

SOUVENIR

JAINISM-THE ART OF LIVING

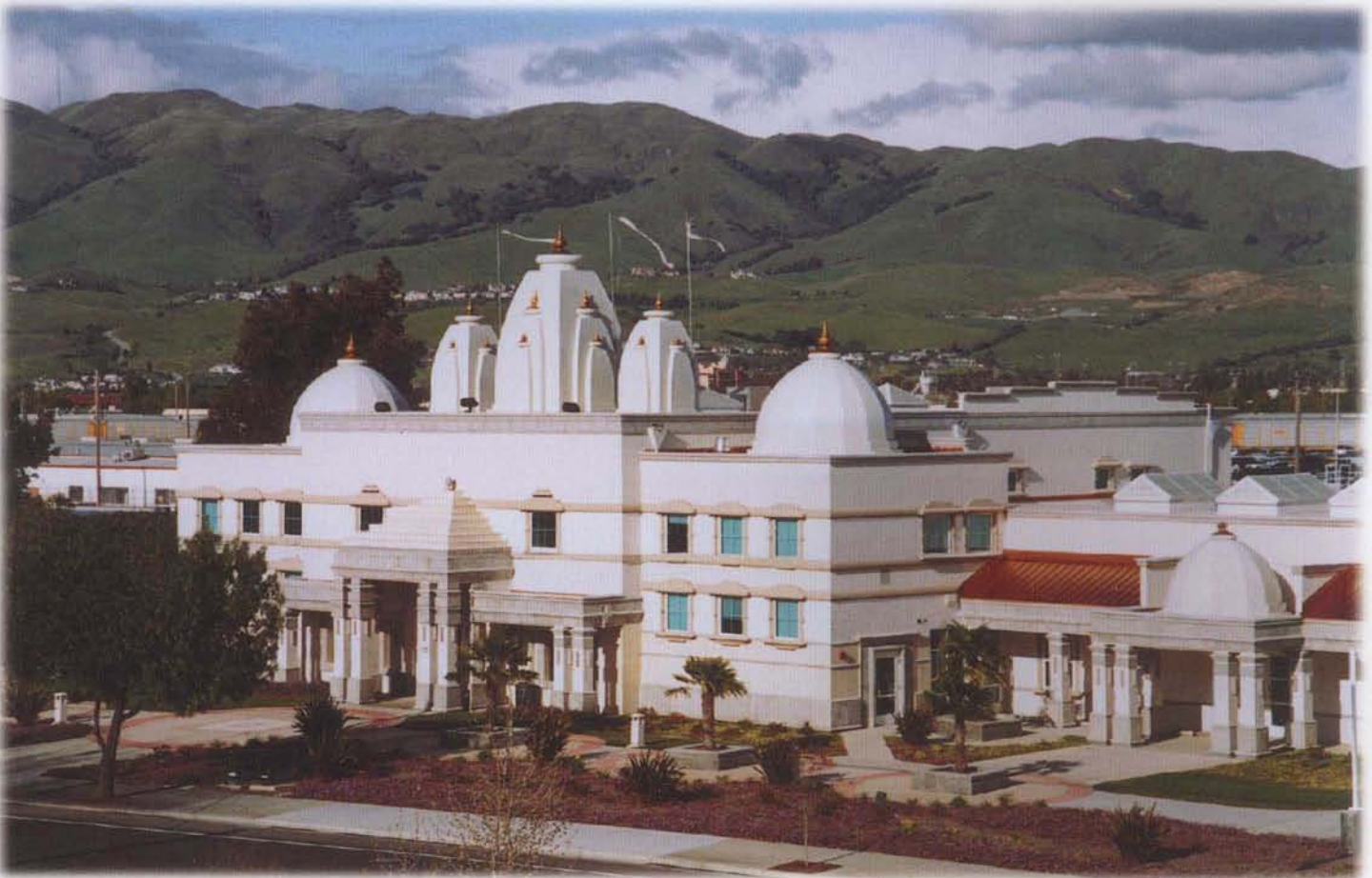
Twelfth Biennial JAINA Convention — July 3-6, 2003



Cincinnati Convention Center, Cincinnati, Ohio
Hosted by:
The Jain Center of Cincinnati and Dayton

Federation of Jain Associations in North America

*When in the San Francisco Bay Area,
Plan a visit to
The Jain Bhawan*



A Tirth in North America with Praan Pratishthit Murtis

Jain Center of Northern California
722 South Main Street
Milpitas, CA 95035
(408) 262-6242, info@jcnc.org, www.jcnc.org

Hours: Mon – Fri 7:00 am to 1:30 pm & 6:30 to 9:00 pm
Sat – Sun & Holidays 8:00 am to 9:00 pm

णमोकार मंत्र NAMOKAR MANTRA

णमो अरिहंताणं
णमो सिद्धाणं
णमो आइरियाणं
णमो उवज्झायाणं
णमो लोए सव्व साहूणं

NAMO ARIHANTAANAM
NAMO SIDDHAANAM
NAMO AAYARIYAANAM
NAMO UVAJJHAYANAM
NAMO LOAE SAVVA SAAHOONAM

एसो पंच णमोक्कारो सव्व पावप्पणासणो
ESO PANCH NAMOKKAARO SAVVA PAAVAPPANAASANO
मंगलाणं च सव्वेसिं पढमं हवई मंगलं
MANGALANAM CHA SAVVESIM PADHAMAM HAVAI MANGALAM

Hastinapur Tirth, U.P.



Namo Arihantaanam
Namo Siddhaanam
Namo Aayariyaanam
Namo Uvajjhayanam
Namo loae Savva Saahoonam
Eso panch namokkaaro
Savva paavappanaasano
Mangalaanam cha savvesim
Padhamam havai mangalam

I bow to the Arihantas
I bow to the Siddhas.
I bow to the Acharyas.
I bow to the Upadhyayas.
I bow to all the Sadhus in this world.
Bowling to these five
Is Destroyer of all sins,
And among all holy things,
The first and foremost it is.

Table Of Contents

Namokar Mantra	1	Ahimsa Parmo Dharma	61
JAINA President's Message	3	Message from Bharat Bhushan	66
Spiritual Leaders	4	Message from N. P. Jain	66
JAINA Convention Board	5	Rachna of Replica of the Shatrunjaya	
E. C. Jain Center of Cinci & Dayton	5	Temple	71
Convener & Co-conveners message	7	Religious Tolerance in Jainism	73
Message from Roop Chandji	8	Unity and Diversity	83
Message from Magapragyaji	9	Courage to be Different, to be Jain	91
Message Message from Chitrabhanuji	10	Anekantvad and its Importance in Life	95
Message from Devendrakeertyji	11	Jains and the Interfaith Movement	101
From the Desk of the Coordinator	12	Are ABCDs Confused about Jainism	107
Heavenly Abode Spiritual Leaders	13	Mahavira on the Art of Living	113
Message from Gov. Taft	15	Message from Voinovich, Senetor	116
Message from the Sec. Of State	16	Message from the Speaker,	117
Jaina 2003 Awards	17	Peace and Happiness	119
Donors of 2003 Convention	20	Jainism as a Minority Religion	122
Message from the Mayor of Cincinnati	27	How to Increase Memory	126
JAINA Convention 2003 Committees	29	Lord Mahavira-Obstacles of His Life	130
Ahimsa & Anekanvad	35	Jainism & Ecology	132
Lenders of JAINA Convention	35	Jain Center Historical Marker	134
Pushp and Chah	37	Benefits of Meditation	136
Jain Religion as a World Religion	39	JAINA Presidential History	138
Message from Manak Muni	42	Jain Tirth	143
The Birth Place of Mahavir	45	Concept of Soul	146
The Importance of Religious Rituals	49	List of 2003 Convention Donors	151
The Path Unlike any Other	55	Advertisers' Index	152



परमहंस

JAINA

Federation of Jain Associations in North America

Founded 1981

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

JAINA Headquarters: P.O. Box 700, Getzville, NY 14068 USA : Phone & Fax (716) 636-5342

June 30 2003

President

Bipin D. Parikh
Des Plaines, IL
(847) 699-1294
dmdmrch@core.com

First Vice President

Anop R. Vora
Rochester, NY
(716) 473-9290
vora5000@yahoo.com

Secretary

Kirit C. Daftary
Waco, TX
(254) 776-4209
netrat@att.net

Treasurer

Girish P. Shah
Campbell, CA
(408) 378-8765
Girish@theshahs.com

Vice Presidents

Lata Champsee
Don Mills, ONT
(416) 441-2200
latachampsee@usa.net

Sushil Jain
Gaithersburg, MD
(301) 670-0519
sushiljain@aol.com

Udai Jain
Sugar Land, TX
(281) 960-0741
jainudai@aol.com

Ila G. Mehta
Maumee, OH
(419) 865-2727
gmchta@glasscity.net

Mahendra Mehta
Fort Myers, FL
(941) 561-2731
mmchta77@hotmail.com

Hasendra Shah
Cerritos, CA
(562) 404-2851
hasendra@aol.com

Past President

Mahendra K. Pandya
Staten Island, NY
(718) 816-0083
mkpandya@hotmail.com

Welcome

Dear Dharmabandhu
Jai Jinendra

In 22 years JAINA has become a world-class organization. Its achievements have been reported in an article in this issue. Through its 32 committees and their talented volunteers, JAINA is active in many aspects of Jain living and practicing Ahinsa, Anekantwad, Tolerance to other religions and tremendous humanitarian work around the globe. Convention is one of the very important aspects of JAINA's activities. The convention explores all aspects of Jain living in North America. We invite many experts to impart their knowledge to us, especially, our youth.

The 12th biennial convention at Cincinnati, OH is going to be a great event with tremendous effort by JAINA volunteers and the members of the Jain center of Dayton-Cincinnati, OH.

While you are here you will see that there are activities for every age Jain Practicing members. We even have interfaith sessions. The idea of play while you learn has been fully materialized. I look forward to greeting you at the convention. Again I welcome you to the convention.

For those who could not come to this convention, you missed a great opportunity to enjoy with many of your friends.

Your President

Bipin Parikh, Ph.D

SPIRITUAL LEADERS



Shri Manak Muniji



Shri Roop Chandji



Acharya Mahapragyaji



Acharya Chandanaji



Samani Chatra Pragyaaji



Samani Subhamji



Shri Devendrakeerty
Bhattarakji



Shri Amrendra Muniji



Shri Chitrabhanuj

JAINA Convention Board



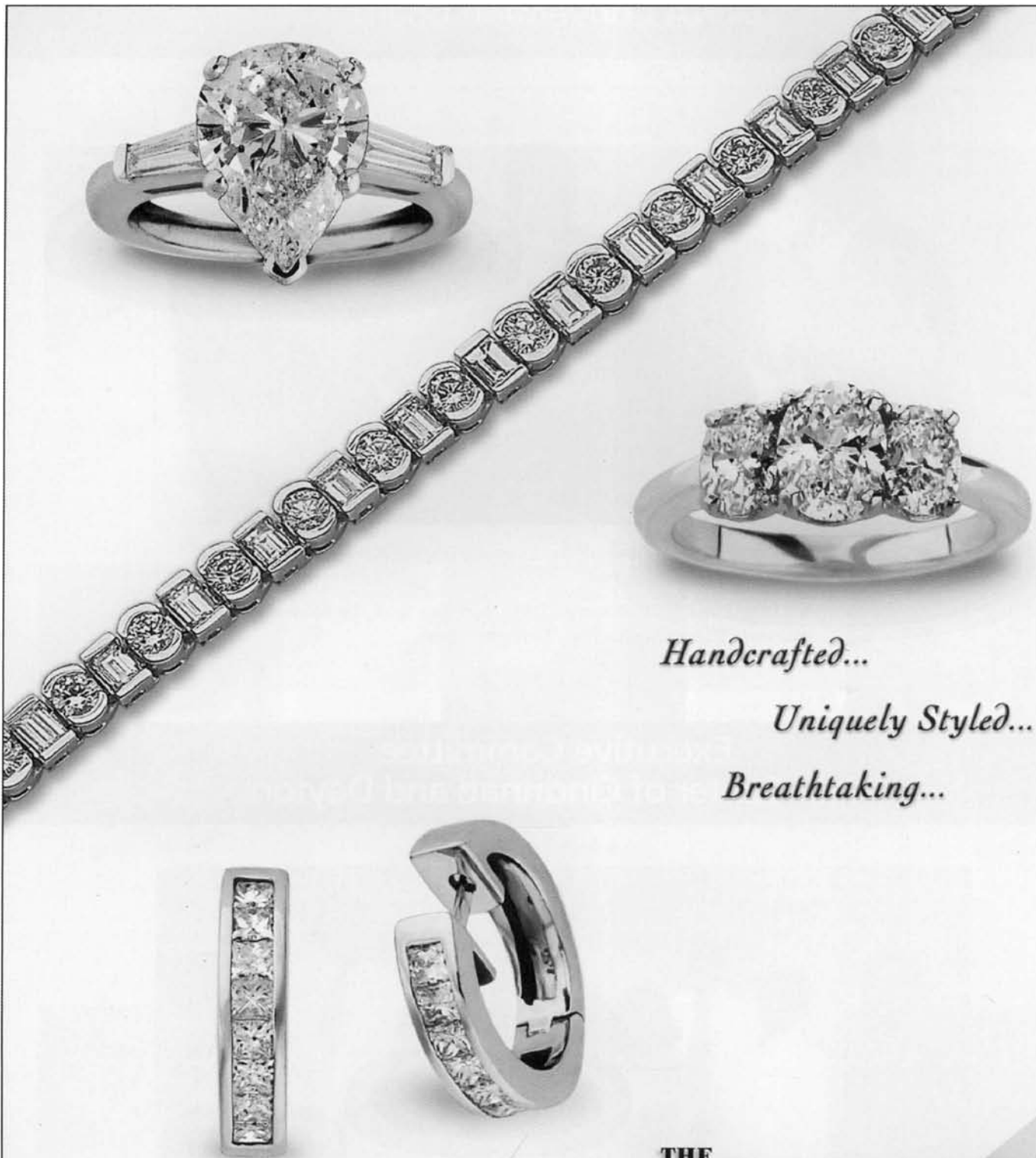
L to R Sitting: Mr. Anop Vora (Convener), Dr. Surendra Singhvi (Co-convener),
Dr. Bipin Parikh (President)

Standing: Mr. Dilip Punatar (Co-convener), Mr. Samprati Shah, Dr. Mahesh Shah,
Ms. Soha Shah (Co-convener), Mr. Keerti Shah

Executive Committee Jain Center of Cincinnati and Dayton



L to R:
Mr. Anand Chordia (VP Education), Mr. Vijay Doshi (Ex-Officio), Mr. Bipin Shah (Senior VP),
Mrs. Kalpana Parekh (President), Ms. Sweta Shah (VP Youth), Mrs. Nikki Shah (VP Membership),
Mrs. Jayshree Dutt (Treasurer), Mr. Kishore Mehta (VP Facilities), Mr. Arun Jain (Secretary),
Mrs. Kamini Jain (VP Hospitality, not in the picture)



Handcrafted...

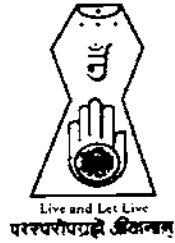
Uniquely Styled...

Breathtaking...

THE

Elizabeth
DIAMOND COMPANY

5812 Wilmington Pike
 The Corner of I-675 and Wilmington Pike
 Dayton, Ohio 45459
 (937) 434-0003



12th Biennial JAINA convention
July 3-6, 2003, Cincinnati
Hosted by: JAIN CENTER OF CINCINNATI & DAYTON



Jainism...the Art of Living

Jai Jinendra!

Welcome to the 12th Biennial JAINA Convention in Cincinnati, Ohio, hosted by the Federation of Jain Associations of North America (JAINA) and the Jain Center of Cincinnati-Dayton.

The JAINA Biennial Convention is renowned as a unique socio-religious event and provides an opportunity for attendees from around the world to bring their families together for spiritual advancement, friendship, education, and cultural activities. As your hosts, Jain Center of Cincinnati-Dayton and JAINA are excited to welcome you to Cincinnati! We hope you will participate in and benefit from the enriching educational and cultural programs we have planned.

As we showcase *Jainism...the Art of Living* one of our primary focuses has been the youth of our community. Our youth are the key to maintaining the heritage and traditions we as Jains have and this year we are pleased to offer many for-the-first time events. We have yoga & meditation for the youth led by the scholars and monks of the Jain community, a service project, interactive and educational seminars for each age group separately and much more.

We are pleased to have Jain scholars and monks from around the world to share their knowledge of Jainism and spend their time with us. The exchange of knowledge and ideas between all the attendees with various backgrounds enhances a deeper understanding of Jainism.

We are thankful to all the dignitaries, keynote speakers, and Jain Centers for participating and offering their time and services to make the 2003 JAINA Convention a success.

We hope you enjoy your visit to Cincinnati and the 2003 JAINA Convention,
Jainism...the Art of Living.

Dr. Surendra Pinghvi
2003 Co-Convener

Ms. Poha Shah
2003 Co-Convener

Mr. Dilip Punatar
2003 Co-Convener

Mr. Anop Vora

Dr. Bipin Parikh

MANAV MANDIR MISSION TRUSTFOUNDER ACHARYA
GURUDEV SRI ROOPCHANDRAJI MAHARAJJain Ashram, Ring Road,
Opp. Sarai Kala Khan, New Delhi-110013
P.B. 3240,

Ref. No.

Date.....

मंगल संदेश

जैन सेंटर आफ सिनसिनाटी एण्ड डेटन की संयोजना में होने वाला जैना का बारहवां द्विवर्षीय अधिवेशन नॉर्थ अमेरिकन जैन समाज के इतिहास में मील का पत्थर सिद्ध होगा, ऐसा मेरा विश्वास है। यद्यपि यहां का जैन समाज नॉर्थ अमेरिका के अन्य जैन सेंटरों की तुलना में संख्या की दृष्टि से काफी छोटा है। किंतु इस समाज का आपसी प्रेम, सद्भावना, धर्म-निष्ठा और एकत्व बहुत बड़ा है, यह मैंने अपने पिछले कई आयोजनों और प्रवचन-कार्यक्रमों में अनुभव किया है। उसी आधार पर मुझे इस अधिवेशन में नये कीर्तिमान स्थापित होने का विश्वास है।

अधिवेशन में विचारणीय विषय **Jainism : The Art Of Living** बहुत महत्वपूर्ण है। ऊंचे-से-ऊंचे सद्विचार की सार्थकता तभी है जब वह जीवन के आचरण में आए। लगभग होता यह है आचार-व्यवहार को नजरअंदाज करते हुए हम विचार से सीधे प्रचार पर उतर आते हैं। भगवान महावीर ने व्यक्ति के इस मनोविज्ञान को समझते हुए अपने धर्म-तीर्थ में सद्-आचार पर सबसे अधिक जोर दिया। इतिहास साक्षी है जैन समाज की जीवन शैली में उन्नत चरित्र सदा प्रमुख रहा। अपने आचार की ऊंचाइयों को कायम रखने के लिये आज जैन समाज को पुनः संकल्प बद्ध होने की जरूरत है।

जैना का यह अधिवेशन अपनी गौरव-यात्रा को नए आसमान प्रदान करें, इसी आशीर्वाद के साथ—

महावीर निर्वाण दिवस
4 नवम्बर, दीपोत्सव, 2002आचार्य रुपचंद्र
जैन आश्रम, मानव मंदिर केंद्र,
नई दिल्ली-110013 (भारत)

ALL DONATIONS ARE TAX EXEMPTED U/S 80G.



Jain Vishwa Bharati U.S.A.

Inspired by Gurudev Tulsi & Acharya Mahapragya

Jain Vishwa Bharati U.S.A.
7819 Lillwill Ave.
Orlando, Florida 32809
407-852-8694
EIN#: 59-3563048

अईम्

भगवान महावीर ने जैसा तप तपा वैसा तप तपना साधारण आदमी के लिए संभव नहीं है। उनके तप का प्राण तत्व है ध्यान। उसके द्वारा अतीन्द्रिय चेतना जागृत हुई और उन्होंने सत्य का साक्षात्कार किया।

भगवान ने अतीन्द्रिय चेतना के आधार पर जिन सिद्धान्तों का प्रतिपादन किया, उनका मूल्य शाश्वत है। वर्तमान के लिए वे अधिक प्रासंगिक हैं।

बढ़ती हुई हिंसा को शस्त्र बल से नहीं रोका सकता। उसका समाधान है अहिंसा की चेतना का जागरण।

बढ़ते हुए एकांगी आग्रह की समस्या को खींचातान तथा आरोप प्रत्यारोप से नहीं सुलझाया जा सकता। इसका समाधान अनेकांत दृष्टि से ही किया जा सकता है।

जैना ने धार्मिक संस्कारों को पत्नवित तथा पुष्पित करने का जो अथक प्रयास किया है वह स्तुत्य है।

मुझे इस बात की प्रसन्नता है कि जैना कन्वेंशन सिनसिनाटी में आयोजित होने जा रहा है। सामाजिक दृष्टि से ऐसे भव्य आयोजन पारस्परिक सौहार्द तथा प्रेम भाव को बढ़ाते हैं तथा आध्यात्मिक दृष्टि से जैनत्व के संस्कारों को परिपुष्ट करते हैं। अध्यात्म की प्यास गहरी जमे तथा भावी पीढ़ी को संस्कारित करे। कन्वेंशन के दौरान हमें चिंतन करना है कि भगवान महावीर के सिद्धान्तों को हम कैसे जन जन तक पहुंचाये और वैश्विक समस्या को सुलझाने में अपना योग दे सकें। मंगल कामना।

आचार्य महाप्रज्ञ



JAIN MEDITATION INTERNATIONAL CENTER

A non-profit educational organization

Founded by Poojya Gurudev Shree Chitrabhanuji

401 EAST 86TH STREET # 20A, NEW YORK NEW YORK 10028 212 534-6090



My dear Friends ~-

Jai Jinendra ... Jai Mahavir ...

I am pleased to share my warm greetings and love with every individual who is participating in the 12th Biennial Convention of JAINA. With your understanding, dedication, donations and unconditional committed services, JAINA has become one unique organization with the strength of unity and wealth of *Ahimsa*, *Anekantavad*, and various services to suffering living beings without any discrimination.

Every year, JAINA is getting larger and stronger with all the members' dedication, donations and services. With biennial conferences, JAINA brings families together from all over the world to have *sadharmic vatsalya*, and provides opportunities to learn Dharma of Non-Violence in essence and form. Jain philosophers, scholars, learned teachers, and dignitaries from all beliefs disseminate original *tattvas* of Jain Dharma to seekers. JAINA is always busy helping people, animals, and those suffering in earthquakes, draughts, floods, or wars.

To strengthen JAINA, I request all the Jains living in North America to participate in the JAINA conventions whole-heartedly and with commitment. United we stand; divided we fall. In each town, let there be one Jain center - pooling all resources for greater depth, expansion of coverage, inclusion of diversity with *relativity of thinking*. To create another parallel center representing a divided segment of Jains will be a great injury to the unity of Jains and an unspoken hostility and competition among members of the main local center. Let us not allow other influences to divide us with sectarian beliefs.

JAINA is our strength, our source of inspiration and our means of understanding, and it is our duty to support it with heart, head and hand. This will keep intact the unity and strength of the principles of Bhagwan Mahavir.

Love and Blessings,

Chitrabhanu

MAILING ADDRESS : BOX 244 ANSONIA STATION, NEW YORK NY 10023-0244 • TEL/FAX 212 362 6483

Sri Parshwanathaya Namah
Sri Padmavathi Devi Prasanna



Sri Swamiji : (08185) 62721
Office : (08185) 62722

HIS HOLINESS JAGADGURU SWASTI SRI SRI SRI

SRI DEVENDRAKEERTY BHATTARAKA PATTACHARYAVARYA MAHASWAMIJI
SRI HOMBUJA JAIN MATH

P.O. HOMBUJA, Shimoga Dist. Karnataka State, INDIA - 577 436.

ಪರಮಪೂಜ್ಯ ಶ್ರೀಮದ್ ಜಗದ್ಗುರು, ಭಾರತಗೌರವ, ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
ಶ್ರೀ ದೇವೇಂದ್ರಕೀರ್ತಿಭಟ್ಟಾರಕ ಪಟ್ಟಾಚಾರ್ಯವರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳವರು
ಶ್ರೀ ಹೊಂಬುಜ ಜೈನ ಮಠ

ಅಂಚೆ ಕಛೇರಿ : ಹೊಂಬುಜ. ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆ, ಕರ್ನಾಟಕ ರಾಜ್ಯ, ಭಾರತ - ೫೭೭ ೪೩೬.

Ref No: _____

HOLY BLESSINGS

Date: Jan. 15th, 2003

We are extremely happy to know that the 12th Biennial Jaina Convention will be held in Cincinnati, Ohio, USA from July 3rd through 6th, 2003.

The Federation of Jain Associations in North America, known as "JAINA", is doing an excellent job of organizing such conventions once every two years. As an umbrella organization of nearly 61 Jain centers in North America, it is encouraging that JAINA is taking keen interest in spreading the Jain religion, philosophy, and culture. Today all the members of different sects of the Jain society, viz., Svetambar, Digambar, Sthanakvasi, Terah Panth, Srimad Rajchand Panth, etc., have come beneath one roof only because of the efforts of "JAINA" which we could not have done in India. Still "JAINA" shall have to go a long way to achieve its goals. We need more Jain centers, Jain schools, etc., to educate our second and third generation people who have settled in North America. We hope that "Jaina" will do the needful in this regard.

We pray Lord Supreme Bhagawan Sri Parshwanatha Swamy and Divine Mother Sri Padmavaty Devi for the grand success of the 12th Biennial JAINA Convention.

With Blessings

From the Desk of the Coordinator

I am proud to have been the coordinator of the Souvenir and Exhibition committee for the Twelfth Biennial JAINA convention. The committee worked very hard to solicit articles and best wishes messages for the souvenir book. We received 55 articles from India, Canada, and the United States authored by all groups of people. We would like to thank all of the authors for their hard work and scholarly endeavor. The editorial board carefully read all of the articles and selected 22 articles written in English, Hindi, and Gujarati for inclusion in the souvenir book. It was a very difficult task because all of the articles were worthy of publication. Although we made every effort to verify the accuracy of the statements made in the articles, the opinions expressed in the articles are those of the authors.

There are five articles that deserve special mention because of their content, originality, and style. On behalf of the editorial board, I would like to congratulate the authors of these articles:

Dr. Lawrence Babb, Mr. Gabriel Figueroa, Ms. Payal Kapadia, Mr. Amar Salgia, and Dr. Jina Shah.

In closing, I would like to thank my committee members and the members of the editorial board, who spent countless hours preparing this book. Special thanks are due to Dr. Salgia, who helped me a great deal in soliciting articles and setting up the editorial board. Let me also thank to Ms. Shiela Liskany for formatting and editing the manuscripts. Finally, I wish to thank my wife Usha for providing me unflinching support me throughout this process.

Vinod K. Jain

Coordinator, Souvenir & Exhibition Committee

WEDDINGS • SPECIAL EVENTS • SENIOR PICTURES • FAMILY PORTRAITS



937.241.3591
937.435.0350
937.885.7112



Mahambrey
Photography

5 IRONGATE PARK DR., DAYTON, OH 45459

OUR HEAVENLY ABODE SPIRITUAL LEADER

H. H. Acharya Sushil Kumar Ji Maharaj

Born June 15, 1926; Samadhi April 22, 1994



His Holiness Acharya Sushil kumarji Maharaj was a perfect master employing both the time-honored rituals of religion and the science and technique of Yoga. He embodied a rare blend of religious saint and yogi. Merely being in the presence of Gurudev, one caught the sparks emitting from the mighty power harnessed within him. His dynamic energy enlivened and transformed the Self with a light so brilliant that all darkness was dispelled. At the same time, his love, his calm, his total non-violence made his ocean of spiritual serenity inspiring with peace and hope.

Since his early childhood, Gurudev was a practitioner of Arum Yoga. At the tender age of 15, he renounced the world and took Jain diksha from his spiritual master Shri Chhotey Lal Ji Maharaj. As beloved Guru and spiritual Father of thousands in the East and West, Acharya Sushil Kumar Ji's life is one of selfless love and sacrifice.

He was deeply versed in the varied religious scriptures and literature of both the East and West. His ideal of Interreligious Coordination and of one World Religion was based, as it were, on his profound realization of the essential unity of all religions. First time, he visited United States in summer of 1975 as a goodwill ambassador of peace during the 2500th Nirvana anniversary of Lord Mahavira. In 1977 he founded Muni Sushil Yagvill and in 1979 International Mahavira Jain Mission (Siddhchalam) in New Jersey. He was also the founder of World Fellowship of Religions, Kundalini Science Center, and many other local and international organizations.

Hindus and Muslims, Christians and Jews, Materialists and Rationalists, Idealists and Reformers and Iconoclasts—all found in him a willing response and sympathetic hearing of their views. From 1954 to 1989, Guruji organized and presided over a significant number of World Religious Conferences, many of which were attended by highly esteemed individuals, including various Presidents and Prime Ministers of India. Pandit Jawaharlal Nehru, Dr. Rajendra Prasad, Dr. Radhakrishnan, Dr. Zakir Hussain, Fakhruddin Ali Ahmed, Zail Singh, Indira Gandhi and Rajiv Gandhi were amongst those who were known to participate in these conferences.

There is hardly a nation that has not been touched by Guruji's efforts to fulfill his divine purpose of non-violence, reverence for life and compassion for all. He traveled all over the world and at every opportunity he preached peace on earth. In 1981 he was one of the spiritual leaders who guided in the establishment of Federation of Jain Association in North America (JAINA).

The Jain Community of North America will miss his religious counsel forever.

OUR HEAVENLY ABODE SPIRITUAL LEADER



H. H. Swasti Shri Charukeerthi Bhattarak Ji.

Born August 2, 1939; Samadhi January 15, 1998

His Holiness Shri Charukeerthi Bhattarak Swamiji is the ex-officio name for being the head of Shri Jain Math of Moodbidri. He was born on August 2, 1939 in a respected Digamber Jain family of Moodbidri: one of the most attractive and impressive historical, tourist, as well as Jain pilgrimage center of South India. He received his early education in Moodbidri and his B.A degree from Banaras Hindu University and his M.A. and Ph.D. degrees from Rajasthan University. He was honored with many literary and honorary degrees by various institutions. The Mayors of City of Cleveland and Quincy, Illinois and Governor of State of Ohio also honored him for his contributions to the world peace.

At the age of 20, he took the vow of celibacy and on April 30, 1975, he was coroneted and acquired the name of Bhattrak Charukeerthi or Mathadhipati of Jain Math, Moodbidri. He traveled far and wide in side and out side of India. He had knowledge of many other religions and respected interfaith understanding. He first came to the United States in August 1979 to address the Third Assembly of the World Conference on Religions at Princeton University and later visited many Jain centers including Jain Society of Greater Cleveland on September 14-21, 1979. Between 1979 and 1997, he visited many Jain centers in North America and enriched Jain community with his knowledge of principles of Jainism. He was admired by people of all faith. He had knowledge of many languages such as Prakrit, Pali Hindi, Sanskrit, Kannada, Tamil, and English. His specialty was to perform many types of pooja's especially for the newly build temples. In September 1995, he was instrumental in performing 'Pran Pratistha' of Jina Paratima of Jain Center of Cincinnati and Dayton.

He heavenly abode on January 15, 1998. Jain Community of North America will miss his religious discourses and counsel forever.



BOB TAFT
GOVERNOR
STATE OF OHIO

FROM THE OFFICE OF GOVERNOR BOB TAFT

I want to extend my warmest greetings to the members and friends of the Federation of Jain Association in North America during your 12th Biennial JAINA Convention, held at the Cincinnati Convention Center in Cincinnati, Ohio, July 3-6, 2003.

A special welcome is extended to all visitors to the State of Ohio. We are truly proud of our great state and are delighted and honored to have you here. I hope that you will take time to explore Cincinnati and take advantage of all this great city has to offer.

We are pleased to have a culturally and spiritually rich state and we appreciate the ways in which organizations such as the Federation of Jain Association in North America contribute to the spiritual strength of Ohio. The State of Ohio's greatest treasure is its people, and we recognize the unique benefits that can be achieved from the celebration of our religious and multicultural diversity.

I salute the officers and members of the Federation of Jain Association in North America for your commitment to promote peace and goodwill to all people.

On behalf of all Ohioans, best wishes for a memorable convention as you celebrate "Jainism ... the Art of Living."

Sincerely,

A handwritten signature in black ink that reads "Bob Taft".

Bob Taft
Governor



77 SOUTH HIGH STREET • 30TH FLOOR • COLUMBUS, OHIO 43215-6117 • 614.466.3555 • FAX: 614.466.9354



J. Kenneth Blackwell
Ohio Secretary of State

Presents this certificate in recognition of

12th Biennial JAINA Convention
July 3-6, 2003

It is an honor to extend my greetings to members of the Federation of Jain Associates in North America and welcome you to the great state of Ohio.

Your convention has become a unique socio-religious event and I hope the participants take advantage of this venue to bring families together for spiritual advancement, friendship, education, and cultural activities.

As Secretary of State of Ohio, I hereby welcome you to the 12th Biennial JAINA Convention and wish you well during your stay in Cincinnati.




Ohio Secretary of State

JAINA 2003 AWARDS

JAINA RATNA



Mr. Arvind Vora
22 Cedar Place
Kings Park, NY 11754

PRESIDENTIAL AWARDS



Mr. & Dr. Ramesh & Jaya Shah
6737 Wildwood Terrace
Mayfield Village, OH 44143



Mr. & Mrs. Pradeep & Darshana Shah
487 Jeremy
Bourbonnais, IL 60914

Jain Meditation International Center
244 Ansonia Station
New York, NY 10023

JAIN CENTER AWARDS

Jain Center of Cincinnati and Dayton
6798 Cincinnati-Dayton Rd.
Cincinnati, OH 45044

Jain Society of Metropolitan Chicago
435 N. Route 59
Bartlett, IL 60103

JAINA YOUTH RECOGNITION AWARDS



Chintan K. Shah
10515 N. Gazebo Hill Pkwy
Mequon, WI 53092



Ms. Nisha Jain
9205 Lake Braddock Rd.
Burke, VA 22015



Mr. Arpan Shah
3110 Pablo Picasso Dr.
Sugar Land, TX 77479



Mr. Sateen Seth
21816 Rio Lobos Rd.
Diamond Bar, CA 91765



Mrs. Jyoti Shah
204 Kennondale Ct.
Cary, NC 27607

JAINA ADULT RECOGNITION AWARDS



Mr. Nirmal Dosi
22 Addington Ct.
East Brunswick, NJ 08816



Mr. Shashikant Jogani
845 Moorside Dr.
Glendale, CA 90638



Mrs. Neha Jain
2261 Hedgerow Rd.
Columbus, OH 43220



Mrs. Rasila Shah
16220 Ridgeway Ln.
La Mirada, CA 90638



Mrs. Veena Dand
13102 Chalkstone Way
Silver Spring MD 20904



Mrs. Rashmi Lalan
1428 Scarborough Ln.
Plano, TX 75075



Mr. Sanat Jhaveri
13 Myrtle Ave.
Caldwell, NJ 07006



Dr. Vastupal Parikh
2908-8 Lisa St.
Brampton, Ont., L6T 4S6



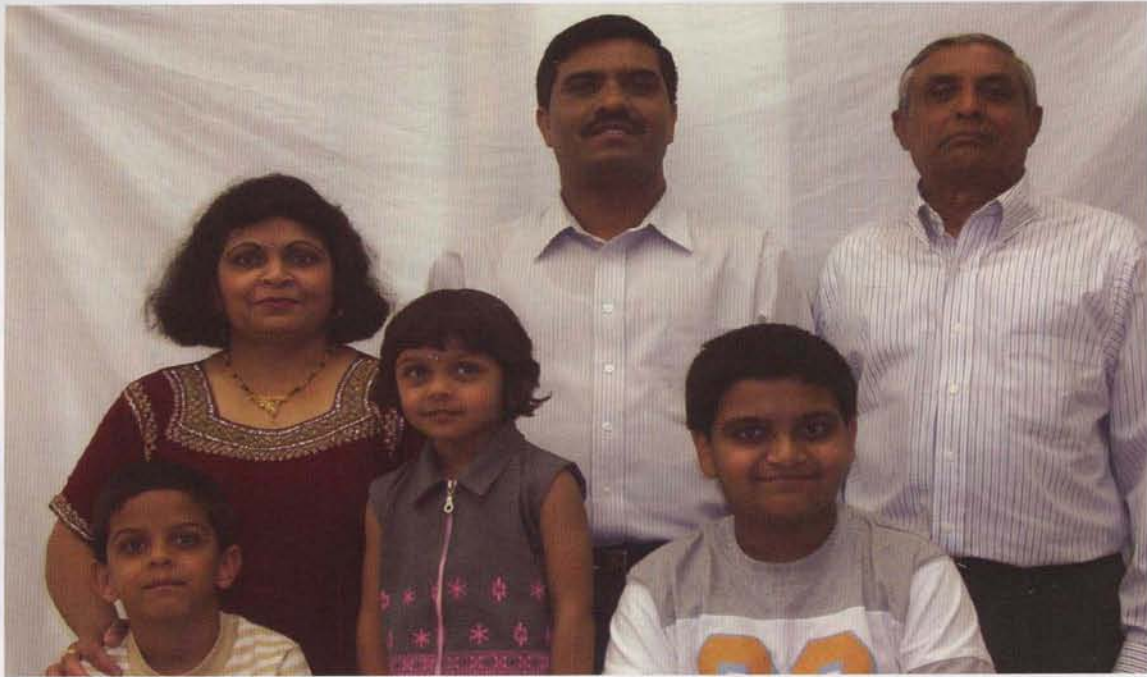
Mr. Dhiraj Shah
3345 N. Chatham Rd. # E
Ellicott City, MD 21042



Dr. Indu Varia
737 Pinehurst St.
Chappel Hill, NC 27514

DONORS OF 2003 CONVENTION

SANGHPATI



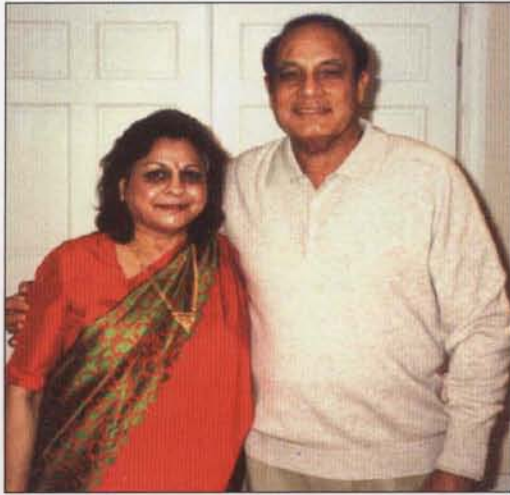
L to R: Urvashi and Shailesh Patel with parents Maganbhai and Shantaben (not in picture) and children Jay, Riya, and Neal, Cincinnati, OH

"Shailesh and his family are dedicated to the service of the Jain Center of Cincinnati and Dayton and JAINA. Not only have they donated generously to the Center, but they have also donated their time. They will do anything possible to help others. We are proud of Shailesh and his family."

Message from Shailesh and Urvashi Patel

Jain center of Cincinnati-Dayton is proud to host the 12th Biennial JAINA Convention in Cincinnati, Ohio. We wish that the convention be a unique, memorable, educational and exciting for all of you. We would like to thank all of you for your hard work in making this event successful.

Patron

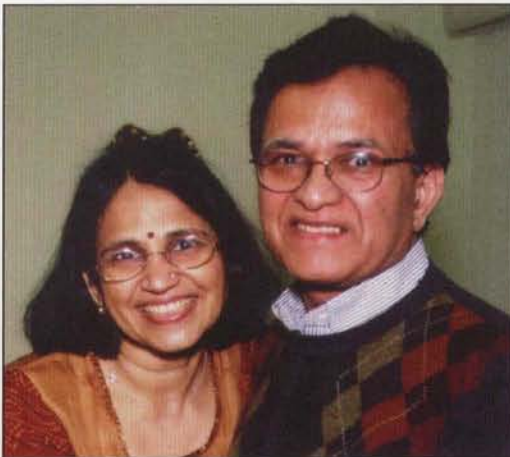


Mr. & Mrs. Chandra & Kumud Shah
Cincinnati, OH

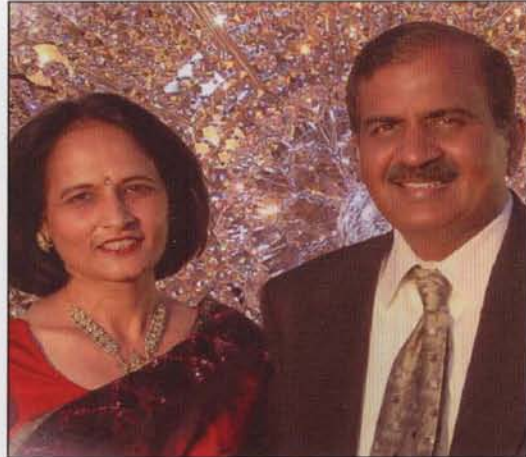
Grand Benefactors



Mr. & Mrs. Hemant and Kamini Jain
Cincinnati, OH



Dr. & Mrs. Surendra & Sushila Singhvi
Dayton, OH



Mr. & Mrs. Prem & Sandhya Jain
Fremont, CA

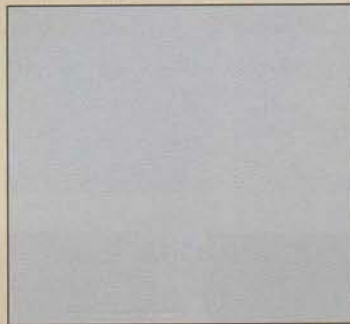
Grand Benefactors



Mr. & Mrs. Prem & Lata Jain
Dayton, OH



Mr. & Mrs. Haresh & Gita Hemani
Cincinnati, OH



Shah Family
Piqua, OH

Benefactors



Dr. & Mrs. Mahendra & Jyoti Nanavati
Rochester, NY



Dr. & Mrs. Bipin & Kalpana Shah
Rochester, NY

Benefactors



Mr. & Mrs. Udai & Sushila Jain
Sugarland, TX



Mr. & Mrs. Mahendra & Akal Daga
Los Angeles, CA



Dr. & Mrs. Mahesh & Chandrika Shah
Dayton, OH



Dr. & Mrs. Jwala & Aruna Prasad
Cincinnati, OH

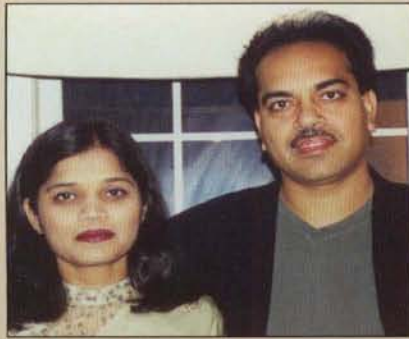


Mr. & Mrs. Girish & Devmani Shah
Campbell, CA

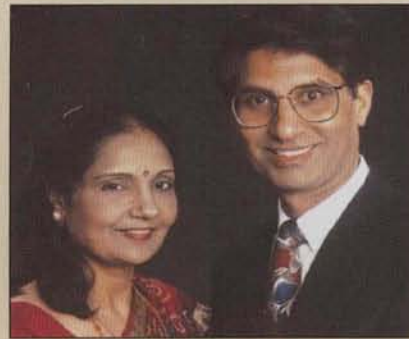


Drs. Mahendra & Chandra Varia
Martin, KY

Benefactors



Mr. & Mrs. Mahendra and Sangita Vora
Cincinnati, OH



Mr. & Mrs. Anop & Renuka Vora
Rochester, NY

Sponsors



Mr. Anil Jain
Dayton, OH



Dr. Jaswant Jain
East Rochester, NY



Dr. Sushil Jain
Gaithersburg, MD



Mrs. Illa Mehta
W. Maumee, OH



Dr. Manibhai Mehta
Cypress, CA



Mr. Dilip Punatar
Dayton, OH

Sponsors



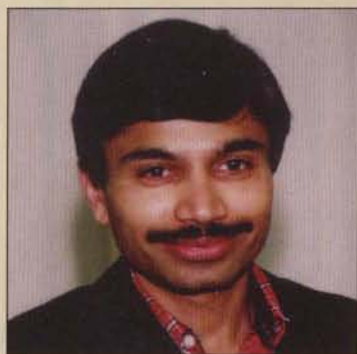
Mr. Navin Rambhia
Dayton, OH



Dr. Kamlesh Sanghvi
Dayton, OH



Mr. Harshad Shah
Cincinnati, OH



Dr. Hemant Shah
Dayton, OH



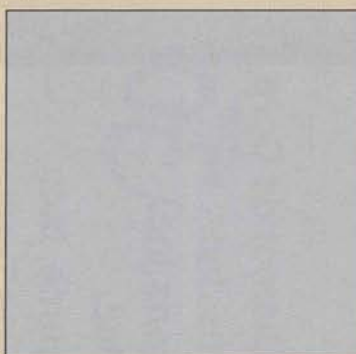
Mr. Rajnikant Shah
Cincinnati, OH



Dr. Ramnik Vora
Pittsford, NY



Mrs. Manda Turkia
Liverpool, NY



Mr. Ashwin Zaveri
Honeoye Falls, NY



Mr. Kirit Daftary
Waco, TX

DIAMONDS AND GEM MERCHANTS OF LOS ANGELES CONGRATULATE

JAINA AND THE JAIN CENTER OF CINCINNATI & DAYTON

On the auspicious occasion of the
12th Biennial JAINA Convention

July 3 to 6, 2003

With best compliments from

Aakash Diamonds, Inc.
Aesha Imports, Inc.
Ankur Diamond, Inc.
Avani, Inc.
Blue White Diamonds Corp.
Brilliant Gems, Inc.
Diagam Imports, Inc.
Diam Gate, Inc.
Diamond Source, Inc.
Diamond world Trading
Diampol, Inc.
Diaring, Inc.
Di-Moksh Diam, Inc.
Earth Star Imports, Inc.
Elegant Creation, Inc.
Gemini Diamonds, Inc.
H & R International, Inc.
Horizon Diamonds, Inc.

K. R. Gems & Diamonds Int'l
Kayson Gems, Inc.
Kothari & Co.

Kripa Gems, Inc.
MBN Imports
Monique Diamonds Corp.
Neon Gems, Inc.
Nice Diamonds, Inc.

Orna Gems, Inc.
Paras Diamonds Corp.

Phoenix Diamonds
Sanghavi Diamonds, Inc.
Shah Imports
Sparkle Gems, Inc.
Syndicate Gems, Inc.

Trilok Dia, Inc.
Ugam Gems Creation, Inc.
Vora Gems



City of Cincinnati



Charlie Luken
Mayor

Office of the Mayor

Room 150, City Hall
801 Plum Street
Cincinnati, Ohio 45202

Phone: (513) 352-3250
Fax: (513) 352-5201

May 28, 2003

To: Jain Center of Cincinnati and Dayton:

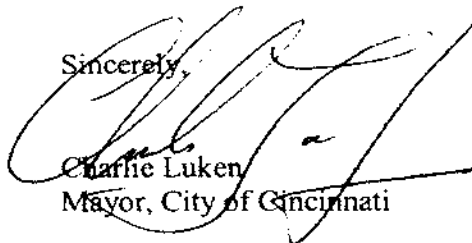
On behalf of the Citizens of Cincinnati, I am privileged to welcome the Federation of Jain Associations in North America to our city. We are happy to host your convention.

During your visit, I encourage you to discover and explore the many attractions, which make the "Queen City" such a popular place to visit and live. From our museums and galleries to our sports and recreational activities, Cincinnati is truly a unique city. Our residents and visitors alike mingle on Fountain Square, dine in our top-notch restaurants and shop in our safe, vibrant and lively Riverfront Downtown area.

A stay in Cincinnati is a beginning of a lifelong relationship with the finest city in America.

Again, I welcome you to Cincinnati, and I extend my best wishes for a wonderful convention and a phenomenal future!

Sincerely,



Charlie Luken
Mayor, City of Cincinnati

JAIN CENTER OF SOUTHERN CALIFORNIA



The Jain Bhavan was inaugurated in July 1988, and it was the first custom designed facility in North America to address the religious, educational, and cultural needs of a Jain community. A master plan to expand the existing facility into a multipurpose Jain Bhavan Complex has been developed and will accommodate:

- ॐ A religious complex to include the Derasar and Aradhana Hall.*
- ॐ A cultural complex to include a large auditorium, Swadhyay rooms, and a museum of history, art and heritage, which will accommodate a priceless wooden replica of the Palitana Jain Temple.*
- ॐ Atama Sadhana Kendra to include Study/Pathshala rooms. JAINA National Library, a valuable resource for scholars, researchers and students throughout North America, will be located in this complex.*

Graceful features of a traditional Jain temple are reflected in the building architecture. The Jain Bhavan Complex will be completed in three phases over a period of few years. Construction of Phase I began in October 2002. When completed, the Jain Bhavan will become a prominent destination of international repute for pilgrimage, cultural, and scholarly pursuits.

"Creating a temple does not entail creating a building. It means creating a sanctuary from where Lord Mahavir's message can be learned and delivered to the world." H. H. Jin Chandraji Maharaj



*For additional information, please contact: Dr. Nitinbhai Shah, President
Jain Center of Southern California, 8072 Commonwealth Avenue, P. O. Box 549, Buena Park, CA 90621
Visit our websites: www.jaincenter.net and www.jaincenterexpansion.com (shows detailed project plans)*

JAINA CONVENTION 2003 COMMITTEES

JAINA Executive Committee

Mr. Anop Vora
(Convener)
Rochester, NY

Dr. Bipin Parikh
(President)
Chicago, IL

Mr. Girish Shah
(Treasurer)
Campbell, CA

Mr. Hasendra Shah
(V.P. West US)
Cerritos, CA

Mrs. Illa G. Mehta
(V.P. Midwest US)
Maumee, OH

Mr. Kirit Daftary
(Secretary)
Waco, TX

Mrs. Lata Champsee
(V.P. Canada)
Toronto, Canada

Mr. Mahendra Mehta
(V.P. Southeast US)
Fort Myers, FL

Dr. Mahendra Pandya
(Past President)
Staten Island, NY

Dr. Sushil Jain
(V.P. Northeast US)
Gaithersburg, MD

Mr. Udai Jain
(V.P. Southwest US)
Sugar Land, TX

Communication and Planning Committee

Coordinator: Mr. Panna Chordia (Dayton, OH)

Ms. Gita Pancholy
Troy, OH

Decoration Committee

Coordinator: Ranjan Punatar
(Dayton, OH)

Dr. Bharati Kamdar
Dayton, OH

Mrs. Chandrika Shah
Dayton, OH

Mrs. Jyoti Chordia
Dayton, OH

Mrs. Jyoti Shah
Piqua, OH

Mrs. Kalpana Parekh
Cincinnati, OH

Mrs. Malti Shah
Cincinnati, OH

Mrs. Manju Shah
Dayton, OH

Mrs. Poornima Shah
Cincinnati, OH

Mrs. Purnima Doshi
Cincinnati, OH

Mrs. Pushpa Shah
Cincinnati, OH

Mrs. Ramila Shah
Cincinnati, OH

Mrs. Ranjan Shah
Cincinnati, OH

Mr. Ravi Bafana
Dayton, OH

Mrs. Sumi Chordia
Dayton, OH

Mrs. Sushila Mehta
Cincinnati, OH

Mrs. Taruna Damani
Cincinnati, OH

Mrs. Usha Luhadiya
Cincinnati, OH

Mrs. Vilas Shah
Cincinnati, OH

Facilities and Audio Visual Committee

Coordinators:

Mr. Mayank Shah
(Piqua, OH) and

Mr. Nalin Mehta
(Cincinnati OH)

Dr. Alka Shah
Piqua, OH

Mr. Kishore Mehta
Cincinnati, OH

Mr. Kishu Parikh
Villa Hills, KY

Mr. Raj Khare
Tipp City, OH

Mr. Rajesh Varia
Cincinnati, OH

Mr. Ramesh C. Shah
Cincinnati, OH

Mr. Ramesh M. Shah
Cincinnati, OH

Mrs. Surekha Varia
Cincinnati, OH

Mr. Vijay Parikh
Cincinnati, OH

Finance and Accounting Committee

Coordinator: Mr. Vijay Doshi (Cincinnati, OH)

Mr. Girish Shah
(Treasurer)
Campbell, CA

Mr. Keerti Shah
Chicago, IL

Mr. Pravin C. Shah
Cincinnati, OH

Mrs. Sumi Chordia
Dayton, OH

Food Services Committee

Coordinator:
Mr. Vir S. Jain
(Cincinnati, OH)

Mr. Anil R. Shah
Cincinnati, OH

Mr. Arvind bhai Patel
Cincinnati, OH

Mr. Ashok Dhingra
Cincinnati, OH

Mr. Bhal Desai
Cincinnati, OH

Mr. Bipinbhai Shah
Cincinnati, OH

Mr. Chandubhai C. Shah
Cincinnati, OH

Mr. Harold
Cincinnati, OH

Mr. Jitendra Patel
Cincinnati, OH

Mr. Kush Karamchandani
Cincinnati, OH

Mr. Lalit Patel
Cincinnati, OH

Mrs. Lata Jain
Dayton, OH

Mrs. Manju Bafana
Dayton, OH

Mrs. Poornimaben B. Shah
Cincinnati, OH

Mr. Prafulbhai M. Shah
Lexington, KY

Mr. Pratap. S. Jain
Paramus, NJ

Together we sparkle

Belgium
+32 (03) 206 16 00

Hong Kong
+852 (2) 523 9475

India
+91 (22) 5665 0000

Israel
+972 (3) 575 05 20

Japan
+81 (3) 3836 70 88

UAE
+971 (4) 2350 441

USA
+1 (212) 687 88 38

Armenia
armenia@rosyblue.com

Canada
yellowknife@rosyblue.com

China
shanghai@rosyblue.com

Luxembourg
luxembourg@rosyblue.com

Russia
moscow@rosyblue.com

Sri Lanka
colombo@rosyblue.com

Switzerland
geneva@rosyblue.com

Thailand
phitsanulok@rosyblue.com

www.rosyblue.com

rosyblue
More than Diamonds



Mr. Pravin C. Shah
Cincinnati, OH

Mr. Pravin M. Shah
Canton, MI

Mrs. Pushpaben Shah
Cincinnati, OH

Mrs. Ranjanben Shah
Cincinnati, OH

Mr. Richard Williamson
Cincinnati, OH

Mr. Sanmukh Patel
Cincinnati, OH

Mr. Sunil Nahata
Cincinnati, OH

Mrs. Surbhiben Shah
Canton, MI

Mrs. Vilasben Shah
Cincinnati, OH

Mr. Prem Jain
Freemont, CA

Mr. Ramesh Shah
Cleveland, OH

Mr. Sandeep Shah
New York, NY

Mr. Sanjay Pandya (NY)
Staten Island, NY

Mrs. Sobhagya Khamesra
Toronto, Canada

Programming Committee

Coordinator:
Mr. Dilip Punatar
(Dayton, OH)

Mr. Ankit Punatar
Dayton, OH

Ms. Beena Punatar
Dayton, OH

Dr. Jwala Prasad
Cincinnati, OH

Mrs. Jyoti Mehta Singhvi
Chicago, IL

Dr. Manoj Dharamsi
Reston, VA

Mr. Panna Chordia
Dayton, OH

Mr. Rajat Mehta
Dayton, OH

Mr. Rupak Shah
Dayton, OH

Mr. Samprati Shah
Chicago, IL

Mrs. Vina Jhaveri
Cincinnati, OH

Publicity and Marketing Committee

Coordinator: Mr. Haresh
Hemani (Cincinnati, OH)

Mr. Dilesh Patel
Cincinnati, OH

Mr. Pramod Jhaveri
Cincinnati, OH

Mrs. Trupti Shah
Cincinnati, OH

Dr. Sushil Jain
Gaithersburgh, MD

Ms. Sweta Shah
Cincinnati, OH

Registration Committee

Coordinator:
Mr. Haren Punatar
(Dayton, OH)

Mrs. Divya Sankhala
Cincinnati, OH

Mr. Girish Shah
Campbell, CA

Mrs. Jayshree Dutt
Cincinnati, OH

Mr. Hardik Shah
Cincinnati, OH

Mrs. Nikki Shah
Cincinnati, OH

Mr. Paras Shah
Piqua, OH

Mr. Ravi Sankhala
Cincinnati, OH

Mrs. Saryu Parekh
Cincinnati, OH

Mr. Sunil Kumar
Chicago, IL

Mrs. Usha Luhadiya
Cincinnati, OH

Mr. Vaibhav Choksey
Indianapolis, Indiana

Souvenir and Exhibition Committee

Coordinator:
Dr. Vinod K. Jain
(Dayton, OH)

Mr. Anil Kamdar
Dayton, OH

Mr. Ashwin Parekh
Cincinnati, OH

Dr. Tansukh Salgia
Columbus, OH

Souvenir Editorial Board

Coordinator: Dr. Vinod K.
Jain (Dayton, OH)

Mrs. Bharati Salgia
Columbus, OH

Dr. Jag Mohan Humar
Ottawa, Canada

Mr. Nirmal Dosi
New Brunswick, NJ

Mrs. Shubhra Goel
Dayton, OH

Ms. Soha Shah
Piqua, OH

Dr. Yashwant Malaiya
Fort Collins, CO

Temple Tour and Pooja Committee

Coordinators:
Mr. Harshad Shah
(Cincinnati, OH) and
Mrs. Vinaben Shah
(Cincinnati, OH)

Mrs. Daksha Shah
Cincinnati, OH

Mrs. Hansa Shah
Cincinnati, OH

Mrs. Maltiben Shah
Cincinnati, OH

Mrs. Manisha Shah
Cincinnati, OH

Mrs. Manju Shah
Cincinnati, OH

Mrs. Purni Shroff
Lima, OH

Mr. Ramesh L. Shah
Cleveland, OH

Mrs. Ramila Shah
Cincinnati, OH

Fund Raising Committee

Coordinators:
Dr. Mahesh Shah
(Dayton, OH) and
Mr. Mahendra Vora
(Cincinnati, OH)

Dr. Bipin Parikh
Chicago, IL

Mr. Chandrakant J. Shah
Toronto, Canada

Dr. Dhiraj Shah
Buffalo, NY

Mr. Dilip V. Shah
Philadelphia, PA

Mr. Kishor Shah
Chicago, IL

Dr. Mahendra Nanavati
Rochester, NY

Dr. Manibhai Mehta
Cypress, CA

Mr. Mehul Shah
New York, NY

Mr. Parimal Desai
Houston, TX

**JAIN CENTER OF AMERICA – NEW YORK
PRESENTS**

**ASHTAPADJI
&
Symposium ON ASHTAPADJI**

At the 12th Biennial Convention of JAINA, Cincinnati, Ohio



WE WISH GRAND SUCCESS TO JAINA CONVENTION - 2003

WITH BEST COMPLIMENTS
JAIN CENTER OF AMERICA - NEW YORK

43-11 Ithaca Street, Elmhurst, NY 11373

Current Location & Temple:

45-22, 74th (Curmsons) Street, Elmhurst, NY 11373

Tel: (718) 446-7700, (718) 803-0195

Website: www.nyjaincenter.org

E-mail: info@nyjaincenter.org

Mr. Summit Shah
Cincinnati, OH

Mrs. Swati Shah
Cincinnati, OH

Mr. Ramesh Shah
Cleveland, OH

Members of the
Jain Society of Greater
Cleveland, OH

Ms. Pari Shah
Piqua, OH

Mrs. Pratima Khare
Tipp City, OH

Mr. Samprati Shah
Chicago, IL

Ms. Soha Shah
Piqua, OH

Ms. Sona Pancholy
Chevy Chase, MD

Dr. Tansukh Salgia
Columbus, OH

Mrs. Geeta Hemani
Cincinnati, OH

Ms. Hemi Shah
Cincinnati, OH

Ms. Jigna Shah
Cincinnati, OH

Mr. Kartik Mehta
Cincinnati, OH

Mr. Meetal Mehta
Cincinnati, OH

Mr. Mitel Shah
Cincinnati, OH

Mr. Bhavin A. Shah
Cincinnati, OH

Ms. Nirali Shah
Cincinnati, OH

Ms. Pinki Shah
Cincinnati, OH

Mr. Raj Shah
Cincinnati, OH

Mr. Rajat Mehta
Dayton, OH

Mrs. Seema Jain
Vienna, VA

Mr. Shailesh Shah
Cincinnati, OH

Ms. Sweta Shah
Cincinnati, OH

Ms. Upasna Jhaveri
Cincinnati, OH

Ms. Veena Mehta
Cincinnati, OH

Ad Hoc Committee

Coordinator:
Mr. Prem Jain
(Dayton, OH)

Mr. Kishore Parekh
Cincinnati, OH

Dr. Tansukh Salgia
Columbus, OH

Mr. Vijay Doshi
Cincinnati, OH

Convention Activity Review and Advisory Committee

Dr. Bipin Parikh
(President)
Chicago, IL

Mr. Arvind Vora
Rochester, NY

Dr. Dhiraj Shah
Buffalo, NY

Dr. Jagat Jain
Buffalo, NY

Mr. Lalit C. Shah
Ahmedabad, India

Dr. Mahendra Pandya
Staten Island, NY

Dr. Manibhai Mehta
Cypress, CA

Dr. Manoj Dharamsi
Reston, VA

Mr. Rabindra Kobawala
Chicago, IL

Dr. Satish Seth
Los Angeles, CA

Dr. Sulekh Jain
Houston, TX

Dr. Tansukh Salgia
Columbus, OH

Volunteer Committee

Coordinator:
Ms. Gita Pancholy
(Troy, OH)

Dr. Hemant Shah
Dayton, OH

Mrs. Surekha Sanghavi
Dayton, OH

Mrs. Uma Parekh
Troy, OH

Youths Committee

Coordinators:
Mr. Bhavin R. Shah
(Cincinnati, OH) and
Ms. Ruchi Shah
(Piqua, OH)

Ms. Beej Shah
Piqua, OH

Ms. Bena Shah,
Cincinnati, OH

Mr. Eric Shah
Cincinnati, OH

VIP Invitation (Programming) Committee

Coordinator:
Jayantilal Shah
(Piqua, OH)

Mr. Anop Vora
Rochester, NY

Dr. Bipin Parikh
Chicago, IL

Mr. Damaroo Shah
Piqua, OH

Mr. Dipak Shah
Troy, OH

Mrs. Dipti Shah
Troy, OH

Mr. Hasmukhbhai Shah
Tarpon Springs, FL

Mrs. Jyoti Shah
Piqua, OH

Mr. Madhu Parekh
Troy, OH

Dr. Mahendra Varia
Martin, KY

Mr. Nirmal Doshi
New Brunswick, NJ



Hidy

- **HONDA**
- *Certified* **Used Cars**

DAVID HIDY

Voice: (937) 426-9564 • Fax: (937) 427-6060
2300 Heller Drive • Beavercreek, Ohio 45434



अहिंसा और अनेकांत का आचरण आवश्यक श्री अमरेन्द्र मुनि जी

भगवान महावीर ने असीम करुणापूर्वक जो सिद्धांत प्रदान किये हैं उन सिद्धांतों में अहिंसा और अनेकांत के सिद्धांत का अनूठा महत्व है। ये दो सिद्धांत ऐसे सिद्धांत हैं कि इन्हें जीवन व्यवहार में अपनाकर जीवन के प्रत्येक क्षेत्र की समस्याओं को सुगमता पूर्वक समधान दिया जा सकता है। अहिंसा और अनेकांत के सिद्धांत में परम सुख और शांति का समावेश है।

मैंने न केवल देश अपितु विदेश के विविध प्रांत प्रदेशों में भगवान महावीर के सिद्धांतों के प्रचार-प्रसार की दृष्टि से अनेकों बार यात्राएं की हैं। जन-जन से निकटतम सम्पर्क साधा है। अभी कुछ समय पहले मैंने भारत के कुछ क्षेत्रों में परिभ्रमण के बाद विदेश की ओर प्रस्थान किया। मैंने देखा सर्वत्र जनमानस आंतरिक स्तर पर अत्यंत उद्देलित एवं अज्ञांत है। जहां तक मैंने अनुभव किया इस उद्देलन और अज्ञाति के मूल में हिंसा और दुराग्रह की अवस्थिति है।

कई लोगों की आज यह धारणा सी बन गई है कि हिंसा और आतंक का वातावरण पैदा करके शांति और

सफलता लाएंगे पर जो ऐसी धारणा बनाकर चल रहे हैं वे भारी भूल में हैं। हिंसा किसी भी समस्या का समाधान नहीं है। आग से आग को नहीं बुझाया जा सकता। खून से सने कपड़े को खून से साफ नहीं किया जा सकता। आज प्रत्येक व्यक्ति हिंसा और आतंक से परेशान हो चुका है। कोई भी हिंसा और आतंक को एक पल के लिए भी पसंद नहीं कर सकता। प्रत्येक चाहता है कि अहिंसा, अभय और प्रेम का वातावरण निर्मित हो और प्रत्येक उस वातावरण में निर्विघ्न रूप से अपनी जीवन-यात्रा को पूर्ण करें। चिन्तन के क्षणों में मुझे एक बात लगी है कि हमें सौभाग्य से अहिंसा और अनेकांत जैसे जो सिद्धांत मिले हैं, इन सिद्धांतों का पूरी प्रामाणिकता और हार्दिकता के साथ आचरण किया जाए। सारी समस्याएं दरअसल हिंसा और दुराग्रह के कारण ही बढ़ती हैं। अहिंसा, हिंसा पर विराम है एवं अनेकांत दुराग्रहों का उन्मूलन है। इस ओर यदि ध्यान दिया गया तो सम्पूर्ण रूप से शांति सुनिश्चित है।

With Best Wishes and
Congratulations to
JAINA 2003 Convention

Hotel, Motel, & Stores
Business Corp.
Bipin Shah

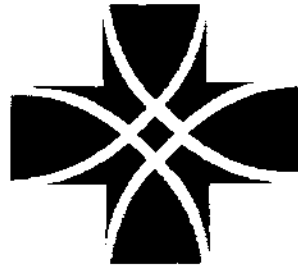
526 Wise Rd.
Schaumburg, IL 60193
Phone & Fax: 847 912 4942
e-mail: Bipinshah@yahoo.com

LENDERS OF JAINA CONVENTION 2003

JAINA would like to thank the following individuals/committees for extending temporary loans to the 2003 JAINA Convention. These loans play an important role in relieving the cash flow problem because invoices come due long before all the donations are received. We had to secure similar loans during the 2001 JAINA Convention too but they were refunded to all the lenders after the Convention.

1. Young Jain of America (YJA)*	10,000
2. Kirit Daftary	5,000
3. Sushil Jain	5,000
4. Udai Jain	5,000
1. Ilaben Mehta	5,000
5. Manibhai Mehta	5,000
6. Dilip V Shah	5,000
7. Anop R Vora	5,000
Total	45,000

*YJA Board was to consider extending the loan up to \$20,000 as of the press time.



WITH BEST WISHES FROM
DAYTON OUTPATIENT CENTER
Total Healthcare Under One Roof

For all your outpatient needs:

Urgent Care – for life's little emergencies

Pain Clinic – treating all types of acute and chronic pains

Surgery Center – for outpatient surgeries

Homeopathic Services – for alternative medicine

Physical Therapy – traditional and pool therapy

Podiatry Services – treating all foot ailments

We also have a pharmacy at our Woodman site

Two convenient locations to serve you:

**1010 Woodman Drive
Dayton, OH 45459
(937) 252-2000**

**540 W. Central Ave.
Springboro, OH 45066
(937) 746-4400**



पुष्प और चाह

डॉ सरोज अग्रवाल

Saroj_a@yahoo.com

पुष्प

पुष्प अरे हाँ कहूँ तुझे क्या तेरी अजब कहानी है, दे
जीवन निज सदा अन्य को तू कितना बलिदानी है,
खिलता है तू डालडाल पर सौरभ अनयत्र लुटाता है,
गौरव हम करते तुझ पर, पर तू स्वयं निरभिमानी है।

देख तुझे सब खिल जाते देता है औरों को सुख,
तेरे मुखचा जाने पर क्या माना कभी किसी ने दुख,
पल भर खिलना फिर मुखाना तेरी यही कहानी है,
शीज चढ़ें या मसला जाये रहता सदा अमानी है।

काँटे तेरा दामन धामें पीड़ा रह-रह है सहता,
हँस-हँस शीज झुका कर तू अभिनन्दन करता,
नहीं फिक है धूप-छाँह की वर्षा रहता सहता,
औधी हो चाहें तूफान नहीं कभी भी है डरता।

है जीवन तेरा छोटा सा फिर भी त्याग से भरा हुआ,
रंग-सुगंध अरु कोमलता से लबालब भरा हुआ,
कभी ईज तो कहीं किसी नृप के मस्तक का मुकुट,
कभी हार बन प्रेमी- युगल के वक्षस्थल पर जड़ा रहा।

कभी पग तल में कूचला जाता आह न कभी भरता,
भरें चाहे रक्त चूसलें खेद तुझे न कभी होता,
जीवन के स्वर्णिम क्षण हों या पतझड़ के सूखे पल,
अहंजाह सा चढ़ा डाल पर तू मुसकाता है प्रतिपल।

खुशी-खुशी न्यूँछावर होता तेरी अकथ कहानी है,
खुद को खोकर हर्ष लुटाकर तू अनुपम दानी है,
पल को खिलता फिर मुखाता तेरी गति पुरानी है,
त्याग और पर सेवा ही तेरी अमर कहानी है।

डॉ सरोज अग्रवाल सेवा निवृत्त अध्यापक, हिन्दी प्रथम भाषा विज्ञान,
पोस्ट ग्रेजुएट कालिज, दक्षिण भारत हिन्दी प्रचार सभा मद्रास। लेखन
कार्य पुस्तक, लेख कवितारंग, कहानियाँ, इत्यादि।

चाह

साधना के सधन पथ का एक जलता दीप है मैं,
जल रहा निष्कम्प अखिल चाह की उस राह में,
भाव केवल एक आस भी तो है वही,
पा सकूँगा क्या कभी उस परम पावन को मैं।

सुना है फूलों में बसते लहर में लहराते सतत,
पर्वतों के शिखर पर सागर की गहरी धार में,
प्राण तन हर श्वास मन में वास तेरा है निरत,
दृढ़ता ही रह गया मन के निज उद्धान में।

कहाँ हो तुम स्वामी मेरे खोजता मैं फिर रहा,
अज्ञान के घनघोर पथ पर राह पाने जल रहा,
टिमटिमाता डगमगाता किन्तु फिर भी जल रहा,
शक्ति पाऊँ तिमिर हर लू एक तेरा आसरा।

मिटकर निज को जो प्रियतम प्रेम पथ में पा सकूँ,
ऐसी शक्ति ऐसा बल ऐसा ही सम्बल दो प्रभो,
क्षीण शक्ति रिक्त स्नेह ना प्रकम्पित बाति हो,
नाथ मेरे अब शरण दो अज्ञान की न रात्रि हो।

देखता अपलक तुमको दूर से तुमको जभी,
पा सकूँगा कृपा दृष्टि सोचता हूँ मैं यही,
पकड़ लो अब नौह प्रियकर मार्ग निष्कटक करो,
अनन्त में विचरण करा दो अपर-पर को हरो।

कोई रेखा क्षीण सी जो तुम "औ" में के मध्य है,
तोड़ दो बंधन क्षितिज के देख लूँ उस ओर जो है,
तब प्रकाश में लीन हो निःसीम बन जाऊँ प्रभो,
कर प्रकाशित जगत को आलोक बन जाऊँ विभो।

With Compliments From

Jasvant N. Modi, M.D.

**DIPLOMATE AMERICAN BOARD OF INTERNAL MEDICINE
AND GASTROENTEROLOGY**

711 North Alvarado Street, Suite 112

Los Angeles, CA 90026

(213) 483-3535

Fax (213) 483-0047

E-mail: jnmodi@hotmail.com

CENTRAL CITY MEDICAL CLINIC

JASVANT MODI, M.D.

MEERA MODI, M.D.

1100 Sunset Boulevard, Los Angeles, CA 90012

Telephone: (213) 250-3716

Fax: (213) 250-5682



JAIN RELIGION AS A WORLD RELIGION

Acharya Mahapragyaji

Bhagvan Mahavir preached his doctrine after *attaining omniscience*. He propounded dharma by giving central importance to the soul. For him, caste, creed, and color were not significant. Religion or dharma came to acquire a comprehensive scope by upholding the principle that casteism was not real.

The basic unity of dharma is reinforced by treating dharma and sect as two separate things. There can be a plurality of sects, but there can be no plurality of dharma. True dharma consists of subduing attachment and hatred. It is the same for everyone and for all times and all places.

Bhagvan Mahavir gave us the *anekant* philosophy to look at the world. It is a widely used metaphysical concept and is an important method in the quest for the truth. According to this theory, you cannot arrive at the entire truth with the help of sense perceptions because senses have their limitations. They can at best help you to arrive at partial truth. Besides, there are as many facets of truth as there are ideas. Therefore, before declaring that a particular idea is false one must try to discover its latent fragment of truth. This humble but comprehensive viewpoint of the Jain dharma regarding the quest for truth is enough to give Jain religion the status of a world religion.

Once Acharya Tulsi was camping in Hissar [Haryana]. It was a summer afternoon. Tulsi received a surprise visit from a renowned scholar, Kaka Kalelkar. He said, "I was sitting in my office in Delhi thinking about *anekant*. While doing so, I felt very unhappy about the inactivity of the followers of the Jain dharma. People of all religion are trying to turn their religions into world religions. But the Jains are totally inactive on this front. They have a great philosophy like the *anekant* that would make their religion a world religion and yet they are least bothered

about it. I was distressed by it. I could not contain my grief and it explains why I have come here in this scorching heat."

Kaka Kalelkar's complaint did not merely have a tinge of grief; it also had a lot of truth. Jain dharma is a fit candidate for being a world religion, for it supports human unity, explains religion from a non-sectarian angle, and concedes that there may be partial truth in the doctrines of all other sects.

Jain dharma postulates three stages of the soul – external soul, internal soul, and omniscient or liberated soul. The external soul is characterized by an aversion to the quest for truth. The internal soul is fully dedicated to the quest for truth. One who attains self-realization is a liberated soul, or a supreme soul. Bhagvan Mahavir was a supreme soul. All those who are fully devoted to spirituality have the right to become supreme souls. This principle of attaining the status of a liberated soul transcends time, space, and individuality. It is a universal principle.

To know the ultimate nature of the reality of subtle truths we use scientific appraisal. However, a form of religion that is exclusively based on scientific appraisal cannot take the place of a world religion. The reason is that science provides information related to the objective world whereas dharma gives information related to the subjective world. A code of conduct based on empirical truths has the potentiality of becoming a world religion. The codes of conduct comprising the vows enunciated by Mahavir can command wide acceptance from human beings living in any society.

The universality of a religion can be assessed on the basis of the following points:

1. God, man, and the world
2. Intuitional perception or direct experience



**JAIN STUDY CENTER OF
NORTH CAROLINA
(RALEIGH)**



Congratulates & Extends Best Wishes To The
Jain Center of Cincinnati & Dayton
on hosting the

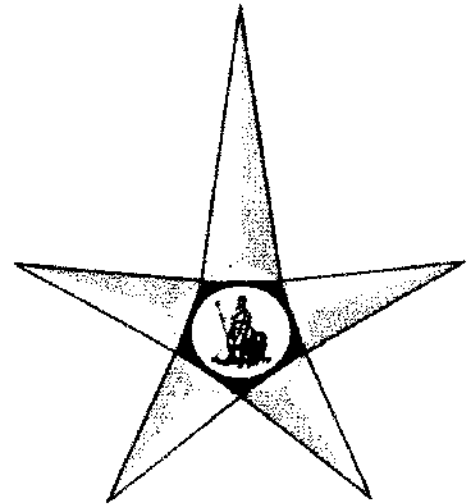
12th BIENNIAL JAINA CONVENTION 2003

Only that science is great and the best of all sciences,
the study of which frees mankind from all miseries.

- Mahavir Swami (Isibhasiya, 7/1)

509 Carriage Woods Circle, Raleigh NC 27607. Phone: (919) 859-4994
<http://www.jainism.org>

*Best Wishes
From*



The Guiding Star

Bank of India

NEW YORK: NEW YORK BRANCH(MEMBER -FDIC) 277, PARK AVENUE ,NEW YORK, NY-10172 Tel: (212) 753-6100

E-mail : boiny@usa.net Web:www.boiusa.com

SAN FRANCISCO:555,CALIFORNIA STREET, SUITE 4646, SAN FRANCISCO,CA-94104 Tel: (415) 956-6326

E-Mail: boisfa@aol.com

Corporate web site: www.bankofindia.com



3. Ethics and path of spiritual practice
4. Rituals and regular observances
5. Mythology
6. Ultimate goal

The picture of Jain dharma that emerges on the basis of the above points automatically reveals its universal acceptability.

1.1. God – God is not the creator and controller of the world. God is pure unattached consciousness, eternal, unborn, desireless, and not subject to reincarnation. All souls that attain the above characteristics belong to the category of a God. There have been countless souls of this kind and there will be countless of this kind in future.

1.2. Man – Man is a living being endowed with special abilities. By birth there is no difference between one man and another. By awakening his discriminating faculty, man can make his present individual as well as collective life happy and peaceful. Any man can attain the highest good through his heroic effort irrespective of caste, nationality, creed, or sex.

1.3. The world – The world is real. The constant natural and causal changes of the modes of conscious beings, matter, and other substances constitute the sentient and non-sentient world. This concept tallies with the modern concepts of science.

2. Intuition perception or direct experience – Everyone can have the kind of direct experience that the tirthankaras had. It is possible through dedicated spiritual practice. One who methodically practices meditation, austerities, etc. can accomplish direct experience. The sutra Appanaa sacchamesejjaa – meaning search the truth yourself – gives the same direction. The knowledge gained through mere intellect is superficial and indirect in nature. Knowledge born of one's own experience is not impossible. In the absence of such knowledge, no progress in the direction of self-emancipation can take place.

3. Ethics and the path of spiritual practice – The ethical code of Jain dharma is not in the form of sectarian ethical directions, but aims at intensifying spiritual practices to eliminate the impurities of inner passions. The practice of self-restraint, control of the sense organs, and mental faculty constitute its basis. Social and group moral values have limited significance in a large context since they are based upon contemporary factors. The code of conduct prescribed by Jain dharma satisfies the above criteria and the needs of the time as well.

4. Rituals and regular observance – Such practices could help in the progressive development of introspection. They are easy to perform and help the aspirant to accomplish spiritual heights by prolonged practice. The universal prayer of five-fold salutation given by Jain dharma in the form of namaskar mahamantra is unique. Besides this, there are directions regarding good conduct. The ways of worship can be meaningful only if they are free from violence, possessiveness, and inequality.

5. Mythology – Mythological literature is a storehouse of religious traditions and historical events. It appeals to those who are devotional in temperament rather than to those who are rational. Children and common people find it easier to reinforce their faith in religious practices by these tales and illustrations. Mythological legends and descriptions might smack of exaggeration and eulogies, but taken on relative terms, it is not difficult to understand their real input. The special feature of Jain mythological literature is that most of its characters are based on human behavior.

6. Ultimate goal – Only that religion can command universal acceptance which has as its final goal the elevation of the soul to the status of a liberated soul. The sublimity and purity of a religion gets destroyed if it regards its final goal as the selfish pursuit of mundane achievements of life. Jain dharma regards only liberation as the goal of life. A person behaving religiously with a



SHRI PADMAVATI SHAKTI PEETH (INDIA)[®]

(A NON PROFIT CHARITABLE TRUST)

FOUNDER- PUJYA SHRI MANAK MUNIJI MAHARAJ

Ref. No.

Dated.

— मंगल संदेश —

भगवान श्री महावीर ने फरमाया है - धर्म त्राण है, धर्म शरण है, धर्म द्वीप है। इस संसार समुद्र में डूबे हुए प्राणीयों के लिए धर्म ही सहारा है। जीवन में यदि धर्म है तो निश्चित ही शान्ति का, सुख का, आनन्द का द्वार खुलैगा ही। शान्ति, सुख और आनन्द ही जीव की मूलभूत चाह होती है। इस चाह की पूर्ति के लिए धर्म की शरण में जाना ही होगा।

प्रतिवर्ष अमेरिका - कनाडा की यात्रा में यहां के समाज में बढ़ती हुई धर्म-भावना व जागृति को देखकर मुझे हार्दिक प्रसन्नता होती है। जैना कन्वेंशन इसी जागृति को बढ़ाने का एक महान् उपक्रम है।

सिनासिनाटी - डेटन जैन संघ ने जैना कन्वेंशन का गुरुतर दायित्व लेकर इसी भावना को उजागर किया है। 2002 के पर्युषण में मैंने देखा - इस संघ में जागृति है, भावना है, एकता और संगठन है। जहां ये बातें होती हैं वहां हर मुश्किल आसानी बन जाती है। संगठन में ही शक्ति होती है। इस संघ की यह विशेषता अनुकरणीय है।

प्रभु से यही प्रार्थना है कि नार्थ अमेरिका समाज इस दिशा में इसी गति से आगे बढ़ता रहे ताकि आने वाली पीढ़ी भी इसी मार्ग का अनुसरण करे। जैना तथा सिनासिनाटी - डेटन संघ को इस पावन कार्य के लिए मंगल आशीर्वाद। शुभ कामना के साथ -

मुनि मनक कुमार

न्यायक

नवम्बर 18, 2002

346, BHERA ENCLAVE, PASCHIM VIHAR, NEW DELHI-110087 Ph. 5283673



view to obtaining worldly happiness and satisfying selfish desires neither progresses towards the final goal nor does he experience the essence of dharma.

It is not important when one attains the final destination. What is important is how the aspirant marches towards it uninterruptedly and constantly. Even partial progress marks an attainment of destination. Complete liberation is its final fulfillment. This view urges the person constantly to reveal his real inner existence. Such an individual learns the art of leading a happy and stress-free life even while living in the mundane world. Joys and sorrows that are transient do not deflect him from the enjoyment of inner bliss.

There is a common misunderstanding about Jain dharma that it is too rigorous to be acceptable to all. The average man is attracted more towards a religion that can be easily practiced. Therefore, how can a dharma having emphasis

on harsh penance, etc. become a world religion? It can be only for a few individuals.

It is important to dispel this misunderstanding. Nowhere does the Jain dharma lay emphasis on harsh penance as a compulsory practice. There is a verse in Dasvaikalik sutra that makes this point very clear – Balam thamam ca pehaye It is obvious that one has to undertake the spiritual practices according to his capacity and competence. 'Starving is dharma' does not belong to Jain dharma. A practitioner can accomplish the summit of spirituality by an integrated practice of Right Faith, Knowledge, and Conduct. ॐ

H. H. Acharya Mahapragyaaji is a nationally revered saint. He is the head of Terapanth Jain Sangh, a successor of Acharya Tulsi. He is a rare blend of science and spirituality, visionary, great orator, writer, poet, and author of many books on various subjects of Jain philosophy. His greatest gifts to humanity are Jivan Vigyan and Preksha Meditation.

*We cater and cook
for up to
10,000 people!!*



*See us online
full food
menu
available*

Pure Vegetarian and Jain Style Sweets, Snacks, and Catering

We specialize in custom packaging and delivery
in all of North America for your business events, parties, and gifts.

www.jainfoodsusa.com 1-866-333-JAIN

With Namaskaar & Salutations To The Divine Within You
We wish All Participants of
JAINA
The Very Best of
Satsang

Life after life we have tried in our own ways to get rid of our inner enemies of Anger, greed, false pride, deceit, passions, addictions and negative conduct and have failed.

A new direct and simple approach to meaningful reduction and ultimate annihilation of these kashayas is now available.

Those who are struggling with these issues, puzzles and conflicts in their daily life, would benefit by attending the 3 days satsang sessions at this convention given by

Atmagnani Pujya Dr. Niruben Amin

The sessions with Dr. Niruben will be conducted in the form of questions and answers.

Dr. Niruben's satsang is now a daily event on television in India and abroad. Books on topics of above related issues and much more are available free on the web.

For Gujarati these may be accessed at: www.dadabhagwan.org

For English they may be accessed at: www.dadashri.org

strength
stability
performance

Over the past 140 years, Fifth Third Bank has become one of the strongest, most financially sound banks in the nation, and we thank our customers for that every day.

Fifth Third Bank has consistently been ranked the #1 bank in the nation by Salomon Smith Barney, and is one of just a handful of US banks with a Aa2 Credit Rating from Moody's Investor Services.

Barron's ranks Fifth Third Bank 8th among all U.S. companies for consistent financial performance.

WALK IN one of our 942 locations | **CALL** 1-888-797-5353 | **VISIT** 53.com



Fifth Third Bank

Working Hard To Be The Only Bank You'll Ever Need!



THE BIRTHPLACE OF VARDHAMANA MAHAVIRA: A GLORIOUS LANDMARK OF INDIA

Dr. Binod Kumar

kumar@udri.udayton.edu

The Birthplace

Vardhamana Mahavira was born in the ancient kingdom of Videha to father Siddhartha and mother Trisala. There has been some controversy regarding the precise location of his birthplace. Some in the Jain community regard Ksatriyakunda / Licchuavar in the Monghyr district as the birthplace, while others, particularly Digambras, regard Kundalapura, a village two miles from Nalanda, as the birthplace. After India's independence, historians debated and deliberated this issue and proved that both places (Ksatriyakunda / Licchuavar and Kundalapura) were incorrectly identified as the birthplace due to an erroneous interpretation of Jain scriptures. It has been established and widely accepted that Vardhamana Mahavira was born in Kundagrama (now Basukunda) near Vaishali (district Vaishali). Although all three of these places are in the state of Bihar, they are many miles (50 to 100) apart. The identification and establishment of Kundagrama as the birthplace of Mahavira was based on the following historical evidences.

(1) In religious scriptures, Vardhamana was addressed as Videha, Vidhadatta, Videhasukumala, and Vaisalika, which indicate that he was born in Videha, in which present Vaishali is situated. The geographical boundaries of the three kingdoms – Videha, Magadha, and Anga – are well defined in historical documents. Present-day Ksatriyakunda/Lichhuavar and Kundalapura are situated in the ancient Anga and Magadha kingdoms, respectively.

(2) In ancient Jain scriptures, Ksatriyakunda is located near Vaishali. Present-day Ksatriyakunda is not close to Vaishali.

(3) The present-day Ksatriyakunda is situated on a mountain. The ancient Jain scriptures do not mention mountains when referring to

Ksatriyakunda. Kundagrama, as the name indicates, was a village. There are no mountains at or near modern-day Basukunda (Vaishali).

After the debate and deliberation was concluded, Basukunda near Vaishali was established and marked as the birthplace of Vardhamana Mahavira. On April 23, 1956, Dr. Rajendra Prasad (the first President of India) unveiled the Mahavira birthplace inscription at the village of Basukunda, as depicted in the photograph:

At the same time, President Prasad laid a foundation to establish a Research Institute of Prakrit, Jainology & Ahimsa. The Institute was established as a center for advanced studies (M.A. and Ph.D.) and research on Prakrit, Jainology & Ahimsa and is supported by the Jain community and government of Bihar. The objectives of the Institute are to foster Prakrit language and literature, conduct higher studies of Jainology, and to advance the principles and practices of Ahimsa. The Institute has been operating for 48 years and has awarded many masters and doctoral degrees.

Vaishali Before Mahavira

The history of Vaishali is rooted in the seven Puranas and epic Ramayana. In these scriptures, it has been stated that King Ikshvaku and Queen Alambusa had a virtuous son named Visala who founded a city and named it Visalapuri. The tenth descendant of King Visala was King Sumati who hosted Bhagwan Ramchandra during his journey from Ayodhya to Mithila. The Monarchy in Vaishali came to an end around 725 BC and a democratic form of government, known as Sangha or Gana, was established. As such, there was no King; the governance took place by a collective decision making process. The genius of the Vaisalians and the decision making process of the time was manifested in social, economic, political, cultural, and religious

Best Compliments from

JAIN SOCIETY OF PITTSBURGH

Contacts: Shantilal Mohnot 724-325-2058, Manish Vora 412-521-2030

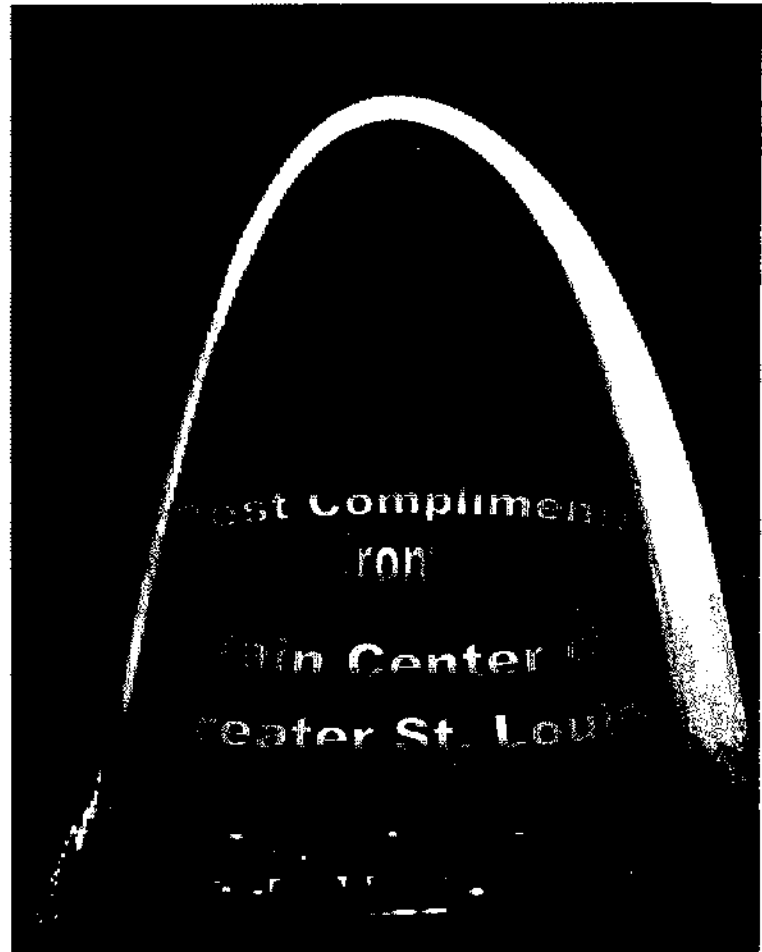


Soul is my God. Renunciation is my prayer.
Amity is my devotion. Self-restraint is my strength.
Non-violence is my religion.
(Voice of inner soul – by Acharya Mahaprajna)



Bharati Kamdar, M.D. Inc.
Pediatrics & allergy
7345 Far Hills Ave.
Dayton, OH 45459
937 433 4877

Anil Kamdar
Task Controls & Computers Co.
Electrical Engineering Services
Automation software & Hardware
ID products reseller
937 433 5033





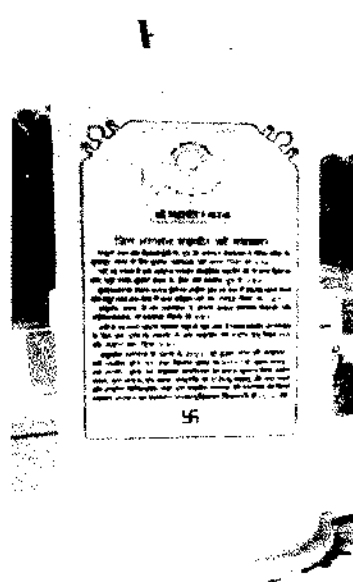
activities. The Vaishali government broke barriers of race, class, and caste by intermarriages and vocational interchange. They fostered individual freedom, democracy, and governance by collective wisdom. The government was well established and at the height of its prosperity during the time of Mahavira (561-490 BC) and Buddha (567-487 BC).

The Contemporaries

The dates of Mahavira (561-490 BC) and Buddha (567-487 BC) convincingly suggest that they were contemporaries. While Mahavira was a native Vaisalian and spent 30 years of his life before renunciation and 20 years of ascetic life in Vaishali, Buddha migrated to Vaishali from Kapilvastu (now Lumbini in Nepal) after renouncing the World. Following the preachings of Upnishads, Buddha was in quest of a teacher. The quest led him to Vaishali and a teacher named Alara Kalama. Alara was known to be very advanced in the art of meditation. While meditating on the side of a road, he did not hear or even see 500 carts rattling past him. There are suggestions that Buddha started his religious life as a Jain in Vaishali, under Alara Kalama and Uddaka as teachers. Buddha practiced austerities associated with Jainism and was reduced to a mere skeleton by limiting food intake to a quantity that could be held in his hollowed palm. This story reveals that at the time of Mahavira and Buddha, Jainism had taken firm roots in Vaishali. Buddha parted from Vaishali and moved further South to Gaya, where he achieved enlightenment and subsequently followed a middle path between extremes of self-torture and self-indulgence. After enlightenment, Buddha visited Vaishali a number of times, and it was in Vaishali that he made the announcement of his Nirvana. The ashes of Buddha were buried in Vaishali. He also initiated the beauty queen of Vaishali, Amrapali, to Buddhism.

Vaishali After Mahavira

The Chinese pilgrim, Fa-Hien, who visited India in 399-414 AD has also written about



Vaishali. He documents the existence of double tower Mahavana Vihara where Buddha used to stay. He also noticed ruins of Vihara given by Amrapali to Buddha at Ama-vana. Vaishali was also seen in its decline and ruins by another Chinese pilgrim, Hiuen-Tsang (629-645 AD). He noticed hundreds of Viharas in a dilapidated and deserted state, a number of Brahminical temples, and flourishing Digambras. He wrote, "The followers of Nirgranthas (Jainas) are numerous." This is the last written evidence of the existence of a sizable Jain population in Vaisali. For

unknown reasons, the Jains were depopulated and lost contact with Vaishali. The Jain temples of Rajsthan and Gujarat have diverted their attention to that part of the country.

Three major religions of the world – Hinduism, Buddhism, and Jainism – were nurtured and prospered under a social order on its soil. The cultural and spiritual traditions allowed simultaneous development of the three religious thoughts and practices – unique in the history of mankind. The philosophy of Ahimsa (non-violence) was nourished by its citizens which was practiced by Mahatma Gandhi to free India and Dr. Martin Luther King to gain racial equality in the 20th Century. The democratic republic government that the people of Vaishali developed and practiced for hundreds of years is now recognized as the best form of governance for the people of the world. In these tumultuous times of religious extremism, Vaishali – the birthplace of Vardhamana Mahavira – serves as a beacon of light and provides hope for the future of humanity. 🌸

Binod Kumar is a native of Vaishali and was educated at the Banaras Hindu University and Pennsylvania State University. He is a Group Leader and Distinguished Research Engineer at the University of Dayton Research Institute where he pursues research on electrochemical power.

BEST WISHES FOR A SUCCESSFUL CONVENTION!!!

Cumbey & Fair, Inc.

Clearwater, Florida
Civil Engineering, Land Surveying, Planning
Phone: 727-797-8982
www.cumbeyfair.com

Pankaj & Neki Shah

Niti, Sameep
Clearwater, FL

Manisha & Hiral
Fitchburg, WI



Non-Violence is Supreme
COMPLIMENTS & BEST WISHES

JAIN (DAGA) FAMILY

Sushila & Udai Jain
Nita & Rajeev Daga
Nitesh, Akaash & Chandni

Real Gems Corporation
JAIPUR - HOUSTON - BANGKOK
Los Angeles - New York - Dayton



Best Wishes to JAINA

From

Praful, Kokila,
Ami, Sheetal, Shreya
Doshi

San Diego, CA

Best Compliments
From
Drs. Ila & Dalsukh
Madia
Marion, Ohio



THE IMPORTANCE OF RELIGIOUS RITUALS

Lawrence A. Babb

lababb@amherst.edu

I would like to challenge the intellectual bias that inserts the word “mere” (visibly or by implication) in front of the word “ritual,” thereby dismissing ritual as inconsequential or trivial. In my opinion, careful study of religious traditions reveals that rites and ceremonies can be an integral part of the religious experience. Rituals often serve as a crucial medium in which belief is constructed and articulated. Moreover, participation in ritual is, for many, a means by which personal religious belief and commitment are expressed. And because this mode of expression so often involves the artistry of motion, poetry, song, and visual images, it can be considered part of the “art” of living religiously.

In what follows, I want to show how Jainism illustrates these ideas. Before proceeding, however, I must indicate that what I have to say on this subject reflects the Jain tradition with which I am most familiar, which is that of the image-worshipping Shvetambar Jains associated with the Khartar Gacch. I am well aware that other Jain traditions promote very different ideas of the value of image-worship, and it is certainly not my intention to try to sort out this old and important debate. My hope is only that I can share some of my own personal appreciation for the rituals that it has been my privilege to study.

My thesis is that image worship can be considered a special way of encountering basic Jain teachings. One can, of course, encounter and absorb these teachings by means of words alone – as, for example, in a religious discourse or in a book about religious doctrine. In rites of worship, however, participants engage with beliefs at multiple levels. They hear, sing, see, and act in a way that fully connects hearts and minds with the tradition’s core teachings. To show what I mean by this, I describe three rites. Each brings a key theme in Jainism dramatically to the fore.

My first example is the snatra puja. This is a rite that enacts the birth and first ritual bath (abhisheka) of a Tirthankara. It consists of a complex sequence of scripted activities focused on a Tirthankara image. The most important part of the rite is the participants’ singing of a text, which should be done with maximum devotional spirit (bhav). The text used in the Khartar Gacch tradition was authored by a distinguished monk named Devchandraj (1689-1775). It tells the story of how one who is to become a Tirthankara acquires the Tirthankara-namaskarma, and then describes his mother’s auspicious visions, his holy birth, and the gods’ responses to the birth. Its climax, of course, is the transfer of the infant Tirthankara to Mount Meru where, seated on Indra’s lap, he receives his first bath from the gods and goddesses. The story ends with the infant’s return to his mother’s side. While the text is sung, performers of the rite symbolically enact the events it describes, with the bathing of the image as the rite’s high point and climax.

The basic theme of the snatra puja is the event Jain tradition considers the most crucial in all of time, which is the Tirthankara’s appearance, infinitely repeated, in history. The truths he announces are, of course, transhistorical in nature; they are unchanging and eternal. However, they enter history only through a Tirthankara’s agency, and therefore, these truths cannot become available to us as teachings without his appearance in the stream of time. The gods and goddesses – themselves even more locked in the cycle of history than human beings (for liberation is possible only in a human body) – are portrayed by the rite as the archetypal historical beings. Their worship of the infant Tirthankara bears significance at two levels: it marks the crucial importance of his appearance,

Jai Jinendra

Best Wishes
from

Jyoti, Navin & Milan
Parekh

Navin Parekh, M.D.
Gastroenterology

(817) 467-4488
Arlington, Texas

Jai Jinendra

Best Wishes
from

Ramaben Chhotalal Daftary
and

Gautam, Shweta,
Sohum & Shivani

972-818-8600

Kirit, Pramila,
Nikhil & Rajesh

254-776-4209

Ashok, Usha,
Neal, Suhani &
Riddhi
972-596-5555



and it also provides a pattern for all veneration of these great teachers. The gods, that is, become examples for human worshipers, who, as worshipers, take on the personae of Indras and Indranis.

In the performance of the rite, these ideas are *conveyed with special vividness*. Not only does text tell its story in poetic words, but also the performance of the rite amplifies the story's impact by the addition of singing and action. Indeed, in real sense the worshipers actually enter the world of the Tirthankara's advent in the course of performing the rite. By singing of the acts of Indras and Indranis, by acting out the rite's narrative in the presence of the divine image, and by doing so with devotional fervor, we may suppose that, in their hearts and imaginations, participants actually become, for a brief enchanted time, the kings and queens of the gods.

But of course the Tirthankara's appearance in history is only the beginning of the story, which is that of a particular kind of career in the world. At the core of the career of each and every Tirthankara are five specific events known as the five kalyanaks, the five "welfare-producing" events. They are: his descent into the womb, birth, initiation, attainment of omniscience, and liberation. These events are celebrated in a specific type of rite, known as panch kalyanak puja, to which we now turn.

This rite carries forward the theme of the relationship, so important to the snatra puja, between Jain teachings and history. Among the most remarkable attributes of the Tirthankaras is that they are both historical and transhistorical beings. Their movements from birth to birth prior to their final lifetimes occur in what might be called "transmigratory" time, a form of historical time lying behind visible history. Each Tirthankara has a unique transmigratory biography. Then, during his final lifetime, each has a unique personal history unfolding in normal time. But historical time – transmigratory and normal – meets the timeless in the kalyanaks.

Although the specific transmigratory and biographical histories of the Tirthankaras differ, the five kalyanaks themselves are, throughout infinite time, always the same.

The panch kalyanak puja of Parshvanath illustrates this fusion. (Other such pujas exist, and might also serve as examples.) As in the case of the snatra puja, the rite's core is a text designed to be sung by participants. The text's author is a monk named Kavindrasagar (1905-1960) who composed many other pujas in the Khartar Gacch tradition. The text does two things. First, it describes Parshvanath's unique world career. The narrative begins with the birth in which he obtained samyaktva (right belief), and then traces his subsequent history, focusing on his relationship with the misguided Kamath, to his final liberation at Sammedashikhara. Second, it does this in a way that ties this personal history firmly to the timelessness of the kalyanaks.

As actually performed, Parshvanath's panch kalyanak puja expresses these ideas by utilizing the five kalyanaks as a series of five kinetic high points as the participants sing their way through the rite's narrative. Unlike the snatra puja, the performance does not involve any actual enactment of the events the text describes. Most participants merely sing the text. They should do so, of course, with maximum devotional spirit. At the five points in the text at which one of the kalyanaks occurs, a gong is sounded, and then a smaller number of participants anoint the Tirthankara's image and make a series of offerings to it. Each of these five sub-rites culminates in the offering of a coconut, which represents the auspicious result (the "fruit") of the Tirthankara's earthly career and also the hoped-for fruit of the rite commemorating that career.

However, the Tirthankara's advent and career are merely the setting for Jain teachings, which are the true heart of the matter. These teachings also find ritual expression, most significantly in the rite known as the ashtaprakari puja, the "eightfold worship," the most quotidian of all

With Best Wishes & Congratulations
To

Jain Center of Cincinnati & Dayton
&
JAINA
for hosting

12th Biennial JAINA Convention
Jainism ... the Art of Living

The Jain Society of Rochester

Rochester, NY

Established 1976



major Jain ceremonial. It consists of a series of actions and recitations (which may occur mentally) *in eight parts to be performed by an individual* in the presence of a Tirthankara's image. There exists no standard text for reciting with the rite, but each of its parts has a well-understood symbolism. The rite is, one might say, its own text.

One of the clearest explanations known to me of the symbolism of this rite is to be found in Muni Muktiprabhvijay's small book entitled (in its Hindi version) *Shravak ko Kya Karna Chahiye* (undated, published by Kalyan Sahitya Prakashan, Warhwan). He shows how the rite can be seen as a summary of the Jain ethos and worldview. The rite's final three steps warrant special attention. The first of these, the sixth step of the overall rite, is known as *akshat puja*. The worshiper makes a special diagram with grains of unbroken and non-viable rice. It consists of a *svastik* (the arms of which represent the four great classes of living things), over which are three dots (symbolizing knowledge, insight and right conduct), surmounted by a bowl-like crescent with a dot between its upright arms (symbolizing the abode of liberated souls at the apex of the cosmos). The next step, the seventh, is *naivedya puja*. It consists of a food offering (usually sweets) that carries an extraordinary significance. Muni Muktiprabhavijay explains that the offerer, who is "*ahari*" (i.e., one who eats), makes the offering in the hope that he or she can become like the Tirthankara, who is "*anahari*" (one who does not eat, i.e., one who is liberated). Thus, the offering is, in ritual symbolism, a form of fasting. In the final and eighth part of the rite, known as *phal puja*, worship with fruit, a fruit is placed on top of the crescent and dot at the top of the diagram. This, of course, symbolizes liberation as

the ultimate "fruit" of the rite and of Jain teachings more generally.

We thus see that the closing phases of the *ashtaprakari puja* can be read as a worshiper's enactment of some of Jainism's core ideas and deepest values. In the *svastik*, we see the endless flux of *samsara*, which is the context of the soul's bondage. The three dots above it are means of liberation, and the fruit represents the goal of liberation. The food offering represents the central strategy that the tradition offers for the attainment of liberation, which is *tyaga*, renunciation. The offering of food is the symbolic giving up of food in emulation of the Tirthankara; and the giving up of food, in turn, is both a strategy of individual self-purification and a trope for the shedding of the bodily prison of the soul, for eating is the *sine qua non* of the soul's worldly bondage. This provides a fitting point of transition to the more purely spiritualized mental worship (*bhav puja*) to which the worshiper should turn at this point.

The *ashtaprakari puja* completes the circle. Here, we find Jainism's most cherished and central truths externalized in action. This externalization, however, is but the outer surface of feelings and commitment that should be deeply rooted in one's innermost life. It is not simply that rituals "reinforce" belief, for belief needs no reinforcement for many participants. These rites represent, rather, an alternative mode of expression that enriches and deepens belief by making it available to the senses as well as the mind's eye. 🌸

*Lawrence A. Babb is Professor of Anthropology and Willem Schupf Professor of Asian Languages and Civilizations at Amherst College. He is the author of *Absent Lord: Ascetics and Kings in a Jain Ritual Culture* (University of California Press, 1996) and has written extensively on Indian religions.*

Jain Diamond Dealers of Chicago, IL

**Congratulates and Extends
Their Best Wishes To**

*JAINA and Jain Center of
Cincinnati/Dayton, OH*

**On this auspicious occasion of the
12th Biennial Convention
July 3-6, 03**

Blue Diamond Inc.

Pankaj & Prerana Parikh
Purab Parikh
T 312.236.2047

Paree Enterprise

Bipin & Rekha Parikh
Pareena Shah
T 312.726.2634

Star Gems Inc.

Vilas & Nutan Jain
Nirav Jain
T 312.443.1590

Diagem Inc.

Snehal & Rupa Bhansali
Parag & Toral Bhansali
Jai Bhansali
T 312.782.0614

Gemeralds Inc.

Praful Kamdar
Tirath Kamdar
Bhavik Kamdar
T 312.236.2446

Indian Diamonds Inc.

Jayanti & Vina Shah
T 312.346.4756

Navikan Inc.

Hiren & Lina Shah
Navinbhai & Kanchanben Shah
T 312.263.2175

Mahesh & Shobha Shah

T 312.368.1850



THE PATH UNLIKE ANY OTHER: HOW & WHY I CAME TO FOLLOW JAIN PHILOSOPHY

Gabriel E. Figueroa

vegangf@aol.com

Almost everyone has experienced a moment of incredible clarity and insight wherein everything makes sense and seems to fall into place. Usually, these moments are instantaneous and go as quickly as they come. I experienced such a moment of great clarity and tremendous insight the first time I encountered Jain philosophy. The difference was that this clarity and insight have continued to be a part of my life as I learned more about Jainism.

I was raised in a Catholic family. We were never particularly religious. I did go through the motions of the Catholic sacraments, but my heart was not really in it. Part of me always felt that Catholicism was not spiritually fulfilling. I really didn't look into other faiths right away, but I gradually withdrew from attending Mass and church functions.

At the age of 18, I was in my senior year of high school and became friends with an existentialist. He really opened my eyes though our conclusions were somewhat different. He would ask me these really thought-provoking questions. I would answer them. He would then question my answer. And I would answer his questions. Of course, he would question my answers. I would get so frustrated thinking that nothing could be answered in absolute terms. My friend would always find a question. My mind had always been very logical, and this sent me searching for answers that were not so easily reduced. Simultaneously, I had a spiritual void that needed to be filled.

My search led me to look at some different religious traditions. For me, the most fascinating, devotional, and logical were the Indian religions. At that time, I did not know that what I liked about the Indian religions was the contribution

of Jainism. I began considering the notion of karma and reincarnation, non-violence, and respect for all living beings. I thought about vegetarianism and began to feel a sense of guilt about eating meat. Everything seemed to be pointing me in the direction of Ahimsa. Finally one day I knew I could no longer eat an animal and so I stopped. In my first year of vegetarianism, I learned as much as I could about vegetarianism. I started to realize the cruelty to animals in all animal products and promptly made a move from ova-lacto vegetarian to vegan. I quit using eggs (which I had taken reluctantly anyway), dairy products, honey, leather, wool, silk, etc. Also, I remember reading about Jainism in a book about vegetarianism and feeling a strong attraction to Jain ideals. The small blurb made me hungry to learn more about this truly beautiful spiritual path. It was from this time that I remember the feeling of insight and great clarity.

I began reading everything I could find about Jainism. Most of what I did read was written by misinformed westerners who viewed Jainism as some sort of offshoot of Hinduism. There were great distortions about the origins, teachings, and practices of Jainism. I did manage to obtain some accurate information from some Jain organizations as well as get to know some Jains personally, so I began to learn more. The more I learned, the more I started to realize that I had been fortunate enough to find the true path. Not only did I find it logically appealing, but also intuitively I felt as if I were already aware of the truths of Jainism but that they were harbored deep within me.

After studying Jain philosophy for a few years, I found that I wanted to practice it more in daily life. I knew there were Jain rituals but did

Jai Jinendra

Saroj & Mahendra J. Shah

Best Wishes

from

Jain Association Of Montreal

With Best Wishes for a
Successful Convention

Jain Society of
Middle Tennessee
Clarksville, TN



2821 S. Federal Hwy
Boyton Beach FL 33435
561-369-8366

OMING INN

Kirit & Dipika Shah
Mansi-Jigar

Jai Jinendra & Best Wishes to 12th Biennial JAINA Convention

Jit & Manda Turakhia, Sujay Turakhia, Rahul & Tejal Shah



JT systems, inc.

Seneca Campus • 8132 Oswego Rd. • Route 57, Liverpool, New York 13090

West Coast Office • 112 Madison Avenue, Apt. 103 • San Mateo, CA 94402

TEL (315) 622-1980 • FAX (315) 622-2998

E-mail: info@jtsystemsinc.com

Web Site: www.jtsystemsinc.com

- Turn Key Air Pollution Control Systems
- Pneumatic Conveying Systems
- Fans & Blowers
- Breathing Air Systems For Hazardous Environment

1980

Celebrating Our 23rd Year

2003



not understand what they or their significance were exactly. I also had never been to a Jain temple. Though I have always considered true practice more important than ritual. I wanted to learn more. This was very difficult. I found that many Jains whom I met were unfamiliar with the meaning behind the rituals. I had the opportunity to stay with a nice Jain family in Houston. They were very hospitable and also quite knowledgeable about different Jain rituals. I went to the Jain Center in Houston and attended the Young Jain Association Southwest Regional Conference in 1996. This made a tremendous difference in my understanding by allowing me to see how others practiced Jainism.

I found that like any other path, there were many who were uncertain about their faith. There was also confusion among younger people as to whether Jain concepts were truly practical in this society at this time. I met many who possessed incredible knowledge about Jainism but admitted their practice was not always as it should be. I was amazed that there were a number of non-vegetarians. I was disillusioned to find that Jainism was taken for granted by many of those who had been born into it. How could the 'true path' be ignored?

In thinking about it, I came to realize that I was dealing with a phenomenon that happens in all religious traditions. It had happened to me; I had not accepted my own religious upbringing and had questioned much of what my elders told me was the "right" thing to do. If I had simply accepted it all, I would have never been exposed to Jainism (or for that matter many other interesting and beautiful philosophies). How else could one ever really know if Jainism was the true path?

I began to realize that unless one had really done some self-examination or already had a strong inner knowing, then there would probably always be a level of doubt about this or any path. On top of that, we live in a society where we are inundated with marketing that encourages us to

live our lives as the corporate giants see fit. At every turn, there is a McDonalds or KFC fast food restaurant. Even schools encourage us to eat and behave in ways that are contrary to the teachings of Jainism. Following a code of Ahimsa may appear impossible when we are strongly urged to do things that violate it and are surrounded by those who contradict it constantly.

No wonder there is so much confusion among Jains living in North America. I had felt the same confusion about Catholicism, though I had not had quite the same struggle between the rules of Catholicism and the standards of society. My confusion had led me into a search for true spirituality that resulted in tremendous growth for me. I never returned to Catholicism but did come to appreciate it more as a result of my quest. I was truly lucky because I had examined other religions before coming to find Jainism; thus I was able to see the essential differences and saw that Jainism had some characteristics that were very unique. These unique characteristics made me realize that Jainism was a path unlike any other.

I will now explain some of what really had an impact on me. Jainism recognizes that we alone are responsible for our destiny. This is both frightening and liberating. It is frightening to those who have been conditioned to believe that by worshipping the proper god in the proper religion their ultimate goal will be achieved. These worshippers rely on an external agent rather than on their own soul. It is also frightening to those who engage in activities that violate the sanctity of the soul, because they realize that they will have to experience the consequences of their actions. It is liberating because we realize that we hold the key to the ultimate goal. We can do it, and we have instructions on how to do it. No one else can do it for us. Those who achieved the goal of liberation were humans too. We can transform ourselves to be like they are, step by step.

Ahimsa is found to a certain extent in most

Best Wishes
to the
JAINA
Convention
2003

FROM

K. Girdharlal, Inc.

*A trusted name in
Diamonds*



religious traditions, but only in Jainism is it given paramount importance. The Tirthankaras recognized that all beings' souls are the same regardless of the body they inhabit. Underneath the karmic matter is a pure soul whether one is a grasshopper or a human being. Most of the time we confuse the body for the soul. But Jain philosophy teaches us that soul is primary and all souls are important. Simply because one soul inhabits the body of a chicken does not make that soul less important. It is better to strive to help other souls and not hurt them. Vegetarianism is a small but effective step that helps us to minimize violence towards other beings. It is a great place to start, but Jain philosophy teaches us that if we are to realize our soul we need to go further. We need to purify our thoughts towards others and ourselves. We need to realize that when we harm others, we harm ourselves. There are many things we can do or refrain from doing that will truly help us and ultimately help others through example.

Everything in Jainism ties into the idea that we are independent beings that are responsible for our own destiny through our thoughts and actions. So we can understand why it is important to be non-violent. The Jain code of conduct is based on non-violence totally, because this is the only way to begin on the path to liberation. For instance, why is it important to be truthful? Through lies, we hurt others with our words and then we hurt ourselves. Why should we not steal? Isn't stealing also a form of violence?

What about wrong thinking? What if we think we are better than others? These are forms of violence in and of themselves, and they lead to greater forms of violence in our actions. Anekantavada helps us to act non-violently

towards others by allowing us to see things from a different perspective. All religious paths give us rules, and most attribute them to a higher power.

In my heart, I knew from the beginning that Jainism was the true path. Once I realized that only Jainism was so thorough in providing us with a path to liberation and ultimate happiness, I knew in my mind it was the true path. I still am inspired by other religions and study them to learn more about them. They help me to be able to relate to others and gain additional viewpoints. They enrich me, but I personally find that Jainism is so much deeper in all respects.

We pretend we don't notice, but we are souls. So how can we help but notice? For me, Jainism is extremely practical. Jain meditation has provided tremendous power in my life. It has a cleansing quality that bathes my soul. It allows me to see the potential God in all living beings. I find that I am able to remove negative thoughts and emotions. I feel happier in my daily life. I still have challenges, but I view them in a different light. I know when I ignore my soul, I suffer. I have realized that when I neglect meditation or somehow break any of the principles of Jainism, the consequences tend to show themselves very quickly. It can be a struggle at times doing what we know is right, but it is also very rewarding. In any case, Jainism allows us to realize that everything is a choice. This is a very powerful idea that can and will transform our lives if we remember and practice it. 🙏

Gabriel Figueroa is an editor for American Vegan Magazine. Though raised in a Catholic family with roots in Guatemala, he has closely followed Jainism for six years. Mr. Figueroa has studied philosophy and Asian Studies extensively and works in the marketing of hardware and software technologies.

~
**Best Wishes
to the
JAINA Convention
2003
Tache USA Inc.**



**Best Wishes
to the
JAINA Convention 2003
Milan Parekh
Diamond Concepts, Inc.**



अहिंसा परमो धर्मः

शिवानन्द शर्मा
विजयनगर, मेरठ, भारत

धर्म मनुष्य की मांग है तथा आत्मा का आहार है। पशु-पक्षी चेतना का पूर्ण विकास न होने के कारण चिन्तन नहीं करते तथा वे धर्म अधर्म को नहीं जानते। मनुष्य चिन्तनशील होता है तथा धर्म - अधर्म पर विचार कर सकता है किन्तु सभी मनुष्य उच्चस्तरीय चिन्तन नहीं करते तथा पशुओं के स्तर पर रहकर अन्धकार में भटकते रहते हैं। जो थोड़े से चिन्तनशील महापुरुष विचार और अनुभव के आधार पर आत्मकल्याण एवं लोककल्याण का मार्ग प्रशस्त करते हैं, वे धन्य होते हैं।

अतीत में धर्म के नाम पर समस्त विश्व में अनेक युद्ध हुए हैं किन्तु वे धर्मयुद्ध नहीं थे। हमारे इस विज्ञानप्रधान युग में धर्म के नाम पर लगभग सम्पूर्ण विश्व में विनाशकारी कृत्य हो रहे हैं। हमारा धर्म ईश्वरीय है तथा सर्वश्रेष्ठ है और मानवमात्र में इस का वर्चस्व स्थापित करना ईश्वर पूजा है तथा परम पुण्य है, ऐसा मानने वाले लोग निर्दोष जन की हत्याएं कर रहे हैं तथा पूजास्थलों एवं राष्ट्रीय महत्व के भवनों पर आक्रमण करने में धर्म से प्रेरणा ले रहे हैं। बर्बरता एवं क्रूरता को महिमामण्डित करने वाले मानव-पशुओं ने सर्वत्र असुरक्षा की स्थिति उत्पन्न कर दी है। आश्चर्य तो यह है कि अनेक शिक्षित जन और धर्मप्रमुख व्यक्ति उन के प्रेरक हैं यद्यपि वे सभ्य समाज की मिथ्या सन्तुष्टि के लिए आतंकवाद की मौखिक निंदा भी कर देते हैं। आतंकवादी संगठनों को प्रोत्साहन और प्रक्षय देने वाले भी परोक्ष में आतंकवादी ही हैं। समस्त देशों में दिनरात हत्याएं मानव के अस्तित्व के लिए एक संकट हो गयी हैं। राजनीति इतनी दूषित हो गई है कि राजनेता एकजुट होकर कोई पग नहीं उठाते तथा वे या तो गुप्त एवं प्रकट रूप से आतंक को समर्थन दे रहे हैं या मूक दर्शक हो गये हैं। निरीह पशुओं की बलि को धर्म-सम्मत कहना धर्मान्धता है।

प्रश्न है परम धर्म अथवा सच्चा धर्म क्या है? जो केवलमात्र व्यक्ति और समाज को तथा राष्ट्र और विश्व को ही नहीं बल्कि समस्त जीवों को भी जीने का पूर्ण अधिकार और सब को सुरक्षा दे वही धर्म कल्याणकारी हो सकता है। निश्चय ही, अहिंसा-धर्म सर्वोपरि है। परम धर्म श्रुति विदित अहिंसा (रामचरितमानस)। अहिंसालक्षणों धर्मः। अहिंसा ही धर्म का लक्षण एवं प्रमाण है। जिस धर्म में व्यापक अथवा उदारवादी दर्शन विचारधारा नहीं है, उसे धर्म की संज्ञा नहीं दी जा सकती है। वह निष्प्राण है।

भारत के सभी प्राचीन ग्रन्थों ने और महापुरुषों ने अहिंसा का गुणगान किया है। भगवान महावीर और भगवान बुद्ध ने तो अहिंसा को अपने जीवन में पूर्णतः अपना कर, समर्पित भाव से अहिंसा का प्रचार किया। उन्होंने अहिंसा को धर्म

Best Wishes on the 12th biennial JAINA Convention



Dingus and Daga, Inc.

Certified Public Accountants
20600 Chagrin Boulevard, Suite 701
Shaker Heights, Ohio 44122
(216)-561-9200

James A. Dingus, Jr., CPA
Manohar L. Daga, CPA
Sookram Phalgoo, CPA
Hays R. Thomas, Jr., CPA
Rajan D. Gautam, CPA
Winsome E. McIntosh, CPA

**Accounting, Audit, Management Advisory,
Financial and Tax Planning Services**



अथवा धर्म का सर्वस्व एवं सार घोषित किया। हिंसक पशु उनके समीप आकर अपनी स्वाभिक हिंसकवृत्ति का विसर्जन कर देते थे।

महर्षि पतन्जलि के अष्टाङ्गीण योगदर्शन में सर्वप्रथम यम हैं और उन में भी सर्वप्रथम अहिंसा है। अहिंसा, सत्य, अस्तेय (अचौर्य), ब्रह्मचर्य और अपरिग्रह यम हैं। इस भौतिकवादी युग में नए संदर्भों के परिप्रेक्ष्य में इन की पुनर्व्यख्या होने की आवश्यकता है। यमों के साथ नियम भी जुड़े हुए हैं। शौच (पवित्रता, शुद्धि), सतोष, तप, स्वाध्याय, ईशप्रणिधान नियम हैं। वर्तमान आपाधापी और लूटखसोट के युग में इन के अर्थ ही परिवर्तित हो गए हैं। कबीर ने कहा था - साईं इतनों दीजिओ, जा में कुटुम्ब समाय, मै भी भूखा न रहूं, साधु न भूखा जाए। अब मानों विपरीत दृष्टि ही प्रचलित है - साईं इतनों दीजिओ जो घर में न समाय, मै तो भूखा न रहूं, जग भूखा मर जाए। महर्षि पतन्जलि ने अहिंसा की महिमा का गान करते हुए कहा - अहिंसा प्रतिष्ठायां तत्सन्निधौ वैरत्यागः। जिस महापुरुष में अहिंसा प्रतिष्ठित हो जाती है, उस के समीप आने वाला प्राणी वैरभाव (हिंसाभाव) त्याग देता है।

अहिंसा दर्शन मनुष्य को परम उदार हो कर तथा परस्पर मिलजुल कर जीने की कला सिखाता है। परस्परं भावयन्तम् (गीता) । सह - अस्तित्व का विकल्प सर्वनाश है। उदारचेता मनुष्यों के लिए सारा विश्व एक कुटुम्ब है। अयं निजः परोवेतिगणना लघुचेतसाम्। उदारचरितानां तु वसुधैव कुटुम्बकम् । उदार और व्यापक होने में ही व्यक्ति और समाज का सुख (कल्याण) है, अनुदार और संकीर्ण होने में व्यक्ति और समाज का दुःख (अहित, विध्वंस) है। धान्दोग्य उपनिषद् का मंत्र है - भूमेव सुखं नात्ये सुखमस्ति । भूमा (व्यापकता) में सुख है, अल्प (संकीर्णता) में सुख नहीं है। दानाय अर्ज्यते - देने के लिए ही धन एकत्रित करना चाहिए। प्रकृति निरन्तर प्रकाश, वायु, जल, आदि का विसर्जन करके प्राणियों के जीवन की रक्षा करती है। मेघ अपने जल, वृक्ष अपने फल को और महापुरुष अपने सबकुछ को लुटाते ही रहते हैं। देने में कमी नहीं आती। नीयत (भावना) के खोटी होने से कमी आती है। कबीर ने कहा - ऋतु वसन्त याचकभया, हरषि दिए दुमपात, ताते नवपल्लव भया, दिया दूर नहिं जात। अहिंसा दैवी सम्पदा है। श्रीकृष्ण अहिंसा को दैवी सम्पद् कहते हैं (गीता)। महात्मा गांधी ने राजनीति के क्षेत्र में अहिंसा का सफल प्रयोग करके सारे संसार को एक नया मार्ग दिखाया। अहिंसा के प्रयोग में अनेक सम्भावनाएँ छिपी पड़ी हैं। अहिंसा मात्र हिंसा न करना नहीं है। अहिंसा का संस्क्रामक रूप प्रेम होता है। प्रेम एक दिव्य तत्व होता है।

अहिंसाव्रतधारी के लिए आहारशुद्धि पर ध्यान देना आवश्यक होता है। धान्दोग्य उपनिषद् में कहा गया है - आहारशुद्धी सत्वशुद्धिः सत्वशुद्धौ ध्रुवास्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः । आहार शुद्धि से बुद्धि शुद्ध होती है तथा स्मृति ध्रुव हो जाती है तथा अन्त में ग्रन्थियों का विप्रमोक्ष हो जाता है अर्थात् ग्रन्थियों से मुक्ति हो जाती है। अनेक शिक्षित और सभ्य लोग मांस भक्षण को सामाजिक प्रतिष्ठा की पहचान (स्टेटस सिम्बल) मानते हैं तथा अण्डे को शक्तिप्रद मानकर



Doshi Diagnostic

I M A G I N G S E R V I C E S

Corporate Office • 560 South Broadway Hicksville, NY 11801
Radiology Centers in Queens • Brooklyn • Manhattan • Nassau

<input type="checkbox"/> Flushing	43-55 147th Street	718-762-0900
<input type="checkbox"/> Jackson Heights	37-17 76th Street	718-424-1400
<input type="checkbox"/> Kew Gardens	80-02 Kew Gardens Rd.	718-544-5151
<input type="checkbox"/> Astoria	46-04 31st Avenue	718-545-0008
<input type="checkbox"/> Bensonhurst	2215 79th Street	718-331-7000
<input type="checkbox"/> Bensonhurst - Nuclear Only	1783 Stillwell Avenue	718-837-1427
<input type="checkbox"/> Mill Basin	2475 Ralph Avenue	718-444-3777
<input type="checkbox"/> Mill Basin - Nuclear Only	6301 Mill Lane	718-444-3777
<input type="checkbox"/> Bay Ridge	6740 3rd Avenue	718-491-5822
<input type="checkbox"/> Downtown Brooklyn	81 Willoughby Street	718-222-3000
<input type="checkbox"/> Manhattan	146 Duane Street	212-587-9000
<input type="checkbox"/> Hewlett	1137 Broadway	516-569-8885

- PET Scan
- MRI
- CT Scan
- X-Ray
- Nuclear Medicine
- Nuclear Cardiology
- Cardiac Stress Testing
- Diagnostic Radiology
 - Mammography
 - Sonography
 - Echocardiography
- Vascular Duplex Imaging
 - Holter Monitoring
- DXA Bone Densitometry

Technology with Human Touch



शाकाहार में परिगणित करते हैं तथा अनेक तर्क (कृतर्क) प्रस्तुत कर देते हैं। अण्डा न भूमि से उपजता है और न किसी वृक्ष का फल ही है। आश्चर्य होता है जब स्वयं सात्विक आहार लेने वाली शिक्षित महिलाएं अपने पुत्रों को अण्डों को पौष्टिक मानकर खिलाती हैं।

इस युग का एक अभिशाप यह है कि अनेक सौंदर्य प्रसाधनों में तथा अनेक एलोपैथिक औषधियों में भी मांसाहार के तत्व होते हैं। लगभग सभी आयर्न टानिकों में पशुओं से प्राप्त हीमोग्लोबिन का प्रयोग होता है। कैप्सूल का आवरण बनाने के लिए पशुओं से प्राप्त होने वाले जिलेटिन का प्रयोग होता है। विटामिन-बी कांफ्लेक्स का इंजेक्सन पशुओं के गुर्दे के रस से बनाया जाता है। इसका कोई वानस्पतिक विकल्प नहीं है। मानव देह में रक्त के थक्के को घोलने के लिए हिपेरिन का प्रयोग होता है जो पशुओं के फेफड़े और आंतों से निर्मित होता है। आपरेशन के समय मानव देह के भीतर घुलनशील टांके सूअर की आंतों से बनते हैं तथा इसका कोई वानस्पतिक या अन्य कृत्रिम विकल्प नहीं बना है। अनेक रोगों से रक्षा के लिए टीके पशुओं के रक्त से ही बनाए जाते हैं। होम्योपैथी में भी अनेक औषधियाँ कीड़े मकोड़ों से बनाई जाती हैं। उदाहरणार्थ वास्प-ततैया-से वैस्या बनती है तथा चींटी से फार्मिका औषधि का निर्माण होता है। आयुर्वेदिक चिकित्सा पद्धति में औषधि निर्माण के लिए पशुवध निषिद्ध है तथा स्वाभाविक मृत्यु होने के पश्चात् अंगों का उपयोग स्वीकार्य होता है। उदाहरणतः मृग से उपलब्ध कस्तूरी औषधि के रूप में प्रयुक्त होती है। यूनानी चिकित्सा पद्धति में रक्त आदि के प्रयोग से अनेक औषधियों का निर्माण होता है। यह सर्व विदित है कि जीवित बान्सों, मूषकों इत्यादि पर क्रूरतापूर्वक अनेक प्रकार के प्रयोग किए जाते हैं तथा उन छात्रों से भी मेंढक, खरगोश आदि पर अनावश्यक प्रयोग कराए जाते हैं जो कभी चिकित्सा को आजीविका का साधन नहीं बनाते। ये सब बिन्दु अहिंसावादियों के लिए विचारणीय हैं।

संक्षेप में करुणाभाव अहिंसा का सारतत्त्व है तथा वही मानवता का आधार है। आज का मानव नितान्त बहिर्मुखी और भीतिकवादी होकर भटक गया है तथा दिखावट, बनावट, सजावट को अपनाकर यथार्थ से दूर हो गया है और तनाव, भय, चिंता आदि से ग्रस्त होकर दुःखी है। उसे अंतर्मुखी हो कर, अपने भीतर झांक कर, आत्मतत्त्व का संदर्शन करके आत्मा से ही पथप्रदर्शन एवं प्रेरणा प्राप्त करनी चाहिए तथा अपने वैचारिक एवं आध्यात्मिक स्तर के अनुसार, जनहित एवं आत्महित में जो भी उचित प्रतीत हो, वही करना चाहिए। मनुष्य के कर्म के पृष्ठ में उसकी प्रेरक भावना कर्म की उत्तमता अथवा अधमता का निर्णय करती है।

श्री शिवानन्द शर्मा सेवा निवृत्त प्रधानाचार्य। राष्ट्रपति पुरस्कार से सम्मानित एवं 30 40 हिन्दी संस्थान से साहित्य भूषण की उपाधि से समलंकृत। लेखन: अनेक धार्मिक पुस्तकें एवं लेख।

BLESSINGS

4/11/2003

Dharambandhu Vinodji:

I received your mail regarding the 12th Biennial JAINA convention and Panchakalyana in the United States in July 03. I am happy to know that you are releasing a souvenir, which would spread the message of Jainism to the World. I pray to Lord Parshwanath and deity Kushmandini and all the Mula Nayaks of 18 Jain Temples of Jain Kashi Moodbidri to shower their choicest blessings to you and your society. I also wish that the message of Mahavira "Non-violence is the supreme religion" would reach every human being in this world.

Bhadram Bhuyath Vardatham Jinashasanam.

With blessings,

Bharath Bhushan H. H. Charukeerthi Bhattarakakji Pandithachryavarya Swamiji
Jainkashi Jain Math Moodbidri

Dr. N. P. Jain, I.F.S. (Retd.)

Former Secretary, Ministry of External Affairs,
Govt. of India & India's Ambassador to
E.U., U.N., Nepal, Mexico & Belgium

E-50, Saket
Indore 452001
M.P., India

Message

I extend warm greetings and hearty felicitations to the participants as well as organizers of the 12th Biennial JAINA Convention being held at Cincinnati from July 3-6, 2003.

Having been associated closely with JAINA right since its inception, I am proud and delighted that in a short span of less than three decades, JAINA has emerged not only as a representative voice of the Jain community in North America, but, even more importantly, a flag bearer of the compassionate principles of Jainism in the western world.

The most commendable achievement of JAINA has been in arousing interest in the profound depth of the Jain principles of Ahimsa, Anekant and Aparigraha among the younger generation of Jains born and brought up in the midst of the highly materialistic environment of the western world.

I wish JAINA higher and higher benchmarks of success in their efforts to relate Jainism to the contemporary concerns of humanity in the wake of mounting violence, environmental upheavals and social disorders.

Dr. Narendra P. Jain

Members of Jain Society of Metropolitan Chicago

Congratulate and extend their best wishes to
JAINA and the Jain Center of Cincinnati and Dayton
On this auspicious occasion of
12th Biennial JAINA convention

Drs. Dipak & Hemani Dalia
Dr. & Mrs. Mukesh & Usha Doshi
Mr. & Mrs. Dipak & Vishakha Jhaveri
Mr. & Mrs. Dipak & Priti Kapadia
Mr. & Mrs. Narendra & Bela Khandwala
Mr. & Mrs. Ravindra & Pallavi Kobawala
Mr. & Mrs. Haresb & Anila Kuhadia
Dr. & Mrs. Chandrakant & Lata Mehta
Mr. & Mrs. Jagdish & Renuka Mehta
Dr. & Mrs. Motilal & Vimla Raichand
Mr. & Dr. Ashok & Nirmala Shah
Mr. & Mrs. Ashwin & Bharti Shah
Drs. Dilip & Bhavna Shah
Mr. & Mrs. Dipak and Smita Shah
Mr. & Mrs. Hashmukh & Kalpana Shah
Mr. & Mrs. Jagat & Rita Shah
Mr. & Mrs. Pradip & Darshana Shah
Mr. & Mrs. Pradip & Jyoti Shah
Mr. & Mrs. Pravin & Jyotsna Shah
Mr. & Mrs. Samprati & Hansa Shah
Mr. & Mrs. Satish & Kinnari Shah
Mr. & Mrs. Surendra & Vasanti Shah
Mr. & Mrs. Vijay & Nita Shah
Dr. & Mrs. Bharat & Parvin Sheth
Mr. & Mrs. Bipin & Kalpana Vora

with best wishes from

Charter Mortgage Co. Inc

*Pranati Sarvani Jain, ULL, Chartered
Financial Analyst, CFP®*



VISIT US:

**705-B Lakeview Plaza
Worthington, OH 43085**

WORK:

**(614) 841-0001
X 102 FOR ANISH V. DOSHI**

TOLL:

(888) 889-4635

EMAIL

anishloan@hotmail.com

APPLY ONLINE:

www.byteonline.com/charter

**With Best Wishes and Congratulations to JAINA
2003 Convention**

**Sunrise Psychiatric
Services, Inc.**

Dr. Ramesh Shah M.D.
Ramesh and Meenakshi Shah
Maniben C. Shah
Shefali, Pranav, Raya & Shilpi

313 Market Rd.
Beckley WV 25801

Ph: 304-254-9003
Fax: 304-254-9005

**Diamond Dealers of
Chicago
Forum Gems**

Bhadresh and Alka Shah
T: 312 201 9846

Paras Diamonds & Gems

Dipak & Bina Shah
T: 312 357 0630

Sparkle Gems Inc.

Dipak & Neena Doshi
T: 312 782 8995

Pink Stars

Himesh & Dipa Shah
T: 312 917 9961

Diamond Dealers of Chicago

Asian Gems

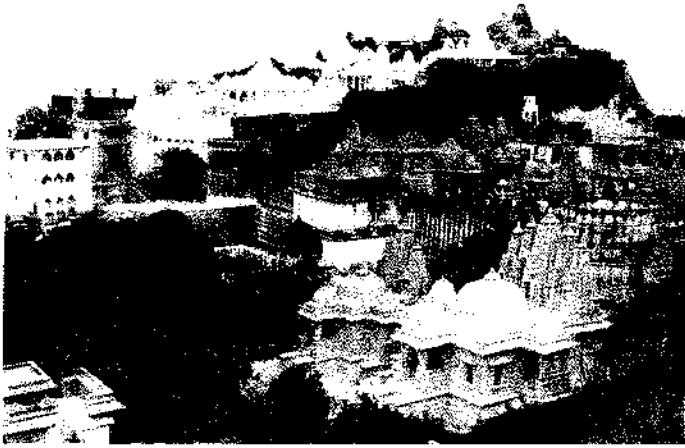
Dushyant & Parul Khandwala
Tel: 312 984 0997

Zaveri Brothers
Prasant & Meena Zaveri
Sacheen P.Zaveri
Hashmukh L. Mehta
Tel: 312 853 0031

Best Compliments from



Rachana of Replica of the Shatrunjaya Temple



The opening ceremony of 'Rachana of replica of the Shatrunjaya Temple will be performed by the Dr. Shah Family, Southern Maryland, immediately after the opening ceremony of the convention on Friday, July 4, 2003. The Rachana is an authentic and architecturally beautiful temple complex. A huge complex of temples that sits on

the top of a mountain will join the replica of the temple, which will be at least 7 ft – 9 ft high. The replica will depict the beautiful landscaping that surrounds the temple. You will see river Shatrunji flowing on one side and creating its own music and rhythm. Tirthankar Adinath will be on the top of the mountain along with deris of 24 Tirthankaras and the Ashtapad.

**Suresh C. Moonat,
M.D., F.A.A.F.P.**

**Diplomate of
American Board of
Family Practice**

810 Peakwood Dr, Suite 103
Houston, TX 77090

Ph: 281.440.5925

Fax: 281.440.3324

Office Hours by appointments

Discover an International
FOOD LOVER'S
Paradise

FOUR
Acres
of
Food

Fill Your Groceries!

- Thousands of IMPORTED GROCERIES
- CHEESE
- WINE & BEER
- SEAFOOD
- One-Stop PRODUCE
- And MORE!

Visit our Website
www.junglejims.com

JUNGLE JIM'S

INTERNATIONAL MARKET

5440 Dixie Hwy • Fairfield, OH 45014 • (513) 674-8000 • www.junglejims.com

BEST WISHES
FOR A VERY SUCCESSFUL
12TH BIENNIAL JAINA CONVENTION

A NON-
SECTARIAN
JAIN TEMPLE



AS PER
JAINA
GUIDELINES

PARSVANATH NAMOKAR MAHAVIR
MANTRA

JAIN COMMUNITY OF BUFFALO, NY
237 PRESIDIO PLACE
WILLIAMSVILLE, NY 14221
(716) 633-7924

Jain Center of Connecticut

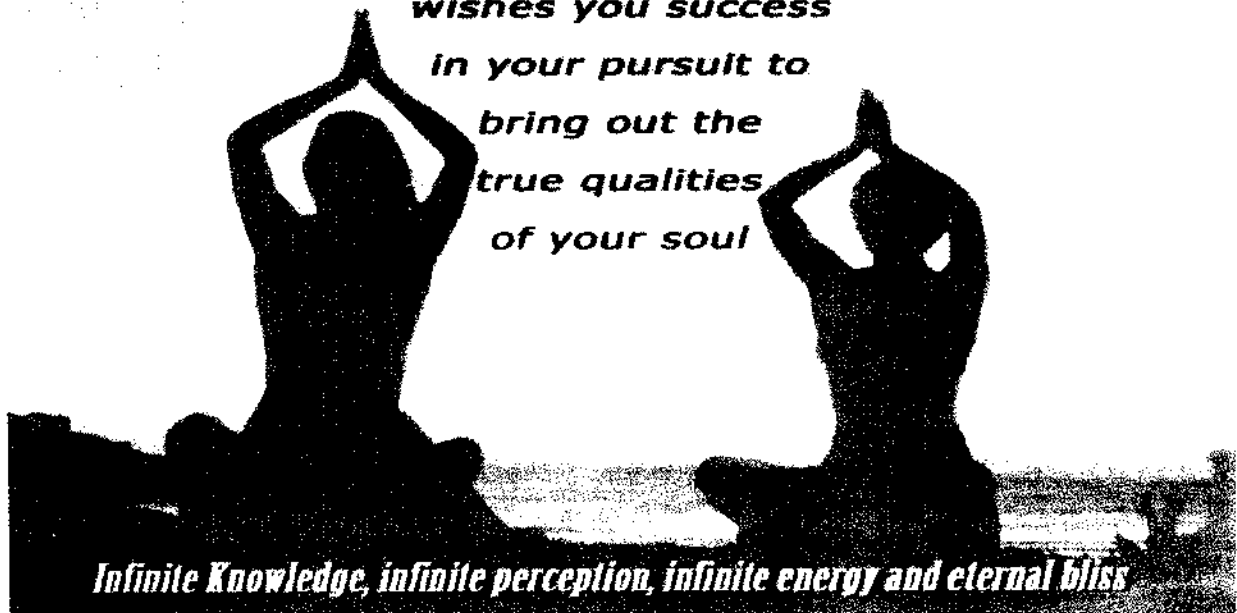
wishes you success

in your pursuit to

bring out the

true qualities

of your soul



Infinite Knowledge, infinite perception, infinite energy and eternal bliss



RELIGIOUS TOLERANCE IN JAINISM

H. H. Pujya Shree Atmanandji

Shrimad Rajchandra Adhyatmik Sadhana Kendra,
Koba, Gujarat, India

srask@rediffmail.com

Introduction

Jainism is one of the most ancient living religions of the world. The names of Rishabh, Ajit, and Nemi are mentioned in Vedic literature. Like Lord Mahavir (599-527 BC), Parshwakumar (877-777 BC), the son of king Ashwasen of Banaras, has been accepted as a historical figure.

Generally, religion means external rituals and doing worldly good to and for others. However, in Jainism, religion means the true nature of things, just as sweetness in sugar. There are two basic entities in the universe: living and non-living. The nature of living is equanimity, just to see and know, merely be a witness of things and happenings around, and not to get involved or entangled with. Thus, in Jainism, the true religion of all souls is to be a witness or aloof under all circumstances, situations, and events. This is real tolerance from absolute viewpoint. Jainism prescribes to cultivate this kind of tolerance. As such, tolerance of every type and the religious one in particular is inherent and advocated in all preaching in Jainism.

Concept of Tolerance

There are two kinds of tolerance. One is Sattvik, so planned and practiced that it makes preliminary ground for attaining the other type – Tattvik. Sattvik is the process of moving from bad to good. It avoids conflicts with others, feelings of anger, and attachment/aversion toward others. It leads to heavenly abode. The other is Tattvik, centered on true self, one's own soul. It is the process of moving from good to pure. It purifies soul and ultimately leads to salvation. Jainism prescribes both types of this tolerance

depending on the spiritual level of the aspirant. Jainism is mainly soul oriented and aims at purifying one's soul, leading to salvation, freeing from the bondage of karmas and the cycle of birth and death.

Foundation of Tolerance

Lord Mahavira preached two great principles for religious tolerance: non-violence and non-absolutism. That is why the religious tolerance of Jain philosophy is very real and not a mere formality or academic.

The first pillar of tolerance:

Non-violence

The teaching of non-violence by Lord Mahavir is very thorough, highly subtle, and scientific. Nonetheless, the basic tenet for the good of public at large is not to hurt any living being by mind, speech, or body – directly or indirectly. Any philosophy that has this kind of concept of non-violence as its basis will certainly treat all living beings and souls as equals. Where there is equality of souls and equanimity towards all living beings, it is natural to be broad-minded and virtue worshipping towards all other views, rituals, schools of thought, sect variations, and other religions.

The second pillar of tolerance:

Non-absolutism

Mahavira and all other Tirthankars before him believe in non-absolutism. This is also known as multifaceted truth, or multiplicity of viewpoints, or relativity in speech and viewpoint. In simple language, non-absolutism means broad vision and non-insistence (of one's own single viewpoint).

**Congratulations to
JAINA and
The Jain Center of Cincinnati & Dayton
on the success of the 12th Biennial
JAINA Convention**

With Best Wishes from

Apex Gems, Inc.	Pravin Shah
Ashi Diamonds, LLC	Mahendra K. Pandya
Asian Star Co. Ltd.	Mehul Shroff
Banner Diamonds, Inc.	D.N. Shah
Beauty Gems, Inc.	Sarju Shah
Bharat Diamond Corp.	Shreyas R. Mehta
C.D. Exports, Inc.	Yomesh Shah
C. Mahendra Exports, LLC	Jignesh M. Shah
Clear Light Inc.	init Metha
D.N. Gems Corp.	Sanjay Kothari
Dialuck Corporation	Ajay F. Gandhi
Disons Gems, Inc.	Milan Mehta
Emby International, Inc.	Ashit Parikh
Eurostar Belgium, Inc.	Harsh Mehta
Fairway Diamond, Inc.	Shekhar Bhansali
Fine Emeralds, Inc.	Sunil Jain
Fine Gems (NY), Inc.	Amar J. Jain
Galaxy USA, Inc.	Kushal Sacheti
Gem Wave, Inc.	Paresh Jain
Gems One Corp.	Anuj Jain
Gem Trading Co.	Hemchand Bardia
Genuine Gems Corp.	Ramesh C. Jain
Alma Diamonds Inc.	Arun H. Kothari
Gopi Diam, Inc.	Hasmukh H. Dholakia

Impex Diamond Corp. ....	.Atul Kothari
Indian Diamond Imports ....	.Sunil Doshi
Indian Gems, Inc. ....	.Dinesh Shah
IndoJewels, Inc. ....	.Sunil Jain
Interrings, Inc. ....	.Prakash Mehta
Jay Gems ....	.Siraj Shah
Jewelex New York Ltd. ....	.Atul S. Kothari
K. Girdharilal, Inc. ....	.Pranav V. Shah
Milistar (NY), Inc. ....	.Nikunj Parekh
Pioneer Gems ....	.Ashok K. Sancheti
Precious Trade, Inc. ....	.Vinay Kothari
Renaissance Diamonds Corp. ....	.Rajshekhar Parikh
Rosy Blue, Inc. ....	.Ragin Mehta
Sandeep Diamond Corp. ....	.Sandeep Shah
Sangam Diamond Corp. ....	.Dinesh Javeri
Saral Diamonds, Inc. ....	.Ketan Doshi
Seema Gems, Inc. ....	.Pankaj Mehta
Shah Diamonds, Inc. ....	.Natwar Shah
Shefi Diamonds, Inc. ....	.D.C. Hirawat
Shivani Gems, Inc. ....	.Mehul Shah
Smit Diam, Inc. ....	.Sagar S. Mehta
Sumit Diamond Corp. ....	.Kumar Javeri
Surediam, Inc. ....	.Kinish Shah
Vaishali Diamond Corp. ....	.Rajesh Shah
Verigold.com Ltd ....	.Bhavin Shah

**Non-violence and kindness to living beings is kindness to oneself.
For thereby one's own self is saved from various kinds of sins
and resultant sufferings and is able to secure his own welfare.**

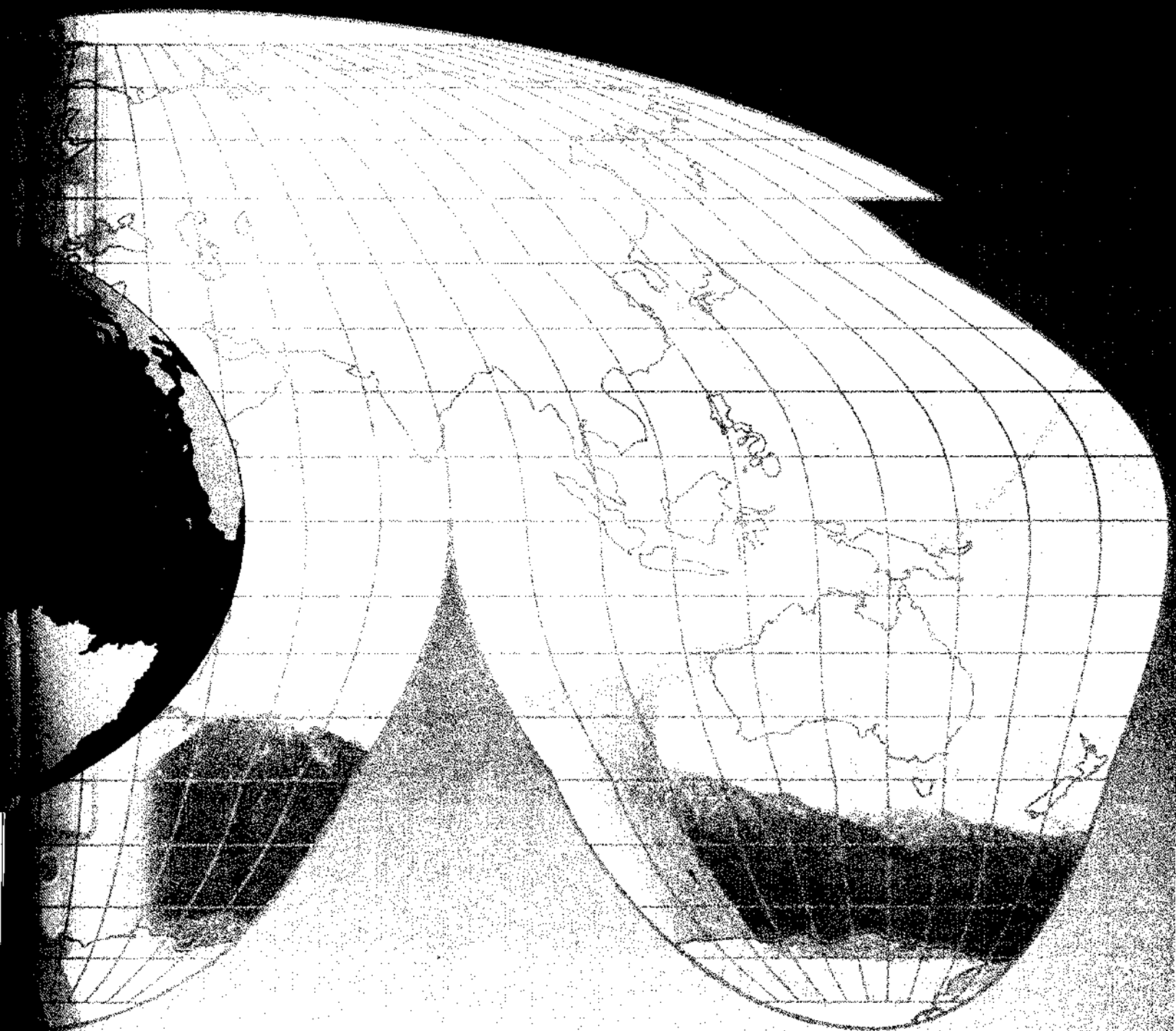
Lord Mahavira

A WORLD OF EVOL



Soi

ING TECHNOLOGIES



International

www.soinintl.com

Jain Society of Greater Cleveland



Congratulations and Best Wishes
to

Jain Center of Cincinnati and Dayton

for hosting the

12th Biennial JAINA Convention

JAI JINENDRA!

www.jsgc.org



Historical Background

All six basic theological Indian/Aryan philosophies describe the nature of soul from various viewpoints. Because of its non-absolutism, Jain religion accepts and integrates all these points of view, and then describes properly the reality and true nature of soul. Thus, accepting the views of others as a part of religion while keeping its own viewpoint is itself the religious tolerance of Jainism.

Tolerance is prescribed and practiced in Jainism at all levels. More than 90% of Jains live in India, which is a democratic country with variegated beliefs, traditions, climates, and cultures. In these cosmopolitan and composite life styles, Jains are only about 1% of the total Indian population. In last 2,600 years of history, not only have they successfully preserved their vast and varied literature, artistic temples, impressive idols, but have also played a significant and patriotic role by their contributions in commerce, industry, education, and allied benevolent fields by generous donations and philanthropic attitude. All this is the result of their tolerant and accommodative nature, so that they are inseparable and important component of the rich cultural mosaic of the vast Indian subcontinent, where they are one with the mainstream Indian public.

Further, among the followers of Jainism there are various subsects like Shwetambar, Digambar, Sthanakvasi, and Terapanthi. Even though their rituals and places of worship are separate, they do respect the views of other sects and unite under one banner as in 2500th Nirvana Celebration (in 1973 AD) and 2600th Birth Anniversary (in 2001 AD) of Lord Mahavir. Inter-marriages within the Jain subsects and occasionally with other Indian non-Jain sects are not uncommon.

In last 50 years, large number of Jains has settled in the USA, UK, and other countries where they have successfully retained their religious identity. They have built their own temples or kept their idols in Hindu temples. They have also created their strong social organizations, e.g.,

JAINA in the US and Jain Samaj Europe in the UK. All these activities have helped them in keeping up their socio-religious customs; cultural traits and sublime literature even in the western cosmopolitan environment.

Until the 5th Century, several kings in South India were either followers of Jainism or respected Jainism, especially those belonging to the Vijaynagar kingdom. In Western India, king Kumarpal in the 11th Century was an active follower and promoter of Jainism. In many principalities of Rajasthan, the advisors of the kings were Jains. Under those circumstances, Jainism could also get political protection. Acharya Jinsen, Hemchandracharya, Hirvijaysuri, and Deshbhushanji profoundly influenced the contemporary kings.

Being predominantly a business community, the Jains are spread in the entire Indian sub-continent and they have adopted local language, dress, and social customs; in doing so, they had to exhibit remarkable tolerance and proficiency. In last 100 years, Jainism has progressed in all parts of India, especially in Central and Western India.

Philosophical Approach

The philosophical doctrine of Anekantvad of Jainism is a synergistic non-dogmatic approach. Every substance has a permanent component (basic element) and a changing component (present condition). Further, there are seven main views to understand the substance in its totality. It is the synthesis of all these views in all their permutations and combinations which constitutes the whole truth. Accepting this concept of multiple views overcomes the dogmatic, absolute, and unifacted view, so that one is able to synergize his viewpoint. This approach is not only useful in understanding and synthesizing various aspects of truth, but actively promotes interfaith dialog and avoids unnecessary bitterness or dislike for other doctrines. This is a unique contribution of Jainism to the world for understanding the views of others impartially and sympathetically. This concept is the basis of the great work Shad-

Best Complements From
JAIN SOCIETY
OF
METROPOLITAN
WASHINGTON

Established: 1980
Jain Temple: Since 1989
Membership: 450 Families

Mailing address: PO Box 4548, Silver Spring, MD 20914

Web Address: www.jsmw.org

E-Mail Address: jsmw@mail.com

Jain Temple: 1021 Briggs Chaney Rd, Silver Spring, MD

Directions to Jain Temple:

From I-95: Take exit 33 for Route 198 West towards Burtonsville. After about 2 miles, turn left at the traffic light for Columbia Pike South (US-29 South). After about 1.5 miles, turn right at the second traffic light for Briggs Chaney Road. Pass the third traffic light for Good Hope Road. Within ½ mile, Jain Center will be on your left.

From I-495: Take exit #28A for north New Hampshire Ave (Route 650N). After about 6.5 miles, turn right on the traffic light for Briggs Chaney Road. Within ½ mile, Jain Center will be on your right.



Darshan-Samuchchaya of Acharya Shri Haribhadrasuri, which has been widely acclaimed as a great work in Indian philosophical thought. The practical application of this theory of “multifaceted truth” has been practiced by the Jains in their day-to-day life. It has given them a unique ability to have peaceful co-existence and their recognition as a peace-loving community in all continents of the world.

Among the great proponents of this theory are several famous dignitaries, both ancient and modern. Haribhadrasuri, Hemchandracharya, Anandghanji, Shrimad Rajchandra, Santbalji, Vijay Vallabhsuri, Jinedra Varniji, and Vidyanandji are a few important examples of this width of vision, which they put in practice.

The training of tolerance in Jain society is imparted even at individual level right from the childhood by regular visits to temples, fasting, strict vegetarianism, non-addiction, regular meditation (Samayik), and other practices in daily life.

Jains do not follow the path of compulsory religious conversion. They do not have any contrivance or agency, which inducts or compels others for religious conversion.

The religious tolerance among Jains is evidenced by the fact that they have successfully survived as an independent philosophical and architectural entity for about 3,000 years despite being a small minority among the composite Indian mosaic. They always had good relations with the rulers at local and central levels. From time to time, they have made adjustments in the external methods, modes, and instruments of rituals. This was possibly due to the visionary religious and social leadership of the Jains who made appropriate compromises by following the principle of religious tolerance.

Relevance to Contemporary Problems

More and more people are accepting the importance of non-violence and tolerance all over the world for world peace, non-proliferation of

weapons, and controlling terrorism, which are the great threats to human race in the contemporary times. Religious tolerance, interfaith dialog, and knowing and respecting the views of other religions are the inevitable demands of our planet today.

Based on the foundation of non-violence and non-absolutism, the tolerance in Jainism never inspires Jains to be offensive to other religions or people. That is why the name of Jains has never been in the history of violence caused in the name of religion. This is the greatest contribution of Lord Mahavir and Jainism toward peaceful coexistence and goodwill toward all people and religions. 🌸

H. H. Atmanandji (Formerly, Dr. Mukund V. Soneji) is a modern day saint providing spiritual guidance as the founder-head of Shrimad Rajchandra Ashram, Koba, Gujarat, India. Trained as a physician in India and in U.K., he renounced his medical practice to join the spiritual world; in which he was interested since childhood. He has authored about 35 books in Gujarati, Hindi and English.

BEST WISHES FROM

JAIN ASSOCIATION OF PALM BEACH & TREASURE COAST

**DILIP & SANGITA MEHTA
NITIN & MEENA DHILA
NARESH & VARSHA SHAH
RAJEN & HARSHA PATEL**

At Merrill Lynch, we believe financial success is something you can plan for.

A solid financial plan is critical to managing wealth. A Merrill Lynch Financial Advisor will take the time to learn about your unique needs and help you develop customized financial strategies that benefit every area of your financial life.

Here are some of the services we can help you with:

- FINANCIAL PLANNING
- TRUST AND ESTATE PLANNING
- INDIVIDUAL AND BUSINESS RETIREMENT ACCOUNTS
- MORTGAGES/SECURITIES-BASED FINANCING
- PHILANTHROPIC/GIFTING STRATEGIES

For more information on how Merrill Lynch can help simplify your financial life, call or visit us today.

937-225-6764

**Merrill Lynch
10 West 2nd Street
Mead Building, Suite 400
Dayton, OH 45402**

Schade/Hilt/Schade Team



BULLISH on AMERICA

©2002 Merrill Lynch, Pierce, Fenner & Smith Incorporated. Member, SIPC.



UNITY AND DIVERSITY TOWARDS CONSTRUCTIVE EDUCATION AND ON THE SECTARIAN DIVERGENCES WITHIN JAINISM

Amar Salgia

asalgia@yahoo.com

JAIN Representations of a Human Being *who is a Conquering Soul*

The Jina as a Vitaraaga:

- Independent Soul in Meditation
- Free from attachment and aversion
- Eyes closed -- purely sky-clad



From the DIGAMBAR tradition

The Jina as a Spiritual King:

- Sovereign Victor of all inner enemies and the 5 senses
- Eyes open—royally adorned



From the SHVETAMBAR tradition

Understanding Jain traditions requires us to appreciate their various manifestations. In its own unique way, each legitimate sect of Jainism has preserved a certain philosophy as well as a Four-fold Order, or Chaturvidhi Sangha, that was set forth by Lord Mahavira as comprising the Sadhus (male monks), Sadhvis (female nuns), Shravakas (male listeners or laymen), and Shravikas (female listeners or laywomen).

We live in times far removed from Asia's past. People of all ages can enjoy opportunities to survey and experience the complete landscape of the Jain tradition. Aided by examples, here we will outline the principles for doing so by exploring practical insights of Jain teachers and educators.

Just what is this thing called "Jainism"? There

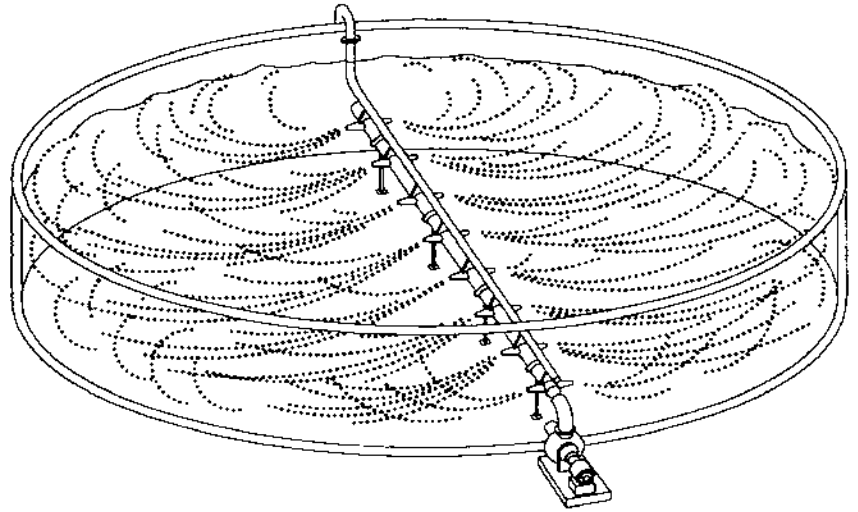
can be a variety of answers. As with anything else, every concept of Jainism derives from a unique perspective (naya). Whatever they may be, our definitions need to be evaluated by three basic realities.

Reality #1: Throughout its history, Jainism has been a diverse tradition.

In Jainism there is no "one true tradition" nor has there ever been. Lord Mahavira's message has been preserved for our times not by one sect alone but by several parallel traditions, such as the Digambar, Shvetambar, Sthanakavasi, Terapanthi, and ancient Yapaniya. This is simply a fact of history. When we think of "Jainism" we cannot think of just one uniform way of worship or practice, but several ways.

Custom-Designed Aeration And Mixing Equipment For The Following Industries:

- ◆ Wastewater Treatment
- ◆ Pharmaceutical
- ◆ Chemical
- ◆ Food and Beverage
- ◆ Corn Processing
- ◆ Chemical
- ◆ Petrochemical
- ◆ Refinery
- ◆ Pulp and Paper
- ◆ Textile



Equipment Supplied Includes:

- ◆ Jet Aerators
- ◆ Jet Mixers
- ◆ Sequencing Batch Reactors

MIXING SYSTEMS, INC.

Prakash and Roma Bathija

7058 Corporate Way, Dayton, OH 45459 ◆ Phone: 937-435-7227 ◆ Fax: 937-435-9200

Web site: <http://www.mixing.com> ◆ E-mail: mixing@mixing.com



Best Wishes
from
Shah Brothers
Clarksville, Tennessee
931-358-2020



Jigna R. Shah
671-2222 Office
544-7896 Cellular
jshah@sibcycline.com
www.sibcycline.com

Whether you live on the
same street as Jigna
...or blocks away
...you'll still receive neighborly service
and market expertise.
Calling Jigna before you make your *next move*
may be the *best move* you'll ever make!



Best Compliments

from

M. S. International, Inc.
Shailendra & Prabha Sacheti



In keeping with the Jain approach to different viewpoints, we may regard each of these traditions – each by itself – as a treasured manifestation of the Tirthankar path by which Jains strive to live.

Reality #2: Jain diversity has preserved a great unity.

Amazingly, all sects are basically identical in philosophy. All use the same basic liturgies and mantras in the Prakrit languages (such as the Namokar Mantra). After more than 2,500 years since being codified, this doctrinal uniformity is a credit to Mahavira's genius. The sects do differ slightly on certain points of interpretation, which are, from a lay perspective, minor.

Each unique sect of Jainism has emphasized different aspects of Lord Mahavira's teachings in special ways. Why deny those differences of interpretation, sweep them under the rug or forget about them? Each interpretation helps us understand the Jain message more thoroughly. Each unique idea from each sect is a vital lesson in Jain philosophy and practice. Such an attitude toward the differences comes from the Jain spirit of Anekantavada, or pluralism, which we shall explore further below.

Reality #3: The growth and tolerance of differing sects is Anekantavada in action.

The diversity of emphasis, which we find among the sects, does not mean that Jains as a whole have not been following Anekantavada.

It is misinformation to suggest that the very existence of different sects shows that Jains or Jain families who devote themselves to one sect are narrow-minded or divisive. Jains have never fought each other in any manner akin to the Catholics and Protestants, Sunnis and Shi'ites, or Shaivas and Vaishnavas.

Nothing should keep us from understanding the different manifestations of Jainism, just as they are, and appreciating what wonders they each bear. Rather than making an issue of our

sectarian diversity, speaking as if it were a burden or defeat, we should foster an admiration for each sect's distinct contributions.

Jain Education in Practical Terms

Concealing or downplaying the sectarian diversity within Jainism is simply distorting Jainism. However this raises an important question: How shall we deal with the traditional disagreements between the sects? The best approach is to state each perspective, in detail, and on equal and unbiased terms. And just leave it at that!

Anyone who has not yet experienced the pure soul through the actual practice of vows, austerity, and meditation should not be considered an "authority" on Jainism. Especially in matters where sectarian divergence does exist, there can be no authorities on what Jainism 'says' or 'does not say'. As educators, we can see a need to discipline ourselves and remain careful never to insert personal or sectarian preferences. We will explore several cases of sectarian divergence to illustrate methods of accomplishing this.

Example 1: "Was Lord Malli male or female?"

Resist the temptation to answer definitively one way or another. Instead consider the following suggested approach and its detailed reasoning for both sides of the issue, noting the key phrases in bold italics:

"First we must recognize that we have no way of knowing with certainty what really happened. All we know is that there are two parallel accounts. According to the Digambar Jain tradition, Lord Malli was a male. According to the Shvetambar Jain tradition, Lord Malli was a female, unlike the rest of the *Tirthankaras*, who were male. This divergence between the two traditions relates to the nature of monkhood. According to the Digambar Jain perspective, following *Aparigraha* (non-possessiveness) means letting go of everything including clothing. However, monks and nuns must still co-exist with others in a sometimes-dangerous society

Reach Out And Empower Your Community.
...thereby you empower yourself.



UES, Inc.

UES, Inc.
Dayton, OH

ASTRO Industries, Inc.
Dayton, OH

Best Wishes for a successful 12th JAINA Convention

The Jain Religion Center of Wisconsin

Dedicated to preserving the true Jain traditions



We would like to thank the Jain Centers across North America for their generous support

Temple Established May 2001

N 4063 W243 Pewaukee Road
Hwy 164N, Pewaukee, WI 53072



Phone: 262-695-1200
414-771-3535



where nakedness is generally not acceptable, especially for females. This unfortunate reality makes psychological renunciation of possessions and attachments particularly difficult. Thus a female cannot become a sky-clad ascetic from the Digambar perspective. This logically makes it difficult for a woman to attain Keval Jnan (omniscience) following the example of the Tirthankaras. Hence, all of the 24 Tirthankaras are considered to be male. In the Shvetambar Jain perspective, following Aparigraha does not necessarily require letting go of all possessions but rather giving up one's attachment to them. From the Shvetambar point of view, this approach allows both monks and nuns to wear clothing. Since the clothing issue is non-existent, nuns may be regarded as full ascetics and can still attain Keval Jnan following the example of the Tirthankaras. Such an approach has traditionally led the Shvetambaras to regard one of the Tirthankaras as a female."

Example 2: "Did young Vardhamana marry or not marry?"

Again we state each viewpoint in neutral and unbiased terms without pronouncing judgments. As before, note the special wording in italics:

"We need to understand that we have no way of knowing with certainty what truly happened over 2,500 years ago. All we know is that there are two parallel accounts of what happened. According to the biography preserved by the Shvetambar Jain tradition, when Vardhamana was a layperson he married and had a daughter. In order to become a Jain monk, he had to renounce all his attachments including those to his family. Thus, Vardhamana placed his wife and daughter in the care of his brother's family and relinquished his possessions to pursue a spiritual life. According to the biography preserved by the Digambar Jain tradition, Vardhamana did not marry and never fathered any children. Hence, when he became a Jain monk for spiritu-

al reasons, his decision did not involve leaving behind a wife and child. Each of the two traditions considers its version to be an accurate recollection of events."

Example 3: Why are the murtis of the Digambaras and Shvetambaras different?

Taken together, the murtis (holy icons) of the Shvetambar and Digambar traditions can serve as a powerful lesson in Jain thought. Refer to the 'Jain Representations' at the end of this article which illustrates a Digambar murti and a Shvetambar murti side-by-side. Narrations for each murti tradition might run according to the following logic.

The Shvetambar Murti:

"In the Shvetambar ritual tradition, the Tirthankar murti represents a king. Like any great king, a Tirthankar has conquered all enemies and gained freedom from them – not only for himself but also for all who follow him (by example). However, a Tirthankar is not an ordinary king of this world but a king of the spirit. The enemies he has vanquished are not external but internal: *raaga* (attachment), *dvesh* (aversion), *kashayas* (passions), the *indriyas* (senses), and the *karmas*. And so in the Shvetambar tradition, the Tirthankar is viewed as the greatest of kings for having destroyed the most dangerous of its enemies. Look at the Shvetambar murti. Notice the crown, earrings, and other regal ornaments, and the diamond-like *shrivatsa* emblem on his chest. In rituals, his body is adorned with silver armor. His eyes are open as if he is communicating a spiritual nature to those looking upon him. Each of these is a sign of royalty and nobility which does not come from birth but from achieving the most difficult thing imaginable."

From all of us here at
Houston, Texas

We Wish You
A Heartfelt Compliments

*Live &
Let Live*

Jain Samaj Of Houston

3905 Arc Street

Houston, TX 77063

Tel: 713-789-2338



The Digambar Murti:

"In the Digambar ritual tradition, the Tirthankar murti represents a pure Vitaraaga: a soul free of all attachments and aversions to anything of this or any other world. The Digambar murti depicts a human being in the pure and free condition. Despite his austerity, the Tirthankar is without fear, shame, and sorrow, focusing instead upon his inherent spiritual nature. Despite penance and fasting, he has the powerful body of a fighter – a conqueror (Jina) of the inner enemies. Look at the Digambar murti. Notice his freedom from possessions and his meditation with the eyes closed, adorned by nothing other than the peace and security of the pure soul. The Tirthankar is shown to exemplify perfect Aparigraha with an entirely spiritual and individual goal. The message of the Digambar murti seems to say, 'Here is a powerful person whose power is that of focusing on the soul apart from all else.'"

What we have done through these narrations is point out the unique traits of each type of murti and explain how the thoughts we generate through the act of revering them do not conflict but rather mutually complement one another.

There is, of course, another Jain perspective as follows.

The Sthanakavasi and Terapanthi View:

"Within Jainism there are non-murtipujak (non-idolatrous) traditions as well. In Jain philosophy, matter (pudgala) and the pure soul (jiva) are two different substances. From the Sthanakavasi and Terapanthi perspectives, statues, icons, and temples are all material objects totally different from the soul. Thus, they are not considered necessary or beneficial for a spiritual life. Hence, for personal edification the Sthanakavasi and Terapanthi traditions choose religious discourse rather than temple worship."

After using a visual aid to explain the respective messages of the murtis, we may offer for discussion the purpose of the juxtaposition:

"From the standpoint of Jain philosophy, are any of these perspectives right and the others wrong? Is one of these three approaches to the nature of the pure soul a good approach and the others evil or backward? All of these differing conclusions are equally valuable, but only when we understand each of them from the unique perspective that led to it. The perspectives are merely different views of the same infinitely faceted thing we call the pure soul. When we humble ourselves and break our sectarian egos, each sect-tradition provides us a more complete picture of what Jainism teaches and what the Tirthankaras imparted to the world."

Conclusion

As we can see, humility and intelligence are needed to recognize that our minds are limited. According to Jainism, only an omniscient Kevali knows the complete truth. It is narrow-mindedness that criticizes the Digambaras, Shvetambaras, Sthanakavasis, Terapanthis, and other Jains for supposedly not following Anekantavada due to their divergences and mutual independence.

To insist on erasing or hiding the traditional variations among the sects is to force one point of view and deny all others. There is no one true Jainism but several "Jainisms". Each sect is a legitimate and complete derivation from the Tirthankaras' teachings. Each is a vital understanding of Jainism. Let us strive to appreciate them equally. 🌸

Amar Salgia is an electrical engineer and an independent scholar of Jain philosophy and history. One of the founders of Young Jains of America, Mr. Salgia has written the book "Pure Freedom: The Jain Way of Self-Reliance", a first introduction to Jainism for Americans of all backgrounds.

Give Scholarship

so they become Teachers & teach
JAINISM

to Youths, Adults & Sadhu-Sadhviji

- \$ 501 - Pathshala Teachers
- \$ 1,001 - Jain Pundits
- \$10,001 - Ph.D. in Jainism

Contact

JAINA TEERTHODHOR COMMITTEE

Kirit Daftary

netrat@att.net

254-776-4209

This ad sponsored by

Vassa Family
McKinney, TX
972-562-6666

Harpavats Family
Flower Mound, Texas
972-691-2100

Best Wishes from

**Bhal, Veena,
Sonak & Malisha
Daulat**

Dallas, Texas

Jainam Jayti Shashanam

Mangalam Bhagwan Veero
Mangalam Gautam Prabhu
Mangalam Stulibhadra dai
Jain Dharmostu Mangalam

Best compliments from

Dr. Chandrakant, Leena,
Ba, Sejal, Payal, & Rikin
Shah

Allentown, Pennsylvania



COURAGE TO BE DIFFERENT, TO BE JAIN, AND TO REMAIN JAIN IN THE WESTERN CULTURE

Payal Kapadia

desikudiyas@yahoo.com

“Courage is doing what you’re afraid to do. There can be no courage unless you’re scared,” said Eddie Rickenbacker, U.S. World War I ace and an industrialist. We don’t need courage to be different, to be Jain, to remain Jain in the Western culture and today’s environment. Living in the United States does make it a little hard to follow it because we do live on the land where most of the people are not friendly to animals and himsa is done. It’s not easy to follow our principles here, but it’s not impossible either, and we don’t need courage, we need practice and the right environment.

Courage is needed when we are doing something for the first time. When I sat behind the driving wheels for the first time, I needed courage. But with practice and the right environment, I was able to get used to driving. It seemed that I didn’t need courage after that time. In the same way support of our parents, practice, and environment are important to follow the right beliefs, so courage is needed to be different.

If Buddhists, Muslims, Hindus, Jews, etc. can follow their religion in the Western culture, then why can’t Jains follow their religion! Upon uttering a few words by Pujya Pramukh Swami Maharaj of Swaminarayan Organization, thousands and thousands of Hindus devote their life and time in helping the humanity, regardless of what culture they live in. Despite living in a different cultural environment, they did not leave their culture and principles behind. For a whole month, Muslims can fast and pray without making an excuse of living in the Western culture. So what if we live in the Western culture, aren’t we still Jains! Do Jains here think that since we are living in a Western cultural environment we should live like a westerner and follow their

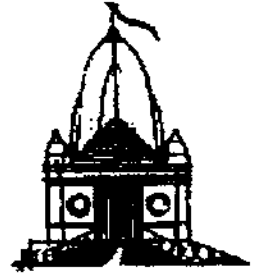
culture and compromise our own principles? I believe we should definitely adapt good things from the surroundings but also never forget our principles and culture.

It is true that we are a minority. Not many people know about Jainism, so I think it’s our job as Jains to let the world know about Jain principles. I remember, until middle school when someone asked me what religion I followed, I would say Hinduism, thinking that they wouldn’t know about Jainism. But as I grew older, I understood I was wrong. “Why did I never say that I was a Jain?” Then in high school, I began to tell that I am a Jain and they would ask what Jainism is about. I would tell them as much as I knew, and at that time I didn’t feel the need of courage. All my Indian friends from high school were either Hindus or Muslims. Some of them ate meat, but when I visited their home, they made sure that there was no meat in the house. I don’t eat potatoes, onions, and garlic so they cooked all the food pure Jain. I’m not saying about Hindu friends only but also Muslim friends. I think that if you stand up for the right beliefs everyone will respect you. You don’t need courage to stand up for the right beliefs.

Sometimes we underestimate our religion as well as ourselves. We become so involved in the Western environment, that at times we forget our roots. I remember last year on Diwali, a friend of mine and I went to the Swaminarayan temple for darshan, and I was so surprised to see how many teenagers had come there. I had never seen that many teenagers in our Jain Center ever for anything unless there was a party or picnic hosted by the Center. It’s sad to realize how many Jain parents never tell their children to come to Jain Center. They leave that decision up to them.



The Jain Society of Metropolitan Chicago



A Non-Profit Tax Exempt Organization
Tax Id # 51-0175101

P.O. Box 8326, 435 N. Rte 59, Bartlett, IL 60103
Phone: (630) 837-1077 & (630) 837-1088 • Fax: (630) 837-1099

JAINISM: THE ART OF LIVING

Our Heartiest Congratulations & Best Wishes

To

JAINA & THE JAIN CENTER OF CINCINNATI & DAYTON

On this Auspicious Occasion

Of The

12th Biennial JAINA Convention
JULY 3-6, 2003

BOARD OF TRUSTEES

Kishor C. Shah (Chairman) 630-671-0001 Niranjan C. Shah 847-330-1088
Samprati J. Shah 847-524-0463
Dr. Devendra (D.U.) Shah 847-358-8578
Dr. Urmila K. Talsania 630-969-8845
Narendra K. Khandwala 847- 985-6858

EXECUTIVE COMMITTEE

President

Jt. Treasurer

Niranjan C. Shah 847-330-1088
Vice-President
Arvind M. Shah 847-699-7778

Suresh C. Shah 630-540-1544
Education Secretary
Dr. Mukesh M. Doshi 847-517-2505
Membership Secretary
Atul B. Shah 630-428-1360
Youth Secretary
Sunil K. Jain 630-705-1884

Secretary
Ajay C. Shah 630-993-9018

Treasurer
Girish M. Shah 847-843-1338

Food Secretary
Hitesh R. Shah 630-221-8173



These kinds of situations keep us from being like Hindu teenagers. In the future, we might need courage to follow Jainism, because we would have adapted more to Western culture.

I feel that in times to come Jainism might disintegrate. I am afraid to say that we, the new generation, might have no one to look up to. We go to Jain Center hoping to learn something new, but come back with a disappointment after seeing the way adults argue in general body meetings. We go to Jain Center hoping to volunteer, but are unable to accomplish it because we don't get enough encouragement and support from the adults. I don't know "this is the kind of impression they want us to live with." I can guarantee that if these kinds of immature acts continue in the future, it surely will be the reason for the downfall of Jainism. If the parents are not involved in informing their children about our culture or religion and encourage them to follow Jainism, then the coming generation cannot

understand the difference between the two cultures. And it will be too difficult later to teach them because it will then be too late. They will be gone too far into the Western culture and it would be hard to bring them back.

Living in the Western culture should make us strive to tell others about our culture, our values, and our religion. We should be proud to have been born in this great religion. Instead of making an excuse of living in the Western culture, we should make that a strong point and follow it. We don't need courage to be different, to be Jain, to remain Jain in the Western culture and environment. All we need is the right belief, right view, and support of our parents and Jain society to remain Jain in this Western culture and in today's environment. 🌸

Payal Kapadia is a sophomore at University of Houston. She is pursuing career in Genetics. She is a team player and participated at the Jain Academic Bowl in Chicago, 2001.

Best Wishes

for the

**12th Biennial JAINA Convention and the
Jain Center of Cincinnati and Dayton**

Jain Society of Greater Detroit

29278 W. 12 Mile Road
Farmington Hills, MI 48334

Phone: (248) 851-JAIN (5246)

**SATISFACTION LIES IN THE EFFORT,
NOT IN THE ATTAINMENT.
FULL EFFORT
IS FULL VICTORY.**

MAHATMA GANDHI

**BEST WISHES
JAINA CONVENTION, 2003**

**ROYAL GEMS, INC.
NEWYORK CINCINNATI**



ANEKANTVAD AND ITS IMPORTANCE IN LIFE

Tryambaklall Umedchand Mehta

trambakmehta@hotmail.com

What is Anekantvad?

The simple meaning of “Anekant” is judging a thing, event, or idea from various angles. The sanskrit word “Ekanta” means one dimensional and hence Anekant means multidimensional. It is the negation of dogmatism and develops a synoptic outlook of life guided by objective and logical evaluation of problems.

The concept of Anekant embodies the dynamic and rational approach to the vicissitudes of life and all phenomenal changes of the empirical world, which is today greatly obsessed by the forces of absolutism and rigidity. Tendency to cling to the finality of views leads to violent and many a times bloody conflicts.

Fundamentals of Evolution

All phenomenal events of this changing world can be understood in their true nature, if we bear in mind the dynamic mechanism of their coming into existence, persistence, and final cessation, i.e., “utpatti, sthiti, and laya.” These are the three stages of evolution of every sentient and non-sentient thing and event of this universe. All the variegated changes that we witness in daily life are subject to these three stages. What we notice as cessation is nothing but the causation of fresh existence in a different form, which undergoes the same cycle of persistence and cessation. However, in this cycle of changes, there is constancy of one essential element that is present through out all the changes and which supplies the element of persistence. This element is known as “Dravya” while the other two, namely existence and cessation, are mere changing modes and are known as “Paryayas”. Thus, the reality consists of two characteristics – one of which is eternal and the other temporary. This is known as “Dravyaparyatmakam”. The theory of

Anekant recognizes both these elements of “Dravya” and “Paryaya” to comprehend the true nature of reality. The antagonism and conflicts that we notice in life are mainly due to the fact that we generally take the “Paryaya” as real and miss to consider the “Dravya” aspect of the thing, which we try to judge.

Basis of Anekant

At the base of Anekant are the theories of “Nayavad” and “Syadvad”. “Naya” means a standpoint or an aspect. Truth or reality is always complex and has many aspects all of which are not always known to humans. More over, the complex reality has not only infinite number of qualities and aspects, but also infinite number of relations. Therefore, in order to judge properly a particular phenomenon, one has to know not only as many aspects thereof as possible but also the quality and quantity of its relationships. As Acharya Siddhasen puts it, “Anekantmakam Vastu Gocharah,” i.e., a thing is properly understood only by perceiving its various aspects. Dr. S. Radhakrishnan observes: “Naya” is a standpoint from which we make a statement about a thing. What is true from one standpoint may not be true from another. Particular aspects are never adequate to the whole reality. The relative solutions are abstractions under which reality may be regarded but do not give us a full and sufficient account of it. Jainism makes basic and fundamental principle that truth is relative to our standpoint.”

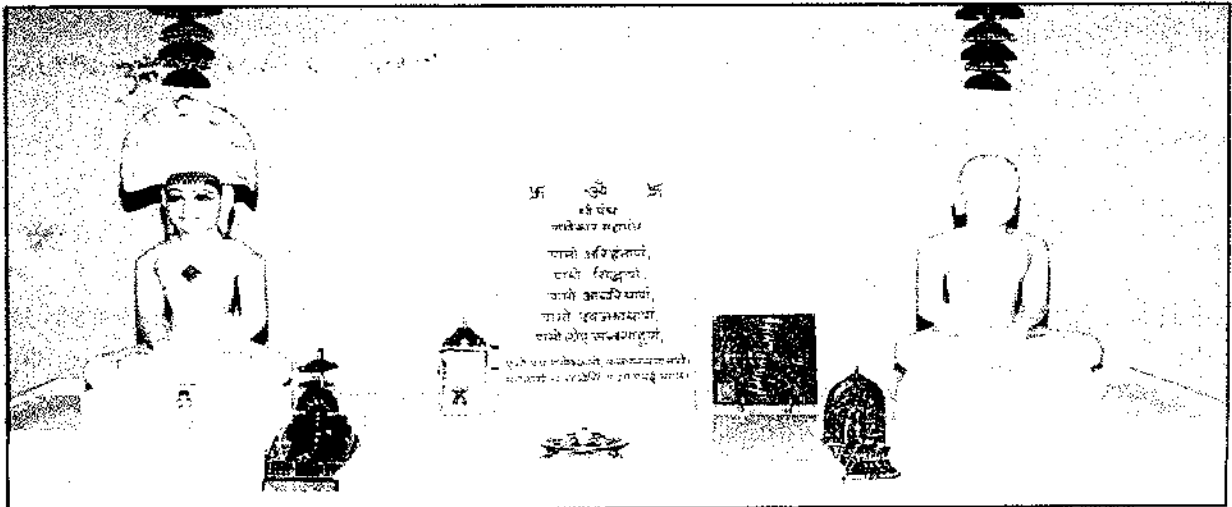
Anekant takes even contradictory aspects of reality into account and evolves a synthesis which is known as “Syadvad”. The word “Syad” connotes a possibility. It is used to denote that a particular statement or event is possible in view of particular circumstances. It would, therefore, be

નમો શ્રિહંતાણં
 નમો સિદ્ધાણં
 નમો શ્રાવસ્થિયાણં
 નમો ઉવકમાયાણં
 નમો ભોણસદ્યસાહુણં
 એસો પંચનમુલકારો.
 સદયપાથપણામહો.
 મંગલાણં ધ સવ્યેસિં
 પદમં હયકું મંગલં॥

Best wishes
 to
JAINA
 &
Jain Centers of
Cincinnati and Dayton
 on
12th Biennial JAINA Convention
 from



538 Apollo Road, Richardson, TX 75081 • (972) 470-0606





wrong to reject it in absolute terms without making all the considerations.

Thus, “Nayavad” and “Syadvad” together form the very basis of Anekantvad – a multidimensional approach. A one-dimensional approach fails to distinguish between appearance and reality and leads to fanaticism. It is rightly observed by Herbert Markas that genuine freedom and well-being depend on liberation from the entire system of one-dimensional needs and satisfactions and require new modes of realization.

Seven Classes of Naya

Jain philosophers have given broad classification of different “aspects (Naya)” through which we can perceive a thing. These are:

1. Naigama (generic and specific or teleological view)
2. Sangraha (class view)
3. Vyavahar (empirical view)
4. Rujusutra (momentary view)
5. Shabda (verbalistic view)
6. Samabhirudha (etymological view)
7. Evanbhuta (specialized view)

The first three of these are in reference to the identification of the main substance called Dravya, while the rest identify the modes of the main substance called Paryaya.

(1) Naigama Naya: the end product. When we describe an event by the results we want to achieve, we assert Naigama Naya. Here the purpose for which we work controls the series of our activities. It is also Naigama when we lay stress on any one of the most special characteristics and ignore the other ones.

(2) Sangraha Naya: puts emphasis on some general characteristics ignoring others, thus not giving the idea of the whole.

(3) Vyavahar Naya: asserts the empirical at the cost of the universal giving importance only

to practical experience as is done by Charvakas.

(4) Rujusutra Naya: ignores specific qualities of past and future as is done by Buddhists.

(5) Shabda Naya: occurs when an object has many synonyms each with a different connotation, but one uses only one, thus obliterating the connotation of the rest.

(6) Samabhirudha Naya: happens when one concentrates on the etymological distinction between the synonyms.

(7) Evambhut Naya: happens when out of many possible synonyms only one which is appropriate to the action is selected.

This classification of Nayas shows how differently the same object can be viewed and how different aspects can be partially true.

Utility of Naya Theory

The utility of this theory lies in its analytical and rational approach in judging an object or an idea. These different approaches, if properly harmonized would give a complete or nearly complete picture of the object. This harmonization is done by the theory of Syadvad.

Acharya Siddhasen has properly observed that there are as many viewpoints (Nayas) as there are statements and there are as many philosophies as there are statements. Acharya Jinbhadra makes it clear that all philosophies taken collectively constitute Jainism.

This brings us to the theory of Syadvad, which is nothing but the theory of relativity.

Syadvad – Theory of Relativity

In his essay ‘The Wisdom of Life’ Schopenhauer says: “The greatest of all the wonders is not the conqueror of the world, but the subduer of himself. Of ten things that annoy us, nine would not be able to do so if we understood their causes and therefore knew their necessity and true nature....What the bridle and bit are to a spirited horse, the mind is for the will of man.”

*The art of living is to function in society without doing
violence to one's own needs or to the needs of others.
The art of mothering is to teach the art of living to children.*

– Elaine Heffner

As you gather to greet your
family and friends,
As you join together to celebrate our
heritage and spirit,
As you seek knowledge and inspiration,

**We welcome you and
Wish you Joy and Success!**

Gita Pancholy
Troy, OH

Sona Pancholy
Chevy Chase, MD

Maulik Pancholy
New York, New York

Jainism....the Art of Living



Therefore, wise men throughout history have known, and tried to explain, that the outer world of human affairs is but a reflection of man's inner state of consciousness.

The point is practically covered while discussing the theory of Nayavad. While Nayavad points to the different aspects and teaches us why and under what circumstances a particular statement or event has come into existence, Syadvad helps us in arriving at the synthesis of all apparently inconsistent statements. This increases our understanding and tolerance.

Eymological meaning of the word "Syad" is "if" or "perhaps". But the Jains have used it to suggest a possibility because every idea or statement has relations with something else, and therefore, likely to be relatively true or false. Therefore, absolute rejection or acceptance thereof without knowing its relativity would lead us to some fallacy. Bertrand Russell rightly observes: "We think of education as the transmission of a certain body of settled knowledge, when it should be rather the development of scientific habit of the mind. The distinctive feature of the unintelligent man is the hastiness and absoluteness of his opinions; the scientist is slow to believe, and never speaks without modification – always ready to concede that it may be wrong."

If we analyze the process of human judgment, we find that it involves two important factors. They are (1) our limited knowledge about different aspects and relationships about an idea or event that we are called upon to judge, and (2) our own subjectiveness of approach as each of us is conditioned differently by our education, environment, and culture.

The first of these two factors relates to the object or idea to be judged, while the second relates to the judge himself. With these two limitations, the conclusion is only relatively true – relativity being traced to the above two factors.

Therefore, if someone else comes to a different conclusion regarding the same object or idea, one should not feel disturbed, if he follows the theory of Syadvad, because he knows that the other person might have drawn his conclusion from a different set of circumstances. This type of approach covers the whole gamut of life events and if followed scrupulously, it would surely make us and the whole society happy.

Thus, Anekant approach promises to be a talisman for all evils of life – social as well as individual. Tolerance and understanding it generates is at the very root of thinking process. It leads us to practice Ahimsa in our daily life. ❀

Mr. Tryambaklal U. Mehta is a jurist and retired as Chief Justice of Himachal Pradesh High Court, India. He is a Jain scholar and has written and edited many books and articles on Jain philosophy.

With Best Compliments From **Jain Society of Fort Myers**

**Mahendra & Deena Mehta
Kanwar & Usha Jain
Jayantilal & Jyotsna Sanghvi
Anil & Meera Desai**



Congratulation and best wishes to
JAINA for a successful convention

We welcome generous support from
our community in our effort to complete
our Derashar with Hall, Kitchen and Pathshala
classroom. Approximate total area of 5735 sq.ft

FORTHCOMING PRATISHTHA MAHOTSAV

TULSA JAIN SNAGH, INC.
6922 S. UTICA Ave
Tulsa, OK 74136

President: Kanti Shah
Phone (918) 369-3163
Email: Kanaru@aol.com

BEST WISHES

Jaina Convention, 2003

From

Mrs. Vasantben Shah

K. T. Shah, M.D.

Baiju Shah

Gopi Shah

Saurabh Shah, J.D.

Mrs. Vinisha Patel, M.D.

10710 Memorial Cove
Houston, TX 77024

SHOW OFF YOUR SMILE



*"The Family of
Gentle Dentists"*

**Get a "Bright
Smile" For the
Weekend!**

BRITE & SMILE

Associated with Whitening Centers

www.britesmile.com

BRITE & SMILE - how white your
smile is. 1-800-800-SMILE
Call us **TODAY!**

Located inside **SEARS**

1-866-800-SMILE

- Fairfield Commons
431-0947
- Dayton Mall
433-1494
- Salem Mall
854-7617

Most Insurance Plans Accepted • Major Credit Cards Accepted
Sears Dental is not owned, operated or controlled by Sears, Roebuck & Co.

Best Wishes

From

**JAIN CENTER OF
SOUTH FLORIDA**

**DR. DEEPIKA AND
ASHOK DALAL
LAX AND KIRTIDA SHAH**



JAINS AND THE INTER FAITH MOVEMENT

Professor Vastupal Parikh, Ph.D.

vastup@hotmail.com

Interfaith dialogue is a fast emerging movement on the worldwide spiritual scene. One wonders about the place of an ancient faith like Jainism in this new movement. Should Jains participate in interfaith dialogue? If so, what is the proper approach? Can a minority, as we are, effectively contribute to a meaningful dialogue while standing for its own principles?

Jain Tradition

Jains are justifiably proud of their doctrines of ahimsa, anekantavada, syadvada, aparigraha, etc. The Jain philosophy blends an experience-based world-view of the universe as a reality, a rational cause and effect based theory of karma, a soul based spirituality, a code of conduct that reveres all life, and a lifestyle that preserves our ecosystems, respects differing viewpoints, and thus promotes personal and global peace. In practical terms, these doctrines are the highest criteria for judging relationships amongst living beings and for reconciling extreme alternatives. They are the parameters of universal peace, which shaped Mahavira's movement.

Anekantavada and ahimsa are useful tools for conflict resolution. Individuals, communities, or nations generally govern themselves either through reason or through force. Democracies, however imperfect they still might be, use reason to discuss and debate differing viewpoints and arrive at laws and rules of self-governance. Respecting differing opinions (anekantavada) and other human beings (ahimsa) are thus their doctrines of governance. By contrast, autocracies and dictatorships – the much-discredited techniques of governance – use force to impose an individual's greedy, egotistic will on fellow human beings and other nations. Their unwillingness to respect other opinions and lives ultimately leads to conflicts and wars.

However, observing the principles of Ahimsa and anekantavada in place of personal or collective greed and ego (kasaya) requires self-discipline. Jains have a beautiful philosophy whose focus is on the human mind. Their entire lifestyle is designed to train the mind in self-discipline. Cooperation, not confrontation, has been a major part of the Jain tradition. Could such a tradition provide any inspiration to the contemporary world facing wars, poverty, and ecological disasters?

Jainism has left the observance of these parameters entirely to the conscience of the individual. While Jainism certainly teaches ethical values, the individual is left with considerable freedom in his moral comportment and is subject to neither the moral censure nor the threats with which morality is reinforced in other religions. Monks and nuns may guide, but Jains are individually responsible for learning, understanding the significance, and following their doctrines. To critically examine the core principles of conduct, viz., ahimsa, aparigraha, and anekantavada, and then to act according to one's own free will and conscience is the Jain spirituality. Jain intellectuals may take comfort in such a philosophical heritage. They could claim that theirs is a philosophy which has stood firmly for everyone's rights, ecology, social justice, peace, and happiness. However, regardless of how beautiful the philosophy may be, its effectiveness can be judged only by evaluating how contemporary Jains have responded to the changing global demands and have put it into practice for the betterment of humanity.

Contemporary Jains

There is a tendency among some Jains – lay as well as ascetics – to interpret karma theory and the ascetic's vows as an invitation to passivity with

*With Best Compliments
from*



11149 Dowlin Drive
Cincinnati, OH 45241
513-772-2837



5323 Beach Blvd
Mason, OH 45040
513-459-8900



11440 Chester Road
Cincinnati, OH 45241
513-771-3400

Sincerely,

*Dr. Suren Singhvi
Sanmukh Latel
Jitubhai Latel*



regards to the global issues. Jainism, they argue, is a world-renouncing religion, and Jain monks or nuns have renounced the world in favour of personal liberation. Therefore, they must abandon worldly concerns such as wars, poverty, human rights, and environmental degradation. Getting involved with service to humanity, physical and material well-being of fellow human beings, etc. would only increase, they claim, their 'attachment' to worldly things. Attachment being one of the major causes of karmic bondage, passive detachment from such issues is what they prefer.

Such a convoluted logic and justification of apathy not only makes a mockery of Jain principles but is also an outright insult to the very Tirthankaras whose teachings they are supposed to be following. After all, the Tirthankaras, instead of withdrawing after achieving their personal omniscience, spent a lifetime preaching their path and message for the benefit of fellow human beings. Furthermore, even the karma theory promotes social justice by introducing the concept of auspicious (punya) and inauspicious (papa) karma. Contemporary Jains would do well by questioning the convoluted understanding of their co-religionists. They could choose to be aware of the enormous power of social change they have inherited in ahimsa, anekantavada, and aparigraha, and be proactive in alleviating some of the contemporary global issues.

The Interfaith Movement

Let us take one of the contemporary global issues; namely, religious intolerance and fundamentalism. This issue has been a source of many conflicts and wars in human history. A number of current conflicts including the terrorist attack on the World Trade Center towers in New York, or current confrontation in Iraq, have this issue at their root. In recent decades, the migration of people from the Orient into Western Christendom has brought different religions in each other's neighborhoods, and to some extent, excited anxiety leading to hostility among conser-

vative Christians.

Traditionally, Christianity, with its claim of universality, has proclaimed itself to be the only true religion for all mankind, and Judaism, claiming exclusivity, was not open to anyone who was not an ethnic Jew. Consequently, both these traditions were not open for respectful dialogue with anyone outside their own faiths. For centuries, the major mission of the Christian church, therefore, was to convert those of other faiths to the 'true faith' and to excommunicate or exterminate by death those who were acquainted with true faith, but had come to challenge the Church's teaching. This hardline attitude of Christianity began to ease a little during the European Reformation period although Catholicism continued to persecute other Christian sects (e.g., Calvinists, Hutterites) and even enlightened philosophers like John Locke who advocated total intolerance towards atheists. Nevertheless, this hardline attitude has continued to steadily erode giving way to interfaith dialogue.

The third major religion of the Middle East origin – Islam – is also undergoing this transformation after centuries of religious conflicts; however, its progress is very slow. Although enlightened Moslems are participating increasingly in interfaith dialogues, hardliner mullhas are still engaged in armed conflicts in many parts of the world. A historically interesting note, however, is that each of the three major religions of the Middle East proclaims itself to be the "only true" religion, and have a long history of religious conflicts, violence, and wars. It is strange that the Middle East should turn out to be a cradle of violence and continues to be engaged in violence even today.

The Indian subcontinent, cradle of three other great religions – Buddhism, Hinduism, and Jainism – has seen, by comparison, much less violence based on religious grounds. The conflict between the Brahmanic (Hinduism) and Sramanic (Buddhism and Jainism) has occasionally turned violent during the last 3,500 years

BEST WISHES

State of Gujarat

50% of Indians in America are
from Gujarati

Area: 76,572 square miles

Population: 41,309,000

Males: 21,355,000

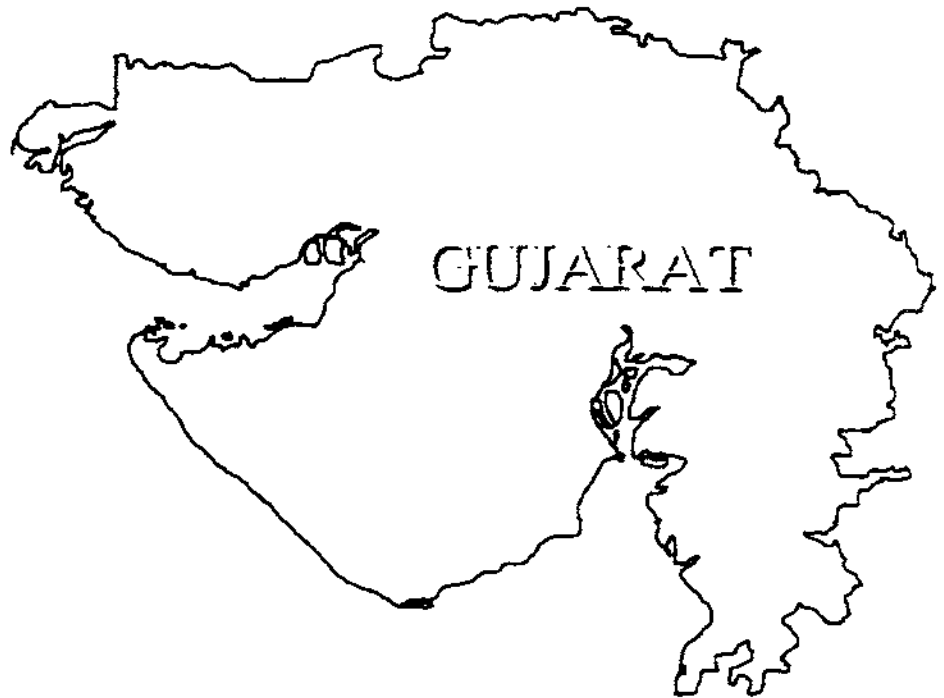
Females: 19,954,000

Principal Language: Gujarati

Max. Temp.: 113°F (during

Min. Temp.: 34.7°F (during

Average Rainfall: 26.12 inc



MADAD CONTRACTING CO., INC.

419 PARK AVENUE SOUTH, SUITE 1105
(corner of 29th Street)

Devendra Shah, Chairman

New York, NY 10016

Telephone: (212) 696-1710 • (212) 696-1711

Fax: (212) 779-9456



(since the birth of the Brahmanic religion). But thanks to the regional spirit of ahimsa and anekantvada, the conflict has often taken the shape of religious dialogue and philosophical debates. In the relatively recent past, the advances of Islam in the subcontinent has given rise to violent conflicts, and India's long-established tradition of the interfaith dialogue has suffered some serious setbacks.

By now, most of the world is seeking alternatives to violent religious conflicts and is slowly coming to terms with religious pluralism. It is seeking an open peaceful dialogue not only with other sects but also with other religious traditions. Different communities are discovering that instead of an excuse for hostility and irrational hatred, religious differences can be celebrated as opportunities for intimate dialogue, increased appreciation of one's own spiritual heritage, and awareness of global diversity.

Jain Contribution to Interfaith

With the current interfaith movement, a non-confrontational interfaith dialogue has become important because it acknowledges the rights of another human being to express their spiritual beliefs. The doctrine of anekantavada is a Jain tool for interfaith dialogue and debate. Jains have used it for centuries to promote peace and harmony between different ideologies. It has been hailed by some commentators as demonstrating a very tolerant intellectual orientation. Jains use this in interfaith dialogues to demonstrate that they have understood the opposing ideology, have critically examined it, and could accept it as valid 'from a certain perspective' of their rivals. Such non-confrontational, qualified assertion of the opponent's ideas avoids conflicts and promotes further dialogue.

Jains understand the root cause of conflicts as 'passions' (kasayas) and appreciate the effectiveness of shifting from violent conflicts to peaceful dialogue based on anekantvada. They have a tradition of reverence for all souls – all living beings

– rooted in ahimsa. These doctrines enable Jains to play an important role in the global effort to resolve the contemporary issues. Jains now have an opportunity and obligation to provide valuable insights to the newly emerging worldwide interfaith movement. Individuals, as well as Jain organizations, could do so proactively by truly understanding their own doctrines and promoting those as universal tools for global peace without the fear of losing their own identity. If anything, Jains stand to regain recognition and their rightful place as a world-class religion. 🌸

Dr. Vastupal Parikh received his Doctorate in Chemistry at Queen's University, Kingston, Canada. By profession he is a scientist. He wrote several chemistry texts and earned high reputation in his field of studies. Recently, he wrote and published a book, "Jainism and the New Spirituality". He resides in Canada with his wife Nalini.



Sharing Jain Values Globally

Congratulations to Jaina for the 12th biennial convention from Jain Spirit!

Subscribe to Jain Spirit, a colourful quarterly global Jain magazine.

www.jainspirit.com

Jain Spirit
14 Cowdray Office Centre
Cowdray Avenue
Colchester
CO1 1QB, UK
01206 500 037

*JAINAM JAYATI SHASANAM
SARVATRA SUKHI BHAVANTU LOKAH*

**CONGRATULATIONS TO
THE JAIN SANGH OF
CINCINNATI & DAYTON**
For Hosting
12th Biennial JAINA Convention

JAIN CENTER OF NEW JERSEY
233 RUNNYMEDE ROAD
ESSEX FELLS, NJ 07021
(973) 226 - 2539

JAIN CENTER OF NEW JERSEY HAS PURCHASED A 9.6 ACRE PROPERTY IN TOWNSHIP OF FRANKLIN, SOMERSET AREA. BHUMI PUJAN CEREMONY WAS ON SUNDAY MAY 18, 2003. A SHIKHARBANDHI DEHRASAR WILL BE BUILT ALONG WITH PRAYER HALL. SITE WORK IS EXPECTED TO START IN SUMMER OF 2003. FOR MORE INFORMATION AND SUPPORT, PLEASE CONTACT ONE OF THE FOLLOWING:

Virendra Shah (732) 329 – 3236

Harshad Shah (732) 572 - 7913

Nilesh Jhaveri (908) 350 – 0987

Girish Shah (973) 335 – 4172



Are ABCDs Confused About Jainism

Dr. Jhankhana Jina Shah

jinashah@yahoo.com

Originally, the editors of the JAINA souvenir suggested as an essay topic the question, “Why Are ABCDs Confused About Jainism?” As an American born Jain, I see the term “ABCDs” (American Born Confused Desis) as implying that India born Jains are clear and only those who are American born are confused about desi culture. I’d like to rephrase the question as: Are ABCDs confused about Jainism?

We have to acknowledge that there is a lot of confusion about Jainism, which is not only among those of us who are American born or among those living in America. In an increasingly materialistic and acquisitive global culture, it is difficult for Jain communities to value the learning of a philosophy of renunciation. But it is not only in modern times that Jain laypeople (shravaka) have found it hard to focus on our religion. As Vastupal Parekh discussed at the Young Jain Professionals’ Convention in October 2002, the Jains in India have abdicated, for hundreds of years, their responsibility for learning and practicing Jainism to the sadhvis and sadhus. Often the principles of simplicity, non-possessiveness, and non-violence were practiced as lacto-vegetarianism inside the home, monetary donations from wealthy men, and fasting with other ritual practices from women and the elderly. Often laypeople did not have the inclination to learn about other ways to live by Jain principles.

Our grandparents and parents certainly were comfortable with the way they practiced Jainism in India, and these practices are harder to follow in the United States without constant cultural reinforcement. However, I would suggest that these practices are themselves limited. Many parents have not had any opportunity to read important Jain books or to integrate meditation into their busy lives. At their core, they are still confused by many aspects of Jainism, and it is no

wonder that many of the children are as well.

Perhaps it does not have to stay that way. So-called ABCDs and other modern Jains have an opportunity to take a fresh look at Jainism. Let’s take a closer look at what we would like in the future of Jainism and Jain institutions and how the American Jain experience can shape our contributions.

The Future of Jainism and the Importance of Learning Jain Principles

Jainism of the future (as well as of the present) should be relevant and practical to the world. It should relieve suffering, both internal and mental, and external and materialistic. Jainism needs to be non-sectarian. Mahavir opposed caste as an institution, and yet to our detriment, we have adopted the concept of Jains, or even smaller community/sect subsets, as castes for social purposes. Our challenge is to learn Jain principles so that we can see the common spirit behind different traditions. Then with the openness of anekantvad, along with the discernment of samyak darshan, we can selectively take the best from many cultures and religions.

Our learning should be facilitated by reading, discussions, electronic resources, and direct experience. The more quality materials we have in English, the more accessible Jainism will be for young people and especially from those outside of India. Interaction is important along with reading. Discussions work better than lectures. Good quality resources on CD-ROM and the Internet can make it easy to find information. Of course, learning by direct experience is the most powerful way to learn. Service and meditation are some examples of spiritual experiences that can help us to learn and practice compassion. We need to keep on learning in all of these ways for Jainism to flourish.

Bhagwan Mahavir's Message-

"Live and Let Live. Love all- Serve all."

Jain Society of Toronto

Would like to take this opportunity to send best wishes to the
JAINA leadership and
Jain Community at large for success to present

"Art of Living"

at

12th Biennial Jaina Convention

JAINA 2003 July 3-6, 2003

The Cincinnati Convention Centre, Cincinnati, Ohio, USA

From:

Arhant Jain, P. Eng., President,

Jashvant Shah, Vice- President, Pratik Shah, General Secretary, Harish Kothary, Treasurer,

E.C. Members- Pritam Mehta, Minesh Shah, Samir Shah, Anil Vora, Rohit Shah, Shailesh Shah

Youth Representative- Lily Jain

Board of Trustees- Lata Champsee, Ramesh Varia, Dr. Mahendra Mehta, Bhushan Vora, Ramesh Jain, and all members of Jain Society Of Toronto

Jain Centre- 48 Rosemeade Ave., Etobicoke, Ont. M8Y 3A5, Canada

JSOT has been proud to host 2 Jaina Conventions in 1989 and 1997 and

North East Regional Jain Youth Conference in December, 2002 in Toronto and is proud to promote Jainism to North America since Feb. 1974 and to Provide a platform for religious and educational activities thru releasing Jain books such as "Jainism and the New Sprituality" by Dr. Vastupal Parikh , a prominent member of JSOT.

" Non-Violence Is The Supreme Religion"

And you are the symbols of AHIMSA, so unite as Jains and not by Jain sects, and
Divine blessings are yours.

As a Jain individual, everyone is a combination of all four Jain sects: e.g.

1. **Teerapanthi:** means our 24 Tirthankara's sect and not my own.
2. **Sthanakvasi:** means one is searching for the place of his/her soul.
3. **Shwetambar:** means when one searches his/her soul then he/she becomes internally and externally pure or white.
4. **Digambar:** means there is no importance of dress on the path of self realization. One who has broken all bondage and knots of karma is Digambar. There is no cover of karma internally and no need of cover externally.



The Gap Between Theory and Practice: A Source of Confusion

Young people are very sensitive to the gap between what people say and what they do. They are quick to point out hypocrisy and it drives them away from Jain institutions. If it seems that American born youth are more confused, it may just be that we are willing to voice the discomfort that we feel with this gap. For example, certain Jain organizations have become yet one more battleground for individuals to invest their egos in particular positions. We talk about aparigraha, and yet there are blatant displays of wealth at Jain functions, with the promise of better karma for those who are able to pay for the privilege of a special puja. We talk about the potential of all souls to reach perfection, and then we tell young girls to focus on their bodies and clothes, as if they are on display and will be judged.

Why there is a gap between theory and practice? Some of our practices have been derived from the Indian culture more than from the Jain religion. At the Young Jains of America Convention in 1998, a teenager described her confusion about her parents' insistence that she cover her head in a Jain temple. She could not articulate all the reasons and she was confused. But I will try to outline some of the reasons that I find covering of women's head in a temple inconsistent with laypeople's behavior. If the idea is to think and behave modestly and simply (like a Jain sadhavi), why do women dress in a decorative and colorful way with so much gold and silk in the temple? Also, none of the men cover their head. If the head was to be covered to show respect to the murtis, shouldn't men show respect also? Rather, it seems to follow a general Indian practice with a profound influence from Islam and Judaism, in which women cover their head to discourage men from having inappropriate thoughts in the temple. Placing the burden of controlling men's mind on women does not have a basis in Jain principles and is out of place in American culture. Also, many of our puja ceremonies, while imbued by monks with a particular Jain symbolism, appear from the outside, like

Hindu ceremonies. If we don't understand the symbolism, there is nothing particularly Jain about the pujas we perform.

There is an even more basic reason for the gap between theory and practice. We have innumerable barriers, including kashayas, ego, anger, fear, and other illogical, subconscious aspects of ourselves that keep us from fulfilling our best intentions. While young people challenge hypocrisy, they are themselves susceptible to the same kashayas that they see in others, so all of us need to be aware of it and learn to forgive.

How Jain Institutions Can Help Us to Develop Spiritually: From Confusion to Creativity

Despite the pitfalls of institutionalized Jainism which I have alluded to, Jain organizations can help us in our development. Early in life, we understand only concrete things. Rituals and pujas characterize abstract concepts. As we mature, we can think more and more abstractly. We can understand the symbolism behind concrete objects and events. We can begin to think critically of how Jainism applies to the modern world, rather than simply following a prescribed set of rules. Instead of only worshipping the images of those who meditate, we can also start to emulate what they are doing, by learning to meditate.

Our organizations have followed a developmental cycle with which most readers will be familiar. The kids of the first wave of immigrants in the 1960s and 1970s, after their parents founded local and national Jain organizations, formed their own social and religious network, Young Jains of America (YJA). The older group among the second generation has grown out of YJA, into another organization called Young Jain Professionals (YJP). As the population of Indians in the United States as well as in organizations such as YJA and YJP have grown, an increasing number of second generation American born Jains are at home in both cultures. Many so-called "ABCD" Jains have moved beyond cultur-

Sometimes a Little Change Creates a Big Return.



e-Sourcing tools shouldn't break the bank. With volume prices starting at less than \$1,600 per Web-based event, small and mid-sized companies can leverage the same technology that has already saved Moai Technologies' Global 2000 customers **more than \$1 billion**.

Introducing OnDemandSourcing™, a Web-hosted solution that delivers the power and flexibility of e-Sourcing at a low fixed cost—without affecting your technology infrastructure or your sourcing processes. A Web browser is all you need to get started.



To learn how your company can realize as much as a 25% cost savings and reduce sourcing cycle times by 65%, visit www.OnDemandSourcing.com or call 1.800.814.1548 today.

*Congratulations & Best Wishes
For*

The Twelfth Biennial
JAINA Convention

Jain Center of
Cincinnati and Dayton



al confusion or conflict to a comfortable Jain and Indian-American identity. Some have incorporated many aspects of multiple cultures and religious traditions into their lives. Confused Jains have become creative Jains!

As development progresses, however, we will have new challenges. It is not clear to me, if the young people now in YJA and YJP, will be invited to contribute their experiences to Jain institutions in America? Because both of these groups have age caps, there are finite limits to our participation in them. If we cannot help to drive the agenda and activities of our local Jain centers and the federation of Jain Associations in North America (JAINA), will we need yet another group? It would be unfortunate to have yet more splintering within our tiny community.

So, finally, my answer to the question of whether ABCDs are confused about Jainism is

that some are, but no more than other Jains, and many have creatively risen to the challenge of overcoming their confusion to make contributions for the community. However, we need to keep on discovering new ways to encourage these contributions.

We have a great tradition of strength and mutual support in the Jain community all over the world. Let's stay away from labels that imply that some of us know the "right way" to be Jain and others are confused. If we learn from each other and encourage spiritual progress, we can maximize our contributions to the world. 🙏

Jina Shah has learned and taught Jainism at JAINA, YJA, YJP and local Jain events in the United States. She has also participated in Jain events in India, London, and Kenya. She is a family physician who works with the Centers for Disease Control as an Epidemic Intelligence Service Officer.

SUNITA TRAVEL

Quality Service Since 1992
Specialist in India Travel and International Fares

Sunita

Cranston Center (614) 889-1900
5865 Sawmill Road Fax: (614) 889-8487
Dublin, Ohio 43017 sunitatravel@ameritech.net
www.sunitatravel.com

Free Investment Reviews



Edward Jones

Anil Marfatia, AAMS
Investment Representative

7665 Monarch Court, Suite 106A
Westchester, OH 45069-2497
Bus 513-777-8484 Fax 888-633-6210
Serving Individual Investors Since 1871
Member SIPC

LOVING BEST WISHES
to
JAINA

AND

**ALL JAIN CENTERS & SOCIETIES
JAIN MEDITATION
INTERNATIONAL CENTER**

FOUNDER

GURUDEV SHREE CHITRABHANUJI

P.O. Box 230244 Ansonia,
New York, NY 10023-0244
Telephone & Fax (212) 362-6483

www.jainmeditation.org

Books · Audios · Videos at JMJC Table
e-mail @ JMJC: chitrabhanuji@aol.com and
jainmamata@aol.com

*Teach Children Anekantvad: the Multiplicity of Views
Our World Will be a Better Place to Live*



**Welcome to the
Twelfth Biennial JAINA Convention
Hosted by:
The Jain Center of Cincinnati and Dayton**

**BAFNA FAMILY
Amit, Anita, Aneesh**

**DAGA FAMILY
Prem & Lata Jain
Anuj & Neelima
Nikita & Ashna**



MAHAVIRA ON THE ART OF LIVING

Cromwell Crawford, Ph.D.

szabocrawf@aol.com

“Glory be to Lord Mahavira, in whose mirror of enlightenment are reflected vividly the terrestrial and the extraterrestrial...” (Jayadhavala). These words tell us that we must go to the “mirror of enlightenment” to reflect upon “the art of living.” Art is not a thing, it is a way. What are the ways of human flourishing as we now peer into the mirror of the Master?

First it must be acknowledged that all great art is by definition at odds with the life and times of the society with which it coexists. All great art is revolutionary because it touches upon the reality of man and challenges the reality of the various transitory forms of human society. Mahavira was branded as a heretic because his understanding of human existence challenged the reality of a supreme deity, opposed the caste system, condemned animal sacrifice, elevated ahimsa, and gave new meanings to karma and rebirth. The earliest reflection of the “art of living” in Jainism was captured in the very name by which Jainism was known during the time of Mahavira, namely, Nirgranthism. Those who succeeded in conquering the evil tendencies of attachment and hatred and could uphold the ideal of non-violence were called jinas or victors.

The art of renunciation involves a precipitous climb, unsuitable for the faint of heart. Mahavira had the option to adopt a moral path of gradualism, as in the four stages of life (asramas) followed by Hindus, but he did not do so for two insights into the nature of the human psyche. First, the insatiability of human desire for objects of the senses – “if somebody should give the whole earth to one man, it would not be enough. The more you get, the more you want; your desires increase with your means” (Uttaradhyana Sutra). Second, life is short and uncertain – “as a dewdrop dangling on the top of a blade of Kusa-grass lasts but a short time.”

With this understanding of human life, Mahavira devised the Jain path to perfection, which leads to the goal of moksha, in which a liberated

person achieves infinite knowledge, perception, power, and bliss. The path is a composite of Right Faith, Knowledge, and Conduct. All three elements are interconnected and interdependent, and coexist in a person. Such a work of art is known as the Three Jewels (ratnatraya).

Right Faith signifies conviction in the wisdom of the spiritual teachers and is the prime cause of salvation. Right Knowledge ensues from faith and comprises the truth set forth by Mahavira. The first two categories are noteworthy: soul and non-soul. Their interdependence produces pleasure and pain for the soul as it becomes bogged down by karmic matter. Release from the bondage of karma comes about when the soul becomes enlightened enough to shed the weight of karma. Therefore, the two categories which are central for Jain ethics are the checking and shedding of karmic matter. The entire process is summed up in the saying: “Asrava (inflow of karmic matter causing misery) is the cause of mundane existence and Samvara (stoppage of that inflow) is the cause of liberation” (Sarvadarasana-samgraha). This is the centerpiece of the Jain “art of living”; all else are variations on this single theme.

The third jewel is Right Conduct. There are the major vows (mahavratas) for the monks and minor vows for lay persons (anuvratas). The latter vows cannot bring a person to liberation, but they do serve to curb unethical behaviour; for though “minor,” the lay discipline of the Jains is more rigorous than that of other faiths in India and elsewhere.

The art of living as incorporated in the lay ethical ideal has 12 vows: three social vows that govern the householder’s external conduct in the world; four spiritual vows that touch on internal purity, expressed through a life of compassion (dana); and five minor vows (anuvratas).

The first minor vow is ahimsa. Art, like moral-

*With Best Wishes and
Congratulations to
JAINA 2003 Convention*

Jai Hind Plaza

2658 W. Devon Av.
Chicago, IL 60659

Sweet, snacks, and fast Foods
Catering at Reasonable Prices
Courteous Service
100% Pure Vegetarian Catering for
any number of people
Any Occasion
Weddings, Baby Showers, Birthdays,
Anniversaries, Puja, or Vastu

**WITH BEST
COMPLIMENTS
FROM**

Zaveri Brothers

55 East Washington Street
Chicago, IL 60602

WITH BEST COMPLIMENTS FROM
APX TRAVEL

983 W. WISE RD., SUITE 213/A
SCHAUMBURG, IL 60193
PHONE: 847-891-8888

TOLL FREE: 877-APX-TRAVEL (877-279-8785) FAX: 847-301-1500
EMAIL: apxtravel@aol.com • www.apxtravel.com

International • Domestic • Vacation • Cruise • Car • Hotel

Special Tours with Vegetarian Meals

Australia-New Zealand-China-South Africa- African Safaris-European Tours

We Make Customized Packages for Visits to India

1 STOP 2 SERVE ALL YOUR TRAVEL NEEDS - OPEN 7 DAYS A WEEK

Hemendra Shah
(847) 361-2552

Arun Shah
(847) 322-4665

Jayshree Shah
(847) 331-3705



ity, consists in drawing the line somewhere – for Mahavira, it is ahimsa, a value that is directed against all actions that produce pain or incite passions. Actions that incur himsa are of two types: forbidden (samkalpaja-himsa), covering all premeditated acts, such as intentional murder; and tolerated (arambhaja-himsa), covering defensive, vocational, and common violence. The householder is permitted to incur himsa defensively, and is allowed to resist injustice and aggression in a purely defensive war. Similarly, violence incurred in the pursuit of one's livelihood is permitted, as in farming, although Jains should avoid occupations that involve intentional killing, such as hunting and fishing. Most prized among the careers is that of a merchant.

The second minor vow is truth (satya). It renounces falsehood because it incites injurious passion and is destructive. Duplicity, not for one's own sake but in the service of another, is permitted for the householder, as when an assailant is given misinformation in the pursuit of his victim. Also, Jain medical ethics would allow a doctor to withhold information from a patient, if full disclosure would likely result in physical and/or mental injury.

The third minor vow is non-stealing (asteya). Stealing is wrong because it involves himsa in the form of greed (lobha). It includes pocketing money or some article that is lost, mislaid, or forgotten. In business it refers to false advertising, the use of bogus weights or measures, palming off some 'lemon', money-laundering, and the use of a third-party to do your dirty job.

The fourth minor vow is celibacy (brahmacarya). The sexual code of the Jain householder is summed up as "marriage and moderation." This entails being in a monogamous relationship with a lifetime partner, enjoying sexual indulgence, without allowing it to become deviant or excessive in ways that produce hurt to either spouse. Hindusim also enjoins sexual restraint for moral reasons, but Jainism introduces an added consideration, based on non-injury, that the act of sexual intercourse destroys single-cell life forms located in the female genital tract and male ejaculate.

The fifth minor vow is nonattachment (aparigraha). Lord Mahavira counseled against the false security of filling one's life with such material things as land, houses, silver, and gold. For a householder, aparigraha means limits to one's possessions, and then resolving to live within those limits without circumventing them.

The restraints embodied in the anuvratas are elevated to art form, because of their ability to make it possible for Jains to live in the world without becoming of the world. This is due to the primacy they accord to human welfare. It must be remembered that the Tirthankaras whom the Jains look upon as their ideals led full social lives prior to liberation. Paradoxically, the restraints themselves have provided both the discipline and blueprint for making the most of one's brief time in this world.

Moral values that belong to the above orientation include the Jain emphasis on strong families; a culture of learning and intellect; health concerns in terms of food, drink, and lifestyle; the practice of altruism; uprightness in business; and all of these values are exemplified through a pantheon of role models in samanas, arhats, tirthankaras, nigganthas, and jinas.

Here is a snapshot of "the art of living" that has been passed on to us from Lord Mahavira. As artist, Mahavir is a perceptual "mirror" through which we can reflect on life and find in it a thing of original beauty. Every child is an artist; the real problem is how to remain an artist once one grows up. The Jain message is that "delusion is a sort of demonic force. People's original mind is pure but it becomes perverted due to delusion and other karmas" (Kundakunda). Yet, there is an ancient liberating art that shows how you can separate the soul from its union with karma through discovering the Divine within. "He who looks inwardly at the self revels in the self; He who revels in the self looks inwardly at the self" (Acarangasutra). 🌸

Professor Cromwell Crawford, University of Hawaii, is author of several textbooks and articles on Indian medical ethics. Honors: India's National Lecturer. Jain Activities: Jain/YJA Conventions; Editorial Bd. Jain Spirit, articles; JAFNA founder.

GEORGE V. VOINOVICH
OHIO

317 HART SENATE OFFICE BUILDING
(202) 224-3353

TDD: (202) 224-6997

senator_voinovich@voinovich.senate.gov
<http://voinovich.senate.gov>

United States Senate

WASHINGTON, DC 20510-3504

ENVIRONMENT AND PUBLIC WORKS

CHAIRMAN, SUBCOMMITTEE ON CLEAN AIR,
CLIMATE CHANGE AND NUCLEAR SAFETY

ETHICS

CHAIRMAN

FOREIGN RELATIONS

GOVERNMENTAL AFFAIRS

CHAIRMAN, SUBCOMMITTEE ON
OVERSIGHT OF GOVERNMENT MANAGEMENT,
THE FEDERAL WORKFORCE AND
THE DISTRICT OF COLUMBIA


IN RECOGNITION OF THE FEDERATION OF JAIN ASSOCIATION IN NORTH AMERICA HOSTING ITS BIENNIAL CONVENTION July 3-6, 2003

I am pleased to welcome the members of the Federation of Jain Association in North America (JAINA) as it hosts its biennial convention in Cincinnati, Ohio with the theme "Jainism...the art of living."

The JAINA philosophy is synonymous with the principle of non-violence, prescribing not to ... "injure, abuse, oppress, enslave, insult, torment, torture or kill any creature or living being." The teaching of Jain states: "All life is bound together by mutual support and interdependence." The objectives of the Federation of Jain are to promote religious activities related to the Jain religion; to assist Jain associations; provide and promote academic and cultural interchanges among Jains in North American, India and around the globe; promoting vegetarianism and non violence; to assist the establishment of Jain Temples and establish relations with governmental and other agencies in pursuance of the objectives of the Jaina philosophy.

I would like to recognize Bipin Parikh, president of JAINA, and Anop Vora, First Vice President, and all of those who worked so hard to make this convention possible. I hope your stay in the Cincinnati area is enjoyable and I send my best wishes for your continued success.

Sincerely,


George V. Voinovich
United States Senator

STATE OFFICES:
36 EAST SEVENTH STREET
ROOM 2615
CINCINNATI, OHIO 45202
(513) 684-3265

1240 EAST NINTH STREET
ROOM 2955
CLEVELAND, OHIO 44199
(216) 522-7095

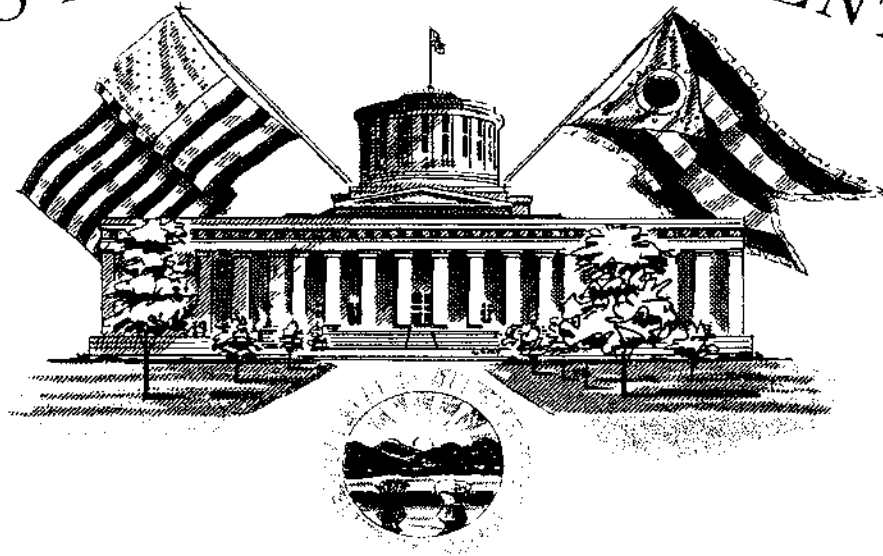
37 WEST BROAD STREET
ROOM 320 (CASH WARE)
COLUMBUS, OHIO 43215
(614) 469-6774

37 WEST BROAD STREET
ROOM 310
COLUMBUS, OHIO 43215
(614) 469-6897

420 MADISON AVENUE
ROOM 1210
TOLEDO, OHIO 43604
(419) 259-3895

PRINTED ON RECYCLED PAPER

THE OHIO HOUSE OF REPRESENTATIVES



UNDER THE SPONSORSHIP OF
SPEAKER LARRY HOUSEHOLDER
HOUSE DISTRICT #91

On behalf of the members of the House of Representatives of the 125th General Assembly of Ohio, I am pleased to extend special recognition to the

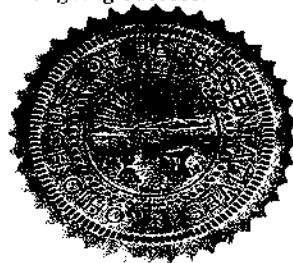
FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA

on the auspicious occasion of its 12th Biennial JAINA Convention, held in Cincinnati, Ohio, July 3-6, 2003.

The Federation of Jain Associations in North America is, indeed, deserving of high praise, for this fine organization has achieved a remarkable record of community service to its members. A peace-loving, charitable people, Jains follow a religious philosophy based on the spiritual value of every living being, and founded in 1981, JAINA fosters friendship and unity among all Jains. With the theme of "Jainism: the Art of Living," the 2003 Biennial JAINA Convention brings families together for spiritual advancement, camaraderie, education, and cultural activities, and its success is a justifiable source of pride and an outstanding reflection not only on the federation itself, but also on its members around the world.

The Federation of Jain Associations in North America has enhanced the quality of life in our society, and its generous contributions have earned it the gratitude and respect of many. I am certain that as this worthy organization maintains its dedication to service, it will continue in the tradition of excellence which has been the hallmark of JAINA since its establishment.

Thus, with sincere pleasure, I commend the Federation of Jain Associations in North America on its 2003 Biennial JAINA Convention and extend best wishes for ongoing success.




LARRY HOUSEHOLDER
SPEAKER
OHIO HOUSE OF REPRESENTATIVES

With Best Compliments to
**Jaina and Jain Center of
Cincinnati and Dayton**
From
R. R. and Sons, Inc.

**Convenient
Korner**

**611 W. Golf Road
Des Plaines, IL 60016
847-439-3380**



PEACE AND HAPPINESS

Prof. Munuswamy

sidhu@giasmd01vsnl.net.in

Peace and happiness are not the same!
Peace is a spiritual beyond pretender reach!
Happiness available at all costs, and corners!
Peace is internal, buried beneath body's make up!
Happiness is external, and saints are not exempted!
Peace is subjective souls shine by simple living!
Happiness is objective, that advertises and attracts!
Peace is invisible that comforts!
Happiness is visible, that frets and fumes!
Peace is other centered, as tree fruits and river waters!
Happiness is self-centered, as holocaust and hired labor!
Peace inspires revered respect!
Happiness evokes envious anger!
Peace is all-inclusive, as the earth and sky!
Happiness limits, as thine and mine!
Peace is infectious, as fragrance of the flowers!
Happiness attracts, as muddy waters with pests!
Contentment marks, the character of peace!
Contentious claims, characterize happiness!
Peace is cooperative, happiness is competitive!
Peace is perpetual, happiness is haphazard!
Peace is progressive, happiness is regressive!
Peace's costs are peripheral, happiness, often expensive!
Peace is creative, happiness dislocates!
Peace is positive, happiness is negative!
Peace is preventive and curative, happiness is problematic!
Peace is non-taxable, happiness is taxable!
Peace promotes friendly feelings, happiness provokes insipid rivalry!
Peace is time-space saver, happiness chargeable to time and space!
Peace requires simple teaching, happiness demands elaborate instructions!
Fools are mesmerized, by manipulative miracles!
The wise will follow, the examples of ancestors!
"Peace I give you, my peace I leave to you." (Christ-Bible)

**Chicago Merchants Send
Best Wishes and Compliments to**

**JAINA and Jain Center of Cincinnati and Dayton
at the auspicious Occasion of the**

**12th Biennial
JAINA Convention
July 3-6, 03
Cincinnati, Ohio**

**Keerti and Hansa Shah
Bartlett, IL**

**Samprati and Hansa Shah
Elk Grove Village, IL**

**J. P. and R. J. Mehta
Schaumburg, IL**

**Star Distributors
Chicago, IL**

**Dipak and Pritee Kapadia
Oak Brook, IL**

**Bipin and Nutan Shah
Schaumburg, IL**

**Shanta Enterprise, Inc.
Rockford, IL**

**Pravin and Jyotsna Shah
Plainfield, IL**

**Dilip and Tara shah
Oak Brook, IL**

**Vishakha and Dipak Jhaveri
Skokie, IL**

**Ashok and Nirmala Ttee
Morton Grove, IL**

**M. Raichand, M.D.
Downers Grove, IL**



THIS WORLD NEEDS A GOD!

Prof. Munuswamy

sidhu@giasmd01vsnl.net.in

Why-why my Lord?

Why so many colors, and variety of climates?

Why so many sounds, and systems in nature?

Why meaningless declines, and many kinds of deaths?

Why iniquitous inequalities, and evil abuses?

Why wasteful vanities, and wanton aggressions?

Why atrocious abnormalities, and undesirable births?

Why differing abilities, and declining opportunities?

Why uncertain life spans, and unscrupulous moralities?

Why dignity to the debased, and down graded values?

Why evil gets enthroned, and devils dominate daily life?

Why prosperity to fat pigs, and abuses to half-starved?

Why pleasures to priestly pigs, and spiritual deprivation to poor?

Why morality to rich and famous, and simple folk with sinful conscience?

Why cultural complexes to culprits on prowl, and humble
disadvantaged to honest pleasures?

Why power to the corrupt, and convictions to conscientious?

Why this discriminatory design, and devil inspired creation?

Why man-made mischiefs, and manipulatory structures?

Why truth is twisted to terrorize critics, and ill will
becoming easily enforceable?

Why these westernized wastages, and oriental hypocrisies?

Why these endless miseries, and misplaced sympathies?

Why these misinterpreted dogmas, and mischievous prayers?

Why these mechanical routines?

Why-why my Lord?

Religion without reason!

Science without soul!

Might becoming right!

Prof. U. Munuswamy, M.A (Hist.), M.A (Pol. Sc.), M.Phil. is a writer, poet, thinker and above all a humanitarian and volunteer worker. He is now retired as a Head of the History Department and Dean of Arts at Loyola Autonomous College, Chennai-Tamil Nadu, India.



WHY SHOULD JAINISM BE DESIGNATED A MINORITY RELIGION IN INDIA? : HISTORICAL FACTS & FALLACIES

Bal Patil

balpatil@vsnl.com

The unique religious and metaphysical identity of Jainism is an unimpeachable historical fact attested by eminent scholars. Yet the Jain religion and community is being denied its constitutional minority status at par with other religious minorities, such as Muslim, Christian, Sikh, Buddhist, and Zoroastrian (Parsi), under the 1992 National Commission for Minorities Act of the Government of India.

Thus, a major fallacy was built into the constitution in that Hinduism includes Sikh, Jain, and Buddh religions. This was done under an implicit and unspelt assumption that the majority of those residing in India have faith in Vedas, and even those who do not believe in Vedas, such as Jains, Sikhs, and Buddhists, excluding Muslims, Christians, and other religions of non-India origin, are Hindus.

This is where the crux of the minority problem, including its communalization or Hinduisation, lies. Just because Jains, Buddhists, and Sikhs have grown together through centuries with the rest of the Vedic-Brahmanic Hindus, it cannot imply that they have forsaken their individual religious and ethnic identities. Likewise is the case of Christians and Muslims in India. Although they are forbidden from the mainstream of the pan-Hinduistic culture, the fact remains that as much as the Hindus, Jains, and Buddhists have influenced each other, these faiths have not remained isolated and certainly played a seminal role in the synthesis of Indian or Bharatiya and not Hindu culture.

The effect of such a paradigmatic Hindu assumption is so deep-rooted that even some of the most eminent scholars are not immune to its

impact. For example, Dr. S. Radhakrishnan stated in his Foreword to 2500 Years of Buddhism, a commemorative volume brought out by the Ministry of Information and Broadcasting, Government of India, on the occasion of 2500th Anniversary of the Mahaparinirvana of the Buddha in 1956, "The Buddha did not feel that he was announcing a new religion. He was born, grew up, and died as a Hindu." (!)

Unfortunately, these commentators lose sight of the basic facts as to when the term 'Hindu' came into currency in India and how the so-called 'Hinduism' or the 'Hindu' culture is influenced fundamentally by the ethical and metaphysical principles of Jainism, such as ahimsa, the theory of karma, and transmigration of souls. It is pertinent to note that the concept of ahimsa was foreign to the Vedic culture, as shown by the eminent Indologist Prof. W. Norman Brown in his Tagore Memorial Lectures, 1964-65, *Man in the Universe*: "Though the Upanishads contain the first literary reference to the idea of rebirth and the notion that one's action (karma) determines the conditions of one's future existence. They also recognized that rebirth may occur not only in animal form, but also in animal bodies, and they tell us nothing about the precept of ahimsa. Ancient Brahmanical literature is conspicuously silent about ahimsa. The early Vedic texts do not even record the noun ahimsa nor know the ethical meaning which the noun later designated. The ethical concept of Ahimsa which it embodies was entirely foreign to the thinking of the early Vedic Aryans, who recognized no kinship between human and animal creation, but rather ate meat and offered animals in the sacrifice to the gods."



Therefore, Prof. Brown concludes, "The double doctrine of ahimsa and vegetarianism has never had full acceptance among the Hindus. It appears to have originated in a non-Brahmanical environment, and was therefore, promoted in historic India by the Jains and was later adopted by Brahmanic Hindus."

In a memorandum by the representatives of the Jain Community presented to the Constituent assembly, it was claimed that Jainism is a non-Vedic religion having distinctive social and religious customs and their own system of law, therefore, the Jain community should be treated as a minority.

On January 25, 1950 a Jain delegation was led to the Prime Minister, Jawaharlal Nehru, and other Central leaders to draw their attention to the anomalous position of the Jains under Sub-clause (b) of Clause 2 of Article 25 of the constitution and a petition was submitted. Jawaharlal Nehru clearly assured the delegation that the Jains are not Hindus.

Jawaharlal Nehru had earlier said in his Allahabad speech on September 3, 1949 (reported in *The Statesman* dated September 5, 1949), "No doubt India has a vast majority of Hindus, but they could not forget the fact there are also minorities including Muslims, Christians, Parsis, and Jains. If India was understood as a 'Hindu Rashtra' it meant that minorities were not cent per cent citizens of the country."

In the aforesaid context, a grave injustice has been done to the Jain community in as much as its legitimate constitutional status of a minority community. It was done by the Government of India Notification dated October 23, 1993, where the Muslims, Christians, Sikhs, Buddhists, and Zoroastrians (Parsis) were declared as minority communities under the National Commission for Minorities Act 1992.

Later, in pursuance of various representations made to the National Minority Commission by the Jain community and the evidences presented

in regard to the ancient religious identity of Jainism (distinct from Vedic Hinduism) the National Minority Commission, in consideration of (1) the relevant constitutional provisions, (2) various judicial pronouncements, (3) the fundamental differences in philosophy and beliefs (principally theism vs. atheism) vis-à-vis Hinduism, and (4) the substantial number of Jain population, recommended on October 23, 1994, to the Government of India, that the Jains be recognized as a distinct religious minority. This recommendation was renewed in 1996.

It is pertinent to note in this context that right from the first census in British India in 1871 the Jains were enumerated as a major religious community. In addition, the Government of India Resolution No.F.8-9/93-SC/ST dated July 28, 1995 of the Ministry of Human Resources and Development in its Memorandum of Minorities Education Cl.3.1.3 mentions that, "according to 1981 Census the religious minorities constitute about 17.4% of the population of which Muslims are 11.4%, Christians 2.4%, Sikhs 2%, Buddhists 0.7%, and Jains 0.5%."

The Central Government did not want to take a decision even after these two clear recommendations of the National Minority Commission. Therefore, Dakshin Bharat Jain Sabha, a premier Jain social, religious, and cultural institution, was forced to file a writ petition in 1997 in the Bombay High Court. A Division Bench of the Bombay High Court, in their order on October 20, 1997, directed the Central Government to take an expeditious decision on the issue of recognizing the Jains as a minority community as recommended by the National Minority Commission. As the Central Government failed to take action on this order, the convener decided to file a Special Leave Petition in the Supreme Court of India in 1999, for which leave has been granted and the matter is awaiting final hearing.

It is pertinent to mention that the Jain community is only seeking a minority status and is



*When you need surgery
expect less*

less pain
less scarring
less recovery time

Minimally Invasive Procedures*

*Compared to traditional open surgery.

*Transforming Patient Care
Through Innovation™*

www.ethiconendo.com



ETHICON ENDO-SURGERY, INC.
a Johnson & Johnson company



not asking for any reservations, which are available to the other backward communities, scheduled castes, and scheduled tribes in India under the constitution.

The latest ruling on October 31, 2002 of the 11-Judge Constitution Bench of the Supreme Court of India is significant because it redefines the rights of 'minorities' to establish and run educational institutions of their choice. On the question, "who constitutes a minority," the Bench said, "The linguistic and religious minorities have to be considered on the basis of States

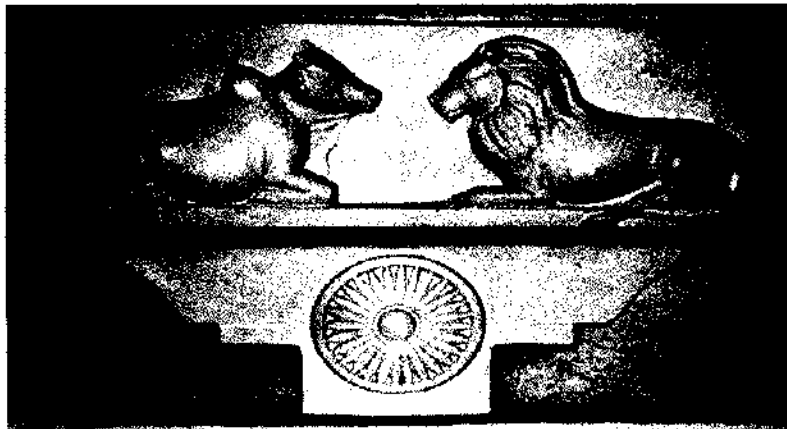
and the populations therein as the States were reorganized on the basis of language."

This is an opportune time for the international Jain community to cooperate and come together regardless of the sectarian differences with their Indian Jain brethren to achieve their legitimate constitutional right as a minority. ❁

Bal Patil is a Jain Member of Maharashtra State Minorities Commission, Government of Maharashtra, and Co-author of Jainism (Macmillan 1974) comprising of his translation from French monograph Le Jnisme by Dr. Colette Caillat, ex-Rector, Sorbonne University, Paris.

Best Wishes for a Joyful JAINA 2003 Convention in Cincinnati

"Ahimsa is the Eternal Religion"



"Para-us-para-upgraho Jivanam"

(Members and friends of Jain Center of Greater Hartford, Connecticut)



HOW TO INCREASE MEMORY AND BRAINPOWER

Shatavadhani Pujya Gurudev Shri Manak Muniji Maharaj

Here we will discuss some techniques and simple ways to increase our memory, brainpower, and the concentration of the mind. Our brain has an infinite amount of knowledge. Our mind has endless power. Everything, such as heaven and hell, pleasure and pain, happiness and sorrow, and bandh and moksh, is in our mind. A controlled and balanced mind is the heaven, and an uncontrolled mind is the hell. Whether we want heaven or hell is our choice.

Everything in the universe, including the human body, is a miracle. The human brain is the greatest miracle in the whole universe. According to medical scientists, the brain consists of more than 100 billion individual nerve cells called neurons. The brain is the control center of our whole body. It consumes 25% of all metabolic energy. Our brain constitutes only 2% of our body's weight. Such a small thing has incredible power. Can you imagine that we have a super computer, super television, super VCR, sophisticated tape recorder, and super communication system in our brain? Can science make such a powerful instrument?

We are lucky that we have a powerful brain. But do you know how much brainpower we use in our whole life? Only 2 to 9% of the total brainpower is used. Can you believe that Einstein, the greatest scientist and the most intelligent person of this century, used only 8% of his brainpower? If only 8% of the brain is so powerful, then imagine how powerful 80 to 90% of the developed brain would be. Is it possible? The answer is yes.

In India, there are many yogis and sadhus who have developed their brainpower to a very high extent, by the practice of yoga and meditation, by self-discipline and self-realization.

To learn, think, and memorize are the three basic functions of our brain. What we learn in

life depends on our memory. We learn amazing numbers of different things, thousands of names, dates, formulas, methods, and so many other things. Of course all this learning would be useless if we could not remember. Memory is the root of knowledge. Without memory, we would respond to every situation as if we had never experienced it. The value of memory is also shown by the fact that we reason and make judgment on the basis of remembered facts. We are able to deal with time, relating the present to the past, and making predictions about the future, all due to what is stored in our memory. The use and the capacity of the human memory are indeed amazing. We can store billions of pieces of information in our memory. Our two-pound brain can store more than today's most advanced computers.

The lack of memory is our biggest problem. We tend to forget things we would like to remember. We forget names, numbers, birthdays, appointments, and so many other things. We forget what we learned in school or in college, sometimes soon after we have completed an examination, and sometimes even before the examination. So many students say "Oh, in the exam, I knew the answer or solution to the mathematical problem, but at that moment, I forgot, my mind was blank!"

In our life we read a lot, listen a lot, visualize a lot, and write a lot. But the question is, how much of all this can be remembered? If we cannot remember, reading, writing, listening, and everything is useless.

Sometimes you read a book and after you have completed reading someone asks, "What have you read in this book?" You will say, "I don't remember" or you may recall only 10 to 20 lines. What then was the use of reading that book? You have wasted your time and energy.



Suppose that you are listening to my lecture. If someone asks you, "What did you listen to in this lecture?" and you say, "I forgot, I don't know," then what was the meaning of listening?

Memory is the most important thing in our life. If you want to live a successful life, you must have to increase your memory. Some people say that memory and brainpower are determined by birth. But this is not true. Only 20% may be by birth, but 80% can be developed by practice, by training, and through blessings.

We have an inherent memory power, but we don't use more than 10% of our native ability to remember. Why not? There are a number of reasons for it. First, we do not have a burning desire to improve our memory. Second, we often just don't care. And the third reason is that we have not trained our mind. Without a deep desire, we cannot do anything. If we are careless, how can we achieve the goal? We must be serious and determined to improve our memory power. If we do not have training or practice, we cannot reach our destination. We should practice on a regular basis, with full seriousness, and a deep desire. "Practice makes a man perfect."

I remember my childhood, when I became a monk at the age of 14. After becoming a monk, I was able to remember more than 25,000 shlokas by heart. In the beginning, when I started to memorize the shlokas, I was able to do only 4 to 5 shlokas in 2 hours. But slowly, after regular practice and with deep interest, I could remember 40 to 50 shlokas in 2 hours. How did this happen? It happened through practice, and because of a burning desire. Everyone can develop his or her memory through practice.

Now you are ready to learn the basic techniques to develop your memory. The first essential key is how to visualize pictures, words, or things which you want to remember. Since 85% of all that you learn and remember in life reaches you through our eyes, it is therefore vital that you visualize the things you want to recall later. To do

that you must, above all, develop awareness. Awareness involves becoming both a keen observer and an active listener. You have to see clearly and hear accurately.

"The art of retention is the art of attention. Become curious, observant, and sensitive to everything around you. Sharpen your senses of sight and hearing, as they are the most important. Together, those two senses account for 95% of our memory power.

You might have heard about 'Shatavadhan'. This is a very ancient science based upon concentration of the mind, memory, and mathematics. Shrimad Rajchandraji was a great shatavadhani. In shatavadhan, we listen to so many numbers, names, digits, and other things, all at once. We remember them for a long time and can repeat them one by one, in the same order. At that moment we are fully in awareness, in consciousness, and in concentration. In this state, our mind can grasp what we have listened, read, or visualized very accurately and immediately.

Whenever I give a program of shatavadhan many people ask me, "Muniji, can we become a shatavadhani?" I say yes, why not? Every person can become a shatavadhani by practice and by concentration of the mind.

Now, we will discuss how we can concentrate and control our mind. First, we should know what is the nature of our mind. Every moment, every second, our mind wanders and wanders nonstop. There is no stop sign, there is no red light. How can we stop our mind? We should recognize why our mind wavers. What is the reason and cause for this? Our mind is always wandering in the past and in the future. It worries about the past, thinks about the past that has gone. Past is not in our hand; past has passed. What is the sense in worrying about it? Everybody realizes afterwards that worrying is useless; however, they worry again and again. If they think and worry every moment, how will they attain a calm and concentrated state of



mind? You need to live in the present, and think positively and constructively. Avoid negative and destructive thoughts. You only lose your time and energy in negative thoughts. At this moment, if you have positive and constructive thoughts, your future will be better; the present becomes the past. Every moment we are creating our destiny, so this moment is valuable, and only present is this moment. Live in the present; think positive. In positive thinking we gain energy and peace of mind.

The next thing is that reactions make our mind to waver. There are two states of mind: action and reaction. We mostly live in a reactionary state. Watch your mind and look at your life. You will be surprised that most of the time you are in a reaction state. Where there is reaction, there is stress; where there is stress, there is uneasiness. Actions are for a short time. But reactions go on for hours and hours, days and days, months and months, and sometimes years and years. In your daily life, be observant of what goes on in your mind and you will soon find that only reactions exist, and those reactions are meaningless.

One person came to a city. The time was midnight. He didn't know anyone in town and was wondering where to spend the night. After walking, he saw a hotel, went inside, and told the manager, "I need one room." The manager said, "Sorry, the hotel is fully booked, there is no vacancy." The person continued to say, "Where will I go at this time of night, it is very dark and cold. I am new to this city, and I don't know anyone?" The man persisted with his request to the manager to arrange for a room. The manager said, "We have one spare room, but we don't give that room to anyone." The person was surprised and asked, "Why don't you give that room to anyone?" The manager said, "Because below that room lives the owner of the hotel, and he has a very big problem. If any type of sound comes from the upper room, he becomes very upset, and disturbed. He is very sensitive and crazy so we

keep the room vacant. If you don't make any sound or any noise, I can give you that room." The person said, "Why will I have any reason to make noise? I will go to bed, keep silent, and vacate the room early in the morning." The manager finally agreed to give him the room. The person became very happy. He went to the room, opened the door, entered the room, and took off one shoe. Out of habit, he threw the shoe on the ground, making a loud noise. This action was a result of his habit. Our habits work unconsciously. He thought for a brief moment, and said "I will not make any more noise." He became aware of his actions, then very consciously took off his other shoe, and placed it on the ground quietly, and proceeded to go to bed. After 2 hours, the owner of the hotel came upstairs and knocked on the person's door. The person opened the door and asked, "What's the matter?" The owner said "The matter is this...2 hours ago you took off one shoe, and I heard that sound. But what happened to the other shoe? I was wondering and waiting for 2 hours and did not hear the sound of the other shoe hitting the ground. Do you only have one shoe or did you not take off your other shoe...I have been thinking and waiting for 2 hours, what is the matter?" This is the reaction – the person who made the noise was able to fall into deep sleep without any problem; however, the person who heard the noise was disturbed and upset. How was he disturbed? On account of meaningless reaction, otherwise he could also sleep peacefully. Where there is reaction, there is no peace, no sleep, and no relaxation.

Avoid meaningless and useless reactions. Don't waste your energy and time in reactions. Live in action and live in the present. Your mind will be still, quiet, and calm. Then you can fully concentrate your mind.

Second, the nature of our mind is to make up stories that are baseless, and meaningless. Sometimes you sit quietly alone, and watch your mind. If you honestly watch, you will be sur-



prised, that what you think is totally senseless and unnecessary. Every moment our mind day-dreams.

One young person was traveling in the train. He asked the gentleman who was sitting next to him, "What is the time?" That man began to look at him with a blank stare. After some time, the young person enquired, "Sir, I asked you the time, why are you looking at me in this way?" The gentleman said, "You are asking me for the time, when I will answer you, you will ask me where are you going? Then I will reply that I am going to Bombay. Then you will ask me where do you live in Bombay? I will give you my address. After some time you will come to my house. I have a young daughter. You will talk to my daughter; you may like her and decide to marry her. But listen to me...I will never have my daughter marry a man without a watch!"

Our mind constantly creates such stories and makes judgments. The young person just asked

about the time; however, the other gentleman made a big story in his mind, which was totally meaningless and senseless.

We are all making up stories, engaging in reactions, and loosing our time and energy. These are some of the main causes by which our mind starts to waver. These are the main obstacles in the concentration of mind.

If you want to develop concentration of mind and increase your memory, create a deep, burning desire, be careful, and practice seriously. Avoid causes and obstacles, which disturb the present thoughts of the mind. Control and balance your mind. You will see your mind has become still, calm, and quiet. Concentration will easily develop through these practices. This is the only way you can live in peace and happiness. By living this way, you will feel more energetic and more active, free from all stress and tension. 🌸

H. H. Shri Manak Mini Maharaj is a great orator, writer, and thinker. He has a rare gift of Shatavadhani and the founder of Shri Padmavatishtakri Peeth in Pune, India.

JAIN CENTER OF GREATER BOSTON

CONGRATULATES

And EXTENDS BEST WISHES

To

JAINA AND JAIN CENTER OF CINCINNATI AND DAYTON ON THIS AUSPICIOUS OCCASION OF THE

12TH BIENNIAL JAINA CONVENTION

JULY 3-6, 2003

*Blessed are those Who, in their hearts, feel compassionate
love and Intimacy with all beings*

Jain Center of Greater Boston

15 Cedar Street, Norwood, MA 02062



LORD MAHAVIRA - OBSTACLES OF HIS LIFE

Edited for children by Mrs. Bharati T. Salgia

tsalgia@att.net

Lord Mahavira, the 24th and last of the Jain Tirthankaras, was the son of King Siddharatha and Queen Trishla of Kundalgram in Bihar (India). At the age of 30, he abandoned his princely pleasures and comforts to become an ascetic (sadhu).

The life of a sadhu is a path of spiritual discipline, which is full of pain and obstacles. As an ascetic, Lord Mahavira had to face many upsaragas (obstacles), but his firm faith in meditation gave him the strength to bear all physical pain without anger and enmity. With his inner peace, he forgave all those who tortured him. He believed each person is tied to his previous karmas (deeds). In order to cleanse himself of his vices and bad deeds, a man must accept all pain. Avoiding pain would only mean reserving it for the future life.

The harsh winds, the severe summer heat, and bitter biting cold did not spare him. But he withstood all pain without complaint. To purify his soul, he accepted and invited every pain as a challenge to his power of tolerance. His boundless forgiving nature changed the heart of the wicked.

Jain literature has many examples of the sufferings of Lord Mahavira. Following are some well-known incidents of obstacles in his life.

(1) The Cowherd's Cruelty Towards the Lord

It was a beautiful evening when Lord Mahavira was in deep meditation, completely unaware of his surroundings. A cowherd told Mahavira to watch his oxen, for he had to go home to milk the cows. Without waiting for a reply from the Lord, he left. When he returned and did not see the oxen, he began to curse the Lord in great anger. Later, after searching all over, he returned and found the oxen sitting by the side of the Lord. He got angry and suspicious and started beating the Lord with a thick rope. Suddenly, a hand stopped the cowherd. He looked back and saw a heavenly person who said, "Stop! You do not know that this ascetic is the crown-prince Mahavira, son of King Siddharatha!" When he heard this he was very ashamed of his misdeed and fell at the feet of the Lord and begged for forgiveness. After some time, the Lord's meditation was over. He opened his eyes and saw the cowherd at his feet. He

forgave him with a smile. He also saw God Indra standing with folded hands and requesting humbly, "O Lord, the people on this earth are ignorant of your asceticism and renunciation. Therefore, kindly permit me to be your humble bodyguard and protect you from all the pain in your path of accomplishment."

Lord Mahavira did not accept the help of God Indra and said with a smile, "Knowledge and Moksha (emancipation) is possible only by self-courage, exertion and labor. It is not possible to achieve knowledge with the help of others. Only self-help could be the helper of a person."

(2) Yaksha's Obstruction and Subtugation

Once Lord Mahavira reached the village of Asthika, nearby there was an old temple, which looked very desolate and dreary. He decided to meditate there. It was the abode of a fierce Yaksha (demon). The villagers warned him of the danger and requested him to select another safe place. Mahavira insisted he wanted to meditate there, and said he was not afraid of the Yaksha.

It was evening and the villagers left. Lord Mahavira stood there in deep meditation. After some time in the dense darkness, the Yaksha made a loud roar. The whole temple was echoing with his loud cry. Lord Mahavira did not move, and stood there like a statue. The Yaksha was very angry to see his defeat. He took frightening shapes of a monster, an elephant, a fearful lion, a hideous snake, and many others. Once he took the shape of poisonous insects and bit Lord Mahavira's whole body, but the Lord did not move. Finally, the Yaksha was ashamed of his defeat. He thought, "This man is a super-human being, and I must bow down to him." He gave up his criminal nature. The next morning the villagers came to see Lord Mahavira. They were all worried about his condition. To their surprise, they found him in deep meditation! Then the village astrologer told the villagers, "This monk is not an ordinary saint. He is the omnipotent Charkravarti of the Dharma. By the mere stepping of his foot in this village, the problem of the evil yaksha is removed. The Yaksha has now become the follower of Lord Mahavira. Now our village is free from the fear of the yaksha."



(3) Chanda-Kaushika Gets a Blessed Life

Wherever Lord Mahavira went, he changed vicious people into good-natured people. Once Lord Mahavira arrived at a village. The people of the village used the longer route to visit the hermitage. They avoided the shorter route through the dense forest where a poisonous serpent lived. Lord Mahavira chose the shorter route on purpose. Some cowherd boys warned him of the serpent. They said, "Chanda-kaushika," the serpent is also known as a Drishti-Visha sarpa, a serpent who has poison in his very eyes. Just by his mere sight, he burns up the vegetation of the jungle and can kill anyone."

Lord Mahavira had made up his mind to reform the snake and changed his poison to nectar. He came near the hole of the snake and stood in meditation. The snake came out and hissed poison at the Lord, but it did not affect him. He rained many poisonous stings at the Lord, but the Lord did not move. The snake was ashamed and lost faith in his power to kill. Finally, the Lord said, "Oh snake! Think and understand for a moment! Allow your anger to die! In your past life you were a teacher who had a great passion for anger. Because of your evil deeds in your past life, you are a snake in this life."

Through the mercy of Lord Mahavira he gained knowledge of his previous misdeeds and repented deeply. This changed his mind, and he gave up vicious deeds. In the future, even if someone harassed him, he bore it with peace and suffered all pains until he breathed his last. After his death, he took birth in the eighth heaven. It was all by the mere association with Lord Mahavira.

(4) A Volley of Upsargas by God Sangama

The gods who live in heaven cannot attain moksha (salvation), but a man who becomes an ascetic through his penance and meditation can attain moksha. The Lord of Gods Indra praised the unique virtues of Lord Mahavira. Hearing this one, God Sangama was burning with jealousy. He thought, "How can a man, a mere statue of bones and skin be worshipped by the Gods of the heaven?"

Once, Lord Mahavira was meditating in a garden outside the village of Petala. It was a pleasant evening when suddenly the wicked Sangama spread his net of tortures. There was a fierce storm followed by strong winds and heavy rain. On the happy face of Lord Mahavira there was not a sign of despair. Sangama transformed his body into different fierce animals, but Lord did not move.

Sangama created a pitiable scene where Yashoda, the Lord's wife when he was a prince, begged of the Lord, "Oh Lord, did you marry me to ruin my life? Kindly take pity on me. Your brother has thrown me out of the palace with humiliating words. Your dear daughter has also ruined herself by her deep sorrow caused by her father's desertion." The picturesque drama did not vibrate the mind of the Lord because he was completely detached from the world.

God Sangama changed the scene. A very beautiful young damsel with her five maidens began to spread a net of charm on the Lord. But this had no effect on him.

Now there was another change in the scene, a starving and hungry traveler wanted to cook his food. He wanted to make a hearth to build a fire. He used the Lord's feet hearthstones and built the fire, but the Lord did not move.

Then Sangama was so mad with anger, that he released hundreds of birds that started eating the flesh of the Lord. There was still no effect on the Lord!

Sangama inflicted another upsarga on the Lord. In this incident the police were trying to catch some thieves. When the thieves were caught, they pointed at the Lord and said, "He is our Guru. He has taught us to rob." The policemen started beating up the Lord, but there was no sign of pain visible on the Lord's face.

Each upsarga inflicted by Sangama lasted for six months at a stretch! Now Sangama was confused, surprised, and also frightened. He fell at the feet of Lord Mahavira and asked for pardon. Suddenly, he saw tears in the eyes of Lord Mahavira and asked humbly, "Oh Lord, are you suffering from inner pain? Why do I see tears in your eyes now?" Then Lord answered, "These tears are not due to my bodily pain; but those are the tears of pity for your future. All those who came in contact with me have conquered their vices. In your case, the scene of your future life is in front of me. Because of your misdeeds (karma) you have made a whole mountain of suffering for yourself."

Mrs. Bharati Salgia received her B.A. and B.Ed in English literature from the University Of Bombay, India and is a teacher by profession. She is former first lady of JAINA, very active in Jain community and has edited, compiled, and translated many articles including children's stories. She is a coauthor of a chapter on Jainism published in "Religion in Ohio: Over 200 Years of Experience" a publication of Ohio Bicentennial commission, Religious Experience Advisory Council.



JAINISM & ECOLOGY

C. N. Sanghavi

cnsanghavi@hotmail.com

“The realities of nature surpass our most ambitious dreams,” says François-Auguste-René Rodin, French sculptor. How true are these words, for although we claim to know our planet so well, we know so little about its behaviour. The basic principles and philosophy of Jainism that promote the preservation of nature, ecological harmony, and environmental protection have been discussed in great detail. Jainism considers that all living creatures of the Universe, right from tiny molecules to large animals, have a right to live. Its knowledge can help scientists to understand and act on saving the environment and balance the ecology. The broader perspective of ecology encompasses not only living creatures, such as mankind, animals, birds, insects, and vegetation, but also the entire planet earth, including the mountains, oceans and lakes, rivers and springs, woods and forests, trees, plants and flowers, and Jainism has taken into consideration all these aspects of ecology.

The devastation and destruction brought on this beautiful planet by human interference with nature has polluted the air, water, and soil with toxic substances. The forests have been destroyed. The entire ecological system has been upset. The ozone layer that shields us from cosmic rays is weakened. Indiscriminate industrialisation has inflicted abuse, torture, and himsa on nature and its ecology.

Jainism has classified creatures as being from one-sensed to five-sensed. One-sensed creatures include bacteria and five-sensed creatures include large animals and humans. Each creature has a motive and a reason to be on this planet. That's exactly what Jainism talks about. Ahimsa, reverence for life and the principle of interdependence, can help maintain the ecological balance. With the increase in population, natural resources are being destroyed on a large scale. Man is destroying the only habitable planet in the

Universe for the purpose of his own survival. Man is damaging the ecology because he has decided for himself that human sustainability is far more important than that of the other living beings, not realizing the simple fact that Earth has the capability of housing innumerable living creatures in their own right. Jainism teaches us to be patient and to understand the real reason for their existence. If the rules are known, then there will be far better understanding and tolerance of one and all. This is the core of Jainism – self-realization, not just of your own self, but also that of the surrounding environment. Samyaktva and Samyak Darshan are what are needed.

Vested interests and false propaganda related to environment and ecology can never hide the truth for too long. The changes that affect the very fabric of nature will always outshine the ugly cover-ups that people and government encourage. After all, we all share the same planet and the climate hovering above will sooner or later affect one and all. Sustainable growth and finding solutions that benefit all is what Jainism advises. No long-term solutions can be found if destruction of anything is involved, except the destruction of one's own desires and greed. Scientists have also proved what Jainism has been pointing all along, that all living souls have their own work and reason for existence. Then why destroy them and call for the dooms-day in advance.

‘Parasparopagraho Jivanam’, or the principle of interdependence, interrelationship, and mutual integration, is the hallmark of Jainism. These are no fancy words or fancy principles but the essential truth about balancing life in the Universe.

Because of the inevitable bond of interdependence, it is necessary that we develop intimate relationship with the entire ecology. We must establish an acquaintance with all living beings and also an intimate rapport, and develop a sense



of gratitude and courtesy. Because just as all the species depend on us, we equally depend on them. Any abuse or violence of the ecology is bound to react, sooner or later, with vengeance against the human being. The principle of interdependence, therefore, is not only a command but also a warning to the humanity. This principle of 'Parasparopagraho Jivanam' teaches us not only to "live and let live" but also to "let live so that we can live." Albert Schweitzer and a number of philosophers, ecologists, and thinkers have said that Man, due to his selfish activities, will meet his end by destroying himself and destroying the earth. It is, therefore, necessary that we consider the entire ecological system with love and regard, compassion and reverence, tolerance and sympathy, freedom and equality, and grace and harmony. The United Nations World Charter of Nature has given this message. The Jain Declaration of Nature, which was presented to HRH Prince Philips, has given the message of Ahimsa (non-violence) and the principle of interdependence. Jain philosophy regards non-violence and ecological harmony as two sides of the same coin. Bhagawan Mahavira proclaimed a profound truth for all times to come when he said, "One who neglects or disregards the existence of earth, air, fire, water, and vegetation disregards his own existence which is entwined with them." In other words, all aspects of nature are bound in physical as well as metaphysical relationship.

Ahimsa or non-violence is one other very unique and important facet of Jainism. It aims at the welfare of all living beings, and not of humans alone. It maintains that living beings are infinite in number; the apparent empty space in the universe is filled with minute living beings. According to it, there are countless single-sense organisms that take the subtlest possible units of material elements – earth, water, fire, and air – as their bodies. Fresh water from a well is alive but when it is polluted or influenced by mixing some other substance it becomes dead. All plants do have life but when they are dried, cut, or cooked they die. To avoid injury to them as far as possi-

ble, humans are advised to use them discreetly. We should resist from polluting water, air, vegetation, etc., and thereby perpetrating violence on worms, insects, animals, vegetation, etc. because they all help in keeping the ecological balance.

Let us see some facts that scientists have compiled related to the present situation of life. According to The World Conservation Union, published in October 2002, 11,167 species of plants and animals are known to be endangered or threatened and face a high risk of extinction in the near future. Over 7,000 experts throughout the world assembled the study. Among their findings 811 species have disappeared since the 1500s, many entirely, and some survive only in artificial habitats such as zoos. There is no known estimate of how many species of living things have become extinct today or since animals first begin to appear on Earth. According to the World Resources Institute, more than 100 species become extinct every day due to tropical deforestation. It is the rain forests that contain more than half of all living things, and there are many species that we never discovered that have succumbed to extinction. By the year 2025, Earth could lose as many as one-fifth of all species known to exist today, always as a result of human activities.

Jain ecological consciousness is grounded in a judicious blend of divine holism and vision of non-exploitative science and technology. This scientific approach, reasoning, and practices prescribed by the Jain religion are thus highly relevant today when environmental concerns are on the top of human agenda. The survival of Earth, along with that of all the species on it, is reliant upon the harmony of its existence among billions of other space objects. We must remember that we human beings too are a species among millions. We are all insignificant members of an insignificant species on an insignificant planet in an infinite Universe of infinite time and space. Realization of this Jain theory of cosmology will make us humble in all spheres of life.

Satish Kumar, the Editor of Resurgence

JAIN CENTER of CINCINNATI & DAYTON RECEIVES HISTORICAL MARKER

Ohio Historical Society & Ohio Bicentennial Commission

Obverse side

FIRST JAIN TEMPLE IN OHIO

"Souls render service to one another"



The Jain Center of Cincinnati and Dayton was established on April 22, 1979 as a non-profit tax-exempt organization under the laws of the United States and the State of Ohio. The foundation stone of the Jain temple, the first of its kind in Ohio, was laid down on August 21 – 22, 1994. The temple was dedicated on September 2 – 4, 1995 when more than one thousand people from all over Ohio and many other states participated in holy rituals to install three idols of Jinās (Gods). The Jain Center is a place for the teaching of non-violence, reverence for life, and compassion for all beings. The center was the home of the twelfth biennial convention for the Federation of Jain Associations in North America, which was held on July 3 – 6, 2003. (Continued on the other side)

JAIN CENTER OF CINCINNATI AND DAYTON
THE OHIO HISTORICAL SOCIETY

Reverse side

HISTORY OF JAINISM IN OHIO

"Ahimsa Parmodharma—Non injury to all living beings"

Shri Virchand Raghavji Gandhi, a disciple of Acharya Vijayanandsuriji (Atmaramji) Maharaj, introduced the Jain religion to North America during the Parliament of the World's Religions, which was held in Chicago on September 11-27, 1893. A year later, on September 18, 1894, he introduced Jainism to Ohio during a visit to Cleveland. The Jain religion and its teachings of universal love are eternal and the faith recognizes twenty-four Tirthankaras (prophets) during the present era. The twenty-fourth and the last Tirthankara was Lord Mahavira (599 – 527 BCE). Lord Mahavira once said, "In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own." Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (chastity), and Aparigraha (non-materialism) are the basic principles of Jainism. Its motto is "live and let live and help others to live."

JAIN CENTER OF CINCINNATI AND DAYTON
THE OHIO HISTORICAL SOCIETY





Magazine, has said, "The Earth has an abundance of everything, but our share in it is only what we really need. Evolution has shown us that nothing ever stays the same; continents drift across the oceans, jungles turn into deserts, and dinosaurs make way for silky anteaters. At one time in nature the wind and the sun dictated the course of evolution. Now the future of this planet resides in the mind and action of man." According to nature artist Charles Lynn Bragg, "The struggle between greed, compassion, fear, and intelligence will now determine the destiny of all life on Earth." According to the declaration of global ethics by the Parliament of World Religion in 1993, "we declare that we are independent. Each of us depend on the well being of the whole, and so we have respect for the community of living beings, for people, for animals, plants and for the preservation of Earth, the air, water and soil. We take individual responsibility for all we do. All our decisions, actions, and failures to act have consequences on the environment and ecology."

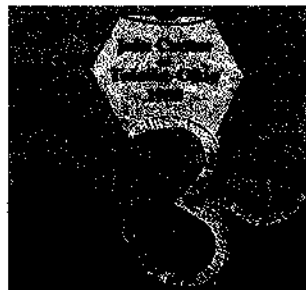
Let me end by quoting a poem composed by an American Jain.

"The trees were dancing gaily in the breeze,
Why do you so dance, O tree I asked?
Nodding their foliage merrily, they replied,
We bear the searing heat of the sun,
Giving shade to the weary traveller and the
dropping bird,
We readily offer our fruit to the hungry,
Should we not dance now?
Happy in the fulfilment of fortitude and
compassion?"

Mr. C. N. Sanghavi is the recipient of the Presidential Award of Federation of Jain Associations in North America (JAINA) for his exceptional contribution to promote Jainism around the world. He has also received a number of awards such as Jain Ratna Award by the Prime Minister of India Shri Atal Bihari Vajpayee in the year 2002. He is founder of World Jain Confederation and of Jain Social Groups International Federation.

Congratulations and Best Wishes to the Jain Center of Cincinnati & Dayton for hosting the 12th Jaina Convention

Gunwant & Ila Mehta
Jaimini & Uma Vora
Kaushik & Minal Shah
Madhukar & Divya Shah
Prakash & Rita Ajmera
Rasesh & Shilpa Shah



Rashmikant & Vinoda Shah
Sanjay & Hema Shah
Saumin & Sangeeta Mehta
Sharad & Pushpa Shah
Shirish & Rekha Shah
Sunil & Kekina Shah

Jain Center of Toledo, OH



BENEFITS OF MEDITATION

Anonymous

Meditation is the natural process of withdrawing attention from environmental, physical, and mental processes and consciously directing it inward to a chosen focus of attention. But not many people know how to practice meditation for personal benefit and spiritual growth.

The primary purpose of meditation is to bring forth clear states of awareness that will make authentic spiritual growth easier to experience. Cultivation of inner contentment prevents us from getting swept away by circumstances. Engaging in self-examination and self-discipline is important in order to clear away any of the psychological conflicts that might pose a problem.

Study of 'lower' or secular knowledge helps us function effectively in the world. Many get educated so that they can live more effectively. But also important is the acquisition of higher knowledge or metaphysics to inquire about God, cosmic mind, manifestation of universes, our relationship with God – why are we here, and for what purpose? Then the formal practice of meditation begins.

First, decide to practice meditation for at least 30 minutes a day. Sit upright in a comfortable chair or assume a cross-legged posture on the floor. Hold your head erect, with attention flowing into the area situated in the front region of the brain, which is related to creativity, will power, and discernment.

Next, inhale and exhale deeply once or twice to elicit physical relaxation. Remain still for a few minutes until you feel a calm poised. If you have a devotional temperament, invoke the presence and blessings of God or your favorite deity or object of worship. If you have a guru, reverentially acknowledge him or her. Make a conscious effort to be aware of your natural breathing rhythm. When inhalation occurs, mentally recite a chosen word or mantra such as God, peace, joy,

or any other pleasant word that is agreeable to you. When you exhale, feel happy and peaceful. Feel the sound of the mantra spontaneously emerging into your mind and awareness.

Continue this procedure without any anxiety about the results of practice. When a state of mental calmness is experienced, disregard your breathing, listening only to the mantra. Eventually, allow even the mantra to fade away and rest in a state of mental peace and clarity of awareness for a while, until you feel inclined to conclude the session.

For optimum results, meditate once or twice a day. Do this for at least 30 days before trying to evaluate the results. When you are proficient in the practice of meditation, you could extend the session by calmly contemplating the essence of your being – your true Self – and your relationship with the Infinite. Or you may just sit longer in that calm state until you feel fulfilled.

When engaged in daily activities and relationships endeavor to maintain a state of mental calmness and self-awareness. Cultivate cheerfulness and optimism. Maintain your emotional balance. Adhere to wholesome routines of activity and rest. Maintain a healthy lifestyle; choose a nutritious diet and exercise regularly. Let all of your thoughts, feelings, and actions be wholesome and constructive. You will then be empowered to live enjoyably, effectively, and successfully.

Benefits of Meditation

Meditation is an ocean and its benefits will depend on the regularity and continuity you maintain, and on the depths to which you plumb in each practical session. The power of meditation is in its experience.

Meditation is not to be considered as an option in life. Whatever your age, vocation, or role in life, meditation must become a mandato-



ry practice in your daily routine. Just as you brush your teeth and bathe each day, take time out to think of God. You owe your Creator a gift; that gift can be willing meditation. Try it and take to it! But meditation is better done without an attitude of expectancy.

In loving devotion, surrender and offer all you do at the feet of the Divine. When the time is ripe, in more ways than one, He will make His presence felt. The receiving will be limited only by your ability to receive; and then you will say, "It matters not my Lord, if Thou dost not reveal Thyself to me; I shall keep loving You all the same."

The science of meditation empowers one to be strong, to take charge of one's life and future, instead of simply leaving it in the hands of nature. Meditation brings us in direct contact with the inner core of our being and of our mind, and with the pith of our very existence. We realize that we are not our bodies, or our feelings and thoughts, but individualized sparks of consciousness, actually made in the image of the one Supreme consciousness.

Through self-realization, meditation initiates you into realizing yourself as a luminous being of light and color. In meditation we touch the yarn of the fabric of the Creator and awaken to the glory of His creation. We understand that our minds are but part of His mind, our breath is but a manifestation of His life, and our thoughts are but His power flowing through us. We comprehend that our voice was given to hum His glory, our hands to do His work, and our hearts to feel Him through the glow of His love.

As we sail further over the eternal sea of meditation, through His grace and our humble receptivity, we learn to understand the limitlessness of existence. The mystery of the little pollen nurturing into a flower and of the tiny bit of protoplasm flowering into a child mingles into our understanding with amazing simplicity. All that seemed out of reach and beyond comprehension

now becomes incredibly plausible.

The inner mysteries of the chakras (astral centers), the ethereal nerves, and energy patterns enthuse us with their wonders. The subtleties of the energy world open their windows to our panoramic view, and the principles of the macrocosm in the microcosm (the reflection of the Universe in our little bodies) welcome us in the softness of their luxury.

Different techniques in meditation yield proportionately different levels of benefits and at relatively different speeds. There are bullock-cart techniques and the airplane methods. The more scientific the technique, the more profound is the impact.

Scientific techniques in meditation spiritualize our consciousness, and little by little we begin to manifest qualities of spirit. Deeply embedded grooves of past negative karma get decimated, our innate goodness surfaces, and the positive beneficence of good karma begins to manifest. We do not just learn to, but automatically also become more compassionate; our powers of feeling, reason, and of the sense organs develop; concentration improves; restlessness and nervousness lessen; sleep becomes increasingly unnecessary; there is improved coordination of the subtle bodies (etheric, emotional, mental); and alignment of chakras becomes more the norm than the exception, all together resulting in overall improved health (in body, mind, and soul).

Meditation is Panacea to almost all our health problems. Yogis do not need medicines and surgeries to heal themselves. Surgical cases are mostly endured by them according to karmic and Divine laws, and through discipline and deep journeys into their inner cave of meditation, they really do succeed in nipping in the bud the root of most illnesses and diseases. Contemporary medicinal practices primarily work through the outer composition of the bodily cells and do not penetrate. ❀



JAINA PRESIDENTIAL HISTORY: PROGRESS AND ACHIEVEMENTS

Compiled and edited by Bipin Parikh, Ph. D

dmdmrch@core.com

Introduction

JAINA started an ever-ascending path to excellence in North America with the blessing from Gurudev Chitrabhanuji and Acharya Sushil Kumarji. I would like to present a compilation of activities and achievements during each JAINA presidency. With my presidency coming to an end, I will provide the achievements in last two years as well as those of each past president, and I will also reflect what each president wants to see as JAINA's targets for future progress.

This article is setup in various categories. The achievements are reported sequentially. Typically a non-profit organization moves very slowly, because with such vast land and variety of habits, it is required that every issue be thoroughly reviewed before making a decision. However, JAINA has progressed at supersonic speed to become a world-class organization only in 22 years.

Birth of JAINA

First Jain (not JAINA) conference was held on May 23-25, 1981 in Los Angeles, California. Gurudev Shree Chitrabhanu and Acharya Shree Sushil Kumarji and Dr. Padmanabh Jaini graced the occasion. Dr. Lalit Shah & Dr. Tansukh Salgia was successful in bringing Gurudev Chitrabhanuji and Acharya Sushil Kumarji together. A meeting of delegates from Jain centers of Washington (DC), Cleveland, Northern California, and Southern California was held during the conference. During the meeting, it was unanimously resolved to establish an Umbrella organization/federation for all Jain organizations of USA and Canada

The ad-hoc committee formed at the first convention announced a second Jain convention to be hosted by Jain Center of New York on May 28 - 29, 1983. A draft constitution was mailed out to all member organ-

JAINA Presidents, Membership (No. Of Centers), and Conventions

President	Years	Members		Biennial JAINA Conventions		
		At the end	No.	Year	City	Attendees (approx.)
			1st	1981	Los Angeles	300
Dr. Lalit Shah (LS)	1981 to 1983	12	2nd	1983	New York	200
Dr. Manoj Dharamsi (MD)	1983 to 1985	14	3rd	1985	Detroit	250
Dr. Tansukh Salgia (TS)	1985 to 1989	36	4th	1987	Chicago	700
			5th	1989	Toronto	2000
Dr. Sulekh Jain (SJ)	1989 to 1993	50	6th	1991	San Francisco	3500
			7th	1993	Pittsburgh	4000
Dr. Jagat Jain (JJ)	1993 to 1995	50	8th	1995	Chicago	9000
Dr. Manibhai Mehta (MM)	1995 to 1997	53	9th	1997	Toronto	6700
Dr. Dhiraj Shah (DS)	1997 to 1999	57	10th	1999	Philadelphia	8000
Dr. Mahendra Pandya (MP)	1999 to 2001	57	11th	2001	Chicago	4150
Dr. Bipin Parikh (BP)	2001 to 2003	61	12th	2003	Cincinnati	3000 estimated



izations and a meeting of delegates was called on May 28, 1983 to finalize and adopt the constitution and elect the Executive committee. At the delegates' meeting on May 28, 1983 the members proposed the name of the organization to be "Federation of Jain Associations in North America (JAINA)", which was unanimously approved. Gurudev Shree Chitrabhanu graced this convention.

Dr. Manoj Dharamsi and other Presidents worked hard in laying a good foundation for activities of JAINA as an umbrella organization to help all Jain Centers in North America and foster close relationship with each other. The followings described activities that followed to develop JAINA and bring it to where it is today. After each development, a parenthesis denotes the initials of the Presidents mainly responsible during his tenure.

Establishment and Awareness of JAINA

- Received a non-profit status from IRS with ID # 54-1280028
- Applies and received tax-exempt status from the Internal Revenue Service under IRS code 501 C(3) (TS).
- Started Director-at-large appointment program (TS).
- JAINA "Logo" was designed and placed on Jain stationary in 1987 (TS).
- To accommodate individual donations JAINA set up JAINA Charitable Trust (SJ +JJ+MM).
- Launched JAINA Patrons program in August 1997 aimed at establishing financial stability of JAINA, raised over \$56000 from 200 Patrons and made it an annual program, there by establishing the permanent financial stability of JAINA (DS).
- To make JAINA to fulfill its objectives in a very professional manner, a part-time Executive Director was appointed at the JAINA Headquarters and equipped the HQ with all the necessary office equipments (DS).
- An attempt to Trademark JAIN by one of the giant software company was disputed with favorable outcome (MP).
- JAINA currently operates through 32 Sub-committees, with their respective Chairpersons appointed by the Executive Committee. These chairpersons are very capable and hardworking North American volunteers. This approach allows

having a large group of talented Jain practitioners (BP).

Activities Supporting Jain Centers Nationwide

- Sent to all Jain centers a "How to apply for Non-Profit status" kit containing IRS forms and instructions on how to complete them to receive non-profit status (MD, TS).
- Dr. Bharil visited for the first time in 1984 to USA, and visited many Jain Centers. Since then he has been coming to North America every year and preaching Jainism (MD).
- Mailed to Jain Centers a sample letter for their members to support members' conscientious objection to killing and participation in war (MD).
- Promoting and helping formation of new Jain centers (MD).
- JAINA sponsored the historical visits of Acharya Chandanaji and in 1988 and Tripuri Maharaj in 1989 (TS).
- Many Presidents visited many Jain societies during their term as President to create better relationship between JAINA and Jain Centers.

Conventions and Camps Support

- Regional Jain summer camps were sponsored in Washington and in California in 1984 (MD).
- We started finalizing the sites for two to three conventions, e.g. 2005, 2007 and 2009 (BP).
- Started forming national level convention operational committees to make future conventions fully portable for any city regardless of the size of the Jain community (BP).
- 11th Convention was the first one with complete financial responsibility by JAINA (MP).
- In 2003 convention, the expense control was greatly achieved by strict budget control (BP).

Constitution

- The first constitution was established 1983 (MD).
- In 1993 the constitution was amended to facilitate increasing scope of JAINA (SJ, JJ).
- The differences due to constitutional amendments had caused some ill feelings amongst the members. Many such issues were resolved and there was much harmony among all Jain societies (MM).



- A committee has been formed to evaluate current state of JAINA's world-class organization and introduce an amendment (2003) (BP).

News Media

- Publication and distribution of Jain Digest (MD, TS).
- Raised about \$11,000.00 for PBS documentary film "Ahimsa-Non-violence" (TS).
- Dr. Sulekh Jain' worked hard for the continuous publication of "Jain Digest" quarterly. This is necessary to keep a contact with Jains and JAINA became well known in the community (TS, SJ).
- Regular quarterly publication style of Jain Digest was improved (DS).
- Started bimonthly publication of JAINA-Focus (DS).
- JAINA focus regularly appears on jaina.org web site with news of current Jain activities (BP).
- Every issue of Jain Digest begins with a message from the president, thereby increased communication to the Jain community (BP).
- Prior to mailing Jain Digest, the mailing list is updated by each member Jain Sangh (BP).

Publications

- To increase Jainism awareness JAINA Library was established at Lubbock, Texas, starting with large number of books (SJ).
- Following books were printed and distributed all Jains of North America, "Jain Pratikaman in English," "Aloyana in English," and "Jain Declaration on Nature" by Dr. L. M. Sanghvi (SJ).
- JAINA announced DCD publication in 2002 (BP).

Matrimonial

- Matrimonial service started in 1984. Jain Digest has continued this service (MD).
- ON-Line JAINA-JNF started in 2001 convention and continued on the website www.jaina.org (BP).

Education

- Distributed to all Jain centers the book "Outline of Jainism" by Ramanlal C. Shah (MD).
- Sent to all Jain Centers Pathshala material (MD).
- Inviting Jain Scholars and arranging their tour to various centers (MD, TS).

- Publication and distribution of books on Jainism (MD).
- Organized the Jain Pathshala teacher's workshop in Boston, MA and many other cities (SJ).
- JAINA sponsors first Pathshahala Teacher's convention with the help of Jain Center of Greater Boston, in May 1998. Since then, this convention is held every four years (DS).
- Planned and produced JAINA 1999 Calendar and distributed 10,000 copies free to all Jain household in North America and to some around the world (MP).
- The response was overwhelming enabling Calendar Committee to proceed with JAINA Mini-Library, a three book set consisting of "Jainism, A Pictorial Guide to the Religion of Non-Violence, Jain Religion and Philosophy and Aspects of Jain Religion". Over 2,200 sets of these books have been distributed to date (MP).
- The revised and expanded Pathshala curriculum was available in 2002 at 2nd teachers convention (BP).

Youth YJA

- Started Youth activities in 1984 (MD).
- Initiated draft of YJA by-laws (TS).
- The draft By-laws for YJA was finalized. Branches of YJA were established at many local Jain centers in North America. Efforts were started to hold YJA convention every even years (SJ).
- International youth exchange and visitation program was initiated to increase interaction with Jain youths in other parts of the world (SJ).
- First JAINA-YJA convention was held in Chicago in 1994 (JJ).
- JAINA sponsors a regional YJA convention at Raleigh, NC, and YJA convention in Houston, TX (DS).
- JAINA restarts Essay Competition for youth (DS).
- JAINA YJA convention is organized tremendously well, achieving a net gain in 2002 (BP).
- With such an experience JAINA YJA provides support for JAINA convention in 2003 (BP).

Youth YJP

- JAINA establishes a new committee to help Young Jain Professionals-YJP (DS).



- First ever YJP regional convention was possible at Montreal in 2002 (BP).

Interfaith

- JAINA took a lead participation in planning of 1993 Parliament of World Religions at Chicago (SJ).
- JAINA leaders met His Holiness Dalai Lama in Mumbai and plan interfaith conferences. Jain leaders also met Dr. Shanker Dayal Sharma and Dr. R. Venkataraman, both past presidents of India (DS).
- JAINA Became an Official sponsor of the World Parliament of Religions to be Held in Cape town, South Africa and participated very actively (DS).
- JAINA also participated in many regional inter-faith gatherings (DS).
- First ever Jain Prayer was recited by Gurudev Shri Chitrabhanuji at the Year 2000 opening session of the US Congress at Capital Hill, Washington, DC, under the spiritual guidance of our sadhus and gracious presence of all the past President of JAINA and other noted community members (MP).

Internet & Website

- JAINA launches a new website, www.jaina.org (DS).
- JAINA maximized the use of Internet for all communications via e-mail (with a minimal number of exceptions). Many executive decisions are made using discussions and votes from members of executive committee. As a result our mailing expense has been reduced to minimal (BP).
- The www.jaina.org has been expanded to include JAINA Focus, Jain network Forum (JNF) and linkage to many relevant websites. These websites include JAINA Bookstore, the education website, upcoming convention website and many Jain Center websites (BP).
- "JAINA at a Glance" is on the website and it provides the JAINA message, structure and committee operations (BP).

Interface to Jains of World

- Dr Sulekh Jain traveled to India and many other countries of the world to energize Jain unity (SJ).
- In order to achieve this goal, Jain Leaders met 29 European Jain organizations in London, met the leaders of JAIN Samaj of Europe at Leicester, U.K. Dr. L. M. Singvi, India's High Commissioner to

the U.K. invited JAINA leaders at Embassy for discussion on common issues of concern. JAINA leaders hold the press conference at the Chelmsford Club, New Delhi, lasting for two hours and briefs Indian Media about the activities of JAINA. More than 100 newspapers published the activities of JAINA. The leaders met US ambassador to India, Hon. Richard Celeste and briefed him about the activities of JAINA (DS).

- JAINA leaders attended annual gathering of Terapanthi and had fruitful dialogue with Acharya Maha Pragya, head of Terapanthi (DS).
- JAINA became founding member of World Jain Conference (DS).
- JAINA established a new committee to interact with government and international organizations (DS).
- JAINA established and maintains an account for World Jain Conference (BP).

Pilgrimage

- First Ever in 1998 Jain Pilgrimage to Samet Sikhar was organized to fulfill the lifelong dream of many Jains. Sixty-four pilgrims from North America joined this historical pilgrimage. It was so successful that JAINA appointed a permanent committee and has become one of the Major Annual activity of Jain (DS).

Bhagwan Mahavir's 2600th Janma Kalyanak

- JAINA along with Jain leaders in India submitted memorandum to Hon. Prime minister Vajpayee requesting Rs1 Billion from Indian Government to celebrate this major event. JAINA leaders also met with many other parliament leaders to brief them about planning for Lord Mahavir's 26th Centenary celebration in 2001. JAINA appointed a Mahavir Memorial Committee to carry out all these projects (DS).
- First ever Jain Prayer was recited by Gurudev Shri Chitrabhanuji in the opening session of the US Congress at Capital Hill, Washington, DC, in May 2001 under the spiritual guidance of our Sadhus and gracious presence of all the past Presidents of JAINA and other noted community members (MP).
- Jain Prayers were held at state congress assemblies of Ohio, Maryland and Virginia to cities to commemorate 2600th birth anniversary of Lord Mahavir (MP).



- Celebrated Mahavir Janma Kalyanak at the United Nations Chapel in New York (MP).
- Prepared and mailed in 2001 a color brochure on Lord Mahavir and Jainism to all Jain centers and libraries in various cities to commemorate 2600th birth anniversary of Lord Mahavir (MP).
- Celebrated 2601st Janma Kalyanak of Lord Mahavir in New Jersey in 2002 (BP).
- Celebrated 2601st of Lord Mahavir at the Indian Embassy in Washington in 2002 (BP).

Humanitarian Activities

- World Community service committee for humanitarian projects around the world was established (SJ).
- JAINA achieved the distinct honor of USAID registration and registration with Indian Government (MM+DS).
- JAINA through its world community service builds two new villages- Ragha and Shekhadia, destroyed by Kandla Cyclone (DS).
- JAINA sends medical equipments, used clothes, milk powder and Woolen blankets to help needy Jain of India (DS).
- Doctors and volunteers continue to provide medical service to tens of thousands of needy and indigent patients in many parts of India (DS).
- JAINA helps Refugees of Rwanda through American Red Cross and to the refugees of Kosovo through UNICEF (DS).
- JAINA established North American Family Assistance Committee to help Jain Families in distress in North America (DS).
- JAINA was very active in helping Gujarat Earthquake victims and rebuilding many villages & schools (MP).
- A new Medical Camp was started at Bhagyodaya Teerth Hospital, Sagar, MP (MP).
- JAINA Constructed from ground up a village named "Vardhman Nagar" near Bhuj, Kuchh (BP).
- Added Medical camp in Rajkot, Saurashtra and Disa, Gujarat for first time in 2003 (BP).
- Approximately \$4 million worth of medicine, medical equipment and wheel chairs were sent to seven hospitals in India during 2001 to 2003 (BP).
- Sent in 2003 computers to a school in Maharashtra, India (BP).
- Help build from ground up the (only) school building in Lachhwad (kshatriyakund) (BP).

Recommendations for JAINA's Future Path

Following recommendations are made by JAINA Presidents.

- We are one Jain and let us insure that we remain that way. Do not let outside forces sway our minds and create signs of breakdown.
- With JAINA, the North American Jains have become benchmark of Jain unity around the world. Please do not let that down. United we can stand strong.
- Jain education is important for our youth and the whole community.
- We have many local scholars and we should create a development program educate our young. We must invite these scholars on our auspicious occasions.
- Market our religious practices by many techniques such as printing flyers for non-Jains, promoting interfaith participation, etc.)
- Create an environment for development of leaders to enhance JAINA's activities and propagation of Jainism. Do not alienate bright and talented individuals.
- Work on fewer things, but bring them to a proper conclusion.
- Propagate the idea that Jainism is not part of Hinduism, even though there are many similarities.
- Define the boundaries between JAINA and its Member Jain Sangh's activities and responsibilities clearly.
- Develop concepts for sadhermic Bhavans for our aging Jain practicing community.
- Assure that USA and Canadian sanghs are treated equally. No one is preferred over the others.
- Bring more youths into JAINA's operational committees.
- Formalize sub-committees and scrutinize current structure to avoid any overlap of activities.



जैन तीर्थ

तीर्थ क्या हैं और तीर्थों के प्रति हमारा व्यवहार कैसा है

Dr. Manohar Bhandari, M.D., Indore, India

manoharbhandari@rediffmail.com

तीर्थ शब्द भारतीय चिंतन परम्परा में बहुत पवित्र और बहुअर्थी शब्द है। सामान्यतया तीर्थ एक ऐसे पवित्र क्षेत्र को कहते हैं जहां नदी-तट पर या पर्वत पर किसी पुण्य पुरुष का निवास, समाधि-स्थल आदि हो या देवी-देवताओं का मंदिर हो। कहा गया है तीर्थनुसरणं शुभम् अर्थात् तीर्थ यात्रा सदैव शुभ फलदायक होती है। यही कारण है कि सभी संस्कृतियों, धर्मों और देशों में प्रतिदिन अनेक लोग तीर्थ यात्रा का पुण्य लाभ लेते हैं।

जैन परम्परा में कहा गया है तारे सो तीर्थ अर्थात् जहां आत्मा भवसागर से तर जाती है, वह स्थान तीर्थ है। हिन्दू धर्म कोश के अनुसार तीर्थ का एक अर्थ विद्या भी बताया गया है। जहाँ पर विचारधारा का गहन चिंतन-मनन किया जाता है वह स्थान तीर्थ है। अध्ययन और अनुसंधान में तत्पर लोग जिस जगह भी रहते हैं वह स्थान तीर्थ कहलाता है। इसी तरह गुरु को भी तीर्थ कहा गया है। मथुरा, काशी, हरिद्वार, श्रीरंगम, कांची, अयोध्या, सांदीपनि आदि तीर्थ ऐसे स्थान हैं जहाँ बैठकर ऋषि, विद्वान्, गृहस्थ तथा, सन्यासी जिज्ञासुओं को पढ़ाया करते थे। पद्म पुराण में कहा गया है जो संसार-बंधन से छूटना चाहते हैं उन्हें पवित्र जल वाले तीर्थों में, जहाँ साधु महात्मा लोग रहते हैं, अवश्य जाना चाहिए।

जैन संदर्भ में तीर्थ ऐसे स्थान हैं जहाँ केवल

ज्ञान के पूर्व तीर्थकरों तथा साधु-साधवियों ने धर्म साधना की हो। इन स्थानों की पवित्रता और सकारात्मक ऊर्जा की प्रचुरता (अधिकता) के कारण बाद में भी हजारों-लाखों साधकों ने निर्वाण की स्थिति को प्राप्त किया है। शाश्वत—तीर्थ श्रीशत्रुजंय, श्रीशिखरजी एवं श्रीगिरनारजी ऐसे ही सघन ऊर्जा के महाकेन्द्र हैं। ये ऐसे स्थान हैं जहाँ मन सांसारिकता से स्वतः अलग हो अपनी स्वभावगत यानी नैसर्गिकता की तरफ उन्मुख होने की स्थिति में आ जाता है और आत्मा भी कलूषों से निर्लिप्त होने को आकुल-व्याकुल हो जाती है।

क्या निर्जीव स्थान सजीव को प्रभावित करता है

किसी भी तरह के काम को सफलतापूर्वक करने के लिए एक विशेष तरह का वातावरण (स्पेशल ऐटमॉस्फियर) का होना आवश्यक है। उदाहरण के लिए शान्त वातावरण पढ़ाई के लिए अनुकूल होता है परन्तु श्मशान के शान्त एवं शोररहित वातावरण में पढ़ाई करना मुश्किल है। जबकि लायब्रेरी के वातावरण में मौजूद वाइब्रेशन प्रेरणा का काम करते हैं और विद्यार्थी का मन शीघ्र एकाग्र हो जाता है। जैन मंदिरों में घी आदि की बोली के समय निन्यानवे के फेर में पड़े व्यक्ति के मन में भी बोली लेने की प्रेरणा काम करने लगती है। प्रसिद्ध साहित्यकार, कवि और रचनाकार प्राकृतिक स्थानों पर जाकर अपनी रचनाशीलता को एनर्जेटिक महसूस करते हैं। निश्चित तौर पर यह वातावरण का ही प्रभाव है।



तीर्थों की वैज्ञानिकता

जिज्ञासु वैज्ञानिकों ने तीर्थ के मर्म को समझने के लिए काफी लम्बा सफर तय किया है। निम्नांकित वैज्ञानिक अनुसंधानों और कथनों से इसे समझा जा सकता है।

फ्रांस की स्ट्रासबर्ग यूनिवर्सिटी के प्रोफेसर डॉ. फ्रेड ब्लेज ने अपनी पुस्तक "द बायोलॉजिकल कंडीशंस क्रिएटेड बाय द इलेक्ट्रिकल प्रार्टीज ऑफ द एटमॉस्फियर" में 75 हजार अरब कोशिकाओं (सेल्स) से बने मानव-शरीर में मौजूद विद्युत के आधार पर इसे चलता-फिरता बिजलीघर बताया है। येल विश्वविद्यालय के शरीर विज्ञानी डॉ. हेराल्ड बर्ट ने मानव-शरीर में मौजूद विद्युत को "लाइफ फील्ड" नाम दिया है। भारतीय शास्त्रों ने इसे प्राणमय-कोष कहा है।

जर्मन विद्युत विज्ञानी रीकेन बेक ने इसे औरा नाम दिया। लंदन के सेंट थामस अस्पताल के फिजीशियन डॉ. वाल्टर जान किलनर ने जर्मन वैज्ञानिक बैरन कार्लवान की आभामण्डल (औरा) पर लिखी पुस्तक पढ़कर रोगियों के औरा पढ़ने का अभ्यास किया। औरा को देखकर उन्होंने हजारों रोगियों का सफलतापूर्वक उपचार किया। सन् 1869 में उन्होंने औरा पर "द ह्यूमन एटमॉस्फियर" नामक पुस्तक भी लिखी।

रूसी वैज्ञानिक एम.डी. किरिलियन ने सजीव तथा निर्जीव वस्तुओं के औरा की फोटोग्राफी कर विज्ञान-जगत में धूम मचा दी।

औरा सायकिएट्री इंस्टीट्यूट की चेयरपरसन डॉ. थैल्मा मौरस ने "ऑर्गान फोटोग्राफी" का आविष्कार कर पाया कि जीवित वस्तुओं का औरा बड़ा और निर्जीव तथा मृत वस्तुओं का औरा पतला, मंद और सूक्ष्म होता है।

चैन्नई के न्यूरोसर्जरी के डॉ. पी. नरेन्द्रन ने प्राण-प्रतिष्ठा और महाभिषेक के पूर्व एवं पश्चात् मूर्तियों के

औरा की फोटोग्राफी में पाया कि प्राण-प्रतिष्ठा के बाद पत्थर की मूर्तियों का औरा काफी विकसित हुआ है।

प्रसिद्ध वैज्ञानिक मारकोनी ने कहा था कि ऊर्जा रूपान्तरित भले ही हो जाए परन्तु कभी नष्ट नहीं होती है। इसी तथ्य को दृष्टिगत रखते हुए यह कहना पूरी तरह वैज्ञानिक है कि दिव्य पुरुष या संत के एक लम्बे समय तक किसी स्थान विशेष पर रहने या साधना करने के परिणामस्वरूप वहाँ के वातावरण में प्रचण्ड (पॉवरफूल) सात्विक प्राण ऊर्जा का स्थायी प्रवाह (परमानेंट फ्लो) बना रहता है जो उस संत के निर्वाण के पश्चात् भी बना रहता है। ऊर्जा का यह प्रवाह वहाँ आने वाले व्यक्ति को निश्चित रूप से सकारात्मक रूप (पाजीटिव वे) से प्रभावित करता है। ऐसे पवित्र (पायस) स्थान तीर्थ कहलाते हैं। और यही तीर्थ की वैज्ञानिक पृष्ठभूमि भी है।

तीर्थ स्थान की तरह ही महापुरुषों द्वारा उपयोग की गई वस्तुओं में भी जैव-ऊर्जा (लाइफ-इनर्जी) लम्बे समय तक बनी रहती है। श्रीलंका में भगवान गौतम बुद्ध का दांत, हजरतबल में पैगम्बर मोहम्मदसाहब का बाल और इंग्लैण्ड के एक गिरजाघर में रखा ईसामसीह का कफन आज भी करोड़ों लोगों के लिए प्रेरणा और श्रद्धा के केन्द्र हैं। इसी तरह महापुरुषों द्वारा भेंट दी गई वस्तुएं भी श्रद्धालुओं को काफी लाभ पहुँचाती हैं और वे उसे संभालकर रखते हैं।

महान संतों ने साधना-स्थल कैसे चुने

संतों ने अपने साधना क्षेत्र पूरी वैज्ञानिकता से चुने। संतों ने ऐसे स्थानों में तपस्या की है जहाँ प्राकृतिक सम्पदा अपने सम्यक रूप में मौजूद थी और उसे असंतुलित करने वाले तत्व दूर-दूर तक नहीं थे। इसीलिए अधिकांश तीर्थ रहवासी स्थानों से दूर तथा दुर्गम जगहों पर रहे हैं। नदी का किनारा, ऊँचे पहाड़ या निर्जन वनों को संतों ने अपनी



तपस्थली बनाया है। दुर्गम होने से मानव-जनित मानसिक, शारीरिक और भौतिक प्रदूषणों के आघातों (अटेक्स) से तपस्थान को बचाने के पूरे प्रयास संतों ने किए थे ताकि यहाँ तक पहुँचने वाला व्यक्ति सात्विक ऊर्जा का पूरा लाभ पा सकें। उन्हें यह अच्छी तरह से ज्ञात था कि दुनियादारी में फंसे लोगों के वाइब्रेशनस यहाँ के वातावरण को डिसटार्ट और डिस्टर्ब करेंगे।

यही कारण है कि पवित्र नदी के किनारे, ऊँची पहाड़ी पर श्रीशत्रुंजयतीर्थ में लाखों लोगों ने निर्वाण प्राप्त कर इसे शाश्वत तीर्थ बना दिया। श्रीसम्मदशिखरजी एवं श्रीगिरनारजी जैसे महातीर्थ में भी प्रकृति का सम्यक-गीत मोक्ष दायिनी आनन्द-लहरी के साथ गुंजता है।

तीर्थों के प्रति हमारा व्यवहार

वैश्य होने के नाते हमें अपनी विरासत को बढ़ाना था। बढ़ा नहीं सकते थे तो बनाए रखना था। परन्तु हमने तीर्थों में प्राकृतिक रूप से प्रवाहित हो रही आध्यात्मिक ऊर्जा की रक्षा के नाम पर उसके चारों तरफ भौतिक शक्ति (मनी पावर) का प्रदर्शन करते हुए कांक्रीट की नकारात्मक (निगेटिव) ऊर्जा की काल कोठरियां खड़ी कर दी। अटेचड बॉथ, सिवेज, भोजनशालाओं वाली धमशालाओं की सघनता ने

तीर्थ के आसपास सांसारिकता का ऐसा सघन जाल बिछा डाला है कि वहाँ की "तारने वाली ऊर्जा" सिमटने लगी है। सुविधा की आड़ में धर्म के नाम पर बनाई जा रही धर्मशालाएं तीर्थ की पवित्रता को बनाए रख सकती हैं यह सोचना ही गलत है।

आगे आएँ तीर्थों को बचाएँ

यदि हम वास्तव में तीर्थकरों और तपस्वियों के द्वारा विरासत में दी गई सात्विक ऊर्जा की सम्पदा को बचाना चाहते हैं तो तत्काल सभी तरह के निर्माण कार्यों पर रोक लगाना होगी। लोहे और सीमेंट के निर्माण सात्विक ऊर्जा को पूरी तरह विस्थापित कर दें इसके पहले ही हमें जागना होगा। तुलसी, पीपल, आम, बरगद, नीम जैसे पाजीटिव और वाले, काफी मात्रा में ऑक्सीजन देने वाले वृक्षों का सघन जंगल निर्मित करना होगा। नदियों, तालाबों और कुओं की नियमित सफाई करवा कर प्रकृति की सम्यक लय को वापस लाना होगा।

यदि ऐसा नहीं किया गया तो जैन तीर्थ भी पिकनिक स्पॉट बन कर रह जायेंगे। प्रसिद्ध कवयित्री महादेवी वर्मा ने लिखा था कि "आज तीर्थस्थल मात्र पिकनिक स्पॉट बनकर रह गए हैं और लोग वहाँ हनीमून मनाने जाते हैं। "



Concept of Soul in Jainism જૈન દર્શનમાં આત્મ વિચાર

ગુણવંત બરવાળિયા
gunjanbarvalia@yahoo.com

શ્રમણ સંસ્કૃતિ સહિત ભારતીય સંસ્કૃતિની તમામ પરંપરાને ઘડનારા પરિબળોમાં દર્શન સાહિત્યનું યોગદાન મૂલ્યવાન રહ્યું છે.

દર્શન એટલે જોવું , દર્શન તત્વજ્ઞાનને એક વિશિષ્ટ દ્રષ્ટિકોણથી સમજવાનો પ્રયત્ન કરે છે. વ્યવહારિક સત્યનું દર્શન તો ઘણાં લોકો કરી શકે છે પરંતુ પારમાર્થિક સત્યનું દર્શન બહુ થોડા લોકો જ કરી શકે છે. આત્મા, દર્શન સાહિત્યનું હૃદય છે માટે વિશ્વની તમામ દાર્શનિક પરંપરા એ આત્મચિંતનનું નિરૂપણ કર્યું છે. પાશ્ચાત્ય દર્શનમાં અનેક દેશોની વિચારધારાઓનો સંગમ થયો છે. ગ્રીક દાર્શનિકોએ સર્વ પ્રથમ જડ જગતનું વિવેચન કર્યું છે. પછી અંતર્મુખી દ્રષ્ટિ અપનાવી ચેતન , આત્માનું વિશ્લેષણ કર્યું અને આ બંનેનો સમન્વય તત્વમાં કર્યો . યુરોપને ધાર્મિક અંધવિશ્વાસથી મુક્ત કરવામાં વિશેષ ફાળો ગ્રીક દર્શનનો છે.

યુરોપની દાર્શનિક પરંપરામાં સોક્રેટીસ, પ્લેટો અને મધ્યયુગની ચિંતનધારા પર એરિસ્ટોટલનો ઘણો પ્રભાવ પડેલો છે.

પૂર્વનું તત્વજ્ઞાન આત્મજ્ઞાનને પ્રધાનતા આપે છે. પશ્ચિમનું તત્વજ્ઞાન તાર્કિક તેમજ બૌદ્ધિક બાબતને વધુ મહત્ત્વ આપે છે, તેની દ્રષ્ટિ બહિર્મુખી છે. આધ્યાત્મિક રહસ્યોની શોધને બદલે જગતના વ્યવહારિક પ્રશ્નોની ચર્ચામાં તેને વિશેષ રસ છે.

ભારતીય દાર્શનિક પરંપરાના વેદો, શ્રુતિઓ, સ્મૃતિઓ, ઉપનિષદો , પુરાણો ,ભગવદ્ ગીતા જેવા ગ્રંથો અને રામાયણ તથા મહાભારત જેવા મહાકાવ્યોમાં ઠેર ઠેર આત્મ ચિંતનનું નિરૂપણ થયું છે.

ભારતમાં વેદનું પ્રમાણ સ્વીકારનારા છ દર્શનોને વેદિક દર્શનો કહે છે જ્યારે ચાર્વાક બૌદ્ધ અને જૈન દર્શનો વેદનિરપેક્ષ વિચારસરણી ધરાવતા હોય તેને, અવેદિક દર્શનો કહે છે.

"ન્યાય દર્શનના" પ્રણેતા ગૌતમમુનિએ આત્મા દેહથી ભિન્ન છે , જગતનો કર્તા ઈશ્વર છે. વિગેરે બાબતો અનુમાન પ્રમાણ દ્વારા સિદ્ધ કરવાનો પ્રયત્ન કર્યો છે.

ઈચ્છા , દ્વેષ , પ્રયત્ન , દુઃખ , જ્ઞાન વિગેરે આત્માના લક્ષણો કહ્યાં છે . વૈશેષિક દર્શનના પ્રણેતા કણાદ મુનિએ દ્રવ્ય , ગુણ કર્મ વિગેરેનું નિરૂપણ કરી કહ્યું કે પ્રકૃતિ સ્વયં વિકાસ પામી જગત રૂપે પરિણમે છે. "સાંખ્ય દર્શનનાં" કપિલ મુનિએ ઉપનિષદની માનસ - શાસ્ત્રીય વિચારધારાને દાર્શનિક પ્રતિષ્ઠા આપી છે. "યોગ દર્શનમાં " પાતંજલિ મુનિએ યોગ ચિત્ત વૃત્તિનો નિરોધ કહી જીવાત્માને પરમાત્મા સાથે જોડવાની વાત કરી . "પૂર્વ મીમાંસા" સૂત્રોમાં કર્મને જ વેદોની મધ્યવર્તી વિચારધારા ગણી છે . ભગવદ્ ગીતામાં શ્રી કૃષ્ણે આત્મા વિશે કહ્યું છે કે.

**"નૈનં છિદન્તિ શસ્ત્રાણિ , નૈનં દહતિ પાવક ,
ન ચૈનમ્ કમેન્દન્ત્યાપઃ ન શોધયતિ માક્ષતઃ "**

આત્માને શસ્ત્ર છેદિ શકતું નથી , અગ્નિ બાળી શકે નહિ , પાણી ડૂબાડી શકે નહિ અને પવન શોષી શકે નહિ .

દેહાત્મવાદી "ચાર્વાક દર્શનમાં" આત્મા અંગે નકારાત્મક અભિગમ જણાય છે. સુખ દુઃખ જેવા સંવેદનોને આત્માના ગુણ રૂપે સ્વીકારનાર "બૌદ્ધ દર્શન" પરિવર્તનશીલ દ્રષ્ટ ધર્મો સિવાય કોઈ અદ્રષ્ટ સ્થાયી દ્રવ્ય કે આત્મતત્વને સ્વીકારતું નથી . જીવાત્માને તે નિરંતર ચાલતી પ્રક્રિયાનો પ્રવાહ ગણી જલતી દીપક જ્યોત સાથે સરખાવે છે. ભૌતિક કલેવર રૂપ આત્માની તૃષ્ણાઓ બુઝાઈ જવાથી નિર્વાણ તરફ જઈ શકાય છે. અનાત્મવાદ કે નરાત્મવાદ એ બૌદ્ધ દર્શનનું વિશિષ્ટ આત્મચિંતન છે.

વિવિધ વિચારધારાઓવાળા આ દર્શનો જાણવાથી ભારતીય દર્શનોનું આધ્યાત્મિક



સ્વરૂપ જીવનની કેટલું નજીક છે તે જાણી શકાશે. વળી વિશ્વના અન્ય દર્શનોની આત્મા સંબંધી માન્યતા જાણવાથી જેન ધર્મનાં આત્મા સંબંધી, વિચારો સ્પષ્ટ સમજી શકીશું .

જેન દર્શને કર્મવાદ અને મોક્ષના સંદર્ભે પારદર્શક આત્મ ચિંતન રજૂ કર્યું છે. જેન ધર્મે આત્મ સ્વરૂપની વિશદ ચર્ચા કરી છે. આત્મા સત્ , ચિત્ , આનંદ રૂપ છે. સત્ - જે ત્રણે કાળે ટકે તે સત્ , સત્ નો કદી નાશ ન થાય જેનું અસ્તિત્વ કાયમ રહે તે

સત્. "ઉપાદવ્યધીવ્યયુક્તસતં" જેમાં સમયે સમયે નવીન પર્યાયની ઉત્પત્તિ થાય છે , જુની પર્યાયનો નાશ થાય છે અને મૂળ દ્રવ્ય કાયમ રૂપે ટકી રહે તેને સત્ કહે છે . આત્મા પણ આવું એક સત્ દ્રવ્ય છે. આત્માનો કદી નાશ થતો નથી તેની અવસ્થાઓ બદલાયા કરે છે. ક્યારેક દેવ , તિર્યંચ કે મનુષ્યની પર્યાયો ધારણ કરનાર આત્મા તો , તે નો તે જ રહે છે, તે નિત્ય છે , તેમાં કંઈ ફેરફાર થતો નથી.

ચિત એટલે જ્ઞાન, એ જ્ઞાન માત્ર જીવમાં જ છે. નિગોદના જીવોમાં અક્ષરના અનંતમાં ભાગ જેટલું અલ્પજ્ઞાન છે તો કેવળજ્ઞાનીના જ્ઞાનમાં તે સંપૂર્ણપણે પ્રગટે છે.

આનંદ - આનંદ એ આત્માનો પોતાનો ગુણ છે . આત્માની અનુભૂતિ છે . આનંદ કર્મજન્ય નથી, સદૃશ શુદ્ધ પરમાત્માની આનંદઘન અવસ્થા છે.

**"આનંદ કંદ છે આત્મા , આનંદ એમાંથી મળે
અન્યે ન વલખા મારતો , એ મારવાથી શું વળે ?"**

શરીર સંબંધી શાતા અને અશાતા , મન સંબંધી સુખ અને દુઃખ આ બધા કર્મ વિપાકના ફળ છે. ઉત્તરાધ્યયન સૂત્રમાં , છઠ્ઠા અધ્યયનની પ્રથમ ગાથામાં ભગવાન મહાવીરે બતાવ્યું છે, " જવન્તવિજ્ઞ પુરિસા સવ્યે તે દુઃખસંભવા " - સર્વ દુઃખનું કારણ આત્માનું અજ્ઞાન છે. આ જ વાતને શ્રીમદ્ રાજચંદ્રજી આત્મસિદ્ધિ શાસ્ત્રની પ્રથમ ગાથામાં , સમજાવતાં કહે છે કે ,

**"જે સ્વરૂપ સમજ્યા વિના પામ્યો દુઃખ અનંત ,
સમજાવ્યું તે પદ નમું , શ્રી સદ્ગુર ભગવંત "**

આત્માનું મૂળભૂત સ્વરૂપ સત્ , ચિત્ , આનંદ રૂપ છે . આ સ્વરૂપને ન સમજવાના કારણે જ જીવનું અનંત દુઃખ દાયક સંસાર પરિભ્રમણ છે.

જ્ઞાનીઓએ આત્માના ત્રણ પ્રકાર કહ્યાં છે. બહિરાત્મ, અંતરાત્મા અને ત્રીજો પ્રકાર પરમાત્મા છે . જે આત્માના સ્વરૂપને જાણતો નથી શરીરને જ હું માને છે પર પદાર્થોમાં માલિકી અને મમત્વ હોય છે તેવા મિથ્યાદ્રષ્ટી આત્માને બહિરાત્મ કહેવાય. આત્માના શુભપરિણામ વાળી પ્રવૃત્તિથી અંતરાત્મા થવાય છે. આ સ્થિતિ જીવને સમયક્ર્ દર્શન કરાવે છે. પછી આગળ વધતો આત્મા જ્યારે સર્વકર્મ ક્ષય કરી સિદ્ધબુદ્ધ બને તેને પરમાત્મા કહેવાય છે. સમ્યક્દર્શન એ અધ્યાત્મની ખરી શરુઆત છે અને તેની પૂર્ણતા એ સિદ્ધ દશા છે. પરમાત્મ દશા છે.

દેહ અને આત્મા એક જ છે એવો ભાસ તેને દેહાધ્યાસ કહે છે. જ્ઞાનીઓ દેહ અને આત્મા અલગ છે તે સમજાવવા મ્યાન મા રહેલી તલવાર નું દ્રષ્ટાંત આપતા કહે છે કે જ્યારે તલવાર મ્યાન માં હોય ત્યારે મ્યાન જ તલવાર રૂપ ભાસે છે. પરંતુ જ્યારે મ્યાનમાંથી તલવાર બહાર કાઢીએ ત્યારે મ્યાન અને તલવાર બન્ને અલગ છે તેમ પ્રતીતિ થયા વિના રહે નહીં. જ્યાં સુધી દેહાધ્યાસ છે ત્યાં સુધી આત્મા અને શરીર એકજ લાગણે પરંતુ આત્મસાધના દ્વારા દેહાધ્યાસ છુટતા આત્મભિન્નતાની પ્રતીતિ થશે.

"ધર્મબિંદુ" પ્રકરણમાં આચાર્ય હરિભદ્રસુરી એ આત્માને છ પદ દ્વારા સમજાવ્યો છે.

♦ **આત્મા છે :** હું આત્મા છું એવી નિઃશંક પ્રતીતિ થતા મિથ્યા ભ્રામક માન્યતા ટળી જાય, માલિકી ભાવની મમતા તુટી જાય, ક્રમના ઉદયથી, શ્રદ્ધાનુબંધથી મળેલી વ્યક્તિ અને પ્રારબ્ધથી પ્રાપ્ત વસ્તુઓ પરનો



માલિકી ભાવ નષ્ટ થઇ જાય.

- ◆ **આત્મા નિત્ય છે :** આત્માની નિત્યતા સમજાતા પ્રતીતિ થાય કે આત્માનો ક્યારેય નાશ થતો નથી. આત્મદ્રવ્ય સદા નિત્ય છે, આત્મા અને તેના ગુણો કાયમ ટકનાર શાશ્વત છે. આત્માની નિત્યતાનું ચિંતન જીવને નિર્ભય બનાવે છે, તેને મૃત્યુનો પણ ભય રહેતો નથી.
- ◆ **આત્મા કર્મનો કર્તા છે :** આત્મા અને પુદ્ગલ સિવાયના ચાર દ્રવ્યો પોતપોતાના સ્વભાવમા પરિણમી રહ્યા છે. જીવ અને પુદ્ગલ બે જ દ્રવ્યમાં વિભાવ છે. જે કંઈ થઈ રહ્યું છે તે મારા થી જ થાય છે, કોઈનો દોષ નથી. આ સમજણ આવતા નિમિત્ત ને દોષ ન દેતા, જે બને છે તે મારાજ કર્મોદયને કારણે બને છે. તેમ સ્વીકારવું સરળ બનશે. સંયોગોથી દ્રષ્ટિ સ્વભાવ તરફ જશે, તો જ કર્મબંધન અટકશે.
- ◆ **આત્મા જ કર્મનો ભોક્તા છે :** કર્મના ત્રણ સુત્રો આગમમાં બતાવ્યા છે. **બંધ પમોક્ષો નુજઝ અજઝત્યેવ :** તારો બંધ અને તારો મોક્ષ તારાથી જ ,અને તારા પરિણામથી થાય છે. નિજકર્મનો બંધ હેતુ તારા પોતાના અધ્યવસાય જ છે .કર્મના ઉદયથી થતાં ભાવને અધ્યવસાય કહેવાય છે. એક પણ સમય જીવ અધ્યવસાય વગરનો હોતો નથી . જીવ કર્મનો ભોક્તા સ્વયં બને છે માટેજ જીવે કરેલા કર્મ ભોગવ્યા વિના છુટકો નથી.
- ◆ **મોક્ષ છે :** સંપૂર્ણ કર્મનો ક્ષય તેનું નામ મોક્ષ છે . સાધકનું ધ્યેય એક માત્ર મોક્ષ જ હોય. ગમે તેવો પાપી, અધમ જીવ પણ જાગે અને સમ્યક્ પુરુષાર્થ તેને લાધી જાય તો તે પણ સંસારથી સર્વથા મુક્ત થઈ સિદ્ધ સ્વરૂપી બની શકે છે. જેન આરાધનાની ચરમ પરિણતિ પરમાત્મ તત્ત્વ માં થાય છે. અહિં એક વાર મોક્ષ પ્રાપ્ત થયા પછી પુનઃ જન્મ - મરણ નથી અને આત્મા અનંત સુખનો સ્વામી બની જાય છે.
- ◆ **મોક્ષનો ઉપાય છે :** મોક્ષ પામવાનો ઉપાય તે ધર્મ છે. ધર્મ એટલે સંવર નિર્જરા . નવા કર્મને આવતા અટકાવવા તે સંવર અને જુના કર્મોને આત્મ પ્રદેશથી અલગ કરવા તે નિર્જરા .તેવા જીવના પરિણામ તે ભાવ સંવર નિર્જરા. ધર્મ એટલે સમભાવ અને સમભાવ એટલે પરિણામની શાંતિ રાખવી. સમભાવ અને સમભાવમાં રહેવું તે જ મોક્ષનો ઉપાય છે.

જીવને આત્માના આ છ પદ સમજાઈ જાય તો હું આત્મા છું ,શરીર નથી ની પ્રતિતી થાય છે .હું પિતા , પુત્ર ,ભાઈ કે મામા છું ,એ સાંસારિક સંબંધો થયા . હું ડાયરેક્ટર , પાર્ટનર ,પ્રોપરાઈટર , બોસ (શેઠ) કે નોકર છું તે ધંધા ને વ્યવસાયના સંબંધો કે હોદ્દાઓ થયા . હું ડોક્ટર કે એન્જીનીયર છું તે પદવી થઈ .હું પ્રમુખ ,દ્રષ્ટી કે મંત્રી છું તે સામાજિક , શૈક્ષણિક કે ધાર્મિક સંસ્થાના હોદ્દા થયા . હું આત્મા છું નું જ્ઞાન થતાં સમજાશે કે આ સંબંધો કે પદ સ્થાયી કે નિત્ય નથી. મારામાં રહેલ આત્મતત્ત્વ જ નિત્ય છે. આ સમજણ જ અહં અને મમ માંથી જીવને મુક્ત થવા મદદરૂપ થશે.

જેન દાર્શનિકોએ પ્રરૂપેલા આત્મસંબંધી આવા સ્પષ્ટ અને પારદર્શક વિચારોનું ચિંતન કરતા સમજાય છે કે :

- ◆ આત્મજ્ઞાન વિના બધું જ જ્ઞાન, જ્ઞાનીની દૃષ્ટિએ અજ્ઞાન છે.
- ◆ આત્મ ચિંતા વિનાની બધી ચિંતા ,કર્મબંધ કરાવનારી વ્યર્થ છે.
- ◆ આત્માના અનુરાગ વિનાના બધા રાગ ,સંસાર વધારનારા છે.
- ◆ આત્માના સુખ સિવાયના બીજા સુખ ભોગવવાં તે દુઃખ ને આમંત્રણ આપવા બરાબર છે.

કહેવાનું તાત્પર્ય એ કે , જ્ઞાન , ચિંતા અનુરાગ ની સાથે કેન્દ્ર સ્થાને આત્મા હોય



તો જ તે કલ્યાણકારી પરિણામ લાવી શકે .

"આચારાંગ સૂત્રમાં " આત્માર્થીના ચાર લક્ષણો બતાવ્યા છે. દ્રષ્ટાભાવ : સારા નરસાપણાના ભાવ ન ઉઠે તે રીતે જોવું. મુક્તિ, "આત્મગુણોમાંજ રમણતા ", બાહ્યાભ્યાંતર પરીગ્રહથી મુક્ત અને ચોથું લક્ષણ વીરક્તિ, એટલે પદાર્થના રાગ પ્રત્યેઉદાસીનતા. અહીં અનાસક્તભાવ અભિપ્રેત છે.

આત્માને મલિન કોણ બનાવે છે? અવકાશ માં રહેલા કર્મના કણોને આત્મા તરફ લાવવા કોણ પ્રેરે છે? આ કણોને કર્મ વર્ગણાના પુદ્ગલો કહે છે. આત્મા કંઈક ભાવ કરે ત્યારે એ ભાવોના તરંગો બહાર આવે છે અને અવકાશમાં વિહરતા કર્મ કણોમાં બળભળાટ પેદા કરે છે. તે તો સાહજિક સ્થિતિથી વાતાવરણમાં વિહરતા હોય છે. શરીરને સ્પર્શી સ્પર્શીને ચાલ્યા જતા હોય છે શરીર, મન કે આત્માને કંઈપણ અસર ન કરતાં હોય પરંતુ, જીવના રાગ દ્વેષ વાળા ભાવોના તરંગો શરીરથી બહાર આવી આ કર્મકણોને આત્મા સાથે જોડવા પ્રેરીત કરે છે. એવીજ રીતે શુભ ભાવવાળા સ્પંદનો એવા કર્મકણોને આત્મા પ્રતી આકર્ષીત કરે છે. આ શુભાશુભ કર્મબંધની પ્રક્રિયા સતત ચાલતી હોય છે. આત્મા કર્મોથી લેપાયને મલીન બને છે. જ્ઞાનીઓએ આત્માને કર્મબંધથી બંધાતો અટકાવવા અને કર્મ મુક્તિ માટે કર્મ નિર્જરા કરવા અનુપ્રેક્ષા એટલે ભાવનાની પ્રરૂપણા કરી છે.

હું એક શાશ્વત આત્મા છું. જ્ઞાન દર્શનથી યુક્ત છું. શરીર અને સંબંધો સંયોગથી પ્રાપ્ત થયેલ છે જેનો સંયોગ છે તેનો અવશ્ય વિયોગ છે. આ એકત્વ અનુપ્રેક્ષા છે.

જગતના તમામ પદાર્થો અને સર્વ સંબંધો પરિવર્તનશીલ અને ક્ષણિક છે. આત્મ ગુણો અને ધર્મ જ નિત્ય શાશ્વત છે ,તે થઈ અનિત્ય અનુપ્રેક્ષા .

આ વિશ્વમાં શરણભૂત કોણ બને જે બીજાને શરણ આપી શકે એવા ત્રણ તત્વો છે દેવ ,ગુરુ અને ધર્મ ,આ અશરણ અનુપ્રેક્ષા.

ક્ષણે ક્ષણે સરકી રહ્યો છે , જે સતત પરિવર્તનશીલ છે તે સંસાર છે. જે વિચિત્ર છે,જેમા ઈષ્ટ -અનિષ્ટનો સંયોગ વિયોગ છે ,આ છે સંસાર અનુપ્રેક્ષા .આવી અનુપ્રેક્ષા કરતા આત્માનુભૂતિનો દરવાજો ખુલી જાય છે.

આત્મા પર કર્મોના આવતા પ્રવાહ રોકવો તે સંવર ભાવના છે .અને તપ દ્વારા મોની નિર્જરા કરવી તે નિર્જરા ભાવના છે. આમ અનુપ્રેક્ષા એ કર્મોને સમજવા, કર્મબંધથી રોકવા અને કર્મોની નિર્જરા કરવામાં સહાયક બને છે.

મિથ્યાત્વમાંથી મોક્ષના માર્ગે જવા માટે આત્માએ પ્રચંડ પુરુશાર્થ કરવો પડે છે.આત્માના કમિક વિકાસના તબક્કા કે સોપાનને જેન દર્શન ગુણઠાણાં કે ગુણસ્થાનક નામ આપે છે.પહેલા ગુણસ્થાનકમાં મિથ્યાત્વ છે. પહેલા ત્રણ ગુણસ્થાનક બહિરાત્માના છે. ચારથી બાર ગુણસ્થાનક અંતરાત્માના છે. તેરમું , ચૌદમું ગુણસ્થાનક પરમાત્માનું છે.

જ્ઞાનીઓએ કહ્યું છે કે આત્મા જ સુખ અને દુઃખ ઉત્પન્ન કરે છે અને તેનો ક્ષય પણ આત્મા જ કરે છે. સન્માર્ગ પર ચાલનાર આત્મા સ્વ નો મિત્ર અને ઉન્માર્ગ પર ચાલનાર આત્મા જ આપણો શત્રુ રૂપે છે .

અનંત તીર્થંકરો કહેતા આવ્યા છે કે રાગ દ્વેષ છોડવાથી કર્મ આવરણ દૂરતા આત્મ ગુણોનું પ્રગટીકરણ થતાં આત્મા વીતરાગી બને છે. જેન દર્શન દરેક ભવિ આત્માને મોક્ષનો અધિકારી ગણે છે. આપણે પણ સહુ પૂર્વાચાર્યોએ બતાવેલ માર્ગે આત્મ સાધના કરીશું તો કર્મ મુક્તિ દ્વારા દિગંતના માર્ગે પ્રસ્થાન કરી શકીશું.

Mr. Gunvantray Madhavlal. Barvalia is C.A. from Mumbai. Gunvantbhai has written/ edited and brought out over 30 books on Philosophy and religions. He is the editor of four periodicals. He is connected with SKPG Jain Research Centres, AIS JAIN conference etc.

Jai Jinendra

**Best Wishes from
The JAIN SANGH Inc.
of Cherry Hill, NJ**

**Visit our newly renovated Temple
3401 Cooper Ave., Pennsauken, NJ 08109
(856) 662-1076**

In Loving Memory of

Priya Agarwal

(Age 12 years)

*daughter of Pradeep Agrawal and Anju Usman,
Chicago, IL*

*May your soul be at
peace...always.*

*With Fondest Memories,
Sunit , Seema, Sarina, Sahil, Sanjana Jain
And Family*

*Congratulations
and
Best Wishes to*

JAINA

**From
SUNIL & KALPANA
JAIN**

List of 2003 Convention Donors

Sanghpati

Mr. & Mrs. Shailesh & Urvashi Patel, Cincinnati, OH

\$15,000 & up

Dr. Shah Family, Southern Maryland

10,000 & up

Mr. & Mrs. Chandra & Kumud Shah, Cincinnati, OH

Shah Family, Piqua, OH

Jain Society of Metropolitan Chicago

\$5000 & up

Mr. & Mrs. Haresh & Gita Hemani, Cincinnati, OH

Mr. & Mrs. Prem & Lata Jain, Dayton, OH

Mr. & Mrs. Prem & Sandhya Jain, Freemont, CA

Mr. & Mrs. Hemant and Kamini Jain, Cincinnati, OH

Jain Sangh of Cherry Hill, NJ

Dr. & Mrs. Surendra & Sushila Singhvi, Dayton, OH

\$2000 & up

Dr. & Mrs. Mahendra & Jyoti Nanavati, Rochester, NY

Mr. & Mrs. Udai & Sushila Jain, Sugarland, TX

Mr. & Mrs. Mahendra & Akal Daga, Los Angeles, CA

Dr. & Mrs. Jwala & Aruna Prasad, Cincinnati, OH

Dr. & Mrs. Mahesh & Chandrika Shah, Dayton, OH

Mr. & Mrs. Girish & Devmani Shah, Campbell, CA

Dr. & Mrs. Bipin & Kalpana Shah, Rochester, NY

Drs. Mahendra & Chandra Varia, Martin, KY

Mr. & Mrs. Mahendra and Sangita Vora, Cincinnati, OH

Mr. & Mrs. Anop & Renuka Vora, Rochester, NY

International Jain Sangh, NJ

Youth Group

\$1000 & up

Mr. & Mrs. Anil & Ashima Jain, Dayton, OH

Dr. Jaswant Jain, East Rochester, NY

Dr. & Mrs. Sushil & Asha Jain, Gaithersburg, MD

Mr. & Mrs. Gunvantrai & Illa Mehta, Maumee, OH

Dr. & Mrs. Manibhai & Savita Mehta, Cypress, CA

Mr. & Mrs. Dilip & Ranjan Punatar, Dayton, OH

Mr. & Mrs. Navin & Leena Rambhia, Dayton, OH

Dr. & Mrs. Kamlesh & Surekha Sanghvi, Dayton, OH

Mr. & Mrs. Harshad and Manisha Shah, Cincinnati, OH

Drs. Hemant & Anjana Shah, Dayton, OH

Mr. & Mrs. Rajnikant & Vina Shah, Cincinnati, OH

Mr. & Mrs. Jit & Manda Turkia, Liverpool, NY

Dr. & Mrs. Ramnik & Illa Vora, Pittsford, NY

Mr. & Mrs. Ashwin & Kusum Zaveri, Honeoye Falls, NY

Mr. & Mrs. Kirit & Pramila Daftary, Waco, TX

\$500 & up

Mr. & Mrs. Dinesh & Illa Punatar, Dayton, OH

Mr. & Mrs. Ramesh & Jaya Shah, Cleveland, OH



Advertisers' Index

Anil Marfatia	111	Jain Samaj of Houston	88
APX Travel	114	Jain Sangh Inc. of Cherry Hill, NJ	150
Bafna & Daga Families	112	Jain Society of Fort Myers	99
Bank of India	40	Jain Society of Greater Cleveland	78
Bharati and Anil Kamdar	46	Jain Society of Greater Detroit	93
Bipin Shah	35	Jain Society of Met. Chicago	92
Charter Mortgage Co. Inc.	68	Jain Society of Met. Washington	80
Chicago Merchants	120	Jain Society of Middle TN	56
Cumbey & Fair Inc.	48	Jain Society of North TX	96
Dada Bhagwan Vignan Inst.	44	Jain Society of Pittsburgh	46
Dayton Dental and Ortho	100	Jain Society of Rochester	52
Dayton Outpatient Center	36	Jain Society of Toronto	108
Diamond Concepts Inc.	60	Jain Spirit Magazine	105
Diamond Dealers of Chicago	68	Jain Study Center of N.C. (Raleigh)	40
Diamond Dealers of Chicago	68	Jasvant Modi (Dr.)	38
Dingus and Daga, Inc.	62	Jaya Travel & Tours	BC
Doshi Diagnostics	64	Jayna Inc.	IBC
Elizabeth Diamond Co.	6	Jigna Shah	84
Ethicon	124	Jungle Jim	71
Fifth-Third Bank	44	Jyoti Parekh	50
Gita Pancholy	98	K. Girdharlal Inc.	58
Hidy Honda	34	K.T. Shah (Dr.)	100
Hilton Garden Inn	102	LA Diamond Merchants	26
Homing Inn	56	M.S. International, Inc.	84
Ila and Dalsukh Madia	48	Madad Contracting Co., Inc.	104
J.T. Systems, Inc.	56	Members of JSMC	67
Jai Hind Hotel and Motel	114	Merrill Lynch	82
Jain (Daga) Family	48	Mixing Systems Inc.	84
Jain Association of Montreal	56	MOAI Technologies	110
Jain Assoc. of Palm Beach	81	Newyork Diamond Dealers	74-75
Jain Center of America, NY	32	Praful & Kokila Doshi	48
Jain Center of Cincinnati/ Dayton	110	R. R. and Sons	118
Jain Center of Connecticut	72	Rosy Blue	30
Jain Center of Greater Boston	129	Royal Gems & Jewelry	94
Jain Center of Greater Hartford	125	Saroj & Mahendra Shah	56
Jain Center of Greater Memphis	70	Scholarship	90
Jain Center of Greater St. Louis	46	Shah Brothers	84
Jain Center of New Jersey	106	Soin International	76-77
Jain Center of Northern California	1FC	Sunil & Kalpana Jain	150
Jain Center of South Florida	100	Sunit & Seema Jain	150
Jain Center of Southern California	28	Sunita Travel	111
Jain Center of Toledo	135	Suresh Moonat	71
Jain Community of Buffalo	72	Sunrise Psychiatric services	68
Jain Diamond Dealers of Chicago	54	Tache USA Inc.	60
Jain Foods (IJS)	43	Tulsa Jain Sangh, Inc.	100
Jain Meditation Intl. Center	111	UES Inc.	86
Jain Religion Center of Wisconsin	86	Zaveri Brothers	114



Jayna, Inc.
(Established in 1988)
Troy, Ohio



Major Worldwide First -Tier Supplier of
machined & assembled components to Fortune 500
automotive and A/C & Refrigeration OEMs
Phone: 937-335-8922



⇒ Putting the pieces together ←



Jayna HMT Machine Tools, Inc.
(U.S. Distributor of HMT (India) Machine Tools & Accessories)
Troy, Ohio
Sales, Technical Support, and Service
Phone: 937-339-4680 website: www.jaynahmt.com

best wishes!!!

Jayantilal K. & Deviben J. Shah
Damaroo & Jyoti *Mayank & Alka*
Soha, Ruchi, Beej *Pari, Paras*
Piqua, OH

Jainism...the Art of Living
2003 Biennial JAINA Convention

Jaya Travel & Tours

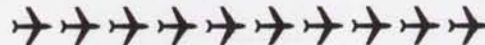


"Celebrating over 25 years"

♦DOMESTIC ♦INTERNATIONAL ♦CRUISES ♦TOURS



HOTELS ♦CAR RENTALS ♦GROUPS



26500 NORTHWESTERN HIGHWAY
SUITE 261
SOUTHFIELD, MI 48076

PHONE : 1877-FLY-JAYA

FAX: 248-372-4810

♦DETROIT ♦NEW YORK ♦CHICAGO ♦WASHINGTON DC ♦LOS ANGELES

OUR
INDIA OFFICES

Mumbai

Phone: 022-651-0400

Fax: 022-643-3440

Chennai

044-851-4219

044-855-5778