their personality and mingle with this western world as Jains. They are growing up in a Judeo-Christian Culture that is tolerant. They are attracted to the idea of love and brotherhood. Does our emphasis on Karma carry with it compassion for the suffering man? Is there hope for him? Western culture serenades life. It is perhaps natural to be puzzled by ascetic ideas that appear to negate life, or rituals that do not appear to connect one to personal growth. We should all like to learn how "Anuvrat" could become a "freedom" rather than a "restriction".

JAINA holds such conventions so that the collective wisdom of the entire community can be brought to bear on these evolving issues and we can develop a road map for the Journey into the next century, which is beginning the new millennium.

Under the leadership of a string of able Presidents JAINA has made steady progress towards its goals and is becoming a voice for all Jains of North America. These conventions are helping it to grow as an organization. We are grateful to the Executive Committee of JAINA for their support in helping our Sangh in hosting this Convention.

We hope you will enjoy this Convention which has presented wide-ranging array of programs. The **Philadelphia Museum of Art** in cooperation with us is staging an exhibit of Jain arts to coincide with our Convention. For the first time in a Convention we have a **Siddha Chakra Mahapoojan**, a **Continuing Medical Education Seminar** and a **Sahitya Sammelan**. Gujarati Language originated from Jain scriptures. The presence of Mahatmas like Father Valles and Poet Makrand Chai Dave in our midst is a rare honor and an occasion for rejoicing for all of us.

We are grateful to all the committee chairs, committee members and volunteers for the countless hours of labor of love they poured into this Convention. The Jain Centers of Northeast Corridor gave our little Sangh great help in planning this Convention. It has given us all a joy of our hearts to host this Convention. Each of us was tested. We built strong friendships. We all learnt a lot doing this and saw ourselves grow as a result.

We are thankful to all the dignitaries, keynote speakers, speakers, Jain centers, advertisers, sponsors and delegates for attending and supporting this Convention. We hope that you will carry with you sweet memories of our city.

Jai Jinendra!

Devendra T. Peer

Devendra T. Peer
Convenor of the Convention &
President, Samarpan Jain Sangh.

Meeta D. Peer

Meeta D. Peer, M.D
Co-Convenor of the Convention

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**IN SEARCH OF THE NEW MILLENNIUM**

In this modern life there is only one way to separate ourselves from its frantic demands: by uniting our souls with spirituality, peace and love on your pathway to a new century. In truth, all the knowledge, love, happiness and spiritual peace we are looking for in our life are within us.

Our success can be called true "success", only if it in some way serves other human beings. Selfless service without attachment to reward would help us get to the New Millennium.

What we consider internal ideological divisions amongst us have to be looked at against the background of tolerance and compassion our heritage has taught us. We must respect each other and our faiths and beliefs, and work together in order to redeem our glorious heritage and reach the fullest potential this great country offers us an opportunity to reach.

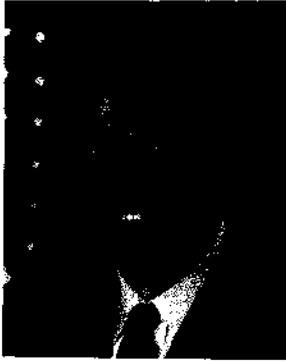
I would like to take only the good from my experiences of this Convention and treasure and preserve it in my memory. I am grateful to my family, especially my father Nana for granting me some insight into this spiritual world. I would like to extend my sincere thanks to everyone with whom I worked and who gave for this event.

Jai Jinendra!

Meeta D. Peer

Meeta D. Peer, M.D
Co-Convenor of JAINA Convention



THE WHITE HOUSE
WASHINGTON

June 16, 1999

Dear Friends:

I am honored to have this opportunity to send my personal greetings to the participants and distinguished guests at the 10th Biennial JAINA Convention. While I regret that I am unable to join you for this special occasion, I do want to offer my best wishes for a successful and productive event.

I especially want to recognize your outstanding organizations for the efforts you are making for the second generation of Jains. I applaud the efforts of Federation of JAINA and the Samarpan Jain Sangh to transcend all barriers of region and creed to bring this convention to the historic city of Philadelphia. Diversity is this nation's most valued attribute. The success of this country has been built upon the unique contributions of every racial and ethnic group. Certainly, this convention is an excellent opportunity to explore ideas and to further enhance interest in and involvement with the issues facing the Jain community and our nation.

Once again, please accept my best wishes along with my warmest hopes for your continuing success in the years to come.

Bill Clinton





RICHARD A. GEPHARDT
MISSOURI
DEMOCRATIC LEADER

10th Biennial JAINA Convention

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Congress of the United States
House of Representatives
Office of the Democratic Leader
Washington, DC 20515-6537

May 6, 1999

Dr. Dhiraj H. Shah
President, JAINA
135 Morningside Drive
Grand Island, NY 14072

Dear Dr. Shah:

I wish to extend my greetings and best wishes to you and all those attending the 10th Biennial convention of the Federation of Jain Associations of North America. Although I consider it an honor to be invited to speak at your convention, I am unable to do so due to a prior personal commitment.

I would like to congratulate the 100,000 JAINA members who live in United States for committing the time and effort to improve the plight of people not only in the United States, but throughout the world. The first Prime Minister of India, Jawaharlal Nehru once said our mission in life is "...to bring freedom and opportunity to the common man, to the peasants and workers; to fight and end poverty and ignorance and disease; to create social, economic and political institutions which will ensure justice and fullness of life to every man and every woman." Your years of dedication and hard work not only reflect the spirit of Nehru's sentiments but fulfill his wishes.

JAINA should also be recognized for the vital role it plays in strengthening Indo-US relations. During my recent visit to India, I told the heads of the Indian government that the 1.4 million Americans of Indian descent are contributing in great measure to the growing vibrancy of our bi-lateral relationship. Your unique appreciation of the values our nations share makes you ambassadors in virtually every American community.

Best wishes for the success of your convention.

Sincerely,

Richard A. Gephardt

Richard A. Gephardt
Democratic Leader

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Madhu Jain



**Champaben & Bhavanlal
Mehta**

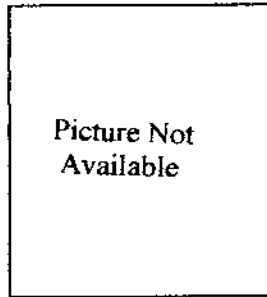




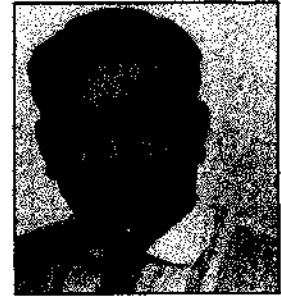
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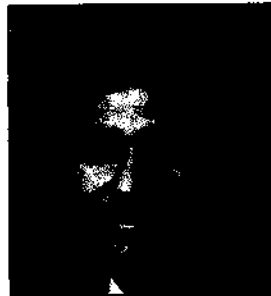
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Dr. Parimal S. Bhayani



Ravichand T. Dhila



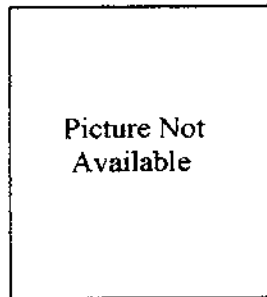
Dr. Rajnikant S. Shah



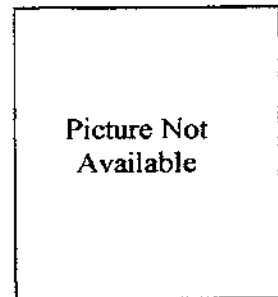
Dr. Daksha R. Shah



Dr. Dhiraj Shah



Deo Foundation



Dinesh Mehta

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Jain Center Of Southern California

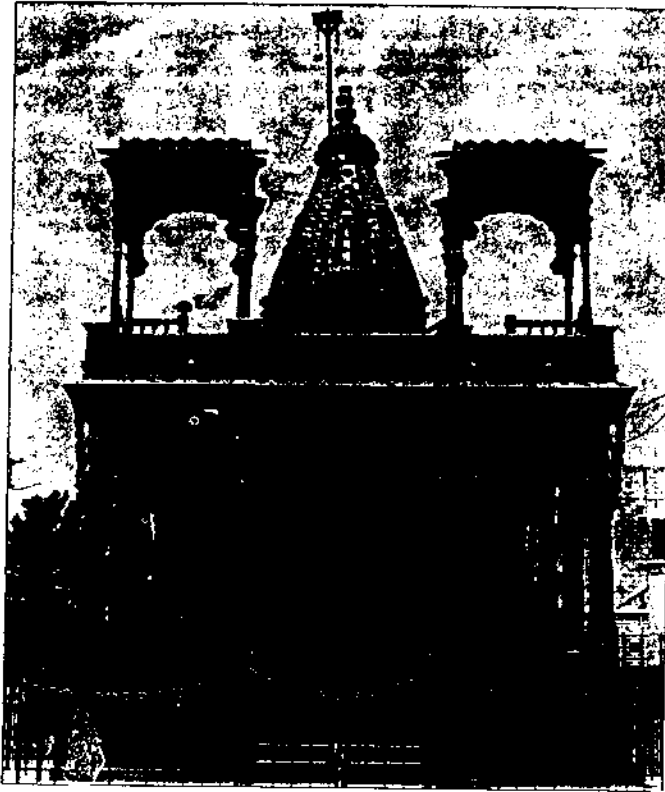
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On Hosting the

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The Tick-wood Carved Temple, a replica of Palitana (Shetrunjaya)

It is considered by the Art Critics and experts on oriental Architecture, as one of the truly outstanding and priceless works of Indian Art in the World, which shall be erected at our Temple. This can become a place of Pilgrimage for all Jains in North America, and this piece of artistic beauty can be appreciated by everyone, including Tourists.

Jain Center of Southern California

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Email : JainBhavan@aol.com

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Founder

His Holiness Pujya
Shree Chitrabhanuji

July 2, 1999

Directors

Jivan Proctor
Pramoda Chitrabhanu
Barry Wolfe
Devendra Peer

My dear President, Directors, Members,
Affiliates of JAINA and Guests,

Every two years, it is an inspiring feeling to be with all of you and the members of JAINA. You have worked with great dedication, devotion and precision to bring together the various flowers of Jain Centers, Societies and Temples to create a beautiful garland of unity. Jainism is not only a teaching but it is primarily a practice, the practice of Ahimsa. Ahimsa means the dignity and sacredness of the human person in relation with all other living beings. Its criteria is Reverence for All Life.

Violence is spreading like wildfire all over the world and is devouring human life. It is a matter of grave concern to all of us and so our conscience urges us to do something in this direction: Practice of Ahimsa in everyday life, creating literature, holding conferences and seminars, and increasing the consciousness of Reverence for All Life are the ways to peace. And with our sincere practice, meditation and prayer, we create vibrations of awareness of Reverence for Life; in this way, we help nullify the idea of dehumanizing war and violence in the world at large.

Bhagwan Mahavira has shown us by example of his own life experiences that nonviolence and compassion are the only answers for peace and well-being. In order to expunge violence, one has to remove it from thoughts, from feelings, from the mind, and from one's expression. Knowing this law of life, we can purify our minds with meditation and understanding, and then with guidance can help our children avoid becoming victims of this materialistic world where violence is predominant.

Success, not at the cost of others, not with conflict but with cooperation and coordination becomes pragmatic and automatic; it teaches an individual to transform his or her life and be the part of a world where love, amity and friendship are healing and nourishing to all living beings. The cruelty which is imposed upon the lives of animals is beyond imagination. True Jains, all through their history, have refrained from cruelty. Carl Sagan in Time Magazine, October 20, 1980 wrote: "...there is no right to life in any society on earth today, nor has there been at any former time (with a few rare exceptions, such as among the JAINS in India)." You will not find any vegetarian army that has participated



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Devendra Peer

in war. Nor will you find any vegetarian soldier who has gone out to kill human beings. That is why even Mahatma Gandhi, though he was not a Jain by birth, realized the true Ahimsa of Mahavira and embraced it and practiced it in his life. He raised Ahimsa to the level of statesmanship and politics to liberate India without bloodshed. This Ahimsa is a solace to mankind. Not only Gandhi; not only Martin Luther King; and not only the Japanese monk Venerable Nichidatsu Fuji, but the whole world is now looking up to this principle of Ahimsa.

Ahimsa is neither dogmatic nor sectarian. Its foundation is not blind faith but experiences of various living aspects of life. In this world there is no religion so alive, beautiful and kind as Ahimsa. Our primary purpose is to liberate our mind from attachment, greed and ignorance. When the essence of these principles is taught to our children, they will become the best citizens of the world. I am sure that all centers, societies and temples, individually and collectively with JAINA, will continue to work in this direction and seek the light to create an atmosphere that will be conducive to achieving our goal.

Yes, Jains are in a small number, a very small number, but they have enhanced the beauty of various cultures and religions through practice of nonviolence, compassion, collaboration, cooperation and coordination with the rest of the world. Jains have been very generous in their lives to help suffering living beings.

The former Prime Minister of India, Rajiv Gandhi, very appropriately mentioned in his letter to me that, "Ahimsa is the only answer for mankind," and "this Ahimsa is our heritage, our wealth, our spiritual light and our essence."

JAINA was founded to uphold these very principles of Ahimsa, compassion and humanitarianism. It is when we practice these in our daily lives that we transform the world around us. I have no doubt that you can change many things in this world by changing yourselves, by being sensitive, caring and compassionate beings.

May you cherish a feeling of amity amongst your fellow beings and may peace and nonviolence become your beacons.

Love and Blessings,

Chitrabhanu



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**BLESSINGS – MESSAGES**

It is a great pleasure to learn that 10th JAINA convention is being Organized with great effort by convention committee and JAINA. It will have unifying effect on all Jains living overseas. I hope that Children and new generation of Jains who are joining the convention will be great believer in Ahinsa and Jain philosophy. With Blessing.

Muni Amrendra Kumar



SHREE KIRTICHANDRAJI
MAHARAJ



SHREE MUNICHANDRAJI
MAHARAJ



SHREE JINCHANDRAJI
MAHARAJ

Event such as this does not just happen, they are the result of planning, vision, and dedication. Our special message to JAINA committee is to have more programs and activities in Jainism for new generation. We hope you think about this and take some action on this issue of youths. Jainism is the religion of self-awareness. Every Jain's internal awareness grows and achieves internal peace. Our Blessing.



We are extremely happy to know that JAINA shall conduct the convention at Philadelphia under the auspices of Samarpan Jain Center during 1st week of July. Such Jain conventions help the members of Jain community and Jain organization to reach the mutual understanding and harmony. We do pray Lord Supreme Bhagwan Shri Parshvanath Swamy and divine mother Shri Padmavati Devi for the grand success. With Blessing.

His Holiness Shri Devedrakeerty Bhattaraka Swamy

PHILADELPHIA, PA





At 10th Jaina Convention, we are very happy to bless all Jains in North America. Lord Mahaveer has given us supreme path of Ahinsa. We should follow it. Life is dear to every living being down to the smallest insect. Live and Let Live!

Acharya Chandanji
Sadhvi Shubhamji Sadhvi Shilapaji



Religious awareness is increasing in North America. It is a very good sign. It is due both to the JAINA and to the contribution of monks, pundits and scholars. The convention is very useful in uniting the society. It is a great pleasure that the 10th JAINA convention is being organized at Philadelphia. We wish that new direction would emerge for increasing the awareness for Jain religion.

Muni Mank Kumar

JAINA with its efforts and blessings of Acharyas and Munis have united Jain societies in North America in the last 25 years. I am glad to know that JAINA is celebrating its 10th Biennial Convention from July 2-5,99 at Philadelphia USA. I wish with all success. With Blessings.

Acharya Roopchandra

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Available



Jainism is a scientific religion. If its unique doctrine can be presented in modern perspective, then social, political, national, international, and even individual problems can be solved through the global principles such as *multiplicity of views*. The 10th JAINA Convention taking place in Philadelphia will bring some constructive results that will promote Jain culture and heritage. The Jains living in North America are making great efforts for the new generations. Our heartiest wishes are extended to them.

Samani Madhur Pragya Samani Akshya Pragya
Samani Charitra Pragya Samani Vinit Pragya





Jaina is doing important part in the direction of keeping our historical and social heritage in the western world. Organizations must continue the creativity and public service with grace. With Blessing.

Jinchandra Suri

Many thanks for the invitation dated 15th March 199 to attend the 10th Biennial Jaina Convention to be held in Philadelphia between 2nd and 5th July. I extend our warmest greeting and best wishes to Jaina organizers, members, and delegates for a very successful event.

- Nemu Chandaria

The gathering unites Jains together and deepens the bonds that they share with each other. It creates in their hearts and mind the feeling of brotherhood and an urge to reconnect themselves to their roots. This wellspring should continue to breathe new life into Jain community is my cherished hope and desire.

- Pramodaben Chitrabhanu

I convey my best wishes to JAINA with hope that it would become milestone for the coming century. The concern for the protection and preservation of environment was very much evident 2500 years ago but it is more keenly felt today when environments stands threatched. I am sure JAINA convention will do constructive work in this direction and provide guidelines of basic tenets of Jainism in the 21st century.

- Dr. Kumarpal Desai

A True Jain is one whose very spiritual foundation are the ideals of Paramatma Mahaveer Swamy. The convention will go a long way in spreading the message of Jainism. I wish you great success.

- Tarlben Doshi

The Jaina way of life is the only source today, which can provide peace and happiness to individual and society. The JAINA convention is playing a very important role in spreading message of Mahaveer in North America. I wish all success in which I may be proud participants.

- Niraj Jain

The JAINA is expanding in various fields like interfaith, community leadership, and restoration of temples, scholar visitation. I hope that the activities will be further intensified in the coming millennium. We will see a more active and glorified JAINA.

- Dr. N.L. Jain

I pray to God Shasandev for the success of this biennial Jain convention. Jains have propagated Jain culture and heritage thousands of miles away in foreign land. Let the culture and values for which Jainism stands are inculcated in our children. May all prosper and progress.

Dr. Shekharchandra Jain

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The ideology of Jain Tirthankaras in relation to life, karma, chastity in word, thought and deed, service to all beings will, if followed meticulously, create peace all over. Bharatiya Vidya Bhavan wishes to congratulate the organizers – JAINA and Convention Board for arranging the conference, which will prove to be community's greatest achievement of the century in the task of promoting and projecting Jainism in the Western World.

- Dr. P. Jayaraman

Congratulations for initiatives in bringing first and second generation Jains closer together. It gives me great pleasure to extend greetings to everyone attending the 10th Biennial JAINA Convention. I am confident that the theme 'Jainism in the new Millennium' will inspire every participant.

- Chandrakant Mehta

Convention has become an instrument for spread of Jain religion on American soil. It helps to defend our heritage and bring people together. I pray Shasandev to make this occasion a success.

- Pdt Dheerajlal Mehta

Each convention has highly promoted and greatly contributed to the advancement of Jain Community. Jaina is a major institution with tremendous power, which can be harnessed and channeled for the benefit of the rest of the communities of the world. Convention should achieve this objective.

- Dinesh Mody - Advocate

JAINA convention is an event of great importance for the Jains throughout the world. It serves several purposes besides being educative and instructive. It is a great social event and an event for promotion of Jainism. I thank the JAINA committee for cordial invitation.

- C.N. Sanghavi

1999 Convention be an event of partnership of JAINA and Samarpan Jain Sangh and platform showing us a Jain way of living, caring, trust, commitment and a wonderful feeling that always will stay within us. My congratulations for promoting our religious attitudes, belief and practices. Best wishes for its grand success.

- Rajni Shah

The efforts at convention would help the Jains in America to learn more about Jainism and spread Jainism. I wish Jainism becomes supreme in the next millennium.

- Shubhash Sheth

I like to extend warm wishes to the organizers of the 1999 JAINA Convention. My compliments to all for their hard work, dedication, and devotion to a worthy cause. May the convention prove to be a catalyst for promoting peace, brotherhood and spiritual uplift.

- Anop R. Vora

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**BEST WISHES
FOR A VERY SUCCESSFUL
JAINA**

**A NON-
SECTARIAN
JAIN TEMPLE**



**AS PER
JAINA
GUIDELINES**

PARSVANATH NAMOKAR MAHAVIR
MANTRA

**JAIN COMMUNITY OF BUFFALO, NY
78 BASSETT RD
WILLIAMSVILLE, NY 14221
(716) 689-2382**

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Jainism and Meditation

Jyotindra Doshi

"JINA" means victor: the individual who has conquered his passions of anger, pride, greed, hatred, and thoroughly achieved self-realization. The follower of Jina is Jain. Jainism directs each individual, like you and me, how to make upward progress of our spirit, soul, and how to gain eternal happiness in our life.

There are five codes of conduct:

- 1) Non-Violence (Ahimsa)
- 2) Truth (Satya)
- 3) Non-Stealing (Achaurya)
- 4) Purity of body and mind (Brahmacharya)
- 5) Non-possessiveness (Aparigraha)

These codes are similar to the ethical code preached by other religions in the world.

In our body there are five major power centers:

- 1) Center of Knowledge located on the top of the head.
- 2) Center of Perception located between the eyebrows.
- 3) Center of Purification located in the throat.
- 4) Center of Happiness located near the heart.
- 5) Center of Energy located in the navel area.

Following is the process of mediation through which we control our mind and concentrate on the great qualities of our soul.

1) Breathing Technique:

Exhale-Inhale nine times at each power center.

2) Sound Vibration:

Chanting 'OHM' or Navkarmantra.

3) Feel the flow of energy through different centers starting from the navel to the head.

4) Think about pure qualities of the soul. Think about a perfect, bodiless soul.





Samarpan Jain Sangh of Philadelphia Executive Committee



Devendra T. Peer
President



Dr. Meeta D. Peer
Vice President



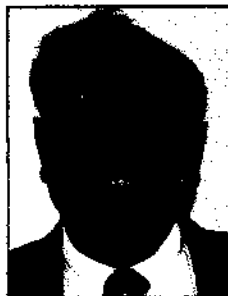
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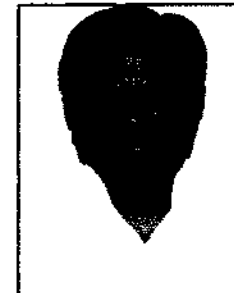
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Vishnu Shah
Member





Think about these affirmations:

Perfect knowledge: I have power of knowledge.

Perfect vision: I have power of vision.

Eternal Happiness: I am eternal happiness.

Perfect Energy: I have energy. Everlasting: I am everlasting.

5) Forgiveness:

KHAMEMI SAVVE JIVA

I forgive all the living beings.

SAVVE JIVA KHAMANTU ME

I seek pardon from all the living beings.

MITTI ME SAVVA BHUTESU,

I am friendly towards all the living beings.

VERAM MAJJHAM NA KENVI

And seek enmity with none.

MICHHAMI DUKKADAM!

Forgive me for my ignorance!

6) Self-Realization: I am pure soul. I am not body. Concentrate on three spiritual jewels: Right Knowledge, Right Vision, and Right Conduct. While meditating, exhale and inhale through the process, drawing our energy from the navel to the head. Concentrate on endless virtues and attributes of our soul. The practice of meditation helps us to purify our mental state, to control our emotions of hatred, greed, etc., and to feel eternal happiness and serenity.

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JAINA Convention

Committee Chairpersons

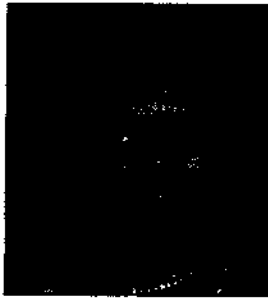
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Dr. Meeta D. Peer
Convenor, Medical, Security



Devendra T. Peer
Convenor, Audio/Video, Publicity



Dr. Rajnikant Shah
Finance



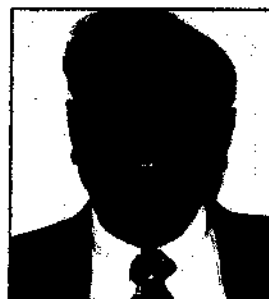
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Champa V. Bid
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Cannon Ghelani
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Kishor Ghelani
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JAINA Convention

Committee Chairpersons

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Hansa R. Shah
Souvenir



Tansukh Maru
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Mahendra Shah
Cultural



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Cultural



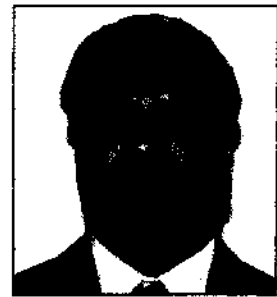
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Vastupal Shah
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Rashmi Kamdar
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Vinod Mandalia
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JAINA Convention ***Committee Chairpersons***

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Deepak Doshi
Facilities



Karnika Mehta
Entertainment, Facilities



Raj Mota
Facilities



Prafull Mehta
Entertainment



Dr. Manoj Dharamsi
Program



Shaila Vora
Decoration



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Reception



Keshavji Gada
MIS



Nipul Shah
Temple

Pictures Not Available:

**Lata Champsee (MIS), Vinod Shah (Speaker), Rasila Shah (Speaker),
Mahendra Sanghavi (Exhibitor/Booth)**

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10th Biennial JAINA Convention

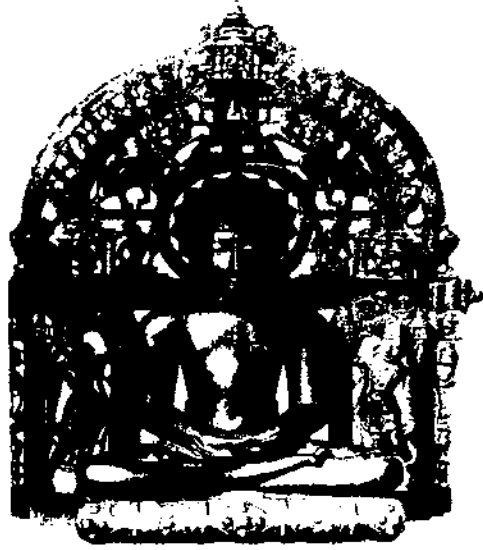
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CONGRATULATIONS AND BEST WISHES
FOR GRAND SUCCESS OF
HISTORICAL JAINA CONVENTION '99
TO

JAINA AND SAMARPAN JAIN SANGH

HALARI VISA OSWAL OF NORTH AMERICA

"In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self and should therefore refrain from inflicting upon others such injury as would appear undesirable to us if inflicted upon ourselves"

Yogashastra

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**THANK YOU
SAMARPAN JAIN SANGH OF PHILADELPHIA**

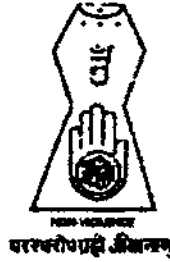
for organizing

10th JAINA Convention

and

making it a

Grand Success



**DR. DHIRAJ H. & PRATIMA SHAH
(PRESIDENT, JAINA)**

**NEALESH SHAH (NOVERA CONSULTING)
MITUL SHAH**

GRAND ISLAND, NY

"People will not judge us by the creed we profess
or the slogan we shout, but our work, sacrifice,
honesty, and purity of character."

-M.K. Gandhi

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MY VISION OF JAINA FOR THE 21st CENTURY Dr. Dhiraj H. Shah, President, JAINA

JAINA's new mission statement, "From Cradle to Cremation -- JAINA is there" is a very sincere and serious commitment on the part of JAINA. As the only organization representing all 100,000 Jains in North America, challenges and opportunities lie ahead as we enter the 21st century. Preserving our culture, religion and heritage is the reason for JAINA's existence. As the first generation immigrants, we have special responsibilities to our children who were born and brought up on this continent. If we fail, our children would never know the beauty, joy and inner strength of our cultural and religious heritage. How can we accomplish this goal and fulfill our mission? Here is my vision of how JAINA can touch and make a difference in the life of every Jain person here.

JAIN CENSUS: To get the precise scope of our activities, JAINA should lead the effort to have correct count of all the Jains living in North America. We can not provide services to people we don't even know exist. Jain population in North America is said to be 100,000.

JAIN TEMPLE - In order to preserve our heritage, it is not just enough to have a Jain center, we need a physical structure, we need a pulpit, we need a temple, a sthanak and a pathshala in every Jain center. This temple could preferably be Jain or Hindu-Jain temple, and if neither is possible, have a GHAR-DERASAR (Temple in someone's house). This pulpit will provide not only our generation, but future generations also, a platform to preserve and promote Lord Mahavir's message of Ahimsa, Anekantvad, peace and Anukampa. JAINA should make sure that every Jain in North America has access to a prayer facility.

JAIN EDUCATION-There should be a pathshala attached to every Jain temple in order to instill the basic values of Jainism in our children. Unless this happens, they will be unable to transfer their heritage to their children. We have 285 Jain teachers and about a dozen scholars. We should take advantage of these scholars by organizing more and more teacher's workshops. We already had three of them at Raleigh, NC, Houston, TX and Chicago, IL, this year. We should have a teacher's convention once a year, rather than quadrennial convention as JAINA organized in May of '98 at Boston with the help of Boston Jain Center. We will present a uniform curriculum in the near future. These books are written in American English, mother tongue of our children. We should have a small library in every center and large regional library in all six regions of North America. Jain should help organizations preparing Jain Encyclopedia in English.

In order to help our children, to be true Jains there should be Jain preparatory school with dormitory in all six regions of North America. It should provide education from kindergarten to 12th standard as per local rules and regulations and at the same time, teach them Jain way of life, organize seminars on Non-violence, peace, vegetarianism, Anekantvad, compassion, etc. This will help those parents in particular, where there are not too many Jain families living.

No community can progress and be financially secure unless all the members of the community are well educated. JAINA, through JAINA Charitable Trust should offer at least 50 scholarships, minimum \$1000 per year for at least four years of college and make sure, every Jain child has four years of college education. This will help the Jain families, who are not able to pay very high educational expenses of North American universities. Affiliate organizations like International Alumni Associations of Mahavir Jain Vidyalaya, should be asked to help on this project. One Jain chair in each of these regions of North America (minimum six at prestigious universities). This will expose our religion and its principles to thousands of others and in a way, will help us to preserve our identity.

Jain religion should be introduced, particularly in Parochial schools.

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JAINA should also break down the wall between North American Jain Scholars and the Jain communities. Let us interact with them. Jainism on this land cannot flourish without the support of the Academia

HUMANITARIAN ACTIVITIES: JAINA has become a premier Indian-American institution in this field. JAINA has been the recipient of many awards because of its humanitarian activities for fellow living beings irrespective of their caste, color, country or language. JAINA has been honored by the highest authorities in our adopted land as well as motherland. A few examples are American Red Cross, U.S. AID, Government of India and many others. JAINA will expand its horizons and try to become 'International Mahavir Red Cross' and be everywhere, where we are needed. We should be working with U.S. AID and United Nations. Jains from North America are already involved serving poor and indigent patients in some parts of India. We should expand our efforts and organize medical camps in every state of India.

NORTH AMERICAN JAIN ASSISTANCE PROGRAM-- This program should be expanded and help all the needy Jain families after certificate of approval from local Jain center. If we can't help our own, how could we expect to reach out and help others in need.

JAIN DHARMASHALA - Every port of entry, particularly New York, Toronto, Los Angeles, and Chicago should have Jain Dharmashala, not for visitors to North America only, but also for newly arriving students, H-1 visa or green card holders.

INTER-FAITH--JAINA is already a member of many interfaith organizations. We should encourage all our chapters to participate in local interfaith activities. This will help other religions to understand the noble principles of ours and will provide us the opportunity to understand theirs.

FACILITY FOR CREMATION --JAINA should make sure that every metropolitan area as well as city or county seat has facility for cremation to help our community whenever the need arises.

RELATIONS WITH OTHER JAINS--JAINA should have an office in India as it has headquarters in North America to stay in touch with our motherland. We should also participate in the major activities of Jains around the world and invite them to participate in our major activities.

JAINA AND UN--JAINA has applied to become NGO member of United Nations to have an international stage to spread the message of non-violence and peace.

MAHAVIR AHIMSA AWARD - Just like the Nobel Peace Prize award, we are planning to give out a Mahavir Ahimsa Award every year worth at least US \$100,000. The person should be selected from any part of the world for his or her contribution in establishing peace through non-violent means. Award ceremony can be held in New York with secretary General of United Nations awarding the award or in Washington, Ottawa or New Delhi, where respective head of government can bestow this award on him or her.. This will provide Jains around the globe a sense of identity and feeling of pride. It will provide TV, Radio and print media coverage of unparalleled quantity.

JAIN SENIOR CITIZEN'S CENTERS - The time has come to wake up and start planning senior citizen housing in various locations next to our temples, where our respected elderly citizens can spend their golden years in a religious atmosphere. Christians, Jews, Moslems and Hindus have such senior citizen housing in many metropolitan areas, Can't we have one in each of these six regions (Canada,

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Northeast, Southeast, Midwest, Southwest, West) of North America? We should provide them the opportunity to spend their golden years in a religious and social atmosphere.

VEGETARIANISM: This should not be dictated to our children, but explained on a scientific basis, the benefits of vegetarian food as far as health is concerned. Of course, in no way does this replace our basic teaching of non-violence and compassion for all living beings as the main reason for Jains being vegetarians. We should join hands with other vegetarian societies to promote vegetarianism. To the next generation, vegetarianism should be sold on ethical, environmental and health grounds in addition to religious grounds.

We should work on the subject of Jain food on airlines and make sure every airline provides Jain food. Once we have a few airlines agreed to that, we can boycott others and in turn force them to respect our principles.

INVOLVEMENT OF WOMEN AND YOUTH - No organization can succeed in achieving its goals unless women and youth are actively involved. Therefore, the board of directors, JAINA's executive committee, Chairman of various JAINA committees and similar office bearers of local Jain centers should have at least 50% women and youth. We have noticed very positive results because of Young Jains of America (Youth wing of JAINA). and evolving of JAIN DIGEST. This will help our youth not only to learn Jain way of life, but also to select the life partner who follows the same.

JAINA should support YJA to have one regional convention every year in each of these six regions of JAINA in order to provide our children the opportunity to learn basic principles of our religion as well as to know each other. This will increase the confidence of our children and help them to preserve their identity.

MATRIMONIAL INFORMATION SERVICE - Now that there are substantial numbers of Jains living in North America, attention should be given for the preservation of the community through the next generation. If we, first generation of immigrants, do not encourage and provide means to our youth to marry within our own community, the Jain religion has a chance of dying out after hundreds of years of existence in North America. JAINA's marriage Information Service should be expanded. JAINA's web site 'Jaina.org/' should be extensively used for this purpose. Frequent gatherings of Young Jains of America and Young Jain Professionals should be encouraged and all the necessary support should be extended by JAINA, so our youth will come in frequent contact with each other, which may lead to marriage.

FULLY EQUIPPED JAINA HEADQUARTERS - Including fulltime Executive Director and secretary and if necessary additional staff to fulfill growing needs of Jain Community of North America as well to assist in implementing all of the above programs. Headquarters should be built in a major city like Chicago, New York or Washington where large numbers of volunteers are also available.

COMMUNICATION -- No person, politician or organization can succeed without proper communication with its constituents. JAINA has 'had 'Jain-Digest' for last 15 years, published quarterly. The time has come to convert it into a monthly publication and 'JAINA FOCUS' should be used only for breaking news or news which needs to be conveyed to our constituents without waiting. This will cost money. If we have 1000 patrons contributing \$251 yearly and JAINA Charitable Trust contributing \$251 out of every trustee's contribution, there will be enough money. Jain Digest should have at least 5000~life members.

We should have nationwide TV & radio program at least once a week to reach out to every Jain living in North America and spread the message of non-violence and peace, not to Jains only, but everyone who

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is listening or watching. Preferably, JAINA should own a radio and TV station. Otherwise, we should use TV ASIA and Z TV.

JAINA should be in the forefront of new technology. "Jaina.org/ web site should be fortified and be a real presence on the web. JAINA's web site should be the resource for all Jains for any information, they need. (List of priests or scholars who can perform Jain weddings or funerals, list of universities where Jainism is taught, list of Jain scholars, Jain temples and similar resources).

If all of the above and many more ideas are implemented, Jainism in North America, will not only survive but flourish and JAINA will be able to fulfill its stated mission, "From Cradle to Cremation -JAINA is there!"

-----OOOOOOO-----

GLORY OF COMMUNITY WELFARE

1. Selflessness is the basic test of religion (Dharama). Only a person who gives up selfish motives is a real spiritual person (Sadhaka) and is nearer to true spiritual development.
2. Any individual who keeps himself busy in benevolent and philanthropic works, sticks to truthfulness and honesty, proves himself sterling like gold and shines out victorious even if he has to pass through various ordeals during his spiritual activity (Sadhana).
3. Only the society of people woven ethical values into its life-work wins real happiness.

May we all strive hard to develop such a sublime spirit of community welfare and raise ourselves as an enlightened, glorious and strong society.

Jain Temples in North America

Roopchandraj Maharaj

During last quarter of 20th Century large number of Jain temples have come up in North America and others are under construction. This shows presence of Jain Community in North America and its firm faith in Jain religion.

The Jain community should make best use of Temples as they are the signs of Samosharan of LORD TIRTHANKARA. As in SAMOSARAN all creatures, animals, human beings sit at one place forgetting their ill feelings and attend Divya Dhavani patiently, in the same way one should see the idols placed in the temple without any ill feelings of each other and concentrate on soul to have self realization and peace of mind. While donating funds for temples one should not have ego and aspire for name in society. Temples should be used for propagation of Jainism in the younger generations by amazing functions, seminars, etc.

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Manjula Maru
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Bachubhai ajmera
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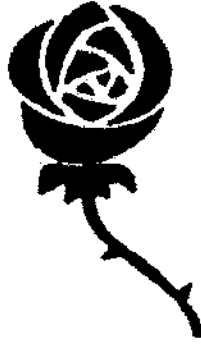
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We the Convention Board and Souvenir Committee sincerely appreciate all the help given to us. We have made every attempt to include everyone who has helped us make this convention a success. Please forgive us if any organization or individual names are left out. We regret any error and omission.

Souvenir Committee would like to sincerely thank all advertisers, writers, computer editors, Dinesh Gadhia of 3-P Printing, and all volunteers who have made this publication a success. We have received overwhelming number of articles. Please accept our apology for not being able to include all of them.

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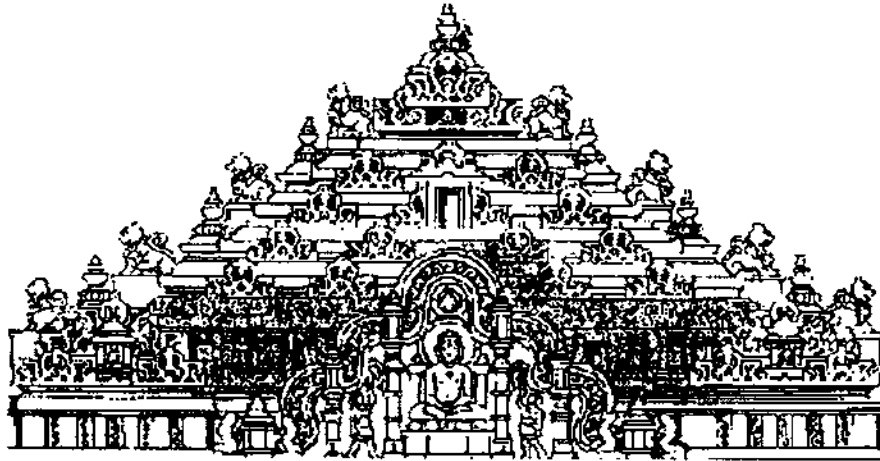
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10th Biennial JAINA Convention
July 2-5, 1999



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Convention Program Highlights

By Dr. Manoj Dharamsi, Chairman, Programs

Welcome to this tenth biennial JAINA Convention in North America. During this convention, a number of sessions have been arranged in parallel to cater to the varied interests of all attendees with an objective to promote a better understanding of Jain religion, and help us all to preserve our rich Jain heritage and continue it to our new generations in the next millenium. The programs include discourses, speeches, panel discussions, workshops, interfaith dialogues, religious programs including a Siddha Chakra Poojan, cultural programs, Jain dramas, dance drama, informative and educational sessions, recreational programs, meetings, and reunions. A Jain temple and a Jain library have been set up at site. A detailed schedule providing the description, venue and the timings of all sessions is published elsewhere. The highlight of various programs and their tentative schedule is given below:

- Chief Guest:** Congressman Frank Pallone, Jr., Founder & Past President of India Caucus
- Keynote Speakers:** Gurudev Chitrabhanu, Father Valles, Sadhvi Shilapiji
- Honorable Guests:** Naresh Chandra, Indian Ambassador to USA; Keshubhai Patel, Chief Minister, Gujarat; Shashi Tripathi, Indian Consulate General, New York
- Jain Munis:** Acharya Chandanaji, Amarendra Muniji, Devendra Keerti Bhattarakji, Manak Muniji, Mahasati Shubhamji, and Madhur Pragyaji, Akshay Pragyaji, Charitra Pragyaji and Vinit Pragyaji
- Jain Scholars:** Parasmal Agrawal, Hukamchandji Bharill, Tarlaben Doshi, Satish Kumar, Niraj Jain, Hermann Kuhn, Dhirajlalji Mehta, Kiranbhai Parekh, Diptiben Shah, Sunandaben Vohora, Hasmukh Vora and Arun Zaveri from India, and others from USA, Canada and UK
- Other Speakers:** Nancy Berkoff, Pramodaben Chitrabhanu, Makrand Dave, Paul Fleischman, Michael Fox, Kalyan Gangwal, Taruben Kajaria, Kundanika Kapadia, Ingrid Newkirk, Anne Vallely, and others
- Opening Ceremony:** A galaxy of Jain stars with the chief guest, keynote speakers and honorable guests in a "dramatic procession" with music and dance. Speeches by Chief guest, keynote speaker and honorable guests. *Saturday morning, July 3rd*
- Discourses and Speeches:** Speeches and sessions on Jain Religion by Munijis and prominent Jain scholars in Hindi, Gujarati, and English. *Saturday - Monday, July 3-5*



With the grace of god, and co-operation from all the members, our Jain Center project is taking a shape and is expected to be completed by the end of the year 1999. We will greatly appreciate your contribution and genourous donations for this project. for more inforation and details, Please contact:

President: Mrs.. Madhuben Sheth

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10TH BIENNIAL CONVENTION

PHILADELPHIA, PA

JULY 2 - 5, 1999

**JAIN SOCIETY OF METROPOLITAN
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The Jain Society will celebrate the 10th anniversary of the Temple from August 20th to 22nd. It has 385 family members and will also celebrate the 20th anniversary of its formation in March 2000. The Temple, which is situated on 4 1/2 acre land has Shantinath Bhagwan as moolnayak and is surrounded by Chandraprabhu and Naminath Bhagwan. Please visit the Temple.





- Panel Discussions:** "Vegetarianism and Reverence for life", *Saturday afternoon, July 3rd*
 "Ask the Scholar". Q & A session on Jain religion. *Sunday morning*
 "Applying Jain Ethics in our Professions", *Sunday morning, July 4th*
 "Jain Ceremonies for Marriage, etc.", *Monday morning, July 5th*
 "JAINA Community Service Activities", *Monday morning, July 5th*
- Workshops:** Meditation Workshops, *Saturday afternoon and Sunday morning*
 "Expectations and Hopes", *Saturday afternoon, July 3rd*
 "Dealing with Anger Compassionately", *Sunday morning, July 4th*
 "Practicing Jainism", *Sunday morning, July 4th*
 "Personal Reflections on Happiness and Ultimate Goal", *Sunday morning*
 "Ethical Investing", *Sunday afternoon, July 4th*
 "Expectations and Hopes", *Saturday afternoon, July 3rd*
 "Leadership Workshops", *Sunday afternoon, July 4th*
- Debate:** Parents vs. Youth Discussion and debate to promote understanding. *Saturday afternoon, July 3rd*
- Interfaith Dialogue:** A panel discussion between heads of various religions. A challenging exchange to promote understanding between faiths. *Sunday Afternoon,*
- Siddha Chakra Poojan:** Siddha Chakra Poojan will be performed by Narendra Nandu and his group which includes his 12 year old son who also performs the Poojan. This Poojan will be performed for the first time during a convention. *Sunday afternoon, July 4th*
- Jain Academic Bowl:** A challenging competition between youths of various centers on Jain principles, literature, rituals and way of life. *Saturday-Sunday, July 2-3*
- Sahitya Sammelan:** Gujarati language originated from Jain literature. Sahitya Sammelan will bring out contribution of Jain religion and philosophy on Gujarati literature. *Monday morning, July 5th*
- Slide Shows:** By Robert Arnett, the author of the well-known book "India Unveiled". Also slide shows on Lord Mahavir's Life and on Jain temples. *Friday-Sunday, July 2-4*
- Multi-Media:** Presentations on Jain principles and Jain History. *Friday - Monday*
- Story Telling:** Workshop for children as well as adults, exploring Jain stories (of famous Jain women) as an entertaining and creative way to communicate ideas across generations. *Saturday morning and Sunday afternoon, July 3-4*
- Ras Garba for all:** Ras/Garba Music will be provided by Rajendra Jain and his group from India. *Friday evening, July 2nd.*

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- Cultural Programs:** Folk Dances (Ras/Garba, etc.) and Jain Dramas by various Jain Centers, *Saturday Evening, July 3*
- Dance drama:** Dance Drama "Lord Mahavir Panch Kalyanak" by Janak Kendry and group. *Friday Evening, July 2*
- Patan ni Prabhuta:** Drama based on Kanaiyalal Munshi's novel will be performed by Jains of Northeast corridor. The story depicts the glorious period of Gujarat's history and the role of Jains in Gujarat's glory. *Sunday Evening, July 4th*
- Reunions:** Reunion of various groups, families and organizations. A chance to meet old friends and take a trip down the memory lane. *Friday to Monday*
- Jain Arts and Paintings:** Collection of Jain art in association with Philadelphia Museum of Arts. Private exhibitions-cum-sale of beautiful Jain items/paintings. A chance to get a Jain painting done to your liking. *Friday - Monday, July 2-5*
- Exhibition Booths:** By JAINA, Jain centers and other organizations on their activities. *Friday - Monday, July 2-5*
- Marriage Information Service[MIS]:** Meeting of young adults and a get together for a possibility of meeting life partner. Session with parents on *Friday afternoon, July 2nd and without parents on Saturday July 3rd afternoon*
- Youth Cruise:** Four hours of fun filled evening with dinner and dance for Jain youth of age group 18-40. *Friday, July 2nd evening.*
- Educational Conference:** An educational and informational conference to disseminate valuable advice on matters of personal finances to safeguard your assets and your well being. *Saturday evening, July 3rd*
- Dale Carnegie** A 2-hour introductory course. *Friday evening, July 2nd*
- Medical seminar:** A Continuing Medical Education Seminar for doctors. *Saturday afternoon*
- Religious Programs:** Siddha Chakra Poojan, Pratikraman, yoga, meditation, and Bhakti Sangeet by Rajendra Jain and other artists. *Friday - Monday, July 2-5*
- Children's Activities:** Special activities for children below 12 including story telling, games, magic shows, talks, films, etc. *Saturday - Sunday, July 3-4*
- Jain Library:** A collection of Jain books in English, Gujarati, and Hindi including Jain Agams, Jain Art and Architecture, and comparative religions. Videos of Jain Teerths, and the CD on Harvard University Pluralism project. *Friday - Monday, July 2-5*

PHILADELPHIA, PA





***May the
Message of Peace
through
Non-Violence Prevail.***

**Heartiest Congratulations
to
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on this
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of the
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July 2-5, 1999**

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**AMERICA'S JAIN PILGRIMAGE – SIDDHACHALAM** Muni Amrendra Kumar

Outside India, in 1983 a glorious temple is established at Siddhachalam by world famous monk Acharyashri Shushil Kumarji Maharaj. It is a very peaceful and pious place. You can see peacock, deer and other birds and animals passing by. Natural surrounding is very beautiful.

PURPOSE OF SIDDHACHALAM

Western world is drowning into physical things. With worldly progress, tension and anxiety are surrounding the man. There is increase of deadly diseases like AIDS and Cancer. Scientific progress is also accompanied by lack of spiritual developments. To reinforce our spiritual heritage Acharya Shushil Kumarji had decided to establish Siddhachalam.

SIDDHACHALAM

Siddhachalam is situated on a one hundred and twenty-acre land at northwest corner of New Jersey. It is couple of mile off US Route 80. It is a big attraction for Jain visitors around the world.

Main Temple:

There are three temples in Siddhachalam. In the main temple Bhagwan Adinath is Moolnayak. Other four statues are of Lord Shantinath, Lord Parshanath, Lord Chandrabhhu and Lord Mahaveer. They are providing tremendous inspiration to all - young and old. There is also a standing statue of Lord Bahubali. A statue of Manidhari Dadaguru Shri Jinchandrasuriji Maharaj is on the other side of the statue. Near Parshnath statue there are statues of Padmavati Mata and Chakreshvari Devi. Many times there were TV and newspaper coverage at siddhachalam.

Parshvanath Temple:

There is a famous statue of Lord Parshvanath. It reflects beauty, strength and compassion. The miracle is that if anyone meditate here aiming at 3rd eye center of Lord Parshvanath for two minutes, he/she experiences white light with a light glowing image of Bhagwan. To see this miracle many foreigners, non-jains and Jains come to the temple. Around Lord Parshanath there are statues of many Gods and Goddess. Statues of Padmavati Mata, Mahalaxmi, Sarasvati Mata and 22nd Tirthankar Lord Arishtnemi's goddess Ambika Mata can be found. There are also statues of Veer Ghantakarna Mahaveer, Khsetrapal Shri Manibhadraji, Nakoda Bherava and Parsva Yaksha. A statue of Baba Roopchandji Maharaj who had miracle power and who lived 160 years ago can be also be found in this temple.

Old Temple:

Third temple has statues of many Tirthankaras. It is the first temple you will find when you enter Siddhachalam. There are about sixty trees surrounding this temple.

Jains in America are holding religious camps under the spiritual guidance of monks and scholars.

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10th Biennial JAINA Convention

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Thanks

10th Biennial JAINA Convention

To Our God like Parents



Tokarshi & Hirabai Peer



Dr. Pralhad & Vatsala Bhanagay

"You Came Down"

"You came down from your throne,
And stood at my cottage door

Musicians there are many in your hall
And songs are sung there at all hours

But a plaintive little carol from a novice
Struck at your ear

And with a flower for a prize
You came down and stood at my cottage door"

- "Geetanjali" by Gurudev Ravindranath Tagore

With Grateful Pranams

Devendra & Dr. Meeta Peer

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JAINISM IN THE NEXT MILLENNIUM

BLIND RITUALS OR A NEW SPIRITUAL AWAKENING

Dr. Pravin L. Shah, Reading PA

Today we are very proud as Jain community to have Jain centers in every state and in every metropolitan area, thanks to the vision of JAINAS and visionary leaders like Gurudev Chitrabhanu and Acharya Shushilkumarji.

As we are on the threshold of the next millennium, we need to stop and do some soul searching to find out what is our purpose on this earth, who am I, what is my true form, and how I can fulfil my dreams spiritually, socially, emotionally, economically, and be worthy to my fellow Jain brothers and sisters. We need to examine our inner soul to answer some questions. For example, we as Jain community have spent millions of dollars and countless years of devoted effort to build very valuable Jain centers and beautiful Jain temples in America. Are we making good use of these centers for the benefit of our fellow men? Are we advancing spiritually every year? Or are we falling in power struggle and mechanical and routine rituals with blind faith?

According to the most respected Jain text Tatvarthsutra, our main objective of this human life is to attain self realization by devoting major portion of our time to study of the Scriptures

सम्यग्-दर्शन-ज्ञान-आरिदाणि मोक्षमार्गः

तत्त्वार्थं श्रद्धानं सम्यक्दर्शनम् (तत्त्वार्थं सूत्र - आ. उभास्वाति)

In other words, first we must prepare our self to study the great Jain Tatvagnan, including the properties of soul and matter, theories of karma, and perform all our activities in such a way that it allows us to grow spiritually. This can only happen if we change our course of religious practices from mechanical Kriyakand to Swadhayay and self-introspection.

Let us examine typical activities of a Jain temple. It usually consists of conducting monthly Pujas (Mostly Snatra Pupa or PanchKlyank Pupa), Mahavir Jayanti celebration, Parushana activity with big event being the Swpana Darsan, and Diwali and New Year Manglik Japs. If we take a percentage of time and effort we spend in temples, it will work out like almost 75 % of our activities are mostly ritualistic ones involving a Snatra Pupa, playing of Dandiya Ras, some Ghee Boli, and doing the Shanti Kalas. In performing these rituals, we have often ignored the real purpose of these Pudas. Great Jain Masters with a depth of spiritual meaning designed various Pujas such as Snatra or Antray Karma Nivaran. Unfortunately we have chosen to conduct them as means of social entertainment with major emphasis on mechanical aspects of how well we are dressed up to stand up with a Divo, how fast we can recite the Chaityavandan, etc.

Does it not seem like we have been following the rituals blindfolded without ever thinking the spiritual meaning of each Puja or event? Do we want to spend rest of our life in performing robotic rituals or do we want a true spiritual awakening? Great Jain Master Shrimad Rajchandra warns us on our ritualistic activity in Atmasiddhishashtra as follows.

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AND

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મેઈ ક્રિયા-જડ થઈ રહ્યા, સુષ્કજ્ઞાનમાં કીઈ,
માને મારગ મોક્ષનો, કરુણા ઉપજે જોઈ.

If we don't change our path and continue the blind worship, we will end up as follows as described by Akho Bhagat:

તિલક કરતાં દેખન વહ્યાં, ને જપમાળાના નાકા ગયાં,
શ્યા સુણી ને કુટ્યાં કાન, તોય ન આવ્યું બ્રહ્મજ્ઞાન
અખો ભગત

I have outlined a seven-point program to allow our generation to get away from the rituals and begin a new journey to spiritual awakening in the next millennium:

PRESCRIPTION FOR A NEW SPIRITUAL AWARENESS

1. Change our temple activities from ritualistic and entertainment events into a spiritual activity with main emphasis on Swadhayay, meditation, and reading of scriptures
2. Schedule Puja events with emphasis on understanding the meaning of each verse of the Puja rather than our current emphasis on how well we sing or be entertained by music.
3. Invite local Jain scholars from different centers to conduct truly spiritual Shibirs and Swadhayay activity year round. Let us not depend upon four months of "Scholars - imported- from-India" summer activity to transform us from ritualistic society into a spiritually alive Jain community. There is plenty of talent in America: let us utilize it and appreciate it.
4. Use the Ghee Boli funds and donations to help needy Jain families, battered women and children, and set up funds for Jain scholarships on merit basis. Let us bring some missionary spirit in our heart to touch the community.
5. Develop keen interest among all Jain families to devote at least one hour every day at home to read regularly Jain scriptures. This habit will transform a ritualistic mind into a spiritual person in no time.
6. Each family should make a religious habit of involving all the family members in a half-hour religious discussion at home on a daily basis. When children are young, it is the best time to get them interested in family worship. Remember the saying: "the family that prays together stays together."
7. Encourage youngsters to participate in all temple activities by being good role model parents. Let us invest some quality time in our children to save their soul. May the blessings of Lord Mahavir be with us and guide us in our spiritual Yatra to find eternal peace and liberation from the bondage of karmas.





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Liberation through Meditation

By Anop R. Vora, Rochester, NY

The liberation reflects the most purified state of mind-one without a single trace of craving and aversion (RAG and DWESH) round the clock. To achieve it, we must focus our efforts at understanding our thought process in depth. It is only when we understand our mind better and divert away from craving and aversion are we going to stop the influx of KARMAS and gradually move on to the path of liberation. Although this basic principle is known to many of us, the truth is that our thoughts are permeated most of the time with craving and aversion, in spite of spending a lot of time in temple worship, religious discourses, rituals and other forms of religious practices. It appears that they have not made much of an impact on us. If we critically examine the way we think and behave, we realize that we have not changed much after many years of life experiences. Unless we do something about this state of affairs, the liberation is indeed going to remain a distant dream.

The primary reason for this phenomenon is that we have indeed failed to comprehend and assimilate the "generic" process of how we think and subsequently act. In the corporate world, companies at least in the USA, have benefited handsomely by understanding their business processes and taking necessary corrective actions. Similarly to make a quantum jump at the spiritual front, we must step back and reflect upon the underlying process. This process understanding is very important if we wish to derive the maximum benefit from the religious practices including meditation.

The best way to understand the process is by examining the way our mind works. The typical sequence is as follows:

1. The mind gets a stimulus from any of these primary sources (a) Physical Senses (b) Memory of past events (c) Imagination of future events, plans, fear for the future (d) Desires.
2. Initially, the mind just receives raw data of information and becomes cognizant of the stimulus.
3. Then, it quickly perceives the stimulus and makes a judgment.
4. Perception results into physical sensations-pleasant or unpleasant.
5. Mind reacts positively or negatively to the stimulus. The positive or negative approach is akin to choosing the right or wrong leg of the fork on a road.

The last step is very critical. The choice of negative reaction involves liking or disliking (craving or aversion) and takes one to passions such as anger, arrogance, deception, greed and other miscellaneous passions. These passions lead one to unwholesome conduct involving violence, falsehood, stealing, sensuous pleasures, or craze for possessions either in active form or in passive form. Some times, the unwholesome conduct shows up immediately. In a civilized society, the passions usually remain dormant in various forms such as trickery, revenge etc. only to erupt at a later date. In either case, we form new KARMAS and get entangled into an unending cycles of life and death.

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Typically this reaction is not a one- time event. Most of us go through “mental gymnastics” whereby we keep going back to the memory of the same stimulus, generate the same reaction, and the same kind of passion repeatedly over a long period of time. This goes on subconsciously because of our ignorance and conditioning, giving rise to a mental turmoil. The time interval between the stimulus and reaction is so fast, so habitual that we fail to notice what is going on internally. We could spend the whole life without being aware of this hidden process.

The remedy prescribed by our religion is first to develop an awareness of how we react to stimuli. The stimuli are a fact of life, can not be avoided in a worldly life and mostly are beyond our control. Until we become aware of what is going on, we can not improve ourselves. The difficulty with our present situation is that our life style is too hectic and allows very little time to sit back and think. From the time we are awake and till we go to bed, we just run around. Even while we are sleeping, our mind is occupied with dreams. One very effective way to improve this situation is by developing an interest in meditation. We should do so by utilizing every single spare moment. It is through meditation that we can calm our minds down, reflect upon how we react, ponder over the process of liberation and get answers to our questions from within. Perhaps the meditative postures of our Tirthakaras (and also of many religious leaders) have been giving us the same message for ages. It appears we have been too blind to see it.

If meditation is the most powerful cure, why are not we resorting to it on a regular basis? It appears that there is big divergence between the way Lord Mahavir practiced the religion and the traditional forms of Jain religious practices that sprung up afterwards. Many of them place more emphasis on rituals than on meditation. When we go to a temple, usually too many distractions surround us. When we do Pratikraman, our tendency is to go through the whole exercise swiftly without taking the time to reflect on what is happening. KAUSAGGAS embedded into PRATIKRAMAN are supposed to prepare us for more serious meditation but that is not happening because we are too busy to finish up of our quotas of counting NAVKAR MANTRA!

Lord Mahavira spent most of his 12 years of monk hood in deep meditation before he achieved KEVALGNAN. Lord Buddha employed a similar technique for years before he achieved ENLIGHTENMENT. Many other religious leaders have followed the same practice and obtained similar results. If we want to liberate ourselves, we must follow their footsteps and devote our time and energy toward meditation. In practical terms, the VIPASANA Meditation offered by the followers of Buddhism and the Preksha Dhyan being taught by Saman Shrut Pragnaji, Aswin Pragnaji, and other followers of late Shri Acharya Tulsiji are both consistent with the Jain precepts and worth experiencing. The real benefit is in practicing them and not just reading about them. If we follow through on this suggestion, we would have taken the most important first step toward achieving liberation.

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"It is an illusion to think that more comfort means more happiness. Happiness comes from the capacity to feel deeply, to enjoy simply."

- Storm Jameson (1897)

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HOMAGE TO



SWASTISHREE CHARUKEERTIJI BHATTARAKJI MAHARAJ

Respected Bhattarakji was a spiritual and straightforward person. My guru Acharya Shushil Kumarji Maharaj had mutual respect and admiration of Charukeertiji. When in USA, Bhattarakji always visited Guruji. I have seen that Charukeertiji had very deep knowledge. Due to sudden death, Jain community has suffered irreparable loss.

Muni Amrendra Kumar

Charukeertiji and we met several times. He was a propagator of Jain religion. We admired his work in spreading Jain religion in India and abroad. We wish that his soul would continue spiritual progress in future towards Godlihood.

Bandhu Triputi (Munichandraji, Keertichandraji, and Jinchandraji)

Charukeertiji was a man of wisdom and impartiality. We had done Prtishtha together for many temples and I found that he had always created harmonious environment with attitude of openness and harmony. He has contributed to Jain society of America with knowledge, guidance and inspiration. People will miss his presence – he was irreplaceable.

Gurudev Chitrabhanu

Charukeertiji's deep knowledge in Jainism was worth mentioning. He was a good orator in Hindi. We used to share the ideas with him in India and in foreign countries. We saw a great loss to the Jain community when he left this world on 16th of January 1998. We pray Lord Supreme Bhagwan Parshvanath and Divine Mother Shri Padmavati Devi for the heavenly abode and eternal peace for the departed soul of late Shri Charukeerti Bhattarak Swamiji.

Devendrakeerti Bhattarak Swamy

Sudden departure of Charukeertiji Bhattarakji is not only a loss to Jain community but also to the spiritual world. His magnificent personality was a natural attraction. His deepness of knowledge was sky high. In the field of religion and literature his part will be known in golden color. Emptiness caused by his loss can not be filled. My homage to great Gyanyogi, Karmayogi soul.

Muni Manak Kumar

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Whenever we met Bhattarakji, it was a pleasure. His nature was pure and simple. He always took the challenge to do ultimate good as much he could do. Jain community can not fill his loss.

Acharya Roopchandji

Charukeertiji Bhattarakji is not our midst now. Jains around the world are meditating on this loss. He continued deep study of Jain scripture and meditated upon it. His life was devoted to spread of Jain religion. I pay homage to his heavenly soul.

Saman Ashwinpragya

Charukeertiji was a *Sangam* of enthusiasm, generosity and belief. He was close to our Guru Acharya Tulsi and Mahapragyaji. Sudden loss is being felt all around. I pay homage to his soul with extreme pure thought.

Saman Shrutpragya

A Jain Muni is a live 'Acharanga Sutra'. In today's times of violent excitement Shree Charukeertiji stood like the soothing shade of renunciation, the very embodiment of sweetness and harmony. His death is not only a loss to the 'Jain Samaj' but in his death every follower and devotee of the spiritual ideals has lost a beacon. May his soul reach the spiritual goal.

Tarla Doshi

Bhattarak Shri Charukeerti Swamiji was a world figure and an outstanding personality among Jains. A scholar of Jain religion and philosophy, he did much to propagate the message of Jainism in and outside the country by setting by setting an example of a unique life style. He is no more with us today but he will always be remembered for his contribution, for the work that he has done for Jainism and will live in our memory forever.

Dr. Shekharchandra Jain

Jain community owes a great deal to Charukeertiji Bhattarakji. He had spread Jain religion around the world without worrying about the physical beating his body was taking. He has impressed Jain religions on many souls. He has established temples in as many as one hundred homes. We will all miss him in this convention. I Pay homage to this great departing soul.

Pdt. Dheerajlal Mehta

It is too sad that we have lost Pujjya Shri Charukeerti Bhattarak Swamiji. His glory, eminence, and blessings will always be remembered. His untiring zeal, devotion, dedication and voluminous contribution in the furtherance of the cause and practice of our religion coupled with fostering fraternity amongst all of us in USA was glorious, magnificent and of great reverence. I convey my deepest concern and sincere sympathy with a fervent hope that his cherished memories will remain forever blooming the garden of our hearts.

Rajni Shah

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Thus Spoke Lord Mahavir

(Excerpts from the sacred books of Jainism)

- Live and let live. Love all. Serve all.
- Where there is love there is life. Violence is suicide.
- All living beings long to live. No one wants to die.
- Have compassion towards all living beings. Hatred leads to destruction.
- Silence and self-control together form non-violence.
- Just as you and I dislike pain, so all other beings dislike pain.
- A wise person does not kill, nor cause others to kill, nor consent to the killings by others.
- Non-violence is the highest religion.
- Respect for all living beings is non-violence.
- Human beings are miserable because of their own ignorance. They themselves can be happy by acquiring proper knowledge.
- The greatest mistake of a soul is non-recognition of its real self, which can only be corrected by recognizing itself.
- Every soul is in itself absolutely omniscient and blissful. The bliss does not come from outside.
- All souls are alike and potentially divine. None is superior or inferior.
- There is no separate existence of God. Everybody can attain God-hood by making supreme efforts in the right direction.
- Know thyself, recognize thyself, be immersed by thyself - you will attain God-hood.
- God is neither the creator nor the destroyer of the universe. He is merely a silent observer and Omniscient.
- One who, even after knowing the whole universe, can remain unaffected and unattached is God.
- Every soul is independent. None depends on another.
- Conquer yourself. Why fight with external foes? One who conquers self through self, will obtain happiness.





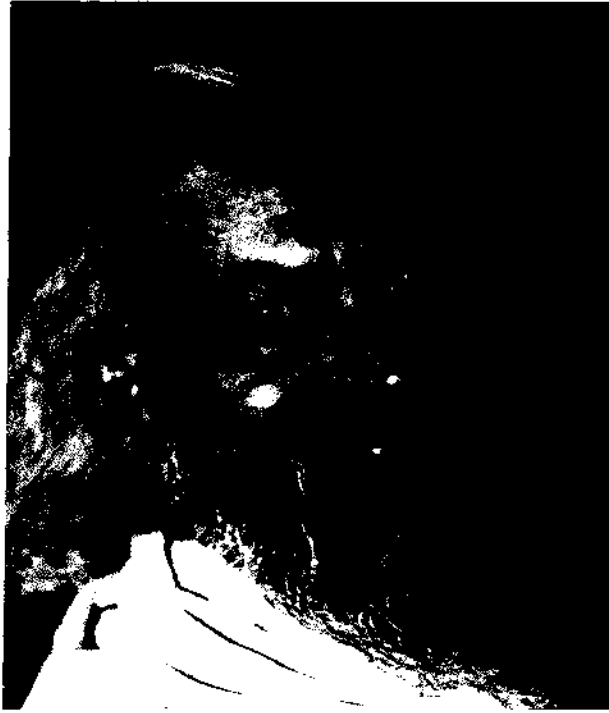
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**ACHARYA SUSHIL KUMARJI MAHARAJ - Guruji - A Short Profile**

Guruji established the first and the only Jain Tirth outside of India at Siddhachalam. His spiritual guidance and leadership had a major impact and history will trace the beginning of an age of Jain renaissance to Guruji.

Guruji equated religion with spirituality and all his teachings as well as his own life reflect that conviction.

Guruji was actively involved in inter-faith understanding and global peace movements. In India, he played a very leading and constructive role and was actively involved in the mediating for peace in Punjab during the late eighties. He also played a leading role in the Ayodhya - Ram Janmabhumi mediation in the early nineties. This work continued to the last minutes of his life.

Guruji was the first Jain monk to leave the shores of India and the first Jain monk who used mechanical transportation. He opened the doors for many other monks and nuns who were to follow.

Guruji was revered by Jains all over the world. He was also greatly revered by Hindus as well as by Christians, Sikhs and Muslims. This was one of the main reasons why he was always successful as a mediator and was acceptable to all sides irrespective of their faiths and beliefs. Guruji himself said that we are all Hindus and that Hindu was not a religion but a





culture. It was thus that he was the founding member of the Vishwa Hindu Parishad as well as its last surviving founding member. It was also thus that a Hindu organisation and a Hindu academic invited him to U.S.A. and were his sponsors when he first arrived to U.S.A.

In spite of his public profile, Guruji's own practices of meditation and yoga and worship required seclusion. Guruji did a lot of meditation and sadhna in seclusion over long period of time and had his own experiences to base his spiritual teachings on. Guruji's own teachings were mostly practical. He established Kundalini Science Centre in 1977. He conducted countless seminars and sessions devoted to the practice of yoga. His lectures over these years were also related to yoga and meditation and dealt with actual experience. Guruji's Song of the Soul was published in 1986. In this publication, Guruji set out a practical manual for harnessing the power of sound through the Mantras and the Root Sounds and explains the powers of the latent Kundalini.

During the initial few years of Guruji's stay in North America, Guruji established Ashrams in the traditional sense and his disciples in the Ashram were mostly from the mainstream society (not born Jains). The traditional Jain society became more involved first by participating in the yoga-meditation camps and later through Guruji's visits across North America. Guruji gave the inspiration to have Jain and Hindu-Jain temples built all over North America. Siddhachalam became the first and the only Jain Tirth outside of India in 1991. Guruji took samadhi in April 1994. His passing away did not create a void as he, in his subtle form, is eternally present with us. Siddhachalam continues to flourish with Guruji's spiritual energies and with Guruji's blessings and with Guruji's guidance.

To sum up, Guruji was a power-house of spiritual energies. He gave children as much attention as he did to potentates and presidents. His teaching was imparted on a personal basis - to the thousands of people for whom he was always available at all hours. He did not deliver sermons. He reached out to the inner-self, even when lecturing to very large audiences.



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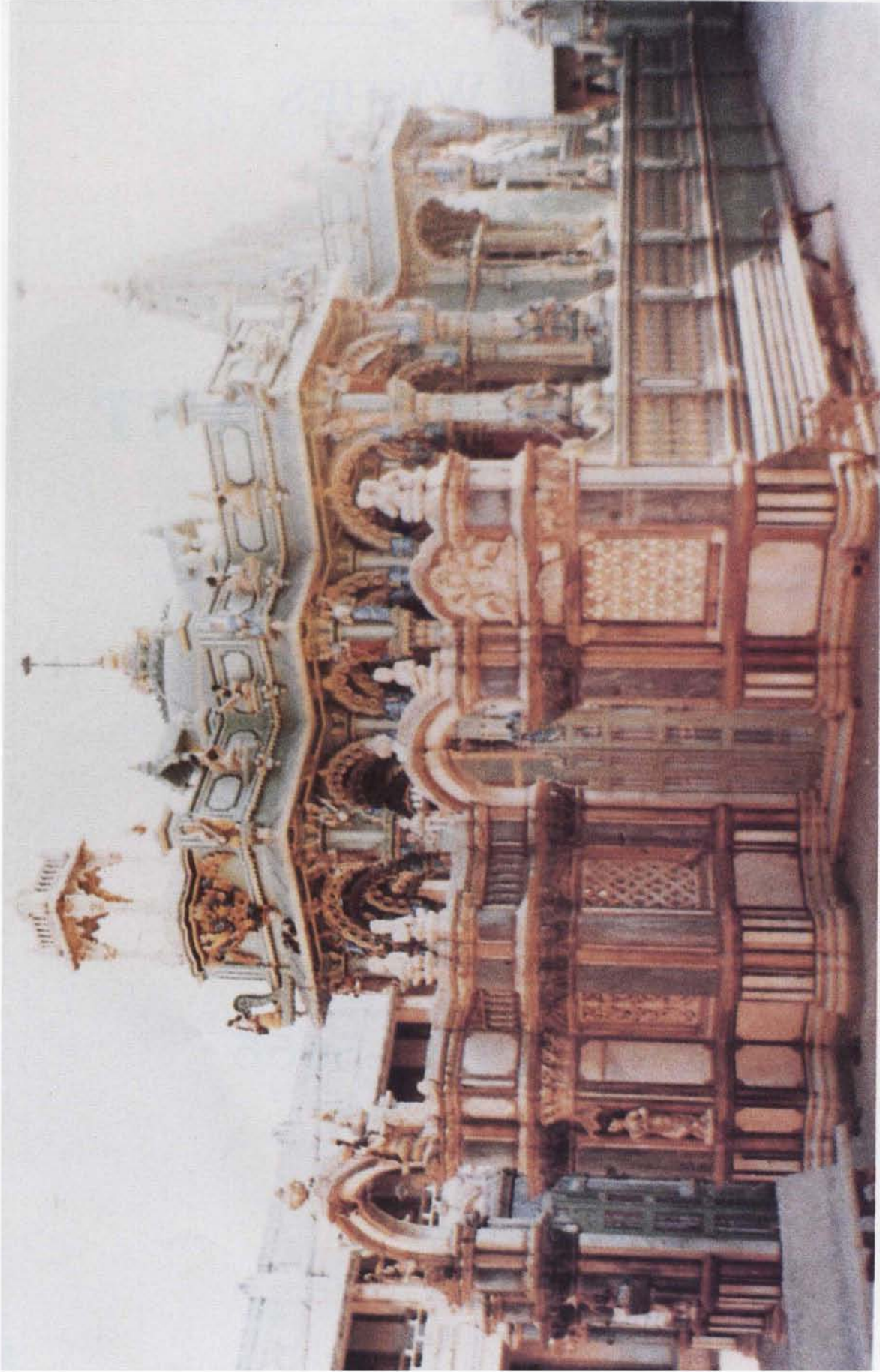
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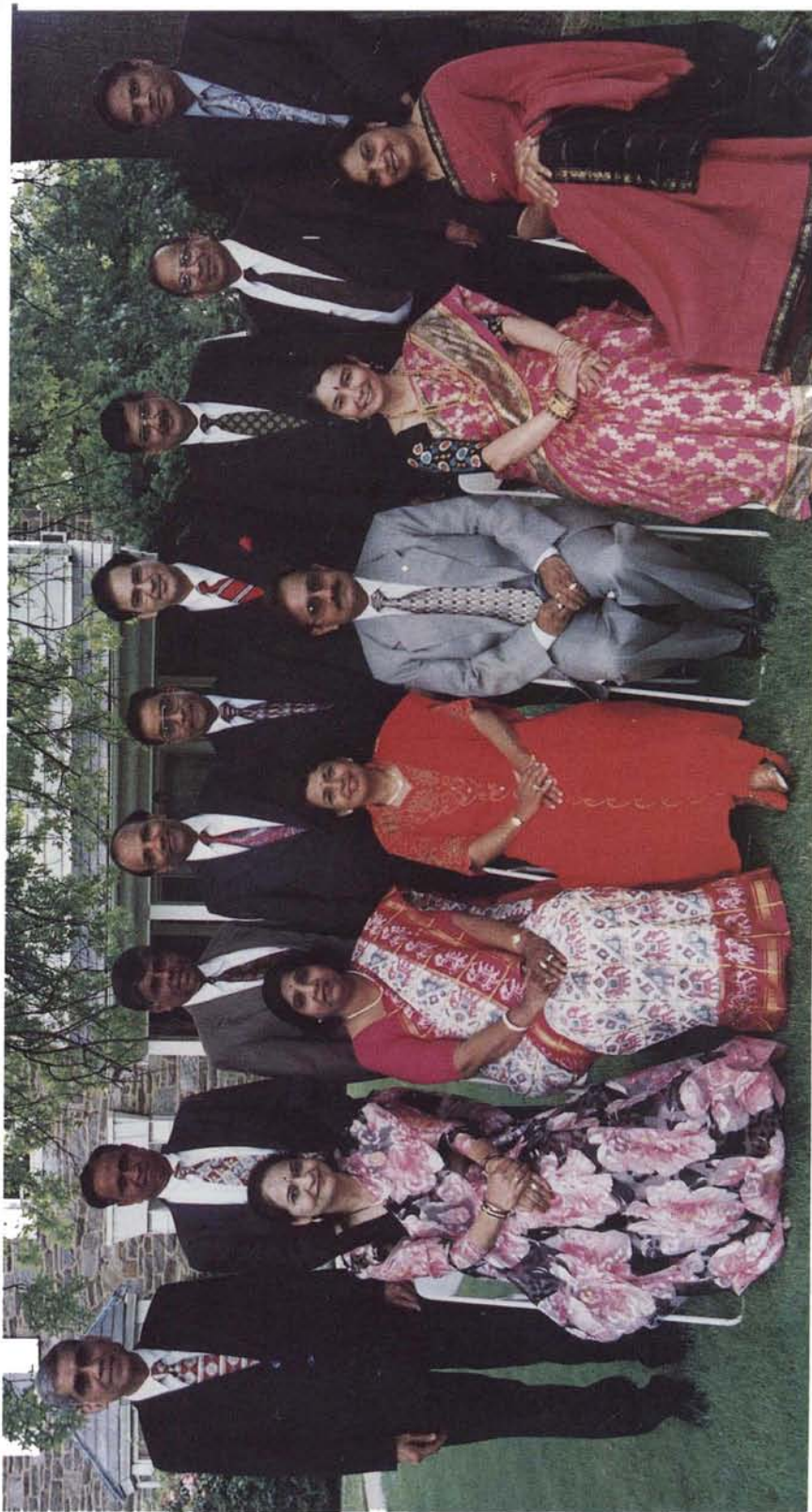




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ભૂચથી ૩૨ કિ.મી. દૂર અને અંકલેશ્વર-રાજપીપળા રેલવે માર્ગ પર આવેલા ઝગડિયા ગામની વચ્ચે આ તીર્થ આવેલું છે. અહીં મૂળનાયક શ્રીઆહિનાથ ભગવાનની શ્વેત વર્ણની ૧૦૪ સે.મી. ઊંચી પદ્માસનસ્થ પ્રતિમા છે. આ મૂર્તિ શિલ્પશાસ્ત્રની દૃષ્ટિએ ભવ્ય અને આકર્ષક છે. એ પ્રમાણમાં નાની હોવા છતાં એની સુંદરતામાં ઓછી ઊતરે તેવી નથી. વળી મંદિરનાં શિખરો અને બહારના તોરણદારની કલા પણ દર્શનીય છે. વિ.સં. ૧૯૨૧ માં આ ગામની નજીકના ખેતરમાંથી મળેલી શ્રી ચક્રેશ્વરી દેવીની મૂર્તિ પર વિ.સં. ૧૨૦૦ મહા સુદ ૧૦નો લેખ મળે છે અને તે મંત્રી શ્રી પૃથ્વીલાલ દ્વારા પ્રતિષ્ઠિત થઈ હતી તેવી વિગત મળે છે. વિ.સં. ૧૯૨૮માં એ સમયના રાજા શ્રી ગંભીરસિંહ હજીએ એની કરી વાર પ્રતિષ્ઠા કરી. વિ.સં. ૧૯૫૮માં અહીંના શ્રી સંઘે રાણા છત્રસિંહ પાસેથી મંદિરનો વહીવટ લઈને કરી જીર્ણોદ્ધાર કરાવ્યો.

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OUR GRAND SPONSOR DR. NAVIN C. MEHTA

Dr. Navin C. Mehta was born and raised in the historical town of Mandvi (Kutch) in the State of Gujarat. After earning his medical degree from Rewa (MP), he came to the United States in 1974 and completed his post doctoral training at various institutions that include the Beekman Downtown, Jewish Memorial, New York Eye and Ear, Lincoln, and the New York Medical College hospitals. Board certified in Otorhinolaryngology in 1984, Dr. Mehta is a renowned authority in his field and holds several prestigious academic titles and hospital appointments.

He is a Surgeon in the Department of Otorhinolaryngology at the New York Eye and Ear Infirmary, a Clinical Professor at the New York Medical College, a faculty member at the Temporal Bone Laboratory in New York, an Attending Surgeon at the Lincoln Hospital, an Honorary Consultant at the Gracie Square Hospital, and an Attending Surgeon at the Cabrini Medical Center.

He also holds responsibility as Surgeon Director of Otorhinolaryngology Department, Secretary of Medical Board, Secretary of Board of Trustees, Secretary of Board of Directors, and Co-Chairman of the Utilization Review Committee, all at the New York Eye and Ear Infirmary. In some of these posts, Dr. Mehta is the youngest appointee ever. That he has achieved such high honors at such a young age is a testimonial to his dedication, commitment, and expertise.

Dr. Mehta is very active in several American and Indian community organizations, such as the Statue of Liberty/Ellis Island Foundation, and United Nations International Children's Education Fund (UNICEF) Committee. He serves as a Trustee of the India Cultural Association of Central Jersey and several other cultural organizations. He is also a member of the Lions Club.

Well recognized for his achievements and his philanthropic generosity, Dr. Mehta has received many community awards and honors. These include felicitations for outstanding contributions and community service in medicine from the Cultural Festival of India, several Indian cultural organizations, Association of Indians in America, Federation of Indian Associations, and the Kutchi Dasha Shrimali Vanik Gnyati of North America. His numerous awards include the Nargis Dutt Memorial Foundation Award, India Tribune's Mahatma Gandhi Award, and the Faculty Teaching Award from the New York Eye and Ear Infirmary.

Dr. Mehta is a great philanthropist at heart. With all his professional achievements, he has not forgotten the true cause that he works for every day of his life. He serves humanity as best he can with the God given talent that he is blessed with. He gives, shares, and returns the fruits of his success with an open heart. One result of his generosity is the Matushree Prankunvar Chunilal Mehta Educational and Charitable Trust that he has established to organize and run several educational endeavors and relief camps and to provide aid to cancer patients in India.

Dr. Mehta is currently working to set up a medical center with full facilities to treat cancer patients in Kutch for which the Government of Gujarat has already sanctioned his proposal.

"Relief to an ailing patient gives more satisfaction to the doctor that treats him than the money that the doctor earns treating the patient", is something that Dr. Mehta has said many times.

Dr. Navin Mehta resides in Fort Lee, NJ, with his wife Dr. Rashmi Mehta, who is a psychiatrist, and their three children, Sneha, 16, Nirav, 14, and Suniti, 10.

**The special Philosophy of Jainism** Dr. Shekharchandra Jain - Ahmedabad (India)

There are many religions in the world. On the basis of the belief held, they can be divided thus: (1) Those which believe in rebirth and (2) Those which do not believe in rebirth. Hindu, Buddha and Jain religions believe in rebirth, while Islam, Christianity and Judaism do not believe in it. The ones which believe in rebirth are further subdivided into two: (1) Those which believe in the theory of incarnation and (2) Those which believe in the theory of *Karm* (action), Hindu religion believes in incarnation and Buddha and Jain religions do not.

Jain religion is an integral part of Indian culture but differs from Hindu religion in respects of beliefs regarding incarnation, the creation of the world and the theory of *Karm*. Jain religion does not accept the theory of incarnation and God, therefore, does not take birth to wash away or destroy the sins of the people. Jain religion believes that ever human being is capable of attaining Godhood or becoming a *Muktatma*, that is a free, liberated soul.

A person can, through penance, annihilate his *Karm* and be a liberated soul, get rid of the cycles of birth and death. Every *Tirthankar* or *Kevali* has to destroy the *Karm* first and then attain the status of *Bhagwan*. Once the souls are liberated after the annihilation of *Karm*, they are not re-born.

Jain religion does not accept the notion that the world was created by some God or person or that He is the guiding force as well as the destructive force. Jain religion believes that the world can never be destroyed completely. It follows the principles of *Utpad*, *Vyay*, and *Dhrovy*. In other words that which becomes old gets destroyed and new forms come into being. The solidity or stability of the earth does not get destroyed. The basic elements never get destroyed, though they do get transformed and this cycle continuously goes on. Therefore the need of an extraordinary being, or God, in control of the world does not exist. This is a scientific phenomenon and there is nothing extraordinary about it.

The third feature of Jainism is *Karmavad* which means belief in the theory of *Karm*. *Karm* here does not symbolize 'destiny' (*Bhagya*) but human effort (*Purusharth*). Other religions too talk about *Karm* but they hold the view that we perform the *Karm* but the fruit or reward is dispensed by God. Jain religion does not hold such a view. It says that each enjoys the fruit of one's own *Karm* - good or bad. If, as held by some religions, some God sits in judgement and dispenses justice, then he will be responsible for all decisions or discrimination one sees in the world, and if the fruit is going to be the result of one's *Karma*, there is no need for a God to do this. If a person performs good *Karm*, undertakes penance and succeeds in annihilating all *Karm*, he will achieve *Moksha*. (liberation) and attain Godhood himself. One can see scientific outlook in this approach which emphasizes the doer enjoying the fruit of his own actions.

The outstanding feature of Jain religion is its emphasis on equality in the sense that *Shravak* and *Sadhu* have to suffer the consequences of their *Karm*, good or bad. It is in a sense sound justice that there is no privilege for a *Sadhu* as distinguished from a *Shravak*.

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Does Jain Religion Believe In God?

Muni Manak Kumar

Each society and religion has created an image of God. He has been given different names though. God, *Ishwar*, *Bhagwan*, *Paramatma* are all synonymous.

Does Jainism believe in God? Many people have opined that Jains only believe in the existence of the Soul (*Atma*) and not the God. This opinion is not totally correct. Jains do believe in the existence of the God. If belief in God is taken out of the religion what is the purpose of *Sadhana*, *Sanyam* and *Tap*. In fact Jainism gives the pure, scientific and true definition of God. According to Jain religion once the soul (*Atma*) is devoid of all *Karma*, and desires it becomes God (*Paramatma*). At that stage of Completion the fully developed consciousness acquires complete knowledge, and becomes blithesome and supreme. It sheds all desires and there remains no need for it to acquire another bodily form. It relieves itself from the tedium of births and deaths.

Jain religion does not believe in God as the creator or the nurturer. Neither does it believe that it keeps the account of all the deeds of the living. Further more it does not believe it to be a Naught either. A belief in God as a creator or nurturer shall endow Him with desires and in that event He cannot be considered to have shed all his desires and have attained complete Perfection. As long as complete Perfection is not achieved that stage cannot be considered as that of God or *Paramatma*.

To conclude, we say that Jain religion does believe in the existence of God but it does not believe Him to be a Creator, Nurturer or the Destroyer. According to Jainism any *Atma*, once it becomes completely pure it becomes *Paramatma* or in other words God. This is the reasoning behind Jain belief that there is not only one God. The stage of being God is that of complete purity and any *Atma* which attains that stage becomes One. Once that stage is attained nothing else remains to be achieved. This is the goal of the religion and the destination of *Atma*.

-----OOOOOOOOO-----

*You can teach a student a lesson for a day,
But if you can teach him to learn by creating curiosity,
He will continue the learning process
As long as he lives.*

- Clay Bedford





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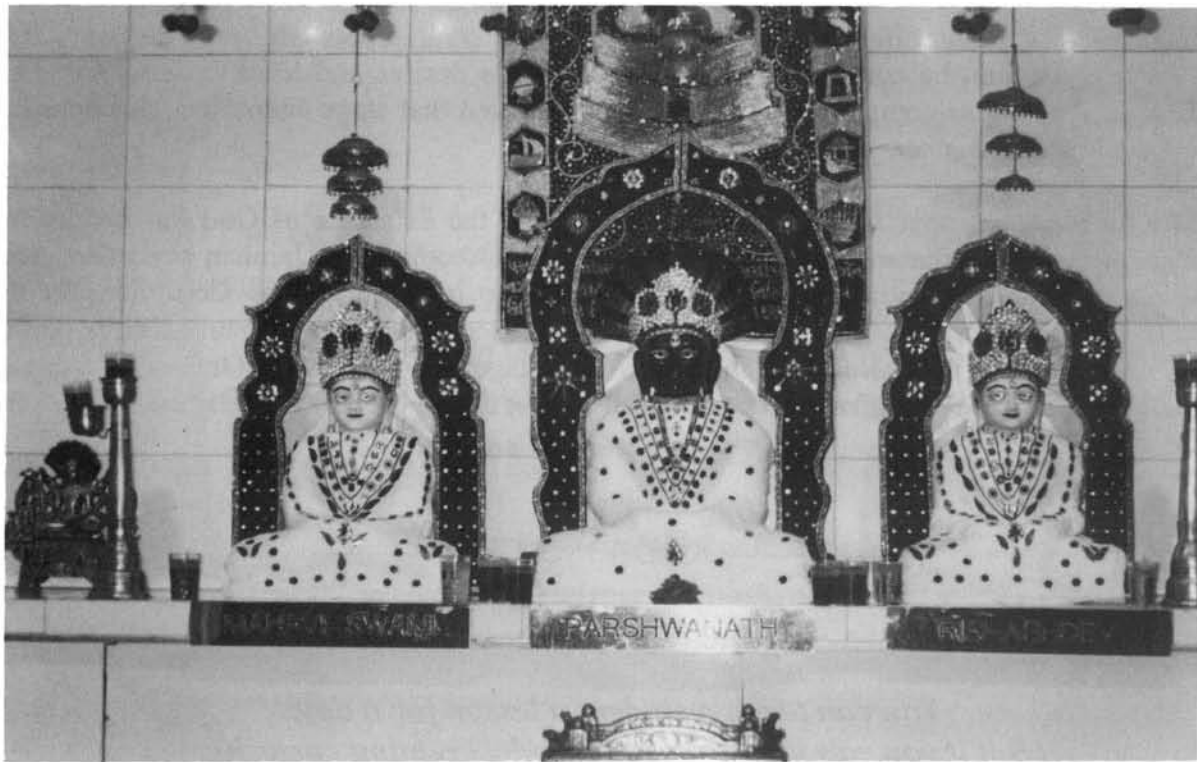
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**SADGURUDEV SHRIMAD RAJCHANDRA**

Jyotindra Doshi

Shrimad Rajchandra was born in 1867 in a village called Vavania which rests on the northern coast of Kathiawar otherwise known as Saurashtra. He was extraordinary in every sense.

From his early childhood, he was gifted with unique grasping power and extraordinary sharp intelligence. His miraculous mental qualities began to manifest themselves when he was barely five years old. Some of the incidents in his early life had a tremendous impact on his extremely sensitive mind. He was famous as a great poet. He started writing articles at the age of eleven and they were published in highly renowned periodicals like "Buddhiprakash" and others. At the age of twelve, he had his first contact with Jain literature which influenced his sensitive mind deeply by its principles of non-violence and forgiveness. By the age of fourteen, he had mastered most of the serious treatises on philosophy. The principles crystallized in his mind by reading and contemplating Jain literature. It was at the young age of sixteen that he wrote "Mokshamala" which brought him recognition from scholars of his days. He wrote:

"Moksha means freedom from suffering of this world. It means achieving a unique state of knowledge and insight in which reside the highest unending happiness and bliss where there is absence of all the limitations of birth and death, sorrow and suffering of life. It is, therefore, our duty to take shelter in the words of the passionless (vitaraga) "

As the years rolled by, the spiritual powers of Rajchandra began to unfold and light of his knowledge and intellect began to spread like the rising sun. At the age of nineteen, he astonished the people of Bombay by his miraculous feat of Shatavdhan in which he demonstrated his unique capacity of attending simultaneously to a hundred things in a single act of attention. It is not surprising, therefore, that Mahatma Gandhi, who had met Rajchandra and constantly sought his advice, has written in high praise of this great personality. Gandhi writes: " This man has conquered my heart by his religious zeal. Up to this time no man has influenced me so deeply. I have said elsewhere that besides Shri Raichandra, Ruskin and Tolstoy have played a major role in shaping my inner life, but Rajchandra's influence is still deeper. In so many ways, Shri Rajchandra's decisions have influenced my conscience and moral feeling. He (Rajchandra) does not only preach the truth which he has discovered, but he actually lives it in his life."

In conclusion, Shrimad Rajchandra was truly great spiritual soul.

(English Translation at AGAS in 1972 by Dr. Jagdishchandra Jain and Professor M.B.Ghorpade)

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SPIRIT OF COMMUNITY WELFARE

H. H. Shri Atmanandji

We are all social beings. We live in society and generally prefer to do so. Like us, all members of society desired to have the facilities of life and peace of mind. The noble people live in the society only with the inspiring idea that all people in society should have their due share of happiness and benefits. It is through them that the spirit of community welfare evolves in the society.

In the spiritual sphere, predominant importance must be given to individual development. Yet, it is society that supplies most of the means for individual development. It is because of this that the stage of householder (25 to 50 years) is said to be the very backbone of all other stages (Ashramas), and is praised in Indian culture. Many great persons like *Rishabh Deva*, *Rama*, *Krishna* & others lived in this stage and followed the true religion (Dharama), and later progressed to accept austerity, renunciation and self-control.

Food, clothing, housing, education and medical-care are, in the normal course, the basic needs of the human beings. If a society intends to live in peace, it should see to it that all members of the society have these basic needs fulfilled. Schemes of social welfare are undertaken in prosperous countries, with this purpose; other countries are also moving in this direction. The spirit of community is thus firmly rooted in people's mind.

Philosophers in the Indian (Aryan) culture have conceived of a system that can help in the spiritual development of people in a two-fold way. Generally, the householder's stage dominates in the community welfare, while in the case of the individual spiritual progress (Sadhana), the life of renunciation dominates. It may of course happen that an occasional householder may progress well under proper guidance. However, all great people have accepted the fact that the life of renunciation is very much more beneficial for the higher stages of Silence (Mauna), Solitude and meditation (Dhyana), which represent the very climax of the spiritual life.

Among group - spiritual - activities (Sadhana), sermons, contact with the sages, praise of the holy, prolonged benediction, devotional songs, reading of scriptures, prayers, pilgrimages, and massausterity dominate. Mass preaching by great enlightened saints has immense emotional impact on Indian public which then becomes merged in chanting divine names, and experience the trickling of tears of joy, excitement, and like, which enhance their goodness and inspire us also.

Concentration is easy in emotional sermons, devotional songs and congregational prayers. During the question of mass vows and fasts we do get inspired to sublimate our selves when we view some Sadhakas at higher stages of sublimation. This leads to interest and delight in religion and praise of God. Ultimately it leads to the development of many qualities like fraternity, adoption of the virtues of others, humility and desire for virtues deeds.

In this manner the aspirant (Sadhaka) who has taken recourse to genuine congregational spiritual activity (Sadhana), progress on his spiritual path, so that later on, he can take recourse to higher Sadhana at the individual level. The dominant traits of this Sadhana at the





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individual level are silence (Mauna), meditation, reciting what is written, repeated remembrance of God, serviceable saints, giving up sensual pleasure, tasty food and so on. Individual development is thus a part of community welfare. Individual development positively leads to community welfare because the community consists of individuals.

-----OOOOOOO-----

Jainism Next Millenium

Ram Gopal Jain

Jainism is a study of natural laws which studies two essential aspects living and non-living. This is incorporated with the services of the entire universe dealing with the galaxies and the planets and other terrestrial bodies within. It all amounts to an Universal Science.

The universe is existing since eternity and will last till infinity and is based on the scientific premise of "cause' and effect". With every cause there is an effect. With every action there is a reaction. Modern science grants that matter can neither be created nor be destroyed. Universe always existed and has not been created by any god. Jainism is also based on this theory.

In the next Millenium natural laws based on Jainism should be taught to younger generation and for this Jain Business Schools & Universities should be opened throughout the world in which there should be a Jain TV Channel. Journals and books should be published. JAINA should take initiative and this proposal should be the project of JAINA for next millenium.



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**GURUDEV CHITRABHANU****Devendra T. Peer**

Gurudev Chitrabhanu is the "Columbus" who brought Jainism to this new world in 1971, the first Jain master to do so in more than 2500 years. Today he is our Keynote Speaker. His life story is an inspiring account of how he touched thousands of lives in new lands.

COMPASSION

What draws people to him is his healing and compassionate advice that flows from an understanding of human affairs derived from long years of deep meditation and practical living in the modern world. It is as if any man's suffering diminishes him. He himself has to do something to alleviate it. "Never stand to know, for whom the bell tolls, it tolls for thee."

MAHATMA GANDHI

Gurudev was born on July 26, 1922 in a village in Rajputana (Rajasthan, India). He attended college at Bangalore and earned a Bachelor's degree. His spirit of adventure and idealism led him to meet Mahatma Gandhi. Young Rup - Rajendra Shah was beaten by British police for participating in India's Freedom Movement. He was hospitalized. In a face to face meeting, he found himself forgiving the policeman who had hurt him. Something had happened that day. Mohandas Gandhi's AHIMSA' (non-violence) had touched him.

INITIATION

The seed of 'Ahimsa' flowered in the religious soil in his fathers' home. He began to seek out Masters who could enlighten him. He found the renowned Jain Master Acharya Sagarand Surishvarji at Palitana. Inspired by him, Rup - Rajendra took Diksha (initiation) on February 6, 1942 at the age of 20 and became a Jain monk. He took five vows: always tell the truth, never cause any harm to anyone, not to possess anything, keep perfect chastity, and live daily on alms.

For the next 29 years, he would be known as Muni Chandraprabha Sagarji. In extraordinary solidarity, his father, who had a clothing store in Tumkur, soon joined him and became a monk as well.

TRAINING

As a young monk, he began his rigorous training under the illustrious guru. He began to learn Sanskrit and Prakrit. He studied the 'Agamas' (Jain scriptures), 'Yogashastra', and practiced 'Upayoga'. He learned the art of healing. He trained himself to control mind by overcoming anger, fear, and jealousy, the powerful enemies of man.

Gurudev narrated a spiritual event from his days of Training. There was one monk who could not fast. One day the monk sat down to eat. Others started commenting on his inability to fast. With each bite, he meditated on each of his fellow monks, praising them in his heart for their good qualities and self-control.

As he was eating, he offered fervent prayer silently to his guru to teach him self-control. The guru, who was in another room, felt his prayer and came over to the dining room. He saw the fasting monks making fun of him.

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“જ્યાં નવકાર પ્રત્યે સમર્પણ હોય
ત્યાં અનિષ્ટો ટકતાં નથી.
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શ્રેષ્ઠ સમૃદ્ધિ પામે છે.”

— પૂ. નરભેરામભાઈ ધગડિયા.

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Guru had sensed the enlightenment. He went and stood by the eating monk, then invited all fasting monks to recognize that this monk, even without fasting, had attained enlightenment. He asked them to "bow to his feet".

MONKHOOD

Under his guru's orders, he began to travel, meeting new people every day, seeing life in its diversity all over the country: its joys, its beauties, and its hardships. Jain monks travel only on foot and eat only what is offered by people that they meet on the way. Many times he and his fellow monks had to go without food.

He realized there was much to learn and understand from the vast reaches of wisdom and experience of mankind. Each journey was a poem, each step a rhyme. His fleeting feet covered vast grounds (30,000 miles). It was just a joy of wandering, a joy of living.

VOW OF SILENCE

For five years, he took a Vow of Silence (Maun), living on the mountains and the plains. He experienced the silence that stills the logic of the mind to awaken from within it the deepest intuition of the spirit. He heard an echo that rises from the heart, a different call that invited him to explore other attitudes and travel other paths with promise of adventure and thrill of unseen horizons.

PUBLIC SERVICE

When years of silence were over, his guru proclaimed him ready to go out into the world and speak. He started to speak before villages, schools, and prisoners in jail. He plunged into humanitarian work: raising resources and motivating people for earthquake, famine and flood relief, public and animal welfare. He worked with Gujarat's revered leader, Ravi Shankar Maharaj, National leader JayaPrakash Narayan, and mayors and governors. He founded the Divine Knowledge Society in Bombay on March 2, 1964 to coordinate and direct all his activities.

CHITRABHANU

He began writing. His books and poems stirred people. His poem, "Maitri Bhavnu Pavitra Jharanu." written under the pen name Chitrabhanu, became very popular. His books reached abroad and aroused considerable interest in Jainism. In Bombay, he began to meet with foreigners interested in Jainism.

THE BIRLAS

The Birlas invited him to attend the second Spiritual Summit Conference to be held in April 1970 in Geneva. Traditionally, Jain monks do not travel by any vehicle. This restriction was intended to avoid harm to animals in an age in which vehicles were drawn by animals. Respect for life in all its forms is the greatest of all Jain commandments. This meant that a Monk could not travel overseas.

ABROAD

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He felt that it was important to participate in a dialogue involving all other religions of the world. He found the prohibition on using any vehicle (even machine driven) hard to accept in the modern world. He could see that Jains living abroad (and non -Jains) were interested in learning more about Jainism. The time had come to take this more than 2500-year-old message of Jainism abroad for their sake. He attended the conference in Geneva and was well received. He took the opportunity to travel all over Europe. He stopped in Rome to have an audience with Pope Paul VI. As a philosopher and teacher, this trip gave him new experiences. The Western world got its first encounter with a Jain Master of world vision.

CROSSROADS

He had reached a crossroads. He searched deeply within his heart to decide: what was his duty? What was his choice? To continue in his high position to which he had grown accustomed in the name of conformity or break new ground.

HIS CHOICE

He decided that he would not remain a traditional monk but lead the life of true **Sadhaka** (aspirant). In order to finish his Karma (that is) the mission of this life, he chose to marry his spiritual companion, **Pramoda Shah**, a graduate student of Psychology, whose spiritual quest had led her to join his mission. They got married in a simple ceremony in the spring of 1971. After staying in Africa and visiting Europe, at the invitation of Harvard Divinity School he came to the USA in 1971 and settled here. They have two sons, **Rajeev** and **Darshan**.

HIS WORK

True to his "Poem" and his beliefs, he has lived the life of a **Sadhak**. He has presided over historic events establishing sixteen Jain temples and fifty-four Jain centers all over the USA and Canada.

But the learning never stops for a true **Sadhaka**. In 1981 driven by inner quest **Gurudev** and **Pramodaben** went to San Diego for deep meditation. There **Gurudev** attained the enlightened state of self awareness which enabled him to purify further his own consciousness. This resulted in global horizon of reverence for all life. **Pramodaben** experienced light through her practice of **Samayik** (Equanimity) and started sharing this deep insight of peace with aspirants.

In order to better organize Jains abroad **Gurudev** founded the Federation of Jain Associations In North America (JAINA), the umbrella organization which has more than 100,000 members. He has worked tirelessly for the last 27 years to transplant and expound the age-old essence of the Jains scriptures in the Western soil. Because of his vision and the vision of **Pujya Sushil Muniji**, whom **Gurudev** sponsored in 1975 to come to America, the Jains are a vibrant, throbbing community in the USA.

The new generation of Jains born in North America have found his teachings inspiring. The bubbling energy of the youth as shown in the roaring success of Young Jains of America (YJA), an arm of JAINA, gives hope that the seed he planted in 1971 has taken roots in the fertile soil and is blossoming into a fragrant flower.

Let us join together at this 10th Biennial JAINA Convention to appreciate **Gurudev's** lifetime commitment to spreading **Ahimsa**.

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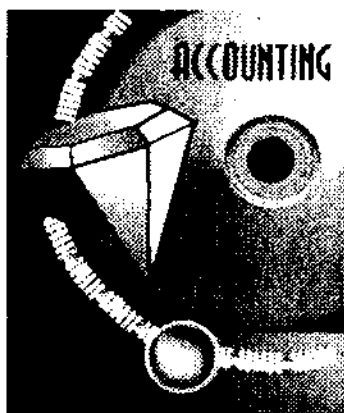


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Conflict Resolution Tools In Jain Philosophy

Darshana Shah

What is a family? Family is like a magnificent tropical tree, with branches swaying in the wind but anchored firmly to the ground by a strong heavy supporting trunk. Storms and hurricanes come and go. A few poorly linked branches break away. But the tree weathers it all and continues to stand tall, giving shade, shelter, and pleasure to all those who seek solace in its presence. Over the years, however, the conditions have changed, the branches are weakened and breaking away, and the tree is becoming increasingly barren.

Once upon a time, family included brothers, sisters, grandparents, uncles, aunts, nieces, nephews, and even everyone in the same tribe or the same village. In fact, all those who shared common goals and values, loved, respected, and protected each other formed a family. Modern times have hacked away these branches. Nieces and nephews, uncles and aunts have fallen by the wayside. This barren sickly looking trunk of a tree is euphemistically called the nuclear family. Now we wonder if it will survive.

What breaks down a family? What are the causes for the erosion of this noble institution? It is easy to blame external factor such as TV, economy, cities, materialism, emigration, and so on. However, is not conflict the real reason for the breakdown of any relationship? How does conflict arise? The root causes of conflict lie within our own minds. Human desire to want more, and to dominate and exploit others is perhaps the main reason for any conflict. Here, the teachings of Jain religion, its philosophy and rational thinking can help. The five basic principles or great vows of Jainism are *ahimsa* (nonviolence), *satya* (truthfulness), *asteya* (non-stealing), *brahmacharya* (celibacy), and *aparigraha* (non-possession).

Let us examine the first vow, *Ahimsa*, in detail. The idea of non-violence is based on a deep reverence for all life. The reverence for all life begins by cultivating a genuine respect for one self. One should make a determination that one will not take any hurtful influence into his or her body or mind. This implies that one should try not to be upset by the unpleasant happenings in one's life. Such an attitude helps to curb feelings of anger, greed, depression, frustration etc. It promotes feelings of brotherhood towards all human beings. It helps to cultivate feeling of equality of all living beings. It helps to minimize intentional violence.

Violence though is not always physical. Verbal and mental violence is also harems and destructive of family. When one gets in an argument, one gets angry, insults others, deceives, and becomes suspicious of others. Not only does this verbal and mental violence hurt the person it is directed to; it also hurts one's own self. It works like a matchstick, before igniting something else; it burns its own mouth.

The second vow lays stress on truthfulness. It is obvious that truthfulness and openness can help any relationship, but it must be practiced to reap its benefits.

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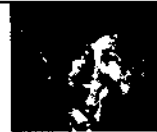
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Brahmacharya is the vow of celibacy. This vow as implied for a householder means refraining from indulgence in sex. Married householder is to restrict his relationship only to his married spouse, discarding intimacy with other women, prostitutes, widows and unmarried girls. Having relation outside marriage puts the family life in crisis. Premarital relations also degrade the value and sacredness of marriage and family. Following the principle of *brahmacharya* will bring about a healthy environment for a stable family life.

Putting limit on one's possessions is the vow of *aparigraha*. This encourages one to lessen constant craving for more and for the sense of material greatness. However, it is perhaps human nature to acquire more and more. But the psychology of wanting more, if uncontrolled, turns into greed, ego and jealousy. It is the attachment and lust for material items that are undesirable. *Sutrakritang*, a Jain scripture says the root cause of violence is attachment or desire for possession. The psychology of dominating, exploiting, and abusing others generates hatred and prejudice. These lead to conflict, be it between members of a family or a society. A family unit breaks down whenever there is a long and sustained conflict between its members.

The teaching of the Jain religion, its philosophy and logical techniques for avoiding and resolving conflicts through self-control can prove to be beneficial in keeping families together. Our practice of nonviolence coupled with an understanding of the Jain doctrine of multiplicity of viewpoints, *Anekoantvaad*, and the Jain theory of karma, should lead to peace and harmony in our families.

Our *Teerthankars*, the enlightened ones who reformed and reinstated the religious order, recognized that conflicts could be avoided if the human mind is taught to control itself. They taught that all life forms share a common goal, that of ultimate happiness and bliss. They also accepted that human beings nevertheless differ with one another in their opinions, aspirations, and their approaches to life. But reasoned the *Teerthankars*, in spite of such differences we should avoid conflicts. A conflict arises when people believe that their own opinions are the only right one, and that they alone have the truth. Everyone else must be wrong. Such a self-righteous attitude generates vain pride, prejudice and consequently contempt and conflict. To believe that I alone have the truth and to disregard that others may have some elements of truth is wrong belief. This is an important fundamental principle of Jainism. This is the doctrine of relativism *Syadvand*, or multiplicity of viewpoints, *Anekaantvaad*. We Jain believe that truth has many facets. This is an effective conflict resolution tool. When this tool is applied during a very emotional argument in the family, the conflict will move closer to a peaceful resolution. Jain principles advocating openness and self-control are aimed both at preventing, as well as, resolving conflicts. The challenge of course is to believe in, absorb, and live by these principles.

According to Jain metaphysics, every individual soul is responsible for its actions and in turn, for the future course of its life. It is the law of nature that we reap what we sow. This law of karma in spiritual science is not very different from the law of action and reaction in physics. We ourselves have to correct the wrongs done by us in the past, or suffer the consequences. If everyone knew that one day he is surely going to bear the consequences of





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whatever he or she does, no one would dare to indulge in anything that would hurt others. Many conflicts would disappear.

In Jain scriptures, 35 rules for good conduct are laid out for the householder. I will mention a few which are directly concerned with the well being of the family. The householder should earn his livelihood by honesty, and expenses should be within income. The family should dress decently, and within their means. The household should be kept in a good neighborhood. Marriage should be between two people of similar culture and language, and with compatible character and tastes. This is not to promote caste, color, or creed differences, but to avoid disharmony and strife. The householder should respect his parent and elder members of society. He should take care of his dependents. These basic principles of Jainism if correctly understood, and earnestly practiced can make an ideal family, and worthy citizens of the world.

Preserving and enhancing a minority culture in a somewhat different environment is a task requiring diligence and perseverance. Each one of the hundred thousand Jain living in North America, has faced some challenge at one time or another. This country was founded on the idea of religious freedom for all. Here we have the freedom to practice what we believe in. But we find that many attitudes and well-accepted traditions in this country are different from those in Jain culture.

The common practice of dating jeopardizes the aspect of partial celibacy. It promotes premarital sex, which is against the Jain culture. Youngsters choosing their own partners for marriage without consulting their parents result in an increased distance between the generations. If the marriage works then fine, but if there are difficulties, without parental support divorce is likely. Divorce being so common in this society, we see people forgetting the value of compromise, tolerance, and understanding to preserve the marriage.

Elderly people living by them or in an institution waiting to see their children and grandchildren are not a very desirable situation. Grandparents taking care of grandchildren on a daily basis are a routine sight in our community. The role of the elderly in the extended family is that of caregiver and advisor. Their presence is important in the upbringing of the children and in providing stability for the whole family.

The constant quest for acquisition of material goods and excessive consumption in this society conflicts with the principle of non-possessiveness and non-attachment. This materialistic view affects the cohesiveness of the family. Even within the family possession of items and territory are held. From an early age, kids do not learn the value of sharing, and are influenced by a society in which sharing is not emphasized. By Jain tradition, sharing is instilled as an important character trait since early age.

The greatest problem in present family culture is the emphasis on the individual. The culture and society in revolve around the self. Everyone expects personal freedom. This principle, however, has been abused to the extent decisions are made without respect to or the well being of the family. On the other hand, Jain tradition and culture place emphasis on the family





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and the community. "I" and "mine" need to be changed to "owe" and "ours." With this change in emphasis, the family culture is metamorphosed. All decisions and choices are made keeping every member of the family in mind. With this change, sharing among the family is a reflex. While this tradition sacrifices some of the individual freedoms and choices, these sacrifices do not have to be extreme, to the point where individual growth is hindered.

In sum, applying the principles of Jainism can lead to preservation and maintenance of the institution of family. We believe that all life in the universe is equal and therefore we must respect, love, help and protect each other. It is justly written by *Acharya limasrati* in *Tattvarthasutra Parasparopaghrako jivanam* -souls render service to one another.

-----X-----

We are not permitted to choose the frame of our destiny. But what we put into it's ours. He who wills adventure will experience it according to his courage. He who wills to sacrifice, will be sacrificer according to the measure of his purity of heart.

Great men are often lonely, but perhaps that loneliness is part of their ability to crest; for it has been said that character like the photographic film, develops in darkness!

A fine quotation is a diamond on the finger of a man of wit, and a pebble in the hand of a fool.

Anon

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A VERSION OF SHRIMAD RAJCHANDRA'S GREAT POEM "APOORVA AVASAR"

By: Nishant Shah, Brookfield, CT

(Background: Shrimad was born in 1867 and died in 1901. He was a born genius and poet. In his 34 years of life, he accomplished more things than can be named and did more than most people do in several lifetimes. Since early childhood, his dream was to reach Moksha. It was out of this desire that he wrote the poem Apoorva Avsar, a sort of roadmap showing the characteristics of 14 major milestones, or Guna-sthanakas, in the path of spiritual progress. Many scholars, including Gandhiji, admired his poem greatly, and saw that it reflected Shrimad's own spiritual progress. The poem can be divided into two parts. The first 12 stanzas express Shrimad Rajchandraji's desire to become a person without any attachments, and he describes this kind of person. The 13th through 21st stanzas describe the remaining milestones on the path to Moksha. What follows is my effort at translating this great poem into English. As in the actual poem, it shows the steps one should take in order to reach salvation).

Eliminate desires to begin the path to Moksha.
Detach from feelings and the physical self.
Realize that the soul is pure consciousness, separate from body.

Let nothing disturb inner equilibrium.
Concentrate on self-control, and be absorbed by your true self.
Do not be influenced by external objects or undesirable behavior.

Be vigilant against Anger, Pride, Deception, and Greed.
Maintain the attitude of detachment at any cost.
As a muni, all emotions should be conquered now.

Be like the muni, treating all equally and being internally balanced.
Seek severe penance of the body and consider all as friends.
Seek severe penance of the mind and be totally unperturbed.

After conquering karma, start on the ladder of Karma destruction.
Cross the ocean of delusion and reach complete detachment.
Now the four types of karmas are destroyed. Be just a knower and observer.

Complete the karmas of life span, identity, physique, and pain and pleasure with death.
Now the soul is at the stage of eternal happiness, free from all bondage.
The cycle of birth and death is broken forever.

The soul reaches the liberated souls from the momentum of past spiritual experience.
The stage of eternal bliss is indescribable with words.
I aspire to reach such a state, and the teachings of the Tirthankars will take me there.





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**WHO NEEDS JAINA?**

Dilip Shah, Philadelphia, Pa.

As a JAINA volunteer, people often ask me about JAINA. Their questions tell me that there is a lot of misunderstanding out there as to what JAINA is or what JAINA does. I have heard apathy and I have heard agony. I have sensed hostility and I have noticed ignorance. But behind all that what comes across most is that people do want something that they can rely upon to preserve their Jain heritage. The land they left behind had many institutions that offered constancy. Cultural and religious sustenance was ever so present that most of the time they did not even take notice. But in this adopted land, trying to raise a family and preserving Jain identity, one longs for bedrock. Where can they find an institution that could guide them from cradle to cremation? How can they impart their Jain heritage into their children and grand children? They want to know what is JAINA doing for my family? Or even why do we need JAINA?

Let us look at the history of our people in this land. The first large-scale immigrant group that came from India in mid sixties or early seventies as students or professionals in search of better opportunities certainly remembers the landscape when they arrived. There was very little available in terms of Indian groceries - no Jain Societies-no temples- no Indian Newspapers and no one to speak for us in Washington or New Delhi. Just work, work and more work. Gurudev Chitrabhanu tells the story of his first arriving in New York twenty seven years ago and living with an American family for the first few months. There were no Jain centers or Jain community to take care of the visiting scholar. As the immigrant community matured and became financially secure, community centers, Sanghs and temples sprang up all over the land. Today, JAINA helps any financially and organizationally any community that wish to build a Jain temple.

With inspiration from Gurudev Chitrabhanu and Acharya Sushil Muni, JAINA was founded in 1981 with just 4 centers. Today JAINA is an umbrella organization of 56 Jain centers all across North America. The organization is truly democratic (every center appoints one or two directors to the board of JAINA) and completely transparent and open to anyone who would like- to volunteer. Although centers join willingly, there has never been a Center that has not opted to be the member of JAINA. These Jain centers pay nominal yearly dues of \$100 or \$200 depending on how many families they have as members but most of the financial support for the JAINA comes from individual donations. Many other Jain organizations like Siddhachalam enjoy affiliate status with JAINA and work together on common agendas. Nearly 300 volunteers give their time, talent and treasure to fulfill the vision of the two founders of JAINA- An institution that is the voice of all the Jains in North America without division along any sectarian, regional or linguistic considerations.

Let us examine how JAINA services individual Jain families in USA or Canada. JAIN DIGEST, a quarterly journal, is mailed to 7,000 Jain families free of charge. This is the only link many families have with the Jain world. Parents in search of suitable mate for their son or daughter eagerly await JAIN DIGEST the 'Young Minds' brings our youngsters together. Anyone not receiving JAIN DIGEST has to only write to JAINA headquarters (or Email to

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.com) and will start receiving one. JAINA has organized Pathshala teacher's convention and regional workshops for teachers. The Education committee of JAINA has published many religious books for our youngsters in American English and soon a uniform Pathshala Curriculum will be published. JAINA's Scholar visitation committee arranges for many scholars and sadhus to visit here. This particularly benefits many small centers that do not have the resources to invite them on their own.

Last year, JAINA sent a CD-ROM published by Harvard University on World religions to each of the 56 centers. JAINA volunteers participated in the preparation of this major project. This valuable resource for our pathshala students contains 110 pages on Jainism and tells our youngsters that when the world talks about major religions, Jainism is not ignored. JAINA also sent to each of the centers a Pratikaman book in English. Trying to reach out the world, JAINA has recently inaugurated jaina.org site on the web and in near future this site will be the resource for all kinds of information for all the Jains.

JAINA has supported our youngsters through Young Jains of America (YJA). Regional and biennial YJA conventions are supported by general fund of JAINA. This has not only allowed our children in different parts of the country to meet and learn from each other, but has also created ranks of future JAINA leaders.

JAINA Conventions are now bringing 10,000 Jains together for 3 days of lectures, seminars and just plain socializing. Many friendships and relations are cemented by this biennial event in addition to building pride in our community.

JAINA's World community service has been recognized as a world class humanitarian effort. JAINA is the only 2nd organization out of 1,500 Indian American organizations to receive recognition from the U.S. Government as charitable organization entitled to matching funds from USAID (United States Agency for International Development). JAINA's administrative costs are very low due to the fact that except for one part time executive director, volunteers do all other work. In just the last 12 months, JAINA provided exemplary help in Tornado ravaged Kandala and Kosovo. Every penny that was raised was sent to the relief fund.

JAINA has been in the forefront in raising our concerns with the government of India and has had some illustrious results for its efforts. JAINA initiated dialogue with the Prime Minister Bajpai that resulted in Government of India to set up national and international committees for 26 centennial celebration of Lord Mahavir's birth. JAINA has applied to be recognized as the Non Governmental Organization (NGO) at the UN and once granted, we will be able to raise Mahavir's message of Peace, Non-violence and Anekantwaad in many international forums.

North American Families Assistance Committee of JAINA has been established as a safety net for Jain families facing calamity on this land. This new committee has already done some exemplary work in coming to the aid of certain families. JAINA has regularly helped in reunification of families by helping to get US visas for the loved ones in India. In the 1972 case of U.S. Government vs. Dr. Dhiraj Shah for military draft, Dr. Shah won for himself and all the Jains based on his abiding faith in Jain principles and since then no Jain has been





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drafted against his or her wish in U.S. Military. JAINA issues a certificate to any one facing this problem. In matters like these if JAINA does not help one of its own, who will?

Recently established Jirnodhar committee is going to be taking restoration projects for some of the temples in India. Last year this committee helped an organization in Ahmedabad that treats our Sadhus and Sadhvis.

JAINA's first ever pilgrimage from North America last year enabled many of our senior citizens to fulfill their life time desire to visit Samet Sikhar. Many of them blessed JAINA for doing for them what their children were not able to do for them. Now JAINA has promised at least one Sangh Yatra to India every year and will try to include our youngsters in the next Yatra.

The list goes on. Behind each of these activities, numerous volunteers work diligently for the cause they believe in. Every three months, the Executive committee of JAINA meets in different city at the invitation of local Jain Center and the interaction between the members of the local sangh and JAINA leaders at town-hall type meetings become a love-feast. JAINA headquarters answers many questions from individuals needing some service or the other.

Imagine life for us Jains on this continent without JAINA. It is a very frightening thought indeed. Here is an organization that is proactive in working with our youth, helping pathshalas and temples, helping families through crisis, organizing relief efforts in India and around the world, making pilgrimage to our Tirthdhams possible and above all uniting all the Jains. Can you think of another organization that can perform these tasks better? Given time, JAINA's activities will even expand further. JAINA's non-sectarian views have earned respect from scholars and saints in India. So who needs JAINA? You, me and all the Jains everywhere.

-----OOOOOOO-----

The young do not know enough to be prudent, and therefore they attempt the impossible - and achieve it, generation after generation.

We have not really budged a step from home until we take up residence in someone else's point of view.

If only all the hands that reach could touch.

Laughter is the shortest distance between two people.

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I believe that unarmed truth and unconditional love
will have the final word in reality.

Dr. Martin Luther King, Jr.

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**PRACTICING JAINISM THROUGH BUSINESS****Rashmikant Kamdar**

Twenty six hundred years ago, the twenty-fourth Tirthankara Mahavir gave this mantra: "Live to let others live." He was not only referring to human beings; He was speaking for all life, including animals, earth, water, fire, air, and trees. All are living elements and all serve humanity. We should honor this debt, this obligation.

Directly or indirectly we can follow this mantra of Mahavir in our day to day business also. A thought of saving millions and millions of life, "jivdaya," occurred in my soul while inspecting a fishing trawler located in Barents Sea, Russia, in 1992.

In the last seven years, I have purchased and scrapped over 100 ship-type "fishing trawlers/fishing factories." These fishing trawlers used to catch millions of fish from the sea, kill them and process the packaging in the fishing factory located at the bottom section of the ship.

I have stopped the merciless killing of billions of fish and will continue this practice of Jainism. My advice to fellow business men and women and young entrepreneurs is to practice Jainism through business.

The root question is why humanity should kill other living things; why should we hate and neglect our fellow beings? It should be our firm conviction that amity between all humanity and all life is the real wealth. Non-violence is the only way to revolutionize humanity. Only through non-violence we can survive.

"Towards your fellow creatures, be not hostile. All beings hate pain; therefore, one should not kill them." – Mahavira.

Jai Jinendra

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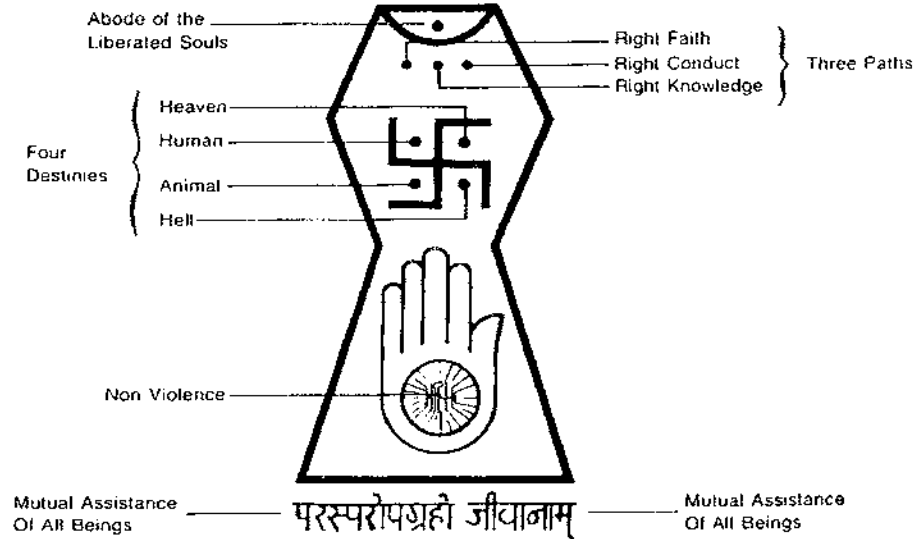
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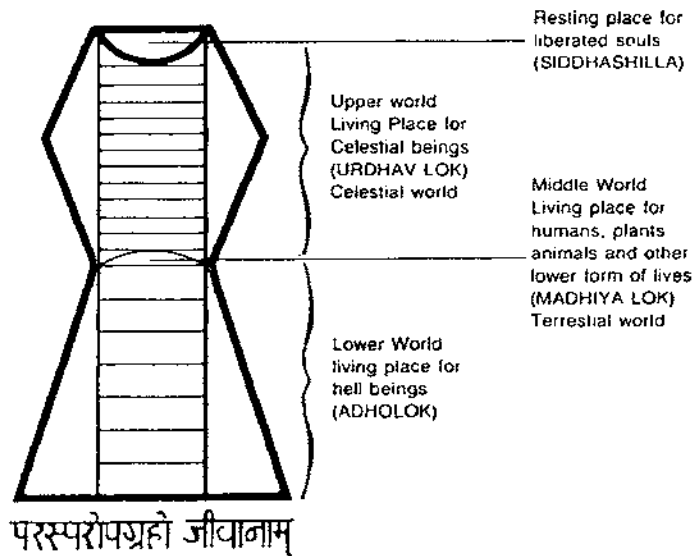


10 th Biennial Jain Convention, 1999

THE JAIN UNIVERSE



Jaina pratika: symbol of the Jaina faith, officially adopted during the 2,500th Anniversary of Mahavira's nirvana (1975). The palm of the hand bears the word ahimsa; the swastika topped by three dots and the crescent represent the four destinies, the threefold path, and the abode of the liberated souls, respectively; the slogan below the figure of loka-akasa calls for the mutual assistance of all beings.



The shape of the universe resembles the man standing with the feet apart and the arms tucked on both hips.

WE BELIEVE IN AHIMSA - NON-VIOLENCE

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JAINA : JAIN TEMPLE DIRECTORY OF NORTH AMERICA

ST.	#	NAME OF TEMPLE OR CENTER	ADDRESS	CITY, ST. & ZIP	JAIN TEMPLE	HINDU/JAIN TEMPLE	JAIN FAMILIES	CONTACT PERSON	TEL #
AB	1	Jain Society of Alberta	14225 - 133 Avenue	Edmonton, Alberta, Canada	-	Yes	45	Mr. Jyavant Mehta	780-435-9070
AZ	2	Jain Center of Greater Phoenix	14853 N. 12th St.	Phoenix, AZ 85022	-	-	50	Mr. Jyoti Goswami	602-863-1073
BC	3	Jain Center of British Columbia	2035 West 1st Dr.	Vancouver, B.C. V7S 3G3, Canada	-	Yes	50	Mr. A.K. Jain	604-922-6288
CA	4	Jain Center of S. California-Los Angeles	8072 Commonwealth Ave.	Buena Park, CA 90621-0548	Yes	-	700	Mr. Kamlesh Shah	949-831-8887
CA	5	Jain Center of Northern California	1840 Trueman Way	San Jose, CA 95132	Yes	Under Const.	500	Mr. Jitendra B. Shah	408-729-7918
CA	6	Jain Society of San Diego	9474 Black Mountain Rd.	San Diego, CA 92126	-	Yes	40	Mr. Rohak Vora	619-676-1150
CT	7	Jain Center of Greater Hartford	11 Training Hill Rd.	Middletown, CT 06475	-	Yes	60	Mr. Fagun C. Jain	860-487-0607
CT	8	Jain Center of Connecticut	24 Penny Lane	Woodbridge, CT 06525	-	-	75	Mr. Sudhir Shah	203-397-5086
FL	9	Jain Society of Central Florida, Inc.	P.O. Box 181221	Casselberry, FL 32718-1221	-	-	60	Mr. Bhupendra Shah	407-352-0225
FL	10	Jain Society of Ft. Myers	6758 Highland Pines Cir.	Fort Myers, FL 33912	-	-	10	Mr. Mahendra Mehta	941-561-2731
FL	11	Jain Center of South Florida	10135 S.W. 144th Pl.	Miami, FL 33186	Yes	Under Const.	90	Mr. Shashi Jain	305-387-3879
FL	12	Jain Association of Northeast Florida	714 Park Ave.	Orange Park, FL 32073	-	Yes	17	Mr. Sunil K. Shah	904-264-9599
FL	13	Jain Society, Inc., Orlando Bay	5508 Lynn Rd.	Tampa, FL 33624	Yes	Under Const.	58	Mr. Chetan R. Shah	727-761-8036
FL	14	Jain Assoc. of Palm Beach/Treasure Coast	3949 Whiteboat Way	Wellington, FL 33414	-	-	20	Mr. Dhip Mehta	561-793-3584
GA	15	Augusta Jain Community	1421 Lakes Road	Augusta, GA 30907	-	Yes	12	Mr. Navnit Shah	706-863-8978
GA	16	Jain Society of Greater Atlanta	669 South Peachtree Rd.	Norcross, GA	Yes	Under Const.	200	Madhu Shah	404-325-0627
IL	17	Jain Society of Metro Chicago	435 n. Route 59	Bartlett, IL 60103	Yes	-	900+	Mr. Prabodh R. Vaidya	630-985-9144
KS	18	Jain Association of KC	6330 Lockman Road	Shawnee, KS 66217	-	Yes	15	Mr. Jitendra V. Mehta	913-599-4582
LA	19	Jain Society of Southern Louisiana	3829 Deer Creek Lane	Harvey, LA 70058	-	-	20	Mr. Sanjosh Shah	504-340-4283
MA	20	Jain Center of Greater Boston	15 Cedar Street	Norwood, MA 02062	Yes	-	150/200	Dr. Ashok Shah	508-226-1866
MD	21	Jain Society of Metro Washington	1021 Bridge Chantry Rd.	Silver Spring, MD 20905	Yes	-	380	Mr. Pravin dand	301-384-3367
MI	22	Jain Society of Greater Detroit, Inc.	29278 W. 12 mile Road	Farmington Hills, MI 48322	Yes	-	300	Mr. Hemant Shah	734-427-2456
MN	23	Jain Center of Minnesota	1835 Polk St. NE	Minneapolis, MN 55418	-	Yes	40	Mr. Lincoln Gade	612-937-8492
MO	24	Jain Center of Greater St. Louis	725 Weldman Road	St. Louis, MO 63011	-	Yes	65	Mr. Shrikish Ghemant	314-434-1788
NC	25	Jain Study Group of Charlotte	7400 City View Dr.	Charlotte, NC 28212	-	Yes	55	Mr. Kiran Shah	704-503-5063
NC	26	Jain Study Center of N. Carolina (Raleigh)	309 Aviation Parkway	Morrisville, NC 27560	-	Yes	45	Mrs. Nisha Padia	919-467-2078
NJ	27	Jain Center of N.J. - Essex Falls	233 Runnymede Rd.	Essex Falls, NJ 07021-1113	Yes	-	800	Mr. Virendra Shah	732-329-3238
NJ	28	Jain Sangh of N.J. (Cherry Hill, N.J.)	3401 Cooper Ave.	Parsippany, NJ 08109	Yes	-	200	Mr. Jyoti C. Shah	609-983-2974
NY	29	Jain Center of America - NY	43-11 Mica Ave.	Elmhurst, NY 11373	Yes	Under Const.	700	Ms. Jyotsna Gandhi	516-741-2892
NY	30	Jain Community of Buffalo	1595 North French Rd.	Getzville, NY 14068	-	Yes	54	Dr. Yogesh Baidari	716-689-2382
NY	31	Jain Association of Elmira	108 Lincoln Rd.	Horseheads, NY 14848	-	-	10	Mr. Suman Mehta	607-796-9065
NY	32	Jain Center of Syracuse	4013 Penrose Dr.	Liverpool, NY 13090	-	-	-	Mrs. Mande Tunkhila	315-622-3287
NY	33	Jain Society of Capital District-Albany	450 Albany Shaker Rd.	Londonville, NY 12211	-	Yes	20	Mr. Resik Chodger	518-785-7470
NY	34	Jain Society of Rochester	18 Vessex Ct.	Pittsford, NY 14534	?	?	?	Dr. Jyavant Jain	716-246-2622
OH	35	Jain Center of Cincinnati/Dayton	6798 Cincinnati-Dayton Rd.	Cincinnati, OH 45069	Yes	Yes	150	Mr. Dhip Punatar	937-848-3228
OH	36	Jain Center of Central Ohio, Columbus	1884 Dorsetshire Rd.	Columbus, OH 43229	-	-	80	Mr. Tansukh Saigla	614-899-2878
OH	37	Jain Society of Greater Cleveland	14835 Lenciel Ln.	N. Royalton OH 44133	-	-	100	Ms. Harsha Sufaria	440-582-6503
OH	38	Jain Center of Toledo	4336 King Rd.	Sylvania, OH 43560	-	Yes	12	Ms. Ila Mehta	419-865-2727
OK	39	Tulsa Jain Sangh	8707 E. 133rd Place	Beth, OK 74008	Yes	-	25	Mr. Kamil J. Shah	918-369-3163
ONT	40	Jain Society of Toronto	47 Rosemead Ave.	Etobico, Ont M8Y 3A5, Canada	-	Yes	500	Mr. Ashok H. Shah	416-221-5347
ONT	41	Jain Association of Ottawa-Carleton	3 Huntwood Ct.	Ottawa, ONT K1V 0R3	-	-	15	Mr. Jagmohan Humar	613-736-0783
OR	42	Jain Society of Oregon	5432 S.W. Seymore St.	Portland, OR 97221	-	-	20	Ms. Sushil Jhevari	503-292-1966
PA	43	Jain Center of Allentown	4200 Airport Rd.	Allentown, PA 18103	-	Yes	15	Mr. Rashmi Sheth	610-868-1231
PA	44	Samarpan Jain Sangh	6515 Bustleton Ave.	Philadelphia, PA 19138	Yes	-	-	Mr. Devendra Peer	215-947-9083
PA	45	Jain Society of Pittsburgh	615 Wm Dr.	Monroeville, PA 15146	-	Yes	70	Mr. Suresh Shah	724-327-6578
PA	46	Jain Center of South Central PA	301 Steigenwalt Hall Rd.	New Cumberland, PA 17070	-	Yes	18	Mr. Bhupendra Parekh	717-858-6173
Que.	47	Montreal Jain Association	1830 Edouard - Laurin Blvd.	St. Laurent, Que. H4L 2C2	-	-	30	Mr. Raju Shah	514-858-8924
TN	48	Jain Society of Middle Tennessee	2273 Dewitt Dr.	Clarksville, TN 37043	-	Yes	20	Mr. Pravin Mehta	931-448-9535
TN	49	Jain Center of Greater Memphis	2173 East Glenallen Dr.	Memphis, TN 38139-5452	-	-	25	Mr. Visant T. Gals	901-765-3600
TX	50	Jain Society of Houston	3405 Arc St.	Houston, TX 77083	Yes	-	350	Mr. Jitendra R. Shah	281-550-3155
TX	51	Jain Society of N. Texas/Dallas	538 Apollo Dr.	Richardson, TX 75080	Yes	-	180	Mr. Sudhir Mehta	972-612-1144
WI	52	Jain Social Group of Wisconsin	4135 S. Adel Ave.	New Berlin, WI 53151	-	Under Const.	40	Mr. Kishor Chheda	414-787-9871



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**PRIDE AND JOY OF THE CONVENTION 99 – TEMPLE OF OUR DREAMS***Reporter: Dilip V. Shah*

Tenth Biennial Convention in Philadelphia is expected to be the most widely attended convention in the history of JAINA. This convention is going to have some unique characteristics. For the first time in any convention, a Siddh Chakra Poojan by specially invited Vidki Karaks from Bombay - Shri Narendra Nandu and his party will bring true religious flavor to the convention. Also, the visitors to the convention in Philadelphia over the 4th of July weekend are going to be treated to a marvelous sight. A specially built Choumukhi temple just for this convention made of pink stone, intricately carved and so authentic, you would think for a moment that you are in India visiting temple.

This is a story of how this remarkable temple came into being. A vision of one man - efforts of scores of volunteers and an inspiration for thousands. A story that took over ninety-five years to tell and played out on three continents.

You must have heard about the antique teakwood temple that was brought from Gujrat to the World's fair in St. Louis in 1903. The Temple was owned by Howard Hughes but was languishing in a motel in Las Vegas. With lots of efforts it was finally acquired by the Jain Center of Southern California. Most people would simply admire the awesome panels on display at the Jain Bhavan in Los Angeles. But Nipul Shah is not like most of us. He is using the panels and arches of this temple to create "something unique that would inspire our younger generation, who have never visited India, about the richness of our religion".

Nipul was born in Nairobi, Kenya with a strong Jain environment around him. At the age of 16 he met Gurudev Chitrabhanu who was traveling out of India for the very first time. He was already assigned the task of decorating the hall where Gurudev was to speak. Gurudev touched the heart and mind of young Nipul in such a powerful way that to this day he remembers and lives by the message he heard that auspicious visit. One of them was: "*When you point a finger of blame at someone, remember you are also pointing three fingers at yourself*". His mission had just begun.

He went to England and obtained a Ph.D. Today, he is an internationally recognized authority on Combustion. In 1987 he moved to the USA and made San Diego his home. Just as in Kenya and in England, he is very active in community affairs, temples and "Shishu Kunj". He has a kidney transplant and almost lost his life on a couple of occasions. His motto in life is "Be Good – Do Good" Accordingly, he has turned his life towards doing something for the children.

When he heard about the temple in Los Angeles and about the convention in Philadelphia, an idea of creating the temple was born. He has seen temples in Kenya and England, but has never been to India. Many of our children have never been to India and are missing out on the rich heritage that is rightly theirs. He wants to involve our youngsters in projects that will fortify them with our culture and religion. Inspired by the antique teakwood temple, invitation

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from the Devendra Peer and Veljibhai Bid of Samarpan Jain Sangh, and help of Dr. Manibhai Mehta of Jain Center of Southern California, he was off and running.

He ran first to the Jain Society of San Diego. He told them of his desire to build a complete temple with the help of the community and ship it to the convention so that 10,000 people may see it. He encountered lot of enthusiasm and also many questions in his Sangh but with supporters like Rohakbhai Vora, Ashokbhai Shah and Kishorbhai Mehta his dream carried the day.

To allow maximum number of people to see and pray at the same time, Nipul decided on a Choumukhi (four sided) design. He tried to create the design on the computer, but it was too complicated to communicate to non-engineers. So he built a scale model and took pictures. The temple design has a base of 25 ft by 25ft and a height of 23 ft. He borrowed a pillar and an arch of the wooden temple and got it professionally cleaned and then molds were made from it.

For the last six months every Saturday and Sunday volunteers from seven years to seventy years old- have met at his house to make pieces for the temple. With the help of his wife Renuka and son Amar, his whole house has been turned into a temple workshop. Almost 30 families in San Diego have so far put in approximately 2,000 hours and the clock is ticking on. There are 12 pillars, 16 arches, an eight feet tall shikher with a kalash. Decorated with elephants, fountains and plants all around. In addition to the 4 marble Moorties at the apex, 24 Tirthankars moorties will be a sight to behold.

The project has brought so many people together in San Diego and has generated a crescendo of good will and "Can Do" attitude that is about to run wild all over this continent. More than 250 Pieces from 4,000 pounds of Hydrostone have been made. The total weight is expected to be over 5,000 pounds. These components will be shipped (courtesy of Virendra Shah of Los Angeles) on 15 pallets. In Philadelphia Somchand Shah, Lalit Mehta, Rajni Doshi, Mahendra Sanghavi, Kaushik Shah and Dinesh Shah are amongst some of the people who have joined the army of volunteers who are going to make this temple a reality. Just visiting this newest Jain temple in Philadelphia will be enough of a reason to attend the convention. At the convention You will not only be able to do Darsan, but you will make your own Mahavir Murti to take home.

When you see this labor of love, the purity of purpose and the elegance of design, you will wonder. You will wonder how any Jain community in North America can say that they do not have resources to build a temple of their own. For cost of less than a luxury car, any community can build a temple like this. JAINA is always ready to help any center that wishes to build a temple with a grant, with Moorties and with publicity in JAIN DIGEST All they need is a resolve and a few volunteers. Come to the convention, and I guarantee that you will be inspired. And Nipul Shah is ready to assist any community that wishes to embark on the journey that will uplift them. A temple built by the hands of their own children can be the very best thing that happens in their community.

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**JAINISM**

Compiled By: Pravin C. Shah, Garden City Park, NY

Abbreviated from the works of Puja Shri Sheelchandravijayji & Pradyumnvijayji. and P. K. Jain and Jain Magazines.

Jainism originated for the benefit of all beings. Its main aim is the welfare of the whole universe, not only of humanity. It teaches us to love and help one another for the benefit of all. It preaches friendship with all living things. This is the central theme governing Jain philosophy.

Twenty-fourth Tirthankara, gave this mantra 2600 years ago. Furthermore, when Mahavira said "Live to let others live", he was not only referring to human beings; he was speaking for all life, including animals, earth, water, fire, air, and trees. All are living elements and all serve humanity. We should honor this debt, this obligation.

The root question is why humanity should kill other living things, why should we hate and neglect our fellow beings? It should be our firm conviction that amity between all humanity and all life is the real wealth. Non-violence is the only way to revolutionize humanity. Only through non-violence we can survive.

The philosophy of Tirthankara Mahavira goes beyond the principle of modern science. It teaches us to live a life that allows all the elements of nature to remain in peace and harmony, without fear. Fearlessness is the foundation of supreme truth. It is rooted in non-violence.

Origin

Jain comes from the Sanskrit word Jina, "one who has conquered his/her inner enemies" of anger, greed, ego and deceit and implies conquest over all pain and bondage of birth and death. Jains believe their religion to one of the world's oldest, predating Hinduism and handed down from the remote past by series of enlightened sages and teachers called Tirthankaras.

The 24th and last Tirthankara, Lord Mahavira, was born in 599 B.C. in Bihar, India. He brought together in a systematic form Jain beliefs and philosophy. Mahavira was an elder contemporary of Buddha. At the age of 30, he gave up his family and possessions even his clothes and lived for 12 years as a wandering ascetic, fasting, doing penance and practicing deep meditation. He is then said to have reached enlightenment and until his death in 527 B.C. he spread the message of Jinas, founded an order of monks and nuns and laid the foundation of modern-day Jainism.

Scriptures

Jainism's beliefs, principles and philosophy expounded by Lord Mahavira were preserved orally until being written down about 800 years after his death. Many of them are now preserved in India

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Ashok Choksi at 248-682-6244
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God

Jains believed in God, but not in sense of creator. They believe that God is neither the creator nor destroyer of the universe. He is merely silent observer and omniscient. They believe that every individual soul is potentially god and this is the state of the soul that has attained Nirvana. Everybody can attain Godhood by making supreme efforts in the right direction. The emphasis is on the individual's action to attain Moksha (Salvation).

Major Beliefs

Ahimsa, non-violence and non-injury towards all living-beings, is the cornerstone of Jainism and strict vegetarianism is an integral part of this principle. Jains believe in reincarnation based on cause and effect (law of karma). The salvation is to be attained by one's own efforts. All souls are alike. None is superior or inferior. A Jain's main aim in this life is to strive for the liberation of the soul from the cycle of death and rebirth and the achievement of nirvana, a state of eternal bliss and knowledge.

Jainism's three guiding lights are the "three jewels": right faith, right knowledge and right conduct. Living by these three principles, Jains try not to harm any living creature, to be absolutely truthful, not to steal, to be chaste in thought and deed and to practice non-attachment to the world by strict limitation of possessions.

Adherents

Estimates range from 7 to 10 million. Although there are pockets of Jains scattered around the world, the vast majority of them are in India. The Jain temples are among the most beautifully constructed in India.

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Non Violence: A Code of Conduct

Niraj Jain

Non-Violence denotes mental purity. Non-violence in its' broad sense comprises the fundamental human values of Truth, Celibacy, Detachment and Renunciation. Therefore Non-Violence has been hailed as the supreme Religion of whole mankind. This universe is a confluence of space, land and water and micro living beings pervade the space everywhere and so in external conduct and behavior one cannot be fully non-violent. But if in our innerself, there is an essence of equality and if we, by ourselves control and self efforts are able to control our unreasonable and unbalanced urges, we can claim to be non-violent despite the tiny living beings becoming the innocent victims of our violent activities.

Non-Violence is not any religious ritual to be performed daily at a temple or any sacred pilgrims' place. It is a comprehensive philosophy of life imbibing total significance the twenty-four hours of the day and night of human existence. It is the origin of all the religions of the universe. If humanity is to be defined in one single word, then there is no other word than Non-Violence to cast its true significance.

It is often alleged that Non-Violence is a negative thought and it is not practicable in day-to-day life. Both these allegations prove to be baseless on the basis of extensive research and study work on Non-Violence and the non-violent way of life lived by some of it's votaries.

Mahatma Gandhi staged a bloodless revolution and performed a unique miracle of achieving Freedom for the country. Thus so many other great men have demonstrated by their exemplary lives that Non-Violence is not an impracticable doctrine. It is a complete way of life. It is a sinless, propless adequate and undivisive life-style. So much potency and power is inherent in Non-Violence that it can completely eliminate all degradation and depravity of the mind and inculcate and blossom the buds of priceless human values of equality and peace.

By deep introspection of our inner-self, it is a proven fact that violence, theft, falsehood and immorality do not really constitute our basic nature. We do not intentionally indulge in these four for their sheer so called sins joy or pleasure. We equate them with forsakeable and censurable deeds or actions and we resolve to save ourselves from them as far as possible. Our engrossment is worldly acquisition and attainment desire is the one and the only sin, which we are perpetually committing in our life. Acquisition or attainment motto cannot be construed as a sinful act. On the other hand it is rather a momentous phase of benevolence and sacredness. Therefore our innate urge or desire for acquisition cannot be termed as a condemnable or renunciable act. It does not produce any sense of remorse mortification or guilt in our minds. On the other hand, acquisition or attainment provides us status in the society. Therefore, it is veritably worth our esteem and veneration and it provides sense of happiness. With all these traits and aspects, how can it be pronounced as a sinful act?

Most probably we are mistaken in this concept. It is taken for granted and is also equally correct that violence; falsehood and immorality have no place in our life. Inward



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desire for acquisition is the only vice or indulgence and hobby which we have cultivated. This conclusive statement does not end here only. The fact is that our craze for acquisition has taken a firm grip on our senses and made us helpless. Now the consequent scenarios manifests as follows:

We want to skip off from violence but in our pursuit of acquisition and in our deep liking for earning, accumulation and preservation, we are willing and mentally prepared to resort to violence.

We abhor falsehood and untruth but for the sheer target of attainment, possession and the consequent security we indulge in lying to unlimited extent.

We are fully aware that theft is a heinous crime but for gaining the objectives of acquisition, we do not prevent ourselves or check our impulses to-indulge in theft.

Immorality, which is the utter degradation of human life, does not find any place in our society. It is to be kept in mind in context of immorality that only physical vulgarity or sensuous behavior or display of amorous intentions does not denote immorality.

If the moral and ethical bonds are broken between the two brothers and the most odd situation of litigation arises between them, it is nothing but immorality. If the barriers of family bound moral values and principles are broken between the father and the son and the mutual bonds of conjugal trust and reliance are shattered between the husband and the wife, then the immorality in it's true form is making it's true appearance. Our fondness for acquisition and the craze for accumulation of wealth are sowing the poisonous seeds of immorality and sins in every home. And this evil phenomenon is occurring daily.

If this self-study process is correct and logical, it is then a matter of concern and a topic for worry. It is only by nursing and tending the desire for acquisition and possession; we are giving automatic entry of the five sins in our life.

Though we reassure ourselves that fancy or fondness of acquisition is no sin, we are unknowingly treading on a wrong path of perverted wisdom and intellect. One renounced scholar has correctly uttered that a man commits violence only for the sake of acquisition. And the vicious chain of falsehood, theft and immorality follows this violence. Therefore it is a firm conclusion beyond doubt that for our craze for acquisition we indulge ourselves, consciously or unconsciously, in so many unlimited activity of sins and vices.

Sang nimittam marei bhanai alikam karejja chorikka, sevai mehun-michham aprimano kunai paawam.

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ભગવાન મહાવીરનો મુખ્ય સંદેશ- વિશ્વપ્રેમ

મુનિશ્રી જિનચન્દ્રજી (બંધુત્રિપુટી)



“ભગવાન મહાવીરનો મુખ્ય સંદેશ અહિંસા નહિ, પરંતુ વિશ્વપ્રેમ છે. અહિંસા એ તો પ્રેમનું પરિણામ છે. હૃદયમાં જ્યારે વિશ્વના સર્વ જીવો પ્રત્યે પ્રેમની, કરુણાની, વાત્સલ્યની અને આત્મીયતાની ભાવનાઓ વિસ્તાર થાય છે, ત્યારે આચારમાં સહજ પછે જ અહિંસા ફળીભૂત થાય છે. સાધના અહિંસાની નથી કરવાની, સાધના તો વિશ્વપ્રેમની કરવાની છે.”

જેની પ્રત્યે આપણા હૃદયમાં પ્રેમ હોય તેની હિંસા તો શું પણ તેને દુઃખી કરવાનો કે તેના અહિંસાનો વિચાર પણ આપણે કરી શકતા નથી. પ્રિય વ્યક્તિની ભૂલો કે અપરાધો પણ આપણા અંતરને કલુષિત કરી શકતા નથી. આમ આપણું હૃદય નિર્મળ, ઉદાર અને શાંત બની રહે છે પ્રેમરૂપી પારસમણિના સ્પર્શથી ! માટે ભગવાન મહાવીરે કહ્યું “ વિશ્વના સર્વ જીવોને તમારી સમાન જ માનો, બીજાના દુઃખે દુઃખી થતાં શીખો, બીજાના સુખે સુખી થતાં શીખો. આત્મ સમદર્શિત્વ એ તો ધર્મની બુનિયાદ છે.”

“एग मणुस्स जाइ” “મનુષ્ય જાતિ એક જ છે.”

પ્રત્યેક માનવને સમગ્ર માનવજાતિના એક અંગ તરીકે જોતાં શીખો. આત્મૌપમ્યની ભાવના કેળવો એ ધર્મનો પાયો છે. ભાષાના નામે, પ્રાંતના નામે, દેશના નામે કે ધર્મ અને સંપ્રદાયના નામે માનવ માનવની વચ્ચે ભેદ રેખાઓ ઉભી કરવી, માનવ-માનવની વચ્ચે દ્વેષ, કલેશ અને સંઘર્ષની ભાવનાઓ જગાડવી એ અધર્મ છે. ધર્મના નામે ક્યારેય પણ લડશો નહિ. ધર્મના નામે ક્યાંય સંઘર્ષો ઉભા કરશો નહિ.

ધર્મના નામે ખંડનાત્મક કે ઝનૂન પ્રેરિત કોઈપણ પ્રવૃત્તિઓને ઉત્તેજન આપશો નહિ.

આજે દેશને અને દુનિયાને સંઘર્ષની નહિ, સમાધાનની જરૂર છે.

ખંડનાત્મક પ્રવૃત્તિઓની નહિ, રચનાત્મક વિચારોની જરૂર છે.

જવાબાઓની નહિ, જ્યોતની જરૂર છે.

દેશની જવાબાઓ માનવ મનને દગ્ગડશે.

જ્યારે સ્નેહ અને સમજણની જ્યોત માનવ જગતને ઠારશે.

આવો આપણે પણ આવી કોઈ જ્યોત જગાડીએ અને સહુના જીવનને અજવાળીએ.





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The Jain Center of Greater Hartford cordially invites you and your family to participate in the Pratistha Mahotsav on July 16 - 18, 1999. Pratimas of Bhagwan Rishubh Nath and Bhagwan Mahavir Swami will be installed in the Jain Sanctum in Shree Satyanarayan Hindu Temple, 11 Training Hill Road, Middletown, CT. (860-346-8675)

Pratistha Ceremonies (following both Svetamber & Digamber traditions) will be conducted under the direction of Gurudev Chitrabhanuji, Bhattarak Devendra Kirtiji, Guru Amerandera Muniji, and other learned Sadhus and Sadhwies. Please contact one of the following persons for registration and other information:

Faquir Jain (860-487-0607, fcj@engruconn.edu),
Padam Jain (860-561-0793, padamjain@aol.com),
Prem Godha (860-657-2284, godhac@yahoo.com),
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**JAINA SCHOLARS VISITATION PROGRAM**

- Nirmal Dosi, Chairperson

INTRODUCTION

Our Scholars Visitation program is a core undertaking since the beginning of JAINA. Even before JAINA was formed officially in 1981, Acharya Shushil Kumarji, Gurudev Chitrabhanuji, Bhattarak Charukeertiji and Devendrakeertiji and other monks and scholars have showered their blessings and spread the words of Lord Rishabh Deva. According to our scripture Lord Rishabh Deva was the first king, first monk, first omniscient, first Tirthankara, and first great person on this earth to spread the words of non-violence as a way of life, going back to millions of years. We can say that everything good in this world is due to Dharma and code of conduct given by Lord Adinath.

PROGRAM

Our program of *Dharma Prabhavana* has now become self-running with a decentralized doctrine. According to our estimates, about 70,000 lectures/sermons are delivered in North America every year. Aren't they covering a part of our Agama? Lord Mahaveer would be so happy to see his message of vegetarianism and non-violence spreading like a wild fire in the whole world.

Our land in North America is benefiting every year from about hundred monks and scholars delivering sermons. Monks are coming every year from far away India. Many scholars are coming to North America sacrificing their personal life for our benefit. Our local scholars are forsaking their vacations and family and going to many centers as much as they can.

Each contact persons/directors is devoted individually to a scholar/monk. They are making programs, scheduling at various centers for **Paryushana, Das Laxana, Mahaveer Jayanti, Diwali, Conventions and Temple Sthapana**. They are devoting their time, energy and expertise to have programs run successfully at all of our centers.

OTHER VENTURES

1. Developing a master program on Jain Marriage for every Jain. Work done by late scholar **Mr. Manubhai Shah** is being added by work of other scholars.
2. Developing rituals for other life time events like death, birth, house warming etc.
3. Combine Paryushana and Das Laxana Parva so that we can all celebrate together, starting on Friday and finishing on Sunday. Develop a way so that people of major languages can become part of the celebrations. English has to play a major role for our future.
4. *Vegetarianism* is the basic basis of our being called and known as Jain. All our scholars are emphasizing this theme in their lectures.

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**Promotion of Jainism in the Next Millennium** N. L. Jain, Jaina Center, Rewa, India

The coming millennium will be the era of science and technology where only those ethical systems will survive which have high intellectual consistency and internal and external verifiability.

The Jaina system passes this test. Its saint-scholars have tried to cultivate scientific basis among its followers since the early days of Jainism. This system is not only an individual-based but it aims at moral improvement on social and global level also. This is clear from the globalization of the principle of non-violence through dialogues and institutions. The continued expansion of vegetarianism is another facet which has acquired high scientific support besides the factor of canonical non-violence. The attraction towards meditation and yoga is yet another field where scientists have added so much that it is being called an alternatively more effective medicine for physical and psychical ailments. It has an effective theoretical basis for maintaining environmental equilibrium through observing various vows at all levels. The concepts and practices of equitable distribution and non-absolutist mentality and the like are other tenets which are directly or indirectly influencing the world in a very positive way.

Despite these points, we could not effectively promote it to attract global community in the past due to i) conservatism towards spread of literature, (ii) language of its basic literature, and (iii) dearth of competent and influential saints and scholars.

There is liberalism regarding promotion of original Jaina literature and many texts are being translated into English and distributed. We require many categories of literature for children and adults. Currently, most of Jain literature coming out in English belongs to popular or primary category. We require scholarly, logical and intellectual literature to carry on the torch of Jainism globally. This is neither being produced nor encouraged. The coming millennium will require such literature involving translations of commentaries on original books. More Jaina Libraries, Journals, Digests, Institutions and Seminar participation are needed in the coming millennium.

Currently, about two dozen Jaina saints and scholars are crossing the seas annually but their functional area is the maintenance of Jainism mostly among Jainas. Very few are moving in universities, colleges and other global institutions. The coming millennium will require a band of saints and scholars serving as ambassadors of Jaina system throughout the world. A scheme should be drawn up so that each year a group of scholars should visit different countries to lecture and preach meditation practices. There must be some established global centers of Jainism like Ramkrishna Mission, etc. with devoted saints and dedicated scholars attached with them for regular activities throughout the year. They should be prepared to be well-versed in Jainism, current scientific trends and, of course, the language of that country where they are based. The last point requires high emphasis.

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and
making it a
Grand Success



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"People will not judge us by the creed we profess
or the slogan we shout, but our work, sacrifice,
honesty and purity of character."
-M.K. Gandhi

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The organization of many 5-day consecration ceremonies in UK, USA, and Africa during the last few decades have glorified the Jaina system at least externally. The frequency of such and other rituals will increase in the coming millennium. There is no doubt that the glorification and strength of the system will have wider area covered. Secondly, the Jain Pathshalas will have to be increased and upgraded with good scholars attached with them for intellectual deliveries.

The next millennium will require the collaboration of a good number of saints, scholars, researchers and students for all round Jainistic activities as pointed out above. A coordinated financial agency should be set up for this purpose. Temple and ceremonial incomes could also be utilized. Of course, voluntary services will always be welcome but they also need some finances at least. We could learn some lesson from Christian institutions in this regard. It is unfortunate that a number of organizations are coming up for the same objects without collaborations which is necessary for impressive performance. The coordinated agency may start some 5-5 projects at a time in different universities abroad and make efforts to include Jainism as one of the topics or subject under philosophy, Indian history, or Indian language departments.

By following some of the points above, it may be possible to have global promotion of Jainism in the coming millennium.

-----OOOOOOO-----

*Our successful defense of freedom is due not to the words we use,
but to the strength we stand ready to use on behalf of the principles
we stand ready to defend.*

- John F. Kennedy

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*"God the Omnipresent
looks through the heart.
He does not see what is offered
but how it is offered."*

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**Sadhvi Yakini Mahattara**

Dr. Kumarpal Desai

Two Disciples of Acharya Haribhadrasuriji, namely, Hans and Paramhans were killed at the hands of followers of other religion. Acharyashri suffered great mental commotion. The shock of the killing of his loving disciples caused a sense of revenge in him. Acharyashri decided to kill 1444 students and lecturers of Baudha Vihar by roasting them alive in boiling oil. Anger and revenge leave no place for discretion. With a view to implementing his malicious plan, Acharyashri closed the doors of *upashraya* (a place for the stay of Jain monks & nuns) and lighted up a huge furnace and boiled oil in a huge vessel. With the sheer power of incantation, Acharyashri called all the students and lecturers and made them stand in the sky. Actually the infuriated Acharyashri planned and intended to call the students and the lecturers one by one and fry them alive in the boiling oil.

Yakini Mahattara came to know about this malicious plan of the Acharya and soon she came rushing to the *upashraya*. The doors were closed and Acharya Haribhadrasuri told Yakini Mahattara whom he regarded as his own mother, "I am engaged in some rites. Please come after some time." In a firm voice she said, "I need you urgently. Kindly open the doors." The doors were opened and Yakini Mahattara paid her respects to Acharyashri and then she said that she had come for atonement.

Acharya Haribhadrasuri, the learned scholar introduced himself as the son of Yakini Mahattara because previously he had been unable to understand a *shloka* (verse) of Yakini Mahattara and his pride of scholarship had suffered a great set-back. Having been defeated in learning, he ultimately had accepted initiation from Jindattasuriji. As Yakini Mahattara had led the Acharya to the righteous path, he regarded her as his own mother. Hence Shri Haribhadrasuri became anxious as to what sin such a motherly nun would have done that necessiated atonement.

Yakini Mahattara told that while she had been walking a frog was unknowingly crushed under her feet. Her soul was suffering great torment because of such violence committed by her. She wanted to have atonement because if her life were to end without the sin being duly atoned for, her life would be that of a violator.

Acharya Haribhadrasuri raised his voice and said, "Oh ! You couldn't care about a living being ! You must make atonement for it."

Yakini Mahattara very respectfully accepted the atonement but politely added, " I have secured atonement for a sub-human being like a frog unknowingly killed by me. But you are engaged in a deliberate violence by way of killing 1444 human beings. What would be the atonement for this killing ?"

These words of Yakini Mahattara dispelled the anger and fury of Acharyashri Haribhadra. The lecturers and students who were called by his sheer power of incantation were sent back.

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As an atonement for his malicious plan, he composed 1444 books elucidating human virtues like forebearance, tolerance etc. Animosity gave way to learning and scholarship.

Acharya Haribhadrasuri always respected Sadhvi Yakini Mahattara and he used to accept the fact that thanks to Sadhviji, he had found the royal road of Jainism that liberated himself from the cycle of births

-----OOOOOOO-----

MAHARAJ KUMARPAL

Dr. Kumarpal Desai

The life of Rajarshi (king with the attributes of a sage) Kumarpal, symbolizing bravery, justice and compassion and it is a glorious chapter in the saga of Jainism. Known as Parmahart Shrivak, Kumarpal, an apostle of non-violence, was a powerful monarch. A man of exceptional talents, he had carved out a niche for himself not only in the history of Gujarat but of India and his life was full of some extraordinary events. His life was a blend of grievous calamities and glorious achievements, a blend of joys and sorrows. Born in a noble family, he suffered king's ire, separation from family, thirst and starvation and had to beg and roam in forests. Finally he defeated his enemy, got back his kingdom and embraced religion to die a coveted death. It was a life fit to be a subject of an epic.

Profuse details about Kumarpal are available in *Dwayashray* of Hemchandracharya, in the play *Moharajparajay* by Yashpal and *Kumarpalpratibodh* of Somprabhacharya. Such a detailed history of no other king is available in India!

Born in A. D. 1093, Kumarpal was married to Bhopaldevi. Siddhraj had no issue and hence Kumarpal was to succeed him to the throne. However Siddharaj did not want Kumarpal to inherit the throne of Gujarat. He wished that Kumarpal died and then was reborn as his son to become the king of Gujarat. He, therefore, tried to kill Kumarpal but didn't succeed. Hemchandracharya had been kind to him and helped him many a time. In A. D. 1143, at the age of fifty, Kumarpal ascended the throne of Gujarat.

At the instance of *kalikalsarvagna* (all knowing) scholar Hemchandracharya, the new king banned gambling in the kingdom. He proclaimed: "The people at large are violent and are at one another's throat. Lying is a sin and illicit relationship with a woman is a worse sin; but violence to living organism is the worst of all sins. I ordain that no one should profit from violence. Those who practice violence should give it up and they will be fed at the king's kitchen for three years if they have no means of subsistence." He instructed his officials to give severe punishment to those who indulged in violence. Kumarpal's devotion to non-violence inspired the kings in the neighbouring countries too to practice non-violence. They prohibited any form of violence committed for the sake of religion or livelihood.





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*"May mutual Love prevail the world
and dark delusions fade away;
Untrue, unkind, intriguing,
harsh, such words,
no one may ever say"*

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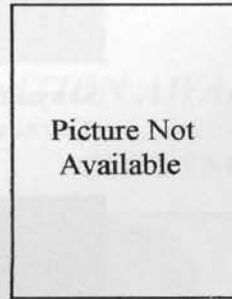
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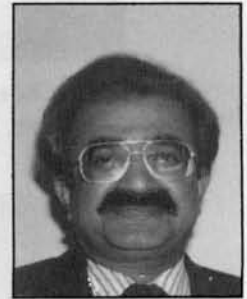
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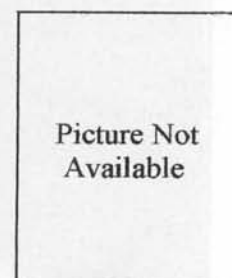
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આ જગત માં સર્વ મનુષ્યો ની પ્રવૃત્તિ ની પાછળ એક જ હેતુ હોય છે. ઋધિ, સિધ્ધિ ને શુધ્ધિ. તે આ ત્રણમાં થી એક જ પામવા નો પ્રયત્ન કરે છે. સાંસારીક જીવ સાંસારિક સુખ-ઋધિ, યોગી-સિધ્ધિ ચમત્કારિક શક્તિઓ, અને મુમુક્ષ મોક્ષાભિલાસી અને જીજ્ઞાસુ જીવોનું ધ્યેય શુધ્ધિ પર હોય છે. મનુષ્યો આ ત્રણેય ની પાછળ દેશપરદેશ ભટકે છે, શારીરિક કષ્ટો ભોગવે છે અને પોતાની જીદગી ને પણ જોખમમાં મુકવા તૈયાર થઈ જાય છે. આ ઋધિ, સિધ્ધિ ને શુધ્ધિ ને મેળવા મુખ્ય એક જ સાધન છે, તે છે ધર્મ.

ચીતામણી રત્ન, કામધેનુ ગાય કે કલ્પવૃક્ષ પાસે માંગવાથી કે ઈછવાથી જોઈતી વસ્તુ પ્રાપ્ત થાય છે, પણ માંગવાં માં શરમ છે, તેમાં હાથ લાંબો અને નીચો કરવો પડે છે, પણ ધર્મ જ એક એવી વસ્તુ છે કે જે માંગ્યા વગર જ ઋધિ, સિધ્ધિ અને શુધ્ધિ પ્રાપ્ત કરાવી દે છે.

પ્ર: જો ધર્મ ની આટલી મહત્તા છે, તો ધર્મ એટલે શું ?

દરેક વસ્તુ ને બે પ્રમાણે જોઈ શકાય છે. વ્યવાહારિક અને નિશ્ચય દ્રષ્ટિએ દા.ત. પાણી નો સ્વભાવ ઠંડકતા. પાણી ને ગરમ કરો, વરાળ કરો કે બરફ બનાવો તો પણ તે આખરે ઠંડુ પાણી જ થવા નું છે. પૃથ્વી નો સ્વભાવ સ્થિરતા, સાગર નો સ્વભાવ ભરતી અને ઓટ. સ્વભાવ વસ્તુ ને ધરી રાખે છે. દરેક વસ્તુ પોતાના સ્વભાવ થી પતિત થાય તો અસ્ત વ્યસ્ત થઈ જાય. જે પૃથ્વી અને સાગર તેની સ્વભાવ મુકી દે તો દુનિયા ના પ્રાણીઓ ને જીવવું મુશ્કેલ થઈ પડે. આત્મા નો સ્વભાવ સ્થિરતા, શાંતિ, સમાધિ, જ્ઞાન, દર્શન અને ચારિત્ર્ય છે. આ સ્વભાવ માં જ આત્મા મોક્ષ સંસ્થિત થાય છે. તેથી વિપરીત પુદ્ગલ ના સ્વભાવથી પતિત થાય છે ત્યારે આત્મા ઉચ્ચગામી ને બદલે નીચગામી બને છે.

ગીતા પણ કહે છે [પરધર્મા ભયાવહઃ] કોઈપણ દ્રવ્ય, વસ્તુ પોતાનાં ધર્મ ક્ષવભાવજ્ઞ માં થી નીકળી ને બીજામાં જાય છે ત્યારે ભયાનક સ્થિતિ ઉત્પન્ન થાય છે. ધર્મ શબ્દ ધ્રુ પરથી પડેલ છે. ધ્રુ એટલે એટલે ધારણ કરવું. [ધારયતિ ઇતિ ધર્મઃ] ધારણ કરે તે ધર્મ. દૃઢગતિ માં પડતા પ્રાણી ને ધારી રાખે તે ધર્મ. ધર્મ આપણને આપણા સ્વભાવ માં રાખી ઉચ્ચગતિ માં લઈ જઈ શકે છે.

પ્ર: ધર્મ શા માટે કરવો જોઈએ?

આપણી દરેક પ્રવૃત્તિ દુઃખ ના અસ્ત અને સુખના ઉદય માટે હોય છે. ભુખ નું દુઃખ ખોરાક ખાવાથી નિવૃત્ત થાય છે અને તૃપ્તિરૂપ સુખ ઉત્પન્ન થાય છે. તે જ પ્રમાણે દવા અને પૈસા નું સમજવું. ફળ બે જાતના હોય છે. તાત્કાલિક અને કાળાંતરભાવિ. કાળાંતર પ્રવૃત્તિ નું ફળ તાત્કાલિક કરતાં બધી અપેક્ષા એ સાફ હોય છે. દા.ત. મજૂર ને તેનું મહેતાણું દિવસ ના આખરે મળે છે, જ્યારે ખેડુત ને તેની ખેતી નું ફળ ૬-૧૨ મહીને મળે પણ તે મજૂરો કરતા સાફ હોય છે. શોધક ને તેની શોધખોળ નું ફળ ખેડુત કરતા વધારે મળી શકે છે. તે જ પ્રમાણે ધર્મ પણ કાળાંતરે આત્મિક આનંદ અપાવી ને મોક્ષ ગતિ એ પણ લઈ જઈ શકે છે. [મોક્ષ સુખ, સાંસારિક કરતાં ઉચ્ચ કોટિ નું છે]

ચીતામણી રત્ન, કામધેનુ ગાય કે કલ્પવૃક્ષ પાસે થી મળેલા સાંસારિક સુખો પૌદ્ગલિક અને દુઃખ ગર્ભિત । દુઃખ ભેગુ લઈ ને જ આવે છે) હોય છે. પણ ધર્મ જ એક એવી વસ્તુ છે કે તે માંગ્યા વગર ભૌતિક સુખ આપશે, તે સુખ વધારે ધર્મ પર ખેંચી લાવી, કાળાંતરે મોક્ષગતિ પણ માંગ્યા વગર જ અપાવશે.

પ્ર: ધર્મ ની પરીક્ષા કેમ કરવી?

આપણે સસ્તા માં સસ્તી, ફાડંલી જેવી વસ્તુ પણ ટોકી ટોકરી ને લઈએ છીએ, તો ધર્મ તો ફાડંલી કરતા ઘણો અગત્યનો ને મહદુર્લભ છે. જો ધર્મ ની પરીક્ષા કરેલ હશે તો જ તેના ઉપર વિશ્વાસ બેસશે ને કોઈનાં કહેવાથી તેની શ્રદ્ધા માં થી આપણે ચલિત નહીં થઈએ. સોના ની કસોટી જ પ્રમાણે થાય (૧) કસોટી પર ઘસવાથી (૨) કાપ મુકવાથી (૩) અગ્નિ માં તપાવવા થી ને (૪) ક્યોટી પર ટીપવાથી. ધર્મ ની કસોટી પણ ચાર રીતે કરી શકાય છે (૧) દેવ, ગુરૂ ની યોગ્યતા (૨) શાસ્ત્રો. જે શાસ્ત્રો અવિરૂદ્ધ (ધર્મ ની વિરૂદ્ધ ના લઈ જઈ શકે), પ્રમાણ સિધ્ધ (ધર્મ ની સાબિતી આપી શકે) ને નિર્બાધ । બાધા વગરનો, બધી વસ્તુ માં ધર્મ થઈ શકે, પાળે તેનો ધર્મ, (વિગેરે) હોય (૩) સમાધિરૂપ- જે તમને સ્વના, આત્માનાં ધ્યાન માં લઈ જાય.

પ્ર: કેવા પુરૂષ નો ધર્મ સાચો ગણાય?

" નીમ ફકીમ ખતરે જાન, નીમ મુલ્લાં ખતરે ઇમાન " દવા બનાવવામાં અને દવામાં જો ફકીમ ની યોગ્યતા ના હોય તો દર્દીની જાન ને જોખમમાં મુકી દે છે. તેમ જ ધર્મ ના પ્રકાશક અને સ્થાપક ની યોગ્યતા ના હોય તો અમુલ્ય માનવભવ ને પણ જોખમમાં નાખી દે છે. ધર્મ ના પ્રકાશક રાગ દેશ વગરનાં, સર્વજ્ઞ । સંપૂર્ણ જ્ઞાન - કેવળજ્ઞાન) હોય, અને તેઓ ને ફર જીવ પર અપૂર દયા હોય છે. દેવ ધર્મ ના સ્થાપક પણ હોય છે. ધર્મ ના ઉપદેશક- ગુરૂ હોય છે. તે (૧) મધ્યસ્થ ભાવ ના હોય (૨) વીતરણી ભગવાને ફરમાવેલ ચારિત્ર પાળનારા (૩) જીવો ની દયા પાળનારા (૪) નિસ્વાર્થી (૫) માન કે કીર્તીના





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લોભ વગરના અને (૬) નિર્મમતવી (ખોટી વાતની પકડ, નિષ્પક્ષપાતપણ અને મધ્યસ્થ ભાવ) હોય છે. આવા દેવો ની સ્થાપેલી ધર્મ અને ઉપદેશક ગુરુ નો જ ધર્મ કસોટી એ ચડી શકે ને તેવા પુરુષોનો જ ધર્મ સાચો ગણાય.

પ્ર: ધર્મ ના ભેદો કેટલા?

ધર્મ ના ૨ ભેદો છે. (૧) અણગાર ધર્મ-સાધુ નો ધર્મ, તેમાં શ્રુત અને ચારિત્ર આવે, અને (૨) આગાર ધર્મ-શ્રાવક/સંસારી નો ધર્મ

પ્ર: શ્રાવક ધર્મ કોને કહેવાય?

શ્રાવક ધર્મ ના ચાર પાયા- દાન, શિયળ, તપ અને ભાવ. દાન-ચાર જાતના દાન, તે જ્ઞાનદાન, આહારદાન, ઔષધદાન અને અભયદાન. અભયદાન સૌથી ઉત્તમદાન, તેમાં પ્રાણી માત્રની સાથે મેત્રીભાવના રાખી ને શ્રાવક જીવમાત્રની રક્ષક બની જાય છે. અભયદાન દે છે ત્યારે નવવાડ વિશુદ્ધ હ્રમર્યય પાળી ઉત્તમ શ્રીલ ધર્મ પાળે છે, અને ૧૨ તપ માં થી કોઈપણ એક તપ પાળી ભાવના ભાવિ ધ્યાનમગ્ન થઈ પોતાના સર્વ કર્મ ખપાવી સિધ્ધ થઈ શકે છે.

પુરુષાર્થ ચાર જાતના- ધર્મ, અર્થ, કામ અને મોક્ષ. ધર્મ મોક્ષ નું સાધ્ય, અર્થ અને કામ સાધન છે. અર્થ (પન કમાવવું, કાંચદા નું કામ કરવું) અને કામ (ધર, સ્ત્રી, પુત્ર, પરિવાર માં રચ્યા રહેવું અને આનંદ થી ભોગવવું) તે કર્મ બંધના ફેતુ છે. પણ પરિશ્રમ નો મોહ છોડી ધનાદિ નો ઉપયોગ દાનધર્મ માં કરીએ તો સદગતિ અપાવી શકે, એટલે દાન અર્થ ની વિશુદ્ધી કરે છે.

શિયળ-કામ, વિષયસેવન વિ. દુર્ગતિ નું જ કારણ બને પણ તેજ કામ ને સ્વપત્ની/પત્ની માંજ સંતોષ માં મર્યાદિત કરે તો શિયળધર્મ બની જાય. સિતાજી, દોષદીજી આદિ અનેક સતીઓ નાં દાખલા ઓ મીજુદ છે.

તપ- બાર પ્રકારના તપ. (૬)બાહ્યતંત્ર-જે શરીર ને સ્પર્શ અને (૬)આભ્યંતર, જે આત્મા ને સ્પર્શ. આ તપ માંથી કોઈપણ તપ ની સાધના કરવાથી પુર્વ કરેલા કર્મો ને ખપાવિ શકાય છે.

ભાવ-ભાવપુર્વક દાન, શિયળ અને તપની આરધના કરવાથી અને ભાવના ભાવવા થી મોક્ષ ની પ્રાપ્તિ થાય છે.

પ્ર: ધર્મ કેવી રીતે યાચ?

જેન ધર્મમાં તિર્યંકર ભગવાને દયા ને ધર્મ નું મૂળ કહ્યું છે. જેના દિલમાં દયા, અનુકંપા ન હોય તો તે જીવ ક્યારેય સમક્ષિત ન પામે, તો પછી સદર્મ અને મોક્ષ ની તો વાત જ ક્યા કરવી? દયા પાળવા માટે જીવ માત્ર ની સમજણ ની જરૂરત છે. તે તત્ત્વો સમજવાથી, સ્વાધ્યાય કરવાથી ને જીવનમાં ઉતારવાથી જ આવશે.

ધર્મ સત્ય થી ઉપજે, દયા દાનથી વધે, ક્ષમાથી સ્થાપના થાય અને કષાય (ક્રોધ, માન, માયા, લોભ, રાગ અને દેષ) થી નાશ થાય.

ધર્મ નો પરિવાર-દયા ધર્મ ની માતા, સતકર્મ પિતા, સમસ્ત જીવો-બાળકો, સજ્જુધિ-ભાઈ, સંતોષ પુત્ર, સમતા-પુત્રી, પવિત્રતા-બહેન અને ક્ષમા ધર્મ ના મિત્ર છે.

ધર્મ ભાવના: મુમુક્ષુ કંમેશ આવી જ ભાવના ભાવતો રહે છે, કે:

(૧) કું ક્યારે કેવળી પ્રરૂપિત દયાધર્મ પાળીશ (૨) મને સદ્ધર્મ નાં ઉપદેશક અરિહંત, ગણધરાદિ, સદગુરુ નો યોગ થશે (૩) મને ક્યારે સદ્ધર્મ નું શ્રવણ થશે, તેના ઉપર શ્રદ્ધા બેસશે અને (૪)ક્યારે સંયમધર્મ નું પાલન કરીશ. આ બધા મળવા અતિ દુર્લભ છે. તે મને ક્યારે પ્રાપ્ત થશે? તે ચિંતવવું તે જ ધર્મભાવના છે. આવી કલ્યાણકારી ધર્મ કોણ કરી શકે? દેવો વિષયમાં આશક્ત છે. નારકીઓ નિરંતર દુઃખ માં પડયા છે, તિર્યંચો વિવેક રહિત છે. તેથી માત્ર મનુષ્ય જ ધર્મ કરણી કરી શકે છે.

એવો અનુપમ માનવભવ આપણને મળેલો છે. માટે યાય તેટલી ધર્મકરણી શરીર માં શક્તિ છે, ત્યાં સુધી સત્યરે શુદ્ધ ભાવથી કરીએ એવી સિતશિક્ષા આપણને ધર્મભાવના આપે છે.

(લખાણ માટે પૂ. ભરતભુષણ, શતાવધાની, સ્વં પંડિત મુનિશ્રી રત્નચંદજી મહારાજ નો ભાવના શતક ના ગ્રંથ ત્યા શ્રી રસિકલાલ છગનલાલ શેઠ- બાર ભાવના ની ચોપડી નો આધાર લીધેલ છે.)

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Congratulations and best wishes to
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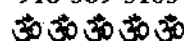
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PRESIDENT'S MESSAGE

"From Cradle to Cremation - Jaina is There"



It is indeed a distinct honor and privilege for me to welcome you all to this historic 10th Biennial Jaina Convention at the dawn of the new millenium. I wish to thank Samarpan Jain Sangh and the volunteers from many Jain Centers for organizing this convention.

In the last 18 years, since the formation of Federation of Jain Associations in North America, inspired by Gurudev Chitrabhanu and Acharya Sushilmuni, a lot has been achieved. The organization with four Jain sanghs as its members has grown in to an umbrella organization of 58 Jain Sanghs and ten affiliates. It is run by eighty-member board, eleven member Executive Committee, thirty different committees and 300 volunteers.

We have made JAINA more democratic, more transparent, financially secure and better communicative and with JAINA's new mission statement "From Cradle to Cremation -JAINA is There" more responsive to its 100,000 constituents. The events of the last two years have taken JAINA to new height not only on a national stage but also on the international stage. But this is not enough. Great was our past but greater will be our future. We have made 'JAINA' a more religious and humanitarian organization.

As the new millenium draws upon us, we are going to celebrate in a single year, 2001 three great anniversaries:

The 2600th anniversary of the birth of Lord Mahavir, the 24th and last Tirthankar of the present era, the centenary of the death of Shrimad Rajchandra, the respected Jain Guru of modern time, and the centenary of the death of Shri V. R. Gandhi, the one who brought the message of Jainism to the western world. By celebrating these events, we shall be inspired by the lives of these great leaders and shall try to pass on that inspiration to others. JAINA has great plans to celebrate the entire year of 2001 including under serious consideration "Mahavir Ahimsa Award" in the same category as the Noble Peace Prize in honor of Lord Mahavir's 2600th Birthday. A prize will be awarded to anyone in the world who has contributed most for the Peace through Non violence. The award ceremony can take place in Washington D.C., London or New Delhi in the presence of head of respective Government or it can take place in New York in the presence of the U N Secretary General on the day of Mahavir Jayanti on annual or biennial basis. There can be no better way to project Jain religion in the forefront and side by side with other religions and at the same time provide greater identity to our children as proud Jains. All of these activities will be coordinated with Jains around the world.

I wish to thank JAINA Executive Committee, Board of Directors, all JAINA committee members, volunteers and all the Jain sanghs throughout this vast continent of North America for their cooperation during my presidency.

As we move into the new millenium, let us once again commit ourselves to spreading the principles of Mahavir, which are Ahimsa (Non Violence), Anekantwad (Multiplicity of viewpoints) Aparigraha (Non possessiveness) and Anukampa (Compassion). This will make the world a better place to live for every living being not for our generation only but for generations to come.

JAI JINENDRA
Dhiraj H Shah M.D.
President, JAINA

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Following is an explanation of the three ads for Vegetarian Vision:

1. *It shows a dinner setting with a fork and steak knife. On the plate is a urine sample in a jar (calf urine). Headline is "Would you like your steak Au jus?"*
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3. *You wouldn't eat where you..... Visual is a chicken coop. Vegetarian Vision for a meatless millennium.*

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FRONT COVER

A Shrine with Four Jinas

Uttar Pradesh; 7th century Cream-colored sandstone 23 in. (58.4 cm) Los Angeles County Museum of Art Gift of Anna Bing Arnold

Four Jinas are seated in meditation on four sides of a central shaft whose top is missing. Such a configuration is known as sarvotabhadra (auspicious on all sides) or chaumukha (four-faced). There is thus a conceptual relationship with the four-faced sivalinga, the four emanatory forms of Vishnu, and the Buddhist stupa with four transcendental Buddhas on its four sides. A chaumukha [11, 12] is an essential part of Jain temples, and this particular example once graced a Digambara Jain complex.

Of the four Jinas represented here two can be definitely identified. The figure with the long hair is Rishabhanatha and the one with the snake canopy is Parsvanatha. One of the others is certainly Mahavira, and the fourth is perhaps Neminatha. Certainly these four are the most important of the twenty-four Jinas, for only their lives are described at length in the canonical Kalpasutra. It should be noted, however, that there is no iconographic tradition prescribing which four should be represented in a chaumukha.

Had the sculptor responsible for this example differentiated the foliage above each Jina, one could have distinguished the two unidentified figures. Each Jina seems to be under an identical tree, perhaps the asoka, which is a cosmic tree for the Jains (Shah 1955, 67 - 71), as is the bodhi tree for the Buddhists.

When complete the sculpture would have had some sort of a finial and a base that may have carried each Jina's cognizance. Very likely it was carved for a temple in Uttar Pradesh, for the stone has the same features as the buff Chunar sandstone of that region. Stylistic parallels are also found in Uttar Pradesh. Whatever its provenance, it is an impressive example of a chaumukha, with four serenely dignified Jinas. 2

BACK COVER

SIDHACHAKRA

Gujarat, Ahmedabad Late 18th—19th centuries Couched gold- and silver-toned twisted wire and metallic sequins accented with applied glass and cloth; silk and wool embroidery on silk velvet; woven metallic ribbon binding

53 1/2 X 32 in. (135.9 X 81.3 cm)

Private collection

This luxurious and intricately embroidered Svetambara Jain textile depicts a siddhachakra (circle of Jinas). Alternatively it is called a navapada (nine dignities), composed of the five supreme beings [13] and the four essentials of Jainism.

The five supreme beings consist of five types: the arhat (an emancipated soul establishing the Jain assembly), the siddha (an emancipated soul residing at the top of the cosmological universe), the acharya (the head of an order of Jain monks), the upadhyaya (a monk who teaches scriptures), and the sadhu (all other Jain monks). They are represented by the five seated figures in the central lotus medallion: center, north, east, south, and west, respectively. Curiously, while their respective complexions are prescribed in Jain texts to be white, red, yellow, blue, and black, here the siddha is golden, the upadhyaya is green, and the sadhu is blue. The lotus medallion is set in the center of a representation of a metal plaque, which is a more commonly surviving mode of depicting a siddhachakra.



THE JAIN SOCIETY OF METROPOLITAN CHICAGO



**Congratulates & Extends
Best Wishes**



to

JAINA and "Samarpan Jain Sangh"

on this auspicious occasion of the

10th Biennial JAINA Convention

July 2-5, 1999

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