JAINA Convention 2005

13th Biennial JAINA Convention at San Francisco Bay Area July 1 - 4, 2005

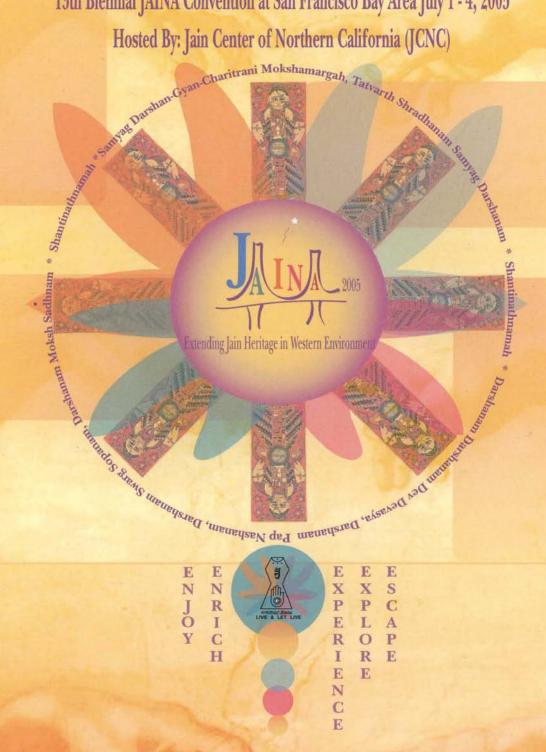








TABLE OF CONTENTS

EDITORIAL
MESSAGE FROM JAINA PRESIDENT
MESSAGE FROM CONVENER AND CO-CONVENER
MESSAGE FROM JCNC PRESIDENT AND CHAIRMAN
BLESSINGS FROM SPIRITUAL LEADERS
SPIRITUAL LEADERS (PHOTOS)10
DIGNITARY'S MESSAGES
JAINA EXECUTIVE COMMITTEE
JAINA CONVENTION 2005 BOARD10
JCNC BOARD & EXECUTIVE COMMITTEE
LIFE TIME ACHIEVEMENT AWARDS
JAINA AWARD RECIPIENTS - 2005
DONORS LIST
CONVENTION COMMITTEE LIST
JAINA - A 25 YEAR JOURNEY
ROOTS AND WINGS: EXTENDING JAIN HERITAGE 49
RAW FOODS AND JAIN DHARMA53
INTRODUCTION TO JAINISM AND SCIENCE5
MODERN PHYSICS AND JAIN DARSHAN
SCIENCE WITHOUT RELIGION
JAIN UNITY

INCLUSIVENESS - A KEY TO UNITY
JAIN UNITY IN DIVERSITY
JAINA LONG RANGE PLAN
NON-VIOLENCE IN THE UNITED STATES
SAVE HUMANITY FROM ITSELF
KNOW THY SELF
WALKING THEIR TALK111
SAMATA(EQUANIMITY)117
JAINISM, GOD & UNIVERSE
INTRODUCTION TO OPENNESS OF JAINISM131
HOW OPEN ARE DOORS OF THE VATICAN133
THE JAIN HERITAGE
PRESERVING JAIN MONUMENTS AT SITTANNAVASAL
SAMYAK-DARSHAN
STORY OF SHRAVANA BELGODA143
SHRIMAD RAJCHANDRA'S EPIC POEM - "APURVA AVASAR"
UNIVERSAL FRIENDLINESS
JAIN MANTRA
SHRIMAD RAJCHANDRA AND MAHATMA GANDHI
JAIN LIFESTYLES
HOLISTIC APPROACH TO LIFE





YOUTH SECTION

EVOLVING PERSPECTIVES OF JAINISM
WE ARE JAIN; HOW DO I EXPLAIN TO OTHERS?175
JAIN WAY OF LIFE (JWOL)
LIVING IN IMPOSSIBLE TIMES
YOUNG JAINS OF AMERICA
YOUNG JAIN PROFESSIONALS
GUJARATI & HINDI SECTION
GUJARATI & HINDI SECTION
GUJARATI & HINDI SECTION DHARMA AND SAMPRADAI
GUJARATI & HINDI SECTION DHARMA AND SAMPRADAI
GUJARATI & HINDI SECTION DHARMA AND SAMPRADAI



This Souvenir is brought to you by the following volunteers:

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JAINA 2005

EDITORIAL

JAINA 2005 Souvenir Editorial and Marketing Committee

Jai Jinendra,

An ancient religion such as Jainism, with its historical roots dating back to more than 2800 years is bound to have a wide range of traditions. One can compare the Jain heritage to river Ganga, starting from Gangotri, flowing down the mountains, adapting to the different landscapes, merging with multiple streams along the way, down the plains, forming the fertile delta with its numerous subflows, as the waters of Ganga finally merge with the sea. Today's Jain heritage stems from the Gangotri of Mahaveer's teachings, with important merger with Parshwanath's traditions. Like the sangam of Ganga and Yamuna, the views of Gautam Swami and Sant Keshiswami of the Parshwanath tradition melded, and gave a thrust of the rapids to the Jain traditions. Over the years, these traditions developed and took different forms, influenced by dravya (substance), kshetra (environment), kaal ((time), and bhaav (experience), and finally like the great Ganga, have formed the fertile delta of multiple traditions, each with their own unique identity, yet each representing the very same message of Mahaveer, on its way to merge with the ultimate Truth.

As we look at extending the Jain heritage in the Western Environment, we asked various scholars to provide their input, and were very pleasantly overwhelmed with the inflow of a lot of articles. These cover so many different areas, some talk about the message of Mahaveer and its value to the western world, others talk about future direction of this community, and some have suggested how these traditions can blossom in the western environment. One is led to believe that we in the western hemisphere may have traditions of our own, very much like the traditions in India, yet having their own unique identity. Even though we were very pleased to get a large volume of articles, we had to abide by the space and resource constraints, and thus perform the unpleasant task of not publishing some of the articles we received. In selecting the articles we have tried to follow an objective method and procedure. However, we do concede that this very objective procedure was subjective in many respects. In the process of selection, we, in all likelihood may have overlooked articles that could provide valuable information or insight to a JAINA member. To that effect we say Mitchchhami Dukkadam, first to the author and secondly to the potential reader. We also say Mitchchhami Dukkadam for committing potential mistakes in editing or revising the original words when not required.

Our wish is that some of you readers are positively inspired by the material presented here and it this inspiration for which we volunteers have put our effort. We have to admit that we enjoyed the whole experience in the process.

The views and opinions expressed in these chosen articles are the views of the authors. The articles are not edited to promote or hide any views. Our sincerest Mitchchhami Dukkadam to all of you for any wrong action on our patt.

We thank Western Press & Mail (San Jose, CA) for layout, printing and making this souvenir a reality.

******* in Western Environment





Federation of Jain Associations in North America

Founded 1981 A Non-Profit Tax Exempt Religious Organization IRS Code Section 501(c)(3) El # 54-1280028

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July 1, 2005





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WELCOME MESSAGE FROM JAINA PRESIDENT

I am delighted to send warm regards to every one gathered for the 13th Biennial National Convention of JAINA hosted by the Jain Center of Northern California.

Since its inception in 1981, JAINA has become a premier organization serving not only the Jain community residing in North America but also many people around the globe through its humanitarian, educational and interfaith work. In addition, JAINA has become influential in promoting the teachings of the JAIN philosophy of nonviolence, tolerance, contentment, and ecological harmony. It is indeed hard to imagine Jain landscape of North America without JAINA.

Biennial JAINA Conventions in the past have drawn thousands and provided them with the opportunity to learn from eminent Jain scholars from around the world. The 13th Biennial convention at Santa Clara, CA is going to be, I am sure, a very successful event- thanks to the efforts put in by the dedicated volunteers from the Jain Center of Northern California.

On behalf of every one at JAINA, I extend a cordial welcome to you all. I hope you attendance would prove to be productive, educational and pleasant experience of life time.

With Warmest Personal Regards,

anopa. Vara Anop R.Vora JAINA President

Extending Jain Heritage in Western Environment



MESSAGE FROM CONVENER AND CO-CONVENER

It is a great pleasure and privilege to welcome you all on behalf of the Federation of Jain Associations in North America (JAINA) and Jain Center of Northern California (JCNC) to the 13th Biennial JAINA convention.

As JAINA celebrates its 25th year of formation, we look back to the unique contribution it has made to the North American Jain community in particular and to the Jain Community worldwide by promoting the concept of a Jain organization that crosses the boundaries of all Jain traditions (sects) and serves all Jains. By forming this integrated Jain organization concept early in the life of the Jain community in North America, it has fostered unity of the community. We would venture to say that our youths see themselves as "Jains" and have merged the boundaries of traditions by adopting principles of different traditions in their practice of Jain way of life.

This convention is re-affirming this concept of unity in diversity whereby we follow our own traditions but in harmony with other members of the society. This reaffirmation is essential for the future as we have seen the importance of unity being eroded as the community has grown increasingly larger. We urge all of you to listen to the messages of unity in diversity (harmony and not uniformity) and sign the pledge to promote and support organizations with a commitment to keep all Jains united in North America.

We have always tried to maintain affordability of the convention for everyone. This has become possible only because of support from Jain Sanghs, philanthropist and corporate sponsors. We thank them for their generous support.

We thank all the volunteers (convention committee volunteers, members, coordinators, committee chairs, convention board members, and speakers) for their untiring efforts in organizing this convention. These are the people who brainstormed the designs of the convention and then executed them for your enjoyment. We also would like to thank Jain Center of Northern California for hosting this convention and providing the impetus for this convention.

We are thankful to you, the participants, who have come from near and far and across the globe to rub shoulders and share emotions and ideas to strengthen the unity among Jain Community.

Last but not least; if we may have not performed to your fullest satisfaction and expectations, we ask you for your forgiveness. Mitchhami Dukkadam.



Kirit Daftary

Convener



Girish Shah Co-Convener

******** in Western Environment



WELCOME MESSAGE FROM JCNC PRESIDENT AND CHAIRMAN

Dear Convention Members and Respected Guests.

On behalf of Jain Center of Northern California (JCNC) it gives us a great pleasure to welcome you all to the 13th Biennial JAINA Convention 2005 in beautiful San Francisco Bay Area in California, USA. JCNC has always played a groundbreaking and important role in promoting Jainism and uniting Jains worldwide. We were founding members of JAINA and played a key role in developing, nurturing and growing JAINA throughout its history. Our unique Jain Bhawan in Milpitas, California is the first in North America to have Pran Pratisthit idols (pratimas) in an integrated Jain temple, and in being respectful of the needs by providing ideal setting for practicing Jainism in all major traditions and styles. Please make it a point to visit our Jain Bhawan while in Bay Area.

The theme of the Convention is "Extending Jain Heritage in The Western Environment", and JAINA and JCNC have worked very hard over last two years to bring you a very exciting and interesting Convention. Scores of volunteers have worked thousands of hours to plan and prepare to provide you with a unique experience over three and a half days. In this Convention we have a new and comprehensive program format with subject matter for all ages and all interests, please spend a few minutes to review it and plan your time. The program is crafted around the Convention Theme to address key aspects of Jain way of life in North America and western world. Over the 3-1/2 day period you will find lectures, seminars, workshops, demonstrations, and field trips addressing religious, social, cultural and professional lifestyles in Jain context. The program also includes an academic symposium, a mela, an art exhibition, an on-site temple, and various cultural and entertainment programs including an inter-Jain Center cultural competition and programs by Anuradha Podwal, Manhar Udhas and other professional artists, in addition to creating an opportunity to learn and explore Jain cooking from world famous Tarla Dalal.

Unity in Diversity has been an important theme to ensure that our next generation focuses on basic tenets of Jainism and learns to respect all different traditions and practice Anekantwad, first within the Jain community and then beyond. We are proud of what we have achieved in practice in this regards.

While we have tried our best to meet all the needs of all of you, it would be a miracle if we have not fallen short somewhere. We apologize if we have not met all your expectations and for any mistakes made. In the spirit of our Jain tradition we pray for forgiveness for our faults. Mittehhami Dukkadam.

Hasu Shah. Parveen Jain,

President, JCNC Board Chairman, JCNC



Sri Parshwanathaya Namah Sri Padmavathi Devi Prasanna



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

HIS HOLINESS JAGADGURU SWASTI SRI SRI SRI SRI DEVENDRAKEERTY BHATTARAKA PATTAACHARYAVARYA MAHASWAMIJI SRI HOMBUJA JAIN MATH

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

BLESSINGS

April 30, 2005

We are extremely happy to know that FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA is publishing a souvenir book to commamarate the 13th biennial JAINA convention being held at Santa Clara convention center, California, USA from July 1st through 4th 2005.

Holy FAITH Jainism is the oldest religious faith of this world. Nobody can estimate the period of its begining and there is no end for this holy FAITH, LORD JINA preached this holy faith hence it is called as JAINISM. It preaches the moral and speritual values for the upliftment all the members of the 1 wing kingdom of this universe.

Hence it is a UNIVERSAL FAITH

We appreciate the efforts of "JAINA" for their long vision plans in bringing all sub sects of Jainism viz Swetambar, Digambar, Sthanakvasi, Terapanthi and Shrimad Rajchandraji panth etc to a common platform. Unity among all these sub sects is the need of the hour of which JAINA is doing without any selfish motives.

We do pray Lord Supreme Bhagawan Sri Parshwanatha Swamy and Divine Mother Sri Padmavaty Devi for the grand success of the 13th Biennial JAINA Convention.

H. H. IAGADGURU SWASTI SI

H. H. JAGADGURU SWASTI SRI SRI SRI DEVENDRAKEERTY BHATTARAKA MAHASWAMIJI.

SRI HOMBUJA JAINMATH PO:HUMCHA SHIMOGA DIST KARNATAKA,INDIA-577436.



ARHAM

ACHARYA MAHAPRAGYA'S BLESSINGS

Traditions are long-established customs or beliefs. They flow like a river, forever advancing, moving forward. The future generation accepts only that which is dynamic, vibrant and full of energy.

In order to transition from the present to the future two concepts are necessary: Principles and Practice.

The main doctrines of Jainism elucidate the eternal truth. That which is eternal is relevant today and will continue to be so; it will forever be true, timeless.

Anekant (Multiple view-points) is the practical philosophy of Samyag darshan. Dogmatic views or arrogant assertions have resulted in creating most world problems. Anekant is the bridge that will take us beyond these problems. If the future generation is taught the philosophy of life through the ways of the Anekant they will not only accept multiplicity of views in their life but will become completely dedicated to it.

The principles become dynamic when they are reflected in day to day life. If the life style of the present generation is endowed with Anekant, Ahinsa, limited possessions, restrained consumption, and peaceful co-existence, it will definitely reflect in the outlook of the future generation.

We should not limit Jain philosophy to just Jain families and the followers of Jainism, we should pay due attention to spread these ideas to a wider audience/comunity. The world inflicted by a narrow minded dogmatic outlook will certainly be benefitted by the pragmatic vision of Anekant.

JAINA (Convention) is aware of this vision towards the future. May its awareness and efforts keep growing!

Acharya Mahapragya ANUVIBHA JAIPUR 05/21/05





<u> IM</u>ÇC

Jain Meditation International Center

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TAX EXEMPT # M-75-ED-1739 NON-PROFIT EDUCATIONAL ORGANIZATION

Founder

His Holiness Pujya Shree Chitrabhanuji

*Directors*Jivan Proctor Pramoda Chitrabhanu Barry Wolfe

Devendra Peer

A Message from Gurudev Chitrabhanu

The need of this fragmented world of war and violence is unity in diversity and peace among religious communities and nations of the world. Jain Association In North America - JAINA - has shown through practice that it has become a symbol of unity. JAINA has united the strength of 68 Jain Centers which have more than 80,000 members practicing non-violence, living ecologically, and observing the principles of Jain Dharma in various ways: A garden of Ahimsa blossoming in colorful pleasant flowers.

In today's world, Jain Dharma - the peaceful living and thinking - lived and espoused by Lord Mahavir 2600 years ago - has a great relevance. Most of the Jains have established rapport with all paths of people, developing the spirit of cooperation through understanding and reverence. This is our living example of unity. All 68 Jain Centers welcome all Jain traditions, sects, rituals and their teachers, because the essential principle of the unifying element is Ahimsa, Peace and Amity. We become aware of what we agree with people and not in what we differ with them.

But some orthodox people coming back from temple-visit engage in trivial differences of a particular sect, statues or form of worship learned back home. The young are quick to grasp pettiness of such squabbling and become alienated from knowing more about Jain Dharma and its enduring healthy tradition, which even today is alive.

I request both the elders and young to realize that rituals are surface supplements while the real thing is deeper. The essential principle, which is the unifying element of Parasparo Upagraho Jivanam is the real spirit - we live and grow by mutual support and help.

To me Jain Dharma is an open outlook to paradox where opposites are integrated, for Jain Dharma is compassionate tolerance toward what we see and what we express. It has many ways but one aim. Variety of practice is a spice of vision.

Love and Blessings, Chitrabhanu

Gurudev Chitrabhanu's message has been condensed for this publication



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******** Extending Jain Heritage in Western Environment



HEARTFELT BLESSINGS

Thank you very much for your cordial invitation to join you in the forthcoming JAINA Convention. I regret very much my inability to attend.

Physically, I am unable to remain present, but all my best wishes and heart-felt blessings are always with you for a sweeping success of the forthcoming convention.

May your efforts prevail in the western world to extend our Jain Heritage for Global Peace and Harmony.

Affectionately yours,

Atamanand (Founder-Adhishthata) Shrimad Rajchandra Ashram, Koba

ॐ ही नमः - मंगल संदेश -

विज्ञान और धर्म दोनों का विषय एक ही है, खोज करना। उस खोज के द्वारा अज्ञात को जानना दोनों का लक्ष्य है। दोनों की विषय वस्तु में अन्तर है और दोनों के लक्ष्य की दिशा भिन्न है। विज्ञान की खोज का विषय है, पदार्थ । बाहर जो भी है उसके गुण-धर्म-स्वभावको जानना विज्ञान का लक्ष्य है। धर्म की खोज का विषय है, आत्मा-परमात्मा। में कीन है ?

अपने स्वरूप को जानना धर्म का लक्ष्य है। धर्म है अन्दर की खोज, विज्ञान है बाहर की खोज। धर्म है अन्तर्यात्रा और विज्ञान है बहियात्रा।

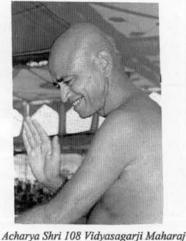
नोर्थ केलिफोर्निया की सुरम्य घाटियों तथा सिलीकान वैली की समृद्धि के बीच हो रहा जैना कन्वेन्शन धर्म और विज्ञान का अद्भुत संगम है। जहाँ विज्ञान की उपलब्धियाँ परम उत्कर्ष पर हैं, वहीं धर्म की दिशा में आगे बढ़ने का सिक्रय प्रयास है, जैना कन्येन्शन।

जैना कन्वेन्शन मात्र सामाजिक सम्मेलन ही नहीं है, किन्तु परमात्म मिलन के लिए सम्यक पुरुषार्थ भी है और ऐसा होना भीचाहिए। तभी आध्यात्मिकता और सामाजिकता का संगम होगा, अन्तर्यात्रा की दिशा में गति होगी और तभी जैन शब्द सार्थक होगा। दोनों दिशाओं में समाज को आगे बढ़ाना ही जैना कन्वेन्शन का लक्ष्य है। नोर्थ अमेरिका का जागृत समाज इस दिशा में और जागरक बनेगा। यही मंगल कामना - आशीवदि ।

मुनि मनक कुमार पुना, भारत

Ixtending Jain Heritage in Western Environment ************





जैन मंदिर जिनेन्द्र भगवान के समवशरण का प्रतिरूप है। यहाँ सभी जीव समताभाव से एक साथ बैठ कर जिनेन्द्र देव की दिव्य ध्वनि सन कर मोक्ष-मार्ग मे लगते हैं।

अपनी मात्र भूमि भारत से दूर रहकर भी आप लोग जो जैन धर्म का पालन एवं प्रभावना कर रहे हैं वह सराहनीय है। इन आयतनों से आप अपनी एवं आने वाली पीढियों का कल्याण करें यह ही मंगल कामना

शुभ आशीष।

Jain temples represent the Samavasharan of the Jinas. In the Samavasharan, all living beings-humans, celestials, and animals-sit together, forgetting their ill feelings and listen to the Divya dhwani peacefully, concentrating on the soul in order to attain self realization.

Far away from your motherland, your following and propagating Jainism is a laudable achievement. Through these religious places, may you and the coming generations continue to progress on the path of liberation.

My blessings to you all.

Shubh Ashish.

बुद्धि पूर्वक संपूर्ण परिग्रह का त्याग ही दिगंबरत्व है। Wise men who abandon all possessions are Digambar.

अपना ही परिणाम सुख का और अपना ही परिणाम दुख का कारण हैं। पर के द्वारा सुख-दुख नहीं होते। One is happy or sad because of his own thoughts. No one else can make him happy or sad.

हे आत्मन! तू विश्व के सभी प्राणियों को अपने समान मान क्योंकि उन्हें यदि छोटा मानोगे तो अभिमान के कारण संसार में पतित ही रहोगे और यदि बढा मानोगे तो दीन बनकर स्वभाव से च्यत ही रहोगे। O soul! You should regard all living beings as equal because regarding then inferior will perpetuate your existence in sansar (cycle of birth and death) and regarding them superior will make you will feel inferior and helpless and unable to uplift yourself.

राग को छोड़े बिना आध्यात्म का ज्ञान मात्र बौद्धिक व्यायाम है। Without worldly detachment, all scriptural knowledge is merely a mental exercise.

***** in Western Environment



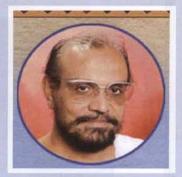
SPIRITUAL LEADERS



Gurudev Chitrabhanuji



Acharya Chandanaji



Shri Jinchandraji Maharaj



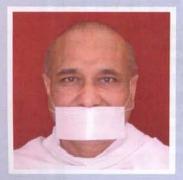
Shri Devendrakeerty Bhattarakji



Shri Roopchandji Maharaj



Shri Amrendra Muni Maharaj



Shri Manak Muni Maharaj



Dr. Bhuvnesh Muni Maharaj



Sadhvi Subhamji

.

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SPIRITUAL LEADERS



Samani Madhur Pragya



Samani Charitra Pragya



Samani Sanmati Pragya



Samani Parimal Pragya



Samani Shukla Pragya



Samani Jayant Pragya



Swami Shrut Pragya



Shri Dr. Rakeshbhai Jhaveri

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THE WHITE HOUSE

WASHINGTON

June 10, 2005

I send greetings to those gathered for the 13th Biennial Convention of the Federation of Jain Associations in North America.

Mutual understanding and respect among citizens help advance peace, tolerance, and prosperity around the world. For decades, JAINA has demonstrated a commitment to promoting compassion, education, and respect for our environment. By preserving the enduring beliefs of your faith, your good work enriches our society and sets a positive example for others.

I appreciate all those dedicated to celebrating and preserving your rich heritage. By sharing your values and traditions, you help strengthen our Nation and build a more peaceful world for future generations.

Laura and I send our best wishes.

12n30

Extending Jain Heritage in Western Environment ***********





OFFICE OF THE GOVERNOR

July 1, 2005

Jain Associations in North America

I am pleased to extend warm greetings on the occasion of your 13th Biennial Jaina Convention.

Our great State distinguishes itself by the quality of its people who adhere to the high calling of community service. Thank you for devoting your time and energy to building a vibrant faith community in North America.

As you celebrate your 24th year, I salute your dedication to supporting the spiritual growth of many Californians. Your love for others inspires us toward greater service and commitment.

Please accept my best wishes for a memorable celebration and every future success.

Sincerely,

Arnold Schwarzenegger

GOVERNOR ARNOLD SCHWARZENEGGER • SACRAMENTO, CALIFORNIA 95814 • (916) 445-2841

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BARBARA BOXER

United States Senate

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July 1, 2005

Jain Associations in North America 722 South Main Street Milpitas, CA 95035

Dear Friends:

Please accept my warmest wishes as you gather to celebrate at the 13th Biennial Jain Associations in North America (JAINA) Convention. I send you my best regards for a memorable event.

I congratulate JAINA for your 25 years of service to communities throughout the world. I applaud JAINA's humanitarian contributions that promote peace and respect towards our environment and each other.

Once again, I hope you have an inspiring and festive convention.

Sincerely,

Barbara Boxer United States Senator

BB/jc

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JAINA EXECUTIVE COMMITTEE



Anop Vora President



Kirit C. Daftary Vice President



Lata Champsee Regional Vice President Canada



Udai Jain Regional Vice President Southwest, US



Keerti Shah Regional Vice President Midwest, US



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Dr. Manibhai Mehta



Dilip Punatar



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THE FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA (JAINA)

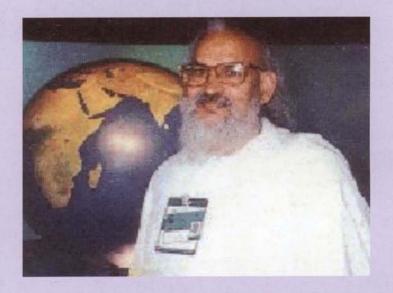
Presents

Life Time Achievement Award (Posthumously)

To

Late Acharya Sushil Muni Maharaj (1926 - 1994)

For his vision, motivation, & support in the formation of JAINA in 1981 For his spiritual leadership and guidance to JAINA & Jain Centers For his unwavering dedication to propagation of Jainism in North America



Acharya Sushil Muniji has spread the message of Ahimsa worldwide since 1975. Guruji founded International Mahavir Jain Mission, an NGO with UNO and SID-DHACHALAM, A TIRTH outside of India in 1983, a unifying Jain Tirth with images of Tirthankaras in both Swetamber and Digambera tradtions including other Jain traditions. Guruji was a messanger of peace throughout the world and traveled to many countries helping to resolve conflicts. Guruji was an author, spiritual guide to thousands and recorded many audio of chanting to bring inner peace.



THE FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA (JAINA)

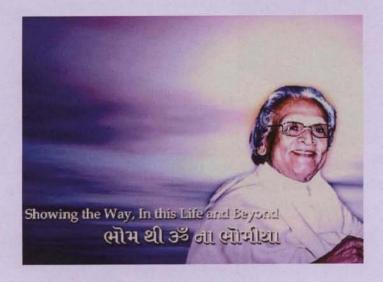
Presents

Life Time Achievement Award

To

Gurudev Chitrabhanuji

For his vision, motivation, & support in the formation of JAINA in 1981 For his spiritual leadership and guidance to JAINA & Jain Centers For his unwavering dedication to propagation of Jainism in North America



Gurudev Chitrabhanuji has been spreading the message of Ahimsa worldwide since in 1970. Gurudev is the founder and spiritual advisor of Jain International Meditation Center in New York. He is not only a Master lecturer, Author, spiritual adviser to thousands, but he is also an inspirational humanitarian. Every year, for the past 35 years, Gurudev has lectured on topics such as the art of life, meditation, perception and the "self". They are rooted in Jain teachings, yet not dogmatic. Direct, and not preachy. He helped spread the message of ahimsa to thousands by inspiring them to become vegetarian/vegans.

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JAINA AWARD RECIPIENTS - 2005

JAINA RATNA AWARD



Mansukhlal Doshi, Lake Forest, IL Jain society of Metro. Chicago

JAINA PRESIDENTIAL AWARDS



1. Drs. Mahendra and Chandra Varia, Martin, KY



2. Mr. Dilip V. Shah, Philadelphia, PA

3. Jain Vishva Bharati Institute (IVBI) is located in Ladnu, India

Jain Vishva Bharati Instisute (JVBI) has been awarded the presedeintial award for its outstanding contribution to Jainism. Late Acharya Tulsi was the inspiring force behind it. He worked incessantly for decades for the welfare of masses--eradicating social evils, reforming social customs, building up national character and educating the people about the principles of non-violence, universal peace and brotherhood. Currently his followers are spreading the principles of Jainism abroad through Samanjis and Samanijis.

The institute is located at Ladnun, a small town in Nagaur District of Rajasthan, It is 380 kms. West of Delhi and 225 km. north west of Jaipur. The address is Jain Vishva Bharati Institute, P.O. Box 8, Ladnu, Rajasthan, India 341306. You can find more detail about the institute at http://www.lordmahavira.org/jain_visva_bharti.htm.

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Sonia Ghelani, Richardson, TX -Jain Society of Northern Texas



Rakhi Jain, Norwood, MA Jain Center of Greater Boston

JAINA YOUTH RECOGNITION **AWARDS**



Ms. Shefali Mehta, Cypress, CA Jain Center of So. California



Paulomi G. Shah, Leominster, MA Jain Society of Toronto



Shibani H. Shah, Schaumburg, IL Jain Society of Metro. Chicago

JAINA ADULT RECOGNITION AWARDS



Ashok Choksi, Jain Society of Greater Detroit



Mahendra Desai, Jain Center of So. California



Dr. Anant Jain Jain Society of Northern Texas

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JAINA ADULT RECOGNITION AWARDS



Dr. Parveen K. Jain *Jain Center of Northern California*



Dr. Vinay Jain *Jain Center of Greater Boston*



Savitaben M. Mehta Jain Center of Southern California



Prakash Mody Jain Society of Toronto



Arvind R. ShahJain Society of Greater Detriot



Ashok R. Shah Jain Society of Metro Washington



Manu J. Shah Jain Society of Metro Washington



Sanjay Shah Jain Center of Greater Boston



Virendra S. Shah Jain Center of New Jersey

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CO-SANGHPATI

ARVIND & JAYA SHAH

Arvind (Arvin) Vasanji Shah was born on March 15, 1944 in Bombay, India. His wife, Jayshree Shah is also a native of Bombay, India. She immigrated to the United States with her husband Arvin in 1973. Mrs. Shah holds a Bachelor of Arts degree. Arvindbhai completed his bachelor's degree in Electrical Engineering in 1971. From there, he earned a Masters Degree in Computer Science at Wayne State University.



After earning his Masters Degree in 1974, Arvindbhai and Jayaben started a small travel agency out of their home in Windsor, Canada. Today that small office has grown into Sky Bird Travel & Tours Inc., a travel agency network with offices in Detroit, Chicago, Los Angeles, New York, Houston, San Francisco and Washington DC. It also has sister offices in India, Jaya Travel & Tours in Mumbai and Chennai.

Arvinbhai has also started a new software technology company named JR Technologies. This company is involved in creating software and networking solutions for the travel industry.

Arvindbhai and Jayaben are lifetime members for JAINA, Jain Society of Detroit, and Gujurati Samaj of Detroit. Arvindbhai has been the fundraising chairman for Jain Society of Detroit. He has overseen the collection of millions of dollars in charitable contributions for Jain Society of Detroit.

The inaugural Katha for the Gujurati Samaj of Detroit was performed by Rameshbhai Oza in 1997 and sponsored by Arvinbhai and Jayaben. Under the guidance of Acharya Sushil Kumar Marahaj, Arvinbhai was instrumental in including Jainism into the Encyclopedia of Hinduism.

Arvinbhai and Jayaben have given their support to the various local Indian communities supporting education, medicine, arts, and scholarships. They have started the Jaya Foundation to help with the needy in the community.

In the year 2005, the Jaya Rehabilitation Center was opened in Bidada of Kutch, Gujurat. The Jaya Rehabilitation Center is part of Bidada Sarvoday Hospital, which sponsors free medical camps in Bidada for the past 30 years. They are also greatly involved in all the upcoming projects of Virayatan with Acharya Shri Chanandaji in India.

Arvinbhai and Jayaben have two children Akshay and Priya and three grandchildren Aanya, Chaiya, and Devan. The Shahs resides in Orchard Lake, Michigan.

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DONATIONS & SPONSORSHIP BY INDIVIDUALS, SANGHS AND EXHIBITORS

\$15,000 & up

Jaya Travel - Arvind Shah,

(Co-Sanghpati) **\$5,000 & up**

Prem & Sandhya Jain

\$2,500 & up

Anop & Renu Vora

Dr. and Mrs. Mahesh Nanavati

Kirit & Pramila Daftary

Parveen & Neeraj Jain

Pramod & Roshana Patel

Bipin & Kundi Kapadia

Bipin & Rekha Shah

\$2,500 & up (cont)

Wells Fargo, Neil Sheth Hasu & Harsha Shah

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\$1,000 & up

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Dr. Manibhai & Savitaben Mehta

Dr. Nitin Shah

\$1,000 & up (cont)

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Ila Mehta

Sushil Jain

Lataben Champsec

Chetan & Neeta Sanghvi

\$500 & up

Laxmi Zaveri

Dhanraj Sipani

Dr. Navin Parekh

Mukesh Shah

Suresh Moonat

Jitendra & Jyoti Shah

JAIN SANGHS

\$8000 and up

Jain Center of Northern California

Jain Society of Metro Chicago

\$2000 and up

Jain Center of American

Jain Center of South Florida

Jain Society of Greater Detroit

Jain Society of Houston

Jain Society of Metro Chicago

Jain Center of Greater Boston

Jain Center of Southern California, L.A.

\$1000 and up

Jain Center of Connecticut

Jain Sangh of N.J.- Cherry Hill

Atlantic Jain Sangh

Jain Center of Allentown

Jain Center of Greater Phoenix

Jain Society of Greater Atlanta

Jain Society of Greater Cleveland

Jain Society of Metro Washington

Jain Society of Tampa Bay

\$500 and up

Jain Society of Central Florida

Jain Society of Pittsburgh

Jain Society of Rochester

Jain Society of Toledo

Jain Study Center of N. Carolina (Raleigh)

Tulsa Jain Sangh

Jain Society of Greater Sacramento

Jain Center of Ft. Myers

\$200 and up

Jain Center of Greater Hartford

Jain Society of Las Vegas

Jain Assoc. of Ottawa-Carleton

Jain Society of Middle Tennessee

BREAKFAST SPONSORS

\$5000 and up

Mumukshu of Jain Center of No. CA.

\$2500 and up

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Jain Society of North Texas

Kirit Kamdar

\$2500 and up (cont)

Uday Jain

Kirit and Vibuti Gosalia

Jain Center of N.J. - Essex Fells

Jitu Turakhia

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CONVENTION COMMITTEE LIST

JAINA 2005 Convention Board				
Convener				!
Kirit		Daftary	Waco	TX
Co-Convener				·
Girish	P	Shah	JCNC	CA
Secretary				
Jitendra	В	Shah	JCNC	CA
Members or C	oor	dinators		
Dilip		Punatar	Cincinnati	OH
Bipin	Α	Shah	JCNC	CA
Hasu		Shah	JCNC	CA
Manilal		Mehta	Los Angeles	CA
Λπορ		Vora	Rochester	NY

Convention Facility Committee				
Chair				
Ketan	N	Itchhaporia	JCNC	: CA
Vice Chair				
Harshad		Shah	JCNC	CA
Members or	Coor	dinators		<u>:</u>
Yognedra		Bobra	JCNC	E CA
Dilip		Dedhia	JCNC	CA
Bhairaviben	M	Doshi	JCNC	CA
Kunal	N	Mehta	JCNC	CA
Rupaben	M	Mehta	JCNC	CA
Ajay		Shah	JCNC	CA
Ankir	D	Shah	JCNC	CA
Biren		Shah	JCNC	CA
Divyaben		Shah	JCNC	CA
Henal	D	Shah	JCNC	CA
Leenaben	R	Shah	JCNC	CA
Mahesh		Shah	JCNC	CA
Manhar	· :.	Shah	JCNC	CA
Parthiv		Shah	JCNC	CA
Rushesh	К	Shah	JCNC	CA
Shailesh	M	Shah	JCNC	CA
Maltiben		Shah	JCNC	CA
Munir	К	Vora	JCNC	\perp CA

Finance Committee				
Chair				
Keerti	Shah	Chicago	II.	
Vice Chair		i	1	
Anil	Deora	JCNC	CA	
Members or C	oordinators		;	
Kamlesh	Amin	Buffalo	NY	
Bhupendra	Deliwala	Orlando	FL	
Ashok	Desai	Cherry Hill	NJ	
Ashok	Domadia	JCNC	- CA	
Mina	Doshi	JCNC	CA	
Ramnik	Gohel	JCNC	CA	
Nitin	Lalka	JCNC	CA	
Hiren	Modi	JCNC	; CA	
[itendra	Phadia	ICNC	CA	
Harish	Shah	JCNC	CA	
Prakash	Shah	JCNC	CA	
Rajula	Shah	JCNC	CA	
Vimal	Shah	ICNC	C.A	

Food Committee				
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Pramod	Patel	JCNC	CA	
Vice Chair				
Arvind	Patel	JCNC	_L CA	
Members or C	Coordinators			
Chandu	Desai	JCNC	CA	
Naresh	Doshi	JCNC	CA	
Kundanben	Ghelani	Atlantic City	N)	
Savitaben	Mehta	Los Angeles	CA	
Arvind	Shah	JCNC	CA	
Dilip	S Shah	JCNC	CA	
Hemant	Shah	JCNC	CA	
Jashvant	Shah	JCNC	CA	
Mukul	Shah	JCNC	CA	
Rajendra	Shah	JCNC	CA	
Rita	Shah	JCNC	CA	

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CONVENTION COMMITTEE LIST (CONT)

Fund Raising Committee				
Chair				
Kundiben		Kapadia	JCNC	CA
Vice Chair				Ī
Udai	·	Jain	Houston	$_{\rm L}$ TX
Members or (Coor	dinators		
Bachubhai		Ajmera	Washington	DC
Kirit		Daftary	Waco	TX
Ila		Mehta	Toledo	OH
Bipin		Parikh	Chicago	ll.
Dilip		Shah	Dallas	TX
Girish	P	Shah	JCNC	CA
Gunvant		Shah	New York	NY
Авор		Vora	Rochester	NY

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Chair			:	
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Vice Chair				
Nitin, Dr.		Shah	Los Angeles	CA
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Lata		Champsee	Toronto	ON
Raj	•	Doshi	JCNC	CA
Vayshali		Kothari	JCNC	CA
Suresh	•	Mehta	JCNC	CA
Deepak		Mithani	JCNC	CA
Hcena		Nandu	JCNC	CA
Chandrakant	!	Parekh	Los Angeles	CA
Dhrumil		Purohit	Bear	DE
Chetan		Sanghavi	JCNC	· CA
Amitabh		Shah	JCNC	CA
Arul	r ·	Shah	London	UK
Dilip		Shah	Cherry Hill	NJ
Usha	Н	Shah	JCNC	CA
Harish	M	Shah	JCNC	CA
Purvi		Shah	JCNC	CA
Rupal		Shah	JCNC	CA
Suresh		Shah	Austin	XT
Usha		Shah	JCNC	CA
Nitin		Talsania	Basking Ridge	NJ
Pravin		Turakhia	JCNC	CA
Sunil		Vora	JCNC	CA

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Chair				
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Vice Chair				
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Members or C	oordinators			
Seema	Jain	Chicago	11.	
Surinder	Jain	JCNC	CA	
Narendra	Mehta	JCNC	CA	
Trupti, Dr.	Mehta	JCNC	CA	
Prerana	Saraiya	JCNC	CA	
Ashok	Sethi	JCNC	CA	
Kanan	Shah	JCNC	CA	
Sharat	Shah	JCNC	CA	

Technology Committee					
Chair	1				
Devang	Shah	JCNC	CA		
Vice Chair	:				
Rajal	Shah	JCNC	. CA		
Members or C	oordinators		· ·		
Jayesh	Gohel	JCNC	CA		
Manish	Jain	Los Angeles	[CA		
Narendra	jain	Los Angeles	CA		
Mchul	Parikb	JCNC	CA		
Dhanandra	Shah	JCNC	CA		
Rikesh	Shah	JCNC	CA		

Planning Committee				
Chair				
Bharat	Kamdar	JCNC	CA	
Vice Chair			i	
Sushil	jain	Washington	DC	
Members or	Coordinators		:	
Navin	Dedhia	JENC	CA	
Kishore	Parckh	JCNC	CA	
Nishith	Parekh	JCNC	CA	

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CONVENTION COMMITTEE LIST (CONT)

Pr	ogramming (Committee	
Chair			:
Parveen	Jain	JCNC	CA
Members or C	Coordinators		
Numal	Baid	JCNC	CA
Navin	Dedhia	JCNC	CA
Nirmal	Dosi	New Jersey	NJ
Amit	Jain	JCNC	CA
Himanshu	Jain	JCNC	CA
Manoj	Jain	Houston	Texas
Navneet	Jain	JCNC	CA
Neeraj	Jain	JCNC	CA
Prem	Jain	JCNC	CA
Atul	Khara	Dallas	TX
Jayesh	Khona	JCNC	CA
Prerana	Saraiya	JCNC	CA
Ashok	Sethi	JCNC	ČA
Meenaxi	Sethi	JCNC	CA
Tara	Sethia	Los Angeles	CA
Avni	Shah	JCNC	CA
Bipin	Shah	JCNC	CA
Harendra	Shah	JCNC	CA
Nipul	Shah	San Diego	CA
Nitin	Shah	JCNC	CA
Rita	Shah	JCNC	CA
Sudhir	Shah	Connecticut	CT
Mamta	Shaha	New York	NY
Pravin	Turakhia	JCNC	CA
Vibha	Vora	JCNC	CA

Youth Programming Committee				
Chair	}			
Nita	Itchhaporia	JCNC	CA	
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Chirag	Shah	Mequon	WI	
Members or Coordinators				
Parin	Chheda	Atlanta	GA	
Rinki	Dedhia	JCNC	. CA	
Alpesh	Dhanki	JCNC	CA	
Chirag	Fifadra	JCNC	CA	
Hemanshu	Goda	JCNC	CA	
Mukul	Jain	Monterey	Cλ	
Sunil	Jain :	Chicago	i IL	
Vincet	Jain	JCNC	· CA	
Jayeshbhai	Khona	JCNC	CA	
Parul	Kothari	San Diego	[CA	
Mihir	Meghani	JCNC	CA	
Bhupen	Mehta	JCNC	CΑ	
Viral	Mehta	JCNC	CA	
Niket	Parikh	JCNC	CA	
Netika	Raval	Los Angeles	CA	
Jainy	Savla	Boston	MA	
Pratima	Sethi	JCNC	CA	
Sudhanshu	Sethi	JCNC	CA	
Bela	Shah	JCNC	CA	
Bhavina	Shah	JCNC	CA	
Chintan	Shah	New York	NY	
Jina	Shah	Atlanta	GA	
Kartik	Shah	JCNC	CA	
Mayur	Shah	JĊŅC	CA	
Mehul	Shah	Los Angeles	CA	
Neha	Shah	Los Angeles	CA	
Neba	Shah	JCNC	CA	
Rajul	Shah	JCNC	Ļ ÇA_	
Rakhi	Shah	JCNC	CA	
Sonia	Shah	JCNC	CA	
Anand	Tamboli :	JCNC	CA	
Jigna	Tamboli .	JCNC	CA	

Best Wishes to JAINA

"...If one life-span be devoted for the welfare of the Soul, indeed that will make good the loss incurred in infinite past births..."

- Shrimad Rajchandra Vachnamrut <u>Letter 37</u>

"The more I consider his life and his writings, the more I consider him to have been the best Indian of his time. Indeed, I put him much higher than Tolstoy in religious perception."

- Mahatma Gandhi

RAPS Hospitality Group Shri Bhulabhai Vanmalibhai Patel Ramanbhai and Manjulaben Patel Pramod and Roshni Patel Jeenali and Agna Patel

> 229 Kings Court San Carlos Ca 94070 (650) 596-8820







JAINA - A 25 YEAR JOURNEY

By Dilip V. Shah Philadelphia, PA

Can you imagine the landscape of Jain community in North America in 2005 if JAINA was not formed 25 years ago? What would have been the state of Jainism here? We can look at Africa and U.K. for some clues. Without JAINA, there would still have been many Jain institutions, Sanghs and Temples but they would have emerged segregated on Sectarian and linguistic basis. The unified temples prevalent in North America, where Jains of all different sects come to pray, is a unique phenomenon that has not been taken up anywhere else in the world. While some still hold to the sectarian views, most of our new generation has paid no attention to the Swetamber, Digamber, Sthanakvasi or Terapanthi labels. They all identify themselves as Jains only.

Have you ever wondered how hundreds of years of segregation by sects or languages have melted away in the span of just one or two generations in North America? The answer is obvious. It is JAINA. This revolutionary institution was the dream of two visionaries: Acharya Shri Sushil Kumarji and Gurudev Shri Chitrabhanuji. They came as messengers of Mahavir and charted a path to bring all the Jains to walk together - work together. As a result, today we have common Pathshala books for our kids, a JAINA Calendar, unified pilgrims visiting both Swetamber and Digamber Temples during Teerth yatras, a common journal - JAIN DIGEST. Most Temples in North America cater to the spiritual needs of Jains of all sects. Scholars and monks of all traditions visit most centers and we have national conventions every two years. JAINA has become a role model for many Jain institutions around the world and recently there was an announcement of the formation of "Young Jains of India," in the image of our own YJA. There is a robust YJA,UK but there is no federation like JAINA in the U.K. even though there have been many efforts made since 1991.

One only needs to look at the two youth organizations of JAINA. Both YJA and YJP function without the baggage of sectarian divisions. Dreams and blessings of Acharya Shri Sushilkumarji and Gurudev Shri Chitrabhanuji have instilled a sense of unity that is admired around the world. As JAINA finishes the first 25 years and enters the era of next twenty-five years, the theme of Unity will remain its guiding principle. The history of JAINA is a tribute to all those volunteers who worked so hard to build an institution that will emerge as a beacon for Jains here and everywhere.

Below is a brief description of how JAINA has gotten where it is today. It is not

Have you ever wondered how hundreds of years of segregation by sects or languages have melted away in the span of just one or two generations in North America? The answer is obvious. It is JAINA

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All the living beings wish to live and do not want to die.
That is why tirthankars prohibit the killing of living beings

Congratulations and Best Wishes from

Anop Vora & Renuka Vora
Drs. Sujay & Nikita Vora, Mayur & Nikita
Sejal & Prashant Patel
Dr. & Mrs. Robin & Teja Vora

Truth never dames is just dames a sage of sage

JAINA 2005

by any measure a complete list of all things JAINA has done and I may have unintentionally overlooked the contributions of many others. I offer my humble apology to those unmentioned contributors to JAINA's growth. These are simply one person's observations.

THE BEGINNING: As early as 1979, the idea of creating a federation to bring together all Jain centers was an active debate in the Los Angeles Jain center. Lalit Shah, one of the co-founders of the Jain Center of Southern California, talked to many Jains around the country about organizing a convention over the Memorial day weekend in 1981. At the same time Acharya Shri Sushil Kumarji was talking with Dr. Salgia in Ohio and many other people about the need of a unified organization of all Jains. When Lalit Shah talked to Salgiaji, they agreed to meet in Los Angeles in May of 1981. Only four centers officially participated (Jain Centers of Washington D.C., Cleveland, Northern California and Southern California) but there were many participants from other centers. Both Gurudev Shri Chitrabhanuji and Acharya Shri Sushil Kumarji graced the two-day gathering. Dr Padmanabh Jaini was the invited scholar for that first meeting and Lalit Shah was named as the President for the next two years of this new organization. Salgiaji had brought with him a draft of constitution that was modified somewhat and accepted as an ad hock constitution. The name of the organization at the time was Federation of Jain Organization of North America. They all agreed to meet again in New York within two years to ratify the constitution and formalize the organization. The India West newspaper provided extensive news coverage of the event.

After the convention, Lalitbhai and Acharya Sushil Kumarji went to Las Vegas to look at a wooden replica of Palitana temple that was sent to the St. Louis World Fair by Government of India in 1904. Intricately and exquisitely hand carved of teak wood, the temple stood 35 ft high at its central tower and 20 square feet at its base. The entire Temple weighed close to 14 tons. Eventually the Temple landed at the Castaway Casino Hotel in Las Vegas. At this location, the wishing well of the Temple was used to collect coins from visitors for "Good Luck." From that day efforts to stop the desecration of our sacred shrine and acquiring it for our proper use started. After a long struggle, the temple was finally acquired and put on display by the Jain Center of Southern California in Los Angeles.

In May of 1983, the Second Jain Convention was held in NY and was attended by approximately 200 people. After much debate, a constitution was adopted. The name of the organization was changed to the Federation of Jain Associations in North America (JAINA). Representatives of 11 Centers signed the new constitution. Dr. Manoj Dharamsi was elected as President. In December of 1985 the IRS recognized JAINA as a 501 (c) (3) corporation, a tax-exempt organization. In 1992, JAINA was registered as a non-profit corporation in the State of Virginia. Manojbhai made the

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in the Los
Angeles Jain
center.



Los Angeles, CA

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Sushila & Udai Jain Nita & Rajeev Daga Nitesh - Aakash - Chandni

LIVE AND LET LIVE

JAINA 2005

initial efforts to encourage more centers to join the Federation. This was not an easy task but all fifteen of the largest centers of those days joined the federation. Membership has constantly been growing and today 65 Centers in the USA and Canada have become members of JAINA. The objectives of JAINA are to:

- 1) Promote religious and educational activities related to Jain religion and to develop better understanding of the Jain religion
- 2) Assist and promote charitable and humanitarian activities in North America and worldwide.
- 3) Actively promote Vegetarianism and Nonviolence
- 4) Provide and promote academic and cultural exchanges amongst Jains every where
- 5) Assist existing Jain associations and support the formation of new Jain associations in North America
- 6) Serve as a liaison with government agencies in pursuance of the above objectives
- 7) Foster cordial relationships with interfaith or multi-faith organizations

During 1984 JAINA arranged for Dr. Hukamchand Bharill, Prof. Pratapkumar Tolia, Dr. Prem Suman Jain and Dr. V. P. Jani to visit various centers. From that point, the Scholar Visitation Program of JAINA was born. Today the JAINA roster has grown to 90 visiting scholars and monks. The Jain Society of Greater Detroit agreed to host the Third Jain Convention during the Memorial Day weekend of 1985. At that gathering, several goals were identified: strengthening of the Scholar visitation program; publishing a youth directory and arranging youth programs; publishing a quarterly news magazine; and supporting the publication of Jain literature. 250 people attended the convention. Dr. Tansukh Salgia was elected President and he served two terms of two years each. During his Presidency, JAINA helped support the making of a documentary by Michel Tobias "Ahimsa - Non Violence," for PBS. Membership during those four years grew to 36 centers. He also formalized periodic executive committee meetings. The JAINA library was started with the help of Dr Prem Gada, Professor Malukchand Shah of Ahmedabad and Dr Sulekh Jain Initially, the library was housed at the Jain Center of West Texas in Lubbock. Today the library has grown to nearly 10,000 volumes and in 2000 it was shifted to the Jain Center of Southern California. JAINA Library books are cataloged, listed on their website and available for borrowing, by mail, to any one who requests.

Dr. S. A. Bhuvander Kumar of the Jain Society of Toronto was named editor of the JAINA's newsletter: "JAIN DIGEST." In August of 1985, the first issue of JAIN DIGEST was published. This marked an important point in the development and growth of JAINA. The publication raised funds through a JAIN DIGEST Patron program with a donation of \$101.00, matrimonial announcements, sponsorship of



Detroit, MI

***** Extending Jain Heritage in Western Environment

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issues by individuals and advertisements. It is notable that the very first advertiser, JAYA Travel, has remained steadfast in its support of JAINA evidenced by the fact that for all of the 20 years they have been advertising in JAIN DIGEST continuously. Over the years, JAIN DIGEST has become a very important part of JAINA by reporting news and events of JAINA. The initial issues of JAIN DIGEST were 5 1/2" x 8 ½". Issues were hand typed and about 500 copies were printed. Someone had to pickup the issues from Canada and mail approximately 20 copies to each of the centers in the USA. In 1989, after a devoted effort to start a mailing list, JAIN DIGEST was being delivered to 7,000 homes. The expanded mailing was made possible by the generous donation of Pramod Zhaveri of the Jain Center of Cincinnati and Dayton. All the while editor S. A. B. Kumar laboriously produced JAIN DIGEST on a shoestring budget. Circulation had reached over 5,000 copies and more importantly, the magazine had become a well-read and respected Jain magazine in many parts of the world. The initial commitment of free distribution to every known Jain family in North America has been preserved to this date when circulation has passed the 10,000 mark. JAIN DIGEST, as a voice of JAINA, has done a lot to build JAINA's image here and abroad.



Chicago, IL

In 1987, the fourth JAINA Convention was held. Earlier the Jain Society of Metropolitan Chicago had bought 15 acres of land for a very ambitious temple project at an estimated cost of one million dollars. Michael Tobias' documentary, "AHIMSA," was shown to the 700 attendees of the convention. Gurudev Shri Chitrabhanuji, Shri Davendrakirti Bhattarak, Sri Laxmisena Bhattarak and H. C. Bharil were the prominent speakers. This year also marked the groundbreaking ceremonies for the Jain Center of Southern California and Siddhachalam. The temple in southern California was the first JAIN temple in North America built from ground up. In July 1988, both the Jain Society of North Texas and the Jain Center of Southern California held inaugurations for the temples.

1989 was a good year for Jains in North America. The Jain Society of Rochester organized a forum for young Jains. Both the Jain Society of Metropolitan Washington and the Jain Society of Greater Detroit bought land to build temples and the Jain Sangh of South Jersey purchased a building for converting into a temple. Statue of Bhagwan Shri Mahavir was installed at the Hindu Jain Cultural Center Edmonton, Canada. Additionally in Canada, the Toronto Star carried exclusive coverage on Jain religion in its Saturday Magazine, coinciding with the Birthday Celebration of Bhagwan Shri Mahavir. Visits by a group of three Jain monks, known as "Triputi Bandhu"was sponsored by JAINA. JAINA published "JAIN STAVANS" in English. That year, the 5th JAINA convention was held in Toronto from July 1st to July 3rd. From this point, the convention dates were permanently changed to the long weekend in July to synchronize with US-Canada holidays and encourage the participation of children during the summer school holidays. Attendance at this con-

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vention of 2000 set a new record for JAINA. At this convention, Dr. Sulekh Jain was elected President of JAINA for a two-year term. Dr. Dulichand Jain of N.Y., editor of Jain Study Circular, was presented with a JAINA Award in recognition of his contribution to Jain religion in North America through his writings and scholarship. Later in that year, the Marriage Information Service (MIS) of JAINA was launched under leadership of Fakirchand Dalal of Latham, MD.

When Dr. Surendra K. Jain accepted the job of Editor of JAIN DIGEST late in 1989, he brought about major changes in the format. First he changed to a regular 8 ½" x 11" size. This immediately doubled the available space. Layouts and designs were computer set and graphics and photographs were added. In addition to general articles, five regular sections were introduced: national and international news, a Calendar of Events, Education and Library, Marriage Information service and Youth Corner. A table of content was also added and larger, more readable font was used. An executive advisory board was setup and the inside cover started to list all the officers of JAINA and member centers. New regular features also included extensive book reviews and letters to the editors. JAIN DIGEST today has essentially retained that format under the editorship of Ms. Lata Champsee. But now for the inside pages, colors and coated paper stock is used.

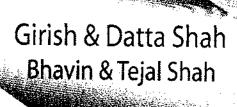
By 1990, the JAINA library was fully operational with over 4,000 books in English, Gujarati and Hindi. It was also the year when two Samnijis, Smit Prajna and Akshya Prajna, made their first visits to the USA. They visited Jain centers in New Jersey, Toronto, Raleigh, Atlanta and New York. At each center they gave a brief introduction to Preksha Dhyan and lectured on the principles of Jainism. That year Dr. Nathmal Tatia, Director of Jain Viswa Bharati in Ladnun was a visiting Professor at Harvard for the study of world Religions. Dr. Tatia was invited by many Jain centers to speak. That same year the Jain Center of Boston began the task of revising the North American Jain Directory.

In October 1990, a delegation of nine prominent Jains lead by President Sulekh Jain, representing various Jain centers in USA and Canada joined other Jain leaders from U.K., France, Belgium, India, Kenya and Singapore on a visit to the Buckingham Palace to meet with H.R.H. Prince Phillip. They discussed the Jain Declaration on Nature written by Dr. L. M. Singhavi. The meeting opened with recitals of the Namokar Mantra. This was probably the first time that this occurred at the palace and ended with Khame Mi Savva Jiva. After a lengthy exchange of views, Prince Phillip showed appreciation for the Jain Community's efforts and our stand on nature and preservation of the environment. A Jain Sacred Literature Trust was formed as part of International sacred Literature Trust, which is being supported by H.R.H. Prince Phillip. This international gathering of Jains was well received and given a civic reception by the Lady and Lord Mayor of the city of Leicester. The entire

By 1990, the JAINA library was fully operational with over 4,000 books in English, Gujarati and Hindi. It was also the year when two Samnijis, Smit Prajna and Akshya Prajna, made their first visits to the USA

To the Bay Area Jain Community...

THANK YOU FOR YOUR TIRELESS EFFORTS AND HEARTFELT SUPPORT WHICH WILL KEEP THE JAIN SPIRIT AND IDEALS ALIVE FOR THE GENERATIONS TO COME



Munjal & Vijaylaxmi Shah Devon Shah

Nivisha & Manish Mehta Avneesh & Amitej Mehta

Congratulations to JCNC and JAINA for organizing a successful 13th Biennial Convention



event was covered very well by the press in India, U.K. and USA.

The JAINA Executive Committee met in St. Louis, Mo. in November, 1990. Two ad-hoc committees were formed: an Election Committee and an Award Committee. The award committee was charged with recognition of individuals for his/her contributions in promotion of Jainism in North America. A delegation from the Jain Center of Northern California briefed the committee on preparations for the 1991 convention.

The Sixth Biennial JAINA convention was held in 1991 and hosted by the Jain Center of Northern California. This convention achieved a major milestone in the history of the JAINA Conventions. It catapulted the convention into a national Jain conference, an event attended by all Jains, young and old. The convention was attended by record breaking 5,000 people including 1000 youths. The venue for the convention was the world famous Stanford University and was organized around the theme: "Extending Jain Heritage to the Next Generation." The main speakers at the convention included Acharya Sushil Muni, Gurudev Chitrabhanu, Dr. N. P. Jain, Dr. L. M. Singhvi, Gov. Jerry Brown and Lt. Gov. Leo McCarthy of California. The convention was organized into many parallel tracks with sessions and panel discussions on Jain Philosophy, Literature, and Art. The speakers included a mix of religious leaders as well as professors from major universities. Dr. Sulekh Jain was re-elected as JAINA President and Dr. Prem Gada was given a JAINA Award. The success of this convention could be seen at the next convention at Pittsburgh, which had to be held at a major convention center just to accommodate all the attendees because of its sheer numbers. It is fitting that we are back here in Northern California, fourteen years later to celebrate JAINA's 25th year at the center where the modern convention idea was born. In August of 1991, Pratistha Mahotsav at Siddhachalam attracted the largest gathering of Jains from the USA and all over the world.

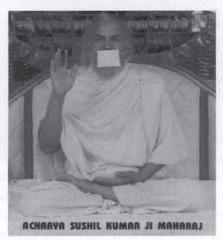
In December 1992 JAINA was honored by the Lok Sabha Speaker Dr. Shivraj Patil at the Parliament House.

The Seventh Biennial JAINA Convention was in Pittsburgh in 1993. It was attended by 4,000 people. Dr. Jagat Jain was elected President of JAINA and Dr. Dhiraj Shah was awarded the JAINA Ratna award. An exhibit of more than 400 masterpieces of art and literature collected from the National Museum of India, American Institute of Indian Studies, Bharatiya Janpith, Jaibhikhhu Trust etc. was displayed. This was the largest Jain exhibition in the west and perhaps the best ever seen. Also in 1993, JAINA was invited to the White House. The occasion was the signing of the Religious Freedom Restoration Act (H. R. 1308) by President Clinton. Amrendra Muni, Naresh Jain, Arvind Vora, Peter Bheda, Harshad Lakhani and Dr. Dhiraj Shah attended this prestigious ceremony in the Rose Garden of the White



The Sixth
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convention was
beld in 1991
and bosted by
the Jain Center
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convention
achieved a
major milestone
in the history of
the JAINA
Conventions

Congratulations on his Life-time Achievement Award



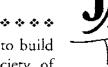
A saint and a pioneer who lived and preached Jainism in India, and dedicated his life to bring the religion abroad to help awaken international Jain community.

Dedicating this page to the loving memory of GURUJI for his unmatched initiatives and contributions to the establishment of Jain Dharma in North America. His inspiration motivated creation of Jain Centers all over North America, Europe and east Asia

Dr. Parveen K. Jain, Neeraj Jain Puneet Jain & Muneesh Jain

Extending heartiest welcome to all sadhus, sadhvies, scholars, academicians and attendees At the JAINA Convention 2005





House. The purpose of the Act was to guarantee the rights of minorities to build their Temples or other house of prayers. In June 1993, the Jain Society of Metropolitan Chicago held the Pratistha for their Temple.

Chicago was once again the host of the JAINA convention in 1995. It attracted the highest number of delegates to this date, 9000. Dr. Manibhai Mehta was elected President and Dr. Manoj Dharamsi was presented with the JAINA RATNA award. Pratistha Mahotsav of the Jain Society of Houston was performed in November of 1995. In April of 1996, Jain Society of Alberta in Edmonton, Canada, celebrated the Pratistha Mahotsav of their Temple.

The Jain Society of Toronto hosted the 1997 JAINA Convention. Dr. Dhiraj Shah was elected as President and Dr. Tansukh Salgia was presented with the JAINA RATNA award. In September 1997, JAINA was invited to meet Prime Minister Bajpai at the Waldorf Astoria Hotel. Dr. Dhiraj Shah presented a memorandum on behalf of Jains. Amongst the requests were many requests for a special financial allocation for the upcoming 2600th Birth Anniversary of Bhagwan Mahavir and the issuance of commemorative stamp in honor of Shri Veerchand Raghavchand Gandhi. The government of India subsequently honored many of these requests.

Dr. Mahendra Pandya was elected President at the 1999 JAINA convention, held in Philadelphia. The 1999 JAINA Convention erected a CHOUMUKHI temple designed and built by Nip Shah of San Diego, CA. This began the tradition of creating Temples at each of the following conventions. Dr. Pravin Shah received the JAINA RATNA award that year. In 2001, Jain Society of Metropolitan Chicago hosted its third JAINA convention in 2001. Dr. Bipin Parikh became President and the JAINA RATNA award was presented to Dr. Manibhai Mehta.

Cincinnati was the venue for the 2003 JAINA Convention. Anop Vora was elected President and Arvind Vora received the JAINA RATNA award. The Cincinnati convention generated a respectable financial surplus for JAINA. During Anophhai's Presidency, JAINA revamped the website completely and began publishing the electronic newsletter: "JAINA SPECTRUM." This newsletter propelled JAINA into the electronic age and provided a dynamic tool to bring JAINA closer to its constituents.

The JAINA constitution that was adopted in 1983 was revised with minor changes in 1985, 1988, and in 1992. In 1994 major constitutional changes were made creating 6 regional Vice President Positions in the JAINA Executive Committee and a new system of the election of officers by mail was introduced. The switch to mail ballots enabled a greater amount of participation by JAINA directors in the election process.

In many ways it can be said that in1994 JAINA became a mature organization

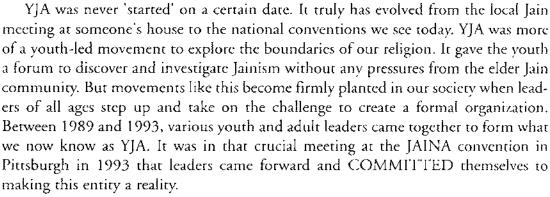
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and gained worldwide attention. With every succeeding YJA and JAINA convention and visits of scholars and monks from India, JAINA's sphere of activities grew. Conventions became more robust with new features like erection of beautiful Temples on the convention floors, performing Shri Siddha Chakra Poojan, illustrious speakers and invited guests from political and social worlds.

Currently, there are 30 committees created to handle the expanding role of JAINA. Most of the work of JAINA is carried out under the leadership of committee chairpersons. Several of the committees are described below.

YOUTH ACTIVITIES: The concept of Young Jains of America (YJA) as an essential JAINA activity was born in 1989 when JAINA President Sulekh Jain requested Dr. Urmila Talsania of Chicago to lead the effort to create a youth wing for the 14 to 29 age group. She initiated contact with various Jain centers and established contacts with youth coordinators. Many of these initial youth coordinators met and many of them met in 1990 when the Jain Center of Greater St. Louis organized a youth camp. Shri Bal Bhadraji was invited as the keynote speaker at that gathering and at the 1991 JAINA convention in San Francisco, YJA was born. The first group of young organizers consisted of: Seema Jain, Samir Mehta, Mona Kothari and Jugna Shah. YJA mission statement is: "To be a national and international umbrella Jain youth organization for establishing a network to share Jain heritage and religion through young people." YJA is a vehicle that the Jain youth have used to learn more about Jainism from like-minded individuals and colleagues. A fantastic by-product of that has been the opportunity to meet and interact with other youth from around the city, state, country, and world. Many of our children have had the opportunity to share and learn about different experiences with Jainism based on geographic and cultural environments.



Early on Dr. Talsania had concluded that the youth activity could best be organized by creating six regions in North America. Regional activities could result in a national convention in the even years as the adult conventions were held every odd



Lansing, MI

Extending Jain Heritage in Western Environment ************

year. This way every summer there will be an event for our youth either at the JAINA Convention or at the YJA convention. At the 1993 Convention in Pittsburgh Dr. Talsania's proposal to have first YJA convention in Chicago was approved. Dr. Prem Gada and Jayshree Ranka joined hands and the first YJA convention materialized. That first YJA convention in Chicago must be considered a watershed event for JAINA. 400 youth participated in that first convention and YJA has never looked back. Later JAINA too reorganized itself into this system of six regions. JAINA also adopted YJA's organized process of inviting bids to host conventions in a given area. Interest in YJA is growing among young Jains and the youngsters who grew out of YJA created the Young Jain Professionals (YJP) in 1997.

YJP is Young Jain Professionals. It serves youth between ages of 24 and 39. Many of their members migrated from YJA so there is a natural overlap between YJA and YJP. Individuals can decide for themselves whether to be members of both groups or choose a single membership. Both groups work with one another and JAINA very closely. The idea behind this organization has been to provide a forum for learning about and discussing issues that Jain youth face in the professional world and continue to face in their daily lives. YJP has organized a total of six conventions to this date. The first convention was held in January 1998. The convention topics included: Should Jains be discouraged from entering certain professions; Socially Responsible Investing; Jain Ethics in Medicine; Balancing Career and Family; Nonviolent Communication; and Applying Religion to Daily Life. During that convention, there was also some discussion about turning YJP into a formalized organization and having conventions on a regular basis. Since that time, YJP has made it a point to have conventions in more unique venues. So the second convention, held in October 1998, was held on a cruise to the Bahamas. After the second convention, YJP developed a set of Operating Guidelines and established a formal structure of seven board members with well-defined roles and responsibilities. After several more conventions, it was decided that YJP conventions should be held at a consistent time of year, similar to JAINA and YJA conventions. It was decided that Columbus Day weekend, which falls during the same weekend as Canadian Thanksgiving, would be the most ideal choice.

YJP was initially founded through the leadership of Shilpa Shah, a former YJA board member. While significantly smaller and younger than YJA, YJP is actively building a solid foundation on which to grow. Since its founding, YJP has progressively grown to an organization that provides resources to its members through local events, a comprehensive magazine called The New Jain, and an annual convention. The future of YJP will involve the creation of local YJP chapters, the development of a truly member-focused, interactive website, and the nurturing of young Jain leaders who will help shape the future of Jainism and Jain dharma, in North America and beyond.



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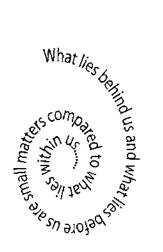
Jai Jinendra,

We are pleased to welcome JAINA conventioneers.

We salute the tireless efforts and accomplishments of the JCNC volunteers whose dedication speaks for itself.

Hasmukh (Hasu) Dhirajlal Shah, Harsha, Hemal, Puja and Karina,

Hinesh and Sarika, Heena and Shardaben(mother).





Additionally, YJP has played an active role in the last three JAINA conventions and the last two YJA conventions. For the YJA conventions, YJP assisted with programming for the older participants. For the JAINA conventions, YJP has been responsible for the programming for the older youth. Besides doing conventions, in the last couple of years, YJP has been attempting to establish a local presence and support forming local YJP chapters in many cities across the country. This has been done through the Local Leader program, and by organizing social events such as dinners in various cities, including New York, Los Angeles, and Washington DC. JAINA leaders must be congratulated for crafting this migration path for our youth to participate at various levels. JAINA only appoints one individual as YJA and YJP coordinator and both youth organizations operate independently with their own by-laws, finances and organizational structures. JAINA's foresight in developing future leaders in our community will certainly dawn one day when a graduate of YJA or YJP will be at the helm of JAINA.

WORLD COMMUNITY SERVICE: Established in 1991 under the chairmanship of Dr. Dhiraj Shah, the World Community Service (WCS) Committee has carried out relief operations around the world wherever natural disasters have struck. For Example, WCS has helped victims of the earthquakes in Latur (Maharashtra), North Ridge (California), Uttar Kashi (U.P.), Kobe (Japan), and Kutch (Gujarat). WCS conducted Medical Camps in Kutch, Veerayatan, Pune and Mangrol (India), helped war victims in Rawanda, adopted 2 villages in Kutch after the cyclone, provided financial help to war victims of Kosovo, and rebuilt a village in Orissa. In Kutch after the earthquake, WCS helped build 250 homes, rebuilt a community center and a primary school. Annually, WCS organizes and donates a number of medical equipments, clothes, blankets, wheelchairs, and dental chairs in India. WCS started medical camps at Bidada, Kutchh. Eventually the managment of these camps were taken over by the Jain Center of Southern California. The Jain Center of Southern California has been successfully managing Bidada medical camps for the past 14 years.

In 1996, the US agency for International Development awarded the World Community Service of JAINA a certificate of Registration, only the second Indian American organization to be so recognized. With this recognition, WCS became eligible to receive USAID funds for aid projects in India and a blanket certificate to export equipment and other items for humanitarian aid anywhere in the world. Later in June of that year, the Ministry of External affairs and the Ministry of Welfare and Social affairs of the Government of India recognized JAINA as an agency under Indo US Bilateral Agreement. With this recognition, JAINA is eligible to send various humanitarian aid materials to any registered charitable institutions in India duty free. Due to all of these humanitarian activities, JAINA has been solicited by many

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JAINA **EDUCATION** COMMITTEE: In 1989, JAINA established the JAINA **Education** Committee... ...to date, it has been a very busy committee and continues to publish or update pathshala material available for anyone to use

organizations in India as well as in North America including American Red Cross. WCS is currently raising funds to help build a school in Andaman Island for the victims of the tsunami.

JAINA EDUCATION COMMITTEE: In 1989, JAINA established the JAINA Education Committee under the chairmanship of Dr. Prem Gada. To date, it has been a very busy committee and continues to publish or update pathshala material available for anyone to use. Two scholars (Malookchand Shah from Ahmedabad and R. K. Jain from Delhi) from India were sponsored for six months and they prepared the initial research for Pathashala Education material in 1991. The JAINA Education Committee established JAINA library in Lubbock, TX and launched the first JAINA website. In 1995, eight colorful books were published for Level 1 and 2 students. In 1997 level 3 and 4 books were published. In 2000, the Education Committee was split into the following four committees: Jaina Library Committee (Virendra Shah); Technology Website Committee (Girish Shah); Education Committee (Pravin K. Shah); and JAINA Publication Committee (Dr. Prem Gada).

Dr. Gada arranged for a get together of Pathshala teachers in New York in 1991 at the home of Jyotiben Gandhi. About 55 to 60 teachers and youth from 17 centers were represented at that meeting. The first JAINA Pathshala Teachers Convention was held in Boston in 1998. Many centers participated at the convention and a syllabus for each grade level was refined. They decided to meet again every four years and in 2002, Los Angeles held the second Pathshala Convention. Today, JAINA education materials are used not only in North America but in India, Singapore, Africa, and the U.K. Materials produced by the committee are sold on no profit - no loss basis. Some of the notable material produced by this committee:

- 1) Jainism Religion of Compassion and Ecology (7000 copies, two editions)
- 2) Essence of World Religions (10,000 copies, two editions)
- 3) The Book of Compassion (13,000 copies)
- 4) Jain Education and Literature CD: (5,000 sold)

PUBLICATIONS: In addition to the quarterly JAIN DGEST that is sent free to over 10,000 Jain households, JAINA used to publish "JAINA FOCUS." JAINA FOCUS is a bi-monthly newsletter for JAINA Directors, committee chairs and volunteers. Today, it also publishes "JAINA SPECTRUM," an electronic newsletter. This newsletter is sent out 5 to 6 times a year to approximately 2,500 readers. The most important communication tool for JAINA is its newly redesigned web site: www.jaina.org. This website is constantly being updated. It is the single source for the most current news and reports of JAINA activities. Another beautiful publication is the JAINA calendar designed and distributed by the Calendar Committee. This calendar includes some of the most stunning pictures of our Teerthdhams and it is sent free to all the homes that receive JAIN DIGEST. In return, the calendar com-

JAINA 2005

mittee receives voluntary donations permitting them to produce calendars every year.

PILGRIMAGES: The JAINA Pilgrimage Committee arranges annual pilgrimages to various Teerthdhams of India. Thus far, this committee has organized six such pilgrimages, enabling 500 North American Jains to participate

LONG TERM PLANNING: JAINA's Long Term Planning Committee is focused on issues the Jain Community in North America will face in the future. Its goal is to help tailor JAINA's programs to address those issues. Last March, 24 JAINA leaders young and old attended a strategic planning seminar at Kellog University with Dr. Deepak Jain

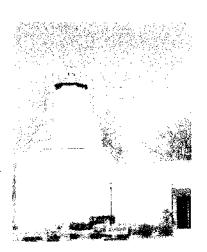
JAIN CENTERS RESOURCES: One of the newest committees under Dr. Nitin Shah in the Jain Centers Resources Committee. This committee is preparing material to provide Jain centers with guidance in getting their Temples built, in fund raising, general organization. Etc. It will enable centers to share their experiences and learn from each other.

JIVDAYA: The new chairperson of the Jivdaya Committee is Pramodaben Chitrabhanu. This committee collects funds to help animal shelters and Panjrapols. Last year it collected over \$25,000 that was distributed to 12 institutions. It has partnered with the Vegetarian Society in Bombay to help with the distribution of funds. Through the efforts of this committee, it is easy for any center to channel their Jivdaya funds to any panjrapol of their choice even if they do not have foreign remittance certificate from Government of India.

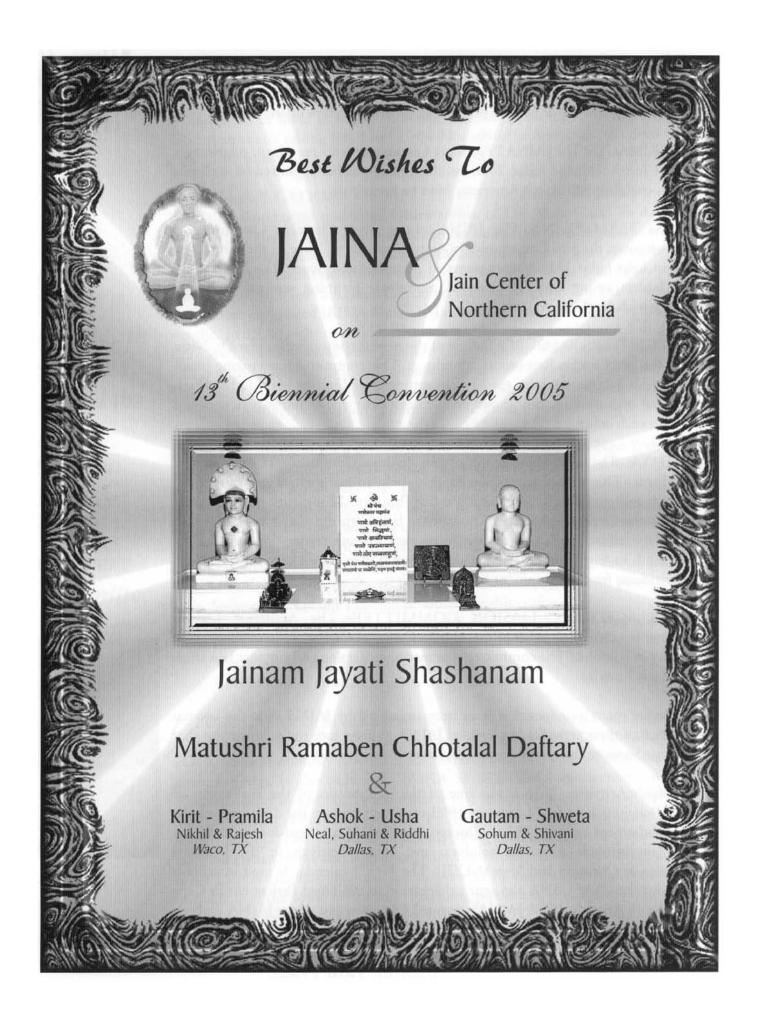
JAINA ACEDEMIC LIASION COMMITTEE: The Academic Liaison Committee is a charter member of the Ahimsa Center at California State Polytechnic University in Pomona. The committee is preparing to catalog and support Jain studies in North America.

There are many activities that have been organized by JAINA over the last ten years. Each of these activities has enabled JAINA to grow into the organization that it is today. Some of the major events that have shaped JAINA are:

Interfaith Activities: JAINA was one of the co-sponsors of the Parliament of World's Religions held in Chicago in 1993 to commemorate the 100 years of the original Parliament held in 1893 in Chicago. Also JAINA arranged for the inclusion of the Jain symbols, religious holidays, and ethnic Festivals in the National Conference of Christian and Jews (NCCJ). The NCCJ calendar is used in schools throughout the USA. JAINA also sent a delegation to the Third Parliament in Cape Towne, South Africa in 1999. JAINA presented 48 papers and under JAINA umbrel-



Toledo, OH



la Dr. N. P. Jain, Shri Amrendra Muni and Kumarpal Desai delivered speeches. Under Anop Vora's Presidency, Interfaith activities were significantly increased. Again in 2004, JAINA led the Unified Jain Delegation of Jain scholars, monks, youth and volunteers from India, U.K., Africa and North America to the Parliament in Barcelona, Spain. Additionally, JAINA has allocated a significant budget for distribution of flyers on Jainism and JAINA

Ahimsa Day Celebrations: JAINA has adopted the first Sunday in October (the closest Sunday to Mahatma Gandhi's birthday) as Ahimsa day. Through our efforts, many towns and cities across North America have issued proclamations for celebrating AHIMSA Day.

Publication of a Special Commemorative Issue of Jain Digest: In June 1994, JAINA published a special 60 Page issue paying homage to H.H. Acharya Sushil Kumarji Mahraj.

Launching of JAINA Charitable Trust: A trust fund under the leadership of Dr. Mahendra Pandya to support JAINA's core activities and fund charitable activities here and abroad was established in 1994. The function of the trust is to collect funds from voluntary contributions by individuals committed to JAINA's cause. Over the years it has proven to be a lifeline for JAINA.

Creation of JAINA Patron Program: In 1997, during the Presidency of Dr Dhiraj Shah, a permanent solution to the perennial financial woes of JAINA was implemented. This enabled JAINA to hire a paid part time Executive Director to attend to much of the back office work and establish a JAINA headquarter. Funding for the Patron Program began to dwindle for a period of time, but recently, current president, Anop Vora, has revived it and once again made it a vital organ of JAINA.

National Celebration of Gurudev Chitrabhanuji's 75th Birthday: In 1996, JAINA organized the celebration of Gurudev Chitrabhanu's 25th year in America and his 75th Birthday at various centers including Philadelphia, New York, Allentown, Chicago, San Francisco, and Los Angeles.

Jain Prayer in the House of Representatives: On May 22, 2001, Gurudev Shri Chitrabhanuji led with a Jain Prayer at the Capitol in the U. S. House of Representatives. All the Past Presidents of JAINA and scores of prominent Jain leaders from all over North America attended on this very proud day for Jains.

JAINA Relations With International Societies: JAINA has established bilateral relationships with the World Confederation of Jains, Veerayatan, Vegetarian Society of Bombay, Bharatiya Jain Sanghathan of Pune, Jain Social Group and Bidada



Ahimsa Day Celebrations: IAINA has adopted the first Sunday in October (the closest Sunday to Mahatma Gandhi's birthday) as Ahimsa day. Through our efforts, many towns and cities across North America have issued proclamations for celebrating AHIMSA Day



Sarvoday Trust of Kutch through its government and International Relations Committee.

Looking to The Future: Currently, JAINA is seriously planning activities for senior citizens. This is not surprising since many of the people who were there at the beginning have reached or are nearing the age of retirement. These members now see a need to put their energies towards planning for their Golden days.

The organization that we look up to and know today as JAINA has been put on a firm foundation by several hundreds of dedicated volunteers and JAINA's manifest destiny is to become a premiere Jain institution in the world. As we look to the future and recognize the participation of our youth in the organization, it is easy to see that for JAINA, the best is yet to come!



JCNC, Milpitas, CA



ROOTS AND WINGS: EXTENDING JAIN HERITAGE

Dr. Kokila Doshi, San Diego

"But you just don't understand us!" - The ongoing debate between generations, while generic in nature, has assumed new dimensions for Jains in the Western world. Family and faith give roots and wings to the next generation - 'roots' to stay grounded in tradition and 'wings' for self-exploration. Young Jains brought up in the western environment could find their identity in the Jain heritage preserved by their immigrant parents. However, they also need the freedom to Explore, Experience and Adapt. The issue is to find a healthy balance. Parents would like their children to follow most of the Jain practices which they themselves have adapted to suit the western lifestyle. Young Jains on the other hand would like to choose rationally from the religious practices which they are exposed to by choice or by force. They are looking for a custom-made, individualized set of Jain practices that satisfies their intellectual curiosity and is meaningful to them.

We, the parental generation, with our closeness to our roots in India, have a rich past of Jain traditions. What did we inherit? We grew up under an institutionalized (four-fold) Jain order. Validation for our practices came mainly from our elderly and from the authority of Saddhus, Sadhvis and scriptures. We followed most of the rituals and kriyas on the basis of faith and devotion. Questioning the rituals was not a question for us. The study of Jain scriptures and other knowledge-based activities were delegated primarily to Saddhus, Sadhvis and scholars. Such an arrangement served the contemporary society characterized by the illiterate masses well. Reliance on faith, devotion, and rituals became necessary. With its emphasis on the collective form of practices in the organized Jainism, rituals provided the necessary infrastructure, meaning and community bond. The symbolism inherent in rituals allowed lay men and women, who could not grasp the rational side of the religion, to have meaningful spiritual experience through rituals and ceremonies. As Indian Jains, we have absorbed the Jain values subtly as though by "immersing' in the river of Jain culture.

As we changed our identity on foreign soil from Indian Jains to American Jains (or Western Jains), we worked hard and enthusiastically, to uphold the roots of "Indianness" and Jainism. To practice, preserve, and pass on our heritage, we built temples on foreign land, established Jain Centers and pathshalas, and developed some 'homegrown' institutions. As most of the immigrants were highly educated, knowledge, learning and rational approaches began to complement (and in some cases replace) Faith and Devotion. What we have today is an adapted version of our original ideal. It is still evolving, once again to suit the needs of the contemporary society. We exposed our children to Jain values through pathshalas, centers, temples



******** Extending Jain Heritage in Western Environment



To find a happy medium between tradition and freedom, we need to have better communication between generations to understand each other's needs.

and home. If the river of Jain culture could not be brought here from India, we were happy to bring buckets of water in the hopes that over time a new river would form. Today, our children have established YJA, YJP and other Jain youth organizations. Similar developments are seen in other countries as well.

But today we are still at crossroads. What will the Jainism of the Future look like? What part of our heritage can we impart on our youngsters? In what form? What will survive and what will disappear? And how do we pass on this heritage? What are the roles of youth, parents, educators, religious leaders and institutions in the process? These are some of the issues we need to address.

As reflected in the aspirations and achievements of YJA, YJP and other organizations, we have done a good job at giving 'wings' to our children. Now, our young Jains are exploring new paradigms and creative ways to customize the religion to suit their needs, thinking, and lifestyle. On the other hand we are finding it difficult to "keep our youth within the tradition and to retain its involvement in the community" (YJA research Report, Harvard University). To find a happy medium between tradition and freedom, we need to have better communication between generations to understand each other's needs.

The emerging Jainism, as envisioned by our young Jains, is characterized by the following features:

1. One Religion

Our youth will see unity in diversity. Rather than emphasizing the differences they will emphasize the similarities. With such a unifying mentality, they will follow a Jain philosophy common to different sects.

2. Knowledge-based Rational Approach

Instead of relying solely on Faith and Devotion, our youth will explore the rational aspects of Jain practices through the study of Jain literature.

Relevance and Meaning

They will question the usefulness of practices such as Pratikraman in its present form, Snatra Puja and other ceremonies recited in Prakrit or Ardhmagadhi. Adapting some of the practices to today's lifestyle and translating the material into English are some of changes needed to bring relevance and meaning.

4. Emphasis on Internal rather than External Practices

They are more likely to follow the internal, meditation-based practices rather than symbolic, external ritualistic expressions.

5. Coherent and Consistent

They will strive for a logical, coherent set of Jain beliefs and a harmony between principles and practices.

6. Emphasis on Basic Jain Values

Young Jains will live by the broader principles of Jainism such as Jiv Daya,

Extending Jain Heritage in Western Environment *****

50

Truth, and Honesty. They will reflect these principles in ethical and ecofriendly behavior, vegetarianism, service to humanity etc.

7. Personal, Individualized Form

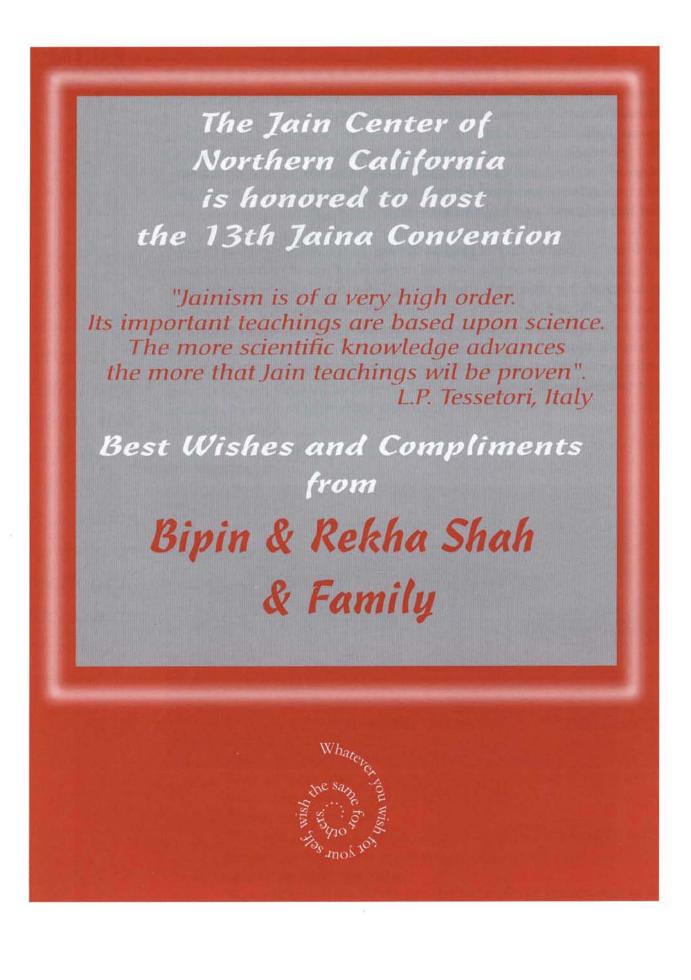
Our generation emphasized the collective form of the religion. Many Jain practices are group activities with social interactions. For the next generation, religion is more personal and internal. New mediums may evolve such as virtual meetings with interactive technology.

We can foster the continuance of the Jain heritage to the next generation in various ways. Evaluating the existing practices and developing a core of relevant practices; engaging the youth by explaining the meanings of some rituals; spending time together individually and collectively; educating them through early exposure to Jainshalas and through translated material; and exemplifying our religious principles as a good Jain role model.

Let traditions anchor our young generation while reforming and redefining religion. Let us take pride as they soar.



JCSC, Los Angeles, CA







RAW FOODS AND THE JAIN DHARMA

By Dhrumil Purohit

Practitioners of Jain Dharma have long observed dietary consciousness as a vehicle for practicing the vows of Aparigraha (simplicity), Saiyam (restraint) and Ahimsa (peace). The most common dietary distinction practiced by Jains has been the practice of living as a vegetarian. This practice has become such a part of the Jain culture that it is often the most recognized religious distinction by both Jains and non-Jains alike. Whether you look at the plethora of Jain matrimonial bio-data or observe the average child explaining what Jain Dharma entails to their non-Jain friends, the weight that is carried in being vegetarian in the Jain community is clearly recognized. This emphasis on being vegetarian has produced considerable results: a tight-knit community and a high success rate of passing values down generations. However this precise focus on our concept of what a vegetarian is has also shifted the focus from "what we can eat", to "what we don't eat".

The word vegetarian stems from the Greek word vegetas, which means 'Full of the Breath of Life'. The Sanskrit word for vegetarian is shakahari. Ahara means "food" and shaka means "vegetable". As the word vegetarian evolved, the cultural meaning shifted from, "someone who cats vegetables," to the present definition, "someone who doesn't eat meat." The difference in meaning has caused a societal shift in focus from eating foods "full of the breath of life", also known as raw-plant food, to eating "anything but meat".

The impact of eating "anything but meat" is larger than one may think. Highly processed, reheated, long shelf-life, over oiled and over cooked vegetarian foods have become staples of the average Jain family's diet. It is easy to forget that cooking and food processing were simply tools humans used to survive challenging situations. Much in the same way that a hammer is a tool, cooking was a tool used to get through droughts, preserve food for long travel, concentrate calories and prevent the ingestion of bacteria during rainy seasons. Presently, cooking is primarily used as a tool to enhance taste and create convenience. As the percentage of cooked and processed foods has rapidly increased, the healing power of the vegetarian diet has been dramatically affected. No longer are vegetarians experiencing levels of health they once experienced. Heart disease, diabetes, high blood pressure, obesity and other aliments are starting to become just as common among vegetarians and non-vegetarians alike, and in some cases, more common.

By conservative estimates, 70% of diseases are diet-related. Adding lifestyle factors such as exposure to pollutants and variations in exercise, estimates run as high as

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95%. Daily ailments that society has learned to accept, such as backaches, headaches, colds, cough, and fatigue are directly correlated to our diet and the incorporation, or lack, of raw-plant food. Even nutritionist, doctors, and scientists are starting to take note. Every week modern science verifies something new about the healing properties of raw fruits, vegetables, nuts & seeds. Arugula for its antioxidant properties, cucumber to cleanse the kidney, hemp seeds for omega 3, green vegetable juice for ulcers; the list goes on and on. It is far from coincidence that the most healing food on the planet is raw-plant food.

By conservative esti*mates*, 70% of diseases are diet-related Adding lifestyle factors such as exposure to pollutants and variations in exercise. estimates run as high as 95%

To understand why raw-plant food is so powerful, one must understand what happens to food when it is cooked. When food is exposed to temperatures above 115 F, the minerals, enzymes and vitamins are slowly denatured, proteins begin to coagulate and heated fats turn carcinogenic. Raw-plant food, compared to processed and cooked counterparts, is richer in absorbable minerals, enzymes and vitamins because it has not been denatured by heat. Although cooking is a very useful tool, its heavy incorporation into our modern diet has caused a backlash of disease from our bodies. One hundred years ago, however, the average amount of calories an individual consumed was significantly lower. This allowed the body to have ample time to process food and detoxify faster even though the majority of individuals were cooking their food. There were also fewer hormones, pesticides and processed oils being used which caused less adverse reaction and allergies. Individuals, who survived primarily on a diet of all cooked foods, including many monks, were able to retain excellent health because the amount of food they were consuming was so small. By practicing caloric restriction, they effectively kept their body light and clean.

The return back to a diet abundant in raw-plant food not only has health benefits, but environmental and spiritual ones as well. Karma is the supreme law of the universe and the energy an individual puts out always returns. The waste produced by packing; the deforestation produced by consuming dairy; the pollution produced by processing plants; the pesticides from high-tech farming are all slowly returning home. There was once a time when humanity used to throw things "away" and now away has gone away. Spiritually, over-consumption, food cravings and indulgence move us away from aparigraha (simplicity) and saiyam (restraint). Foods that radiate low vibrating energy also take their toll on mental states as well. They can cause individuals to be more aggressive, inconsiderate, upset and depressed.

When most individuals think about incorporating raw-plant food into their diet, even vegetarians, they have a hard time seeing how raw-foods could be sustaining enough for an entire meal. They can't imagine eating anything other than carrots, broccoli, and celery with dip. So what does one cat? The beauty about raw-plant food is that incorporating it into your current diet can be as simple or as complex as you would like. You can pick up an apple, banana, or melon or, for heartier dishes, there

Extending Jain Heritage in Western Environment *****

54



are outstanding books on recipes that any person, vegetarian or not, would enjoy. The most effective place to start, though, is also the area that most individuals are missing out on: the beautiful world of green-leafy vegetables. The alkalizing and energizing properties of raw, green-leafy vegetables such as kale, collards, romaine lettuce, watercress, spinach and chard can do magnificent wonders for any diet. Whether juiced or eaten in a salad, daily intake of green-leafy vegetables is known to rebalance pH levels, clear the lymphatic system, build hydrochloric acid levels in the stomach (digestive fire), and provide an abundance of minerals and nutrients that combat habits of overeating.

Culturally Jains have had some challenges with incorporating raw-plant food into their diet. Traditionally Jains have abstained from eating green-leafy vegetables during the monsoon season, because of the proliferation of insect life on plant life. During this time one can feel free to increase intake of other raw-plant food to give the body an opportunity to rest through fasting. Another challenge has been the destruction of bacteria. Jains believe that cooking food will allow the bacteria to be destroyed in the cooking process and prevent their atma from conducting additional himsa. While there is nothing wrong with this approach, one may also consider that over consumption of cooked and processed foods causes acidic environments in the body that attract and encourage bacteria to proliferate. Eating raw-plant food will prevent the attraction of bacteria by creating an oxygen rich environment of nutrients and minerals.

"You are what you eat," may sound a bit cliché; however the energy we take in can't help but to become a part of the energy we represent. We no longer live in the age of kalpavrikshas (wish-giving trees), however the legacy of abundance that these trees left behind is still very present. Enjoy the abundance with every bite you take.

(Dhrumil Purohit is founding principal of Dharmaboost, Inc, editor of the raw-food weblog, welikeitraw.com, and has been eating a diet of 100% raw-organic, fruits, nuts, vegetables and seeds for four and a half years.)



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Jai Jinendra..

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Kundini & Bipin Kapak Neha Kapadia

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LIVE AND LET LIVE



INTRODUCTION TO JAINISM AND SCIENCE

By Editorial Team

Extension of Jain Heritage to the Western Environment will not be complete without a discussion on Jainism and it relationship with modern science. One can easily assume that a large segment of Jains in the west, especially the younger generation is quite well versed in modern Science. Explaining Jainism using the paradigm of science can attract our younger generation to appreciate Jainism. However, herein lies the real danger. In our enthusiasm to project Jainism in a positive light and relating its ancient traditions to modern times we tend to make unsubstantiated statements comparing or equating Jainism with science. Such unsubstantiated statements can hurt our heritage in the long run. There are many similarities between the methods of science and Jainism's logic and reasoning. However, these similarities do not necessarily make Jainism a scientific religion or vice-versa.

Science is a careful, disciplined and logical search for knowledge about any and all aspects of the universe, obtained by examination of the best available evidence and always subject to correction and improvement upon discovery of better evidence. The method of science is a pathway that involves several steps. Scientists themselves might organize the pathway in slightly different ways, but they would agree in general that the following steps explain fairly well the essence of a scientific method:

- 1. Observe some aspect of the universe.
- 2. Propose a tentative explanation, called a hypothesis that is consistent with what you have observed.
- 3. Use the hypothesis to make predictions.
- 4. Test those predictions by experiments or further observations and modify the hypothesis in the light of your results.
- 5. Repeat steps 3 and 4 until there are no discrepancies between theory and experiment and/or observations.

When consistency is obtained the hypothesis becomes a theory and provides a coherent set of propositions which explain a class of phenomena. A theory is then a framework within which observations are explained and predictions are validated. Subsequently, if an evidence is found that violates or is not consistent with the theory, the theory is modified, corrected, restricted or in some cases rejected in favor of a newer theory.

Most world religions easily distinguish them from Science because they are based primarily on faith, while Science is based upon evidence. Jainism, unlike many other



******** in Western Environment



world religions does not advocate blind faith. The shloke "Padhamam Nanam Tao Daya"- from Dasaveaaliyam 4/10 gives importance to knowledge over the religion of compassion. The shloke "Samyag-darshan-gyan-charitrani Mokshamargah" from Tatvarth Sutra 1/1 also clearly says that Darshan or faith should be enlightened, not blind. The second distinguishing aspect of Jainism is that Jain philosophy is of human origin, in contrast to biblical (Judaism, Christianity, Islam) and Brahmanical faiths (Vedic school) that believe that their respective religious messages were provided by Supreme Divine Being (God). The third and probably the most important aspect that makes Jainism similar to Science is its system of logical and systematic reasoning, built on the basic Jain view of the Universe, comprising of both the living and the non-living.

These similarities and certain Jain observations consistent with science still do not make Jainism scientific. From a scientist's point of view, we need evidence of Jain concepts like the Jain Universe, the Soul, and Keval-Gyan that can be demonstrated by today's scientific methods. However, let us examine this a little more closely.

Science has definitely studied the Universe in great detail, and has come up with theories that match its observations. The most widely accepted theory on the origin of the Universe is the Big Bang Theory which seems to be inconsistent with the Jain view of the Universe. However, the somewhat recent but not well developed Quasi-Steady State Theory may be quite consistent with the Jain view. Today's scientists agree that their observations of cosmos have serious limitation, leaving a number of tough questions unanswered, and consequently non of the Universe Theories are expected to be proven in near future.

Science has understood a lot about living organisms, and these observations are quite consistent with Jain concepts of life-form discussed 2600 years ago. The field of genetic sciences has given a lot more impetus to this study and has given a lot more insight into various life-forms. There is hardly any finding which is inconsistent with Jain concepts. However, science still does not have the tools to measure, predict, or observe consciousness. Does consciousness simply manifests itself when an exact of set of molecules or atoms are combined or is it something truly distinct from the physical matter? Jainism on the other hand has very specific views on living matter as opposed to non-living matter.

Science does not believe in a prophet that delivers a message of the ultimate Truth. (This does not mean scientists do not believe in religion or have Faith.). This is because a scientific belief is always subject to change based on new and updated observation or evidence whereas a message of the prophet or the Truth is unchangeable. Even here Jainism holds the view that is somewhat closer to science. Jainism says while the ultimate truth is one and the same, the presentation, practice and under-

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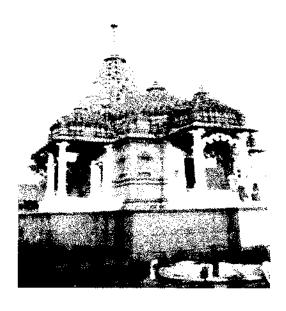


standing of the religious path towards truth may vary based on the substance, place, time and spirit of that period.

As we have seen, there are aspects of Jainism that have been verified by modern science and can withstand the scrutiny of logic and reasoning, as well as resonate with the real or mathematical observations. And then there are aspects of Jainism that are beyond the grasp of today's Science, and have to be accepted by the followers strictly based on faith. With advanced scientific methods and observations, these too might be accepted to be scientific, or they might not, and remain in the realm of metaphysics and faith based beliefs.

So is Jainism a Scientific religion? In other words, can Science treat the Jain beliefs as proposed hypothese and try to see if these could be proven to be theories based on experiments? This question probably is not very relevant. What is relevant is the glory of Jain Heritage. If we can express this glory or atleast some portions of it in scientific terms, then our future generation will be able to appreciate our faith better and start practicing it. Once they start practicing the faith, they will start realizing the glory of their own soul. Once one starts realizing the inner-self, scientific methods for religious practices becomes irrelevant.

We have included an article by Dr. Bhandari, who not only brings to light the similarities of Jain Darshan with modern physics but also the importance of expressing it in a scientific language. In this context, Prof. Kanti V. Mardia from The University of Leeds has published a book called The Scientific Foundations of Jainism, expressing many of the Jain concepts in a scientific manner.



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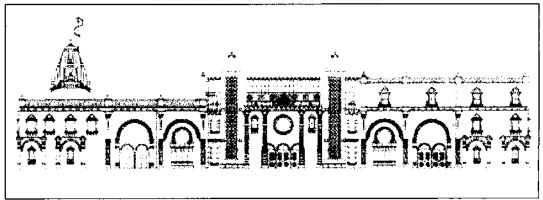




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Front View Of The Jain Center



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MODERN PHYSICS AND JAIN DARSHAN

By Prof. Narendra Bhandari

We examine here the question whether any common ground exists between Modern physics and religion, particularly the Jain Darshan. The question has arisen because some religious leaders as well as proponents of modern physics think that they belong to different spheres of activity, one dealing with soul and spirituality (which are not physical entities) and the other with matter and the physical world. The laws that govern these two are exclusive to their domain and hence it is futile to look for any overlaps between them. The religion has declared one as vidya and the other as avidya and there the partition has started. However if we consider that no religion can ignore or wish away the ground truth on which the physical universe operates, (whether some call it an illusion a la Shankara, or not), they must not only incorporate each other but be based on each other. I personally believe that any religion must encompass various aspects of physical reality as we experience in our daily life. In fact, Darshan and physics must be complementary and have similarity of concepts and postulates of these two complementary aspects of our existence i.e. Physics and spirituality must coexist. At the least, they cannot be contradictory and in reality they should derive strength from each other.

Physics believes in laws of nature but not in God. On the other hand religion believes in God as well as laws. Therefore laws provide a common ground where physics and religion may overlap. Foundations of Physics are based on certain laws, theories and principles, which are derived from observations and deductions. As examples we may cite Newton's Law of Gravitation, or Kepler's laws of planetary motion, Quantum theory or the Big Bang theory and principles of conservation of physical entities or attributes. In contrast, religions are based on faith, philosophical deductions and revelations. The physical laws are deduced from observations or from theoretical deductions and although the laws of physics control the physical world in a fundamental way, they are not fundamental concepts of physics. Take for example the Law of gravitation. It says that attraction between two bodies depends on their mass and varies inversely as the square of the distance between them. This affects all the physical universe but is a consequence of the principle of gravitational attraction. This immediately leads us to even more fundamental question of the origin of Mass. We may recall here Mach's principle, which deals with the concept of origin of inertial mass. Broadly speaking Mach's principle states that the inertial mass of a body is solely due to interaction of other bodies in the universe. Heller (1975) mentions it in the following way" The local inertial frames are entirely determined by the distribution and motion of all matter present in the universe" and Einstein formulated it as " the entire inertia of a point mass is the effect of the presence of all other masses, derivDarshan and
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ing from a kind of interaction from the latter" There is yet no "proof" for this principle but Einstein is said to have derived much inspiration from the Mach's principle for development of his Theory of Relativity.

The implication is that inertial mass cannot exist in isolation. Now we may ask if this principle can be extended to other physical entities or even spiritual entities? Is everything interactive? Are we living in a totally interactive world and everything here is interactive. The same may be postulated for life or consciousness. Life certainly cannot exist in isolation. If all living species, except one, in the universe or even on Earth vanish, the last one also will not be able to survive. Therefore the life is a result of interdependence (or interaction) with other living species. The principle of non-violence immediately follows since the whole becomes a cause for the existence of a part of it and both are indistinguishable. In effect, when, one does any harm or kills some body, howsoever primitive, one is killing a part of one self, because his very existence is interactive in nature. It is like committing a small suicide, howsoever small the quantum may be. Thus the inertial mass, which is a physical entity and the consciousness, which is a spiritual attribute, are both interactive in nature and their origin is a consequence of interaction.



Many great minds who developed the basic concepts of modern physics have written about things beyond physics. To cite a few of them, we may mention the book on "Physics and Philosophy" and "Physics and beyond" by Werner Heisenberg who gave the concept of the Uncertainty principle. There are others like Feynman (The character of Physical Law), Einstein (Ideas and Opinions) and various essays and books that deal with science, philosophy, religion, society and reality.

The crowning glory of modern physics has been the Quantum mechanics. The laws of classical physics i.e. of macro world are not found to be valid in microworld. It took lot of debate to understand the quantum theory and Feynman, one of the greatest minds of the modern era said "nobody understands quantum mechanics..... I am going to tell you what nature behaves like. If you will simply admit that may be she does behave like this, you will find her a delightful, enchanting thing. Do not keep saying to yourself.... 'how it can it be like that?' Because you will get into a blind alley from which nobody has escaped. No body know how it behaves like that." Some Quantum phenomena cannot be described in a language, they are "crazy beyond words", and cannot be comprehended.

The quantum mechanics puts severe constraints on certainty of our knowledge. Two tenets of quantum mechanics that are relevant here can be crudely described as follows. One is that the universe does not exist if you don't observe it, equivalent to the paradox of the Schrodinger's cat. This implies that universe and the observer exist as pairs and neither can exist without the other. The other is that a particle knows how

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it should behave. This is the famous two-slit experiment which is the backbone of quantum mechanics and particle wave duality. If one goes to still finer constituents of nature beyond electrons, photons and even quarks, the duality may be replaced by multi-facetedness or manifoldedness. The atma is considered to be ati-sukshma, so it may be reasonable to expect that it will have more attributes, may be infinity of attributes.

Let us first talk about Complementarity and Anekantvad. Even Neils Bohr who propounded the basics of quantum mechanics had great difficulty explaining it. And he did it through his principle of Complementarity. The principle of Complementarity, is the most revolutionary and significant concepts of modern physics. The Western philosophers and scientists had a lot of difficulty in understanding and developing quantum mechanics. The contradictory results indicated that photon (or electrons) sometimes behaves as a particle and sometimes as a wave. This could not be reconciled because of the basic problem that wave and particles were considered to be exclusive or different. Bohr explained by saying that contradictory behavior is complementary and used the Chinese concept of Yin and Yang, which are both opposite but exist together and are required for completeness. Ekantvad has been variously described as the theory of many-foldedness, non absolutism, non equivocality. Literally it is defined as the theory of non-one sided ness, implying the many sided nature of reality. Some times anekantvad is contrasted with Ekantvad which stands for definite and categorical asserted philosophical position.

In the physical world, as in philosophy, things or ideas have plurality of attributes and these can be apparently contradictory or conflicting. Anekantvad successfully harmonises or accommodates such views and completes the description of physical reality. But when we talk of manyfoldedness, the question obviously arises, how many. Certainly more than one but can it be infinite? saptbhangi or sevenfoldedness is a corollary of Anekantvad. This has been very clearly explained by D.S.Kothari in his essay on" Complementarity principle and Eastern philosophy".

Anekantvad not only explains seemingly contradictory propositions in daily life, philosophy, macroworld, mental exercises and in spiritual domain, it brought in the concept of Avyakta or inexpressibility of certain states. Questions which cannot be answered in affirmative or negative, like the existence of soul, could be dealt with in the framework of Anekantvad. It is, it is not; it is and yet it is not, it cannot be expressed and so on. This concept is common to Quantum behavior, which cannot always be expressed in language. Anekantvad is not simply a multiview perception theory. It is not a limitation of consciousness that it has limited capability of perception of the physical world. Thus it is not looking at an object from different perspectives but that the object cannot be known from all the perspectives. Anekantvad is as fundamental as the uncertainty principle, which states that some properties can-

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JAIN TEMPLE



Temple Details
Total Land: 6 Acres
2 story structure

Total Area of the Building: 25,300 SF Finished First Floor Area: 12,760 SF

Prayer Hall: 5,200 SF

Temple Area with Ghabhara: 1,170 SF

Social Hall & Stage: 6,160 SF

Kitchen: 1,000 SF

Temple Project Cost: \$6.1 Million

Construction start date: October 16, 1995

Construction completion: May 1998 Opening Celebration: July 4, 1998

2nd Pratishtha Celebration: August 10-19, 2002

List of Various Murties(Height in inches)

Mahavir Swami (41)

Parshwanath (37)

Adinath (37)

Gautam Swami (25)

Nakoda Bhairav (25)

Manibhadra (25)

Ghantakarnaveer (25)

Padmawati Devi(25)

Laxmi Devi (25)

Chakeshwari Devi (25)

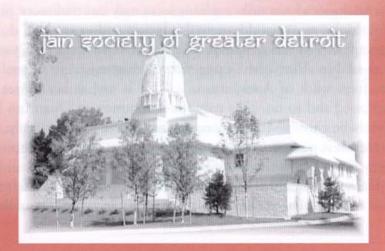
Saraswati Devi (25)

24 Trithankars in Bhumati Areas (21 + Base)

Total Membership: 413 Life Membership: 329

For More Information Contact Arvind R. Shah

Telephone: (248) 828-1736



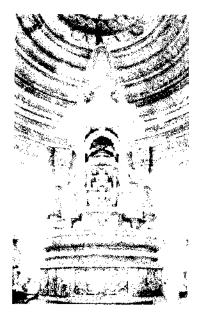


not be measured accurately, not because of instrumental limitations but because of inherent limitation of knowledge.

Syadvad, another corollary of Anekantvad, is also a cornerstone of Jainism. It has been translated as "perhaps", or "May be". That appears to me as a qualitative (or crude) definition. Can we extend and quantify it to include the uncertainty principle or derive the uncertainty principles from the framework of Syadvad? Uncertainty principle is one of the most fundamental principles applicable equally well to the realms of all physical microworld and may be (in my opinion), the cause of biological evolution. The uncertainty, e.g. in energy levels give a choice for a variance in combination or in taking part in different chemical reactions. Without uncertainty biology will be like ordinary organic chemistry such as polymerization and animate could not have evolved from inanimate. Syadvad therefore must be thought of as going beyond "may be", or used as an instrument for tolerance in society but should be seen to lead to indeterminacy and to the principle of uncertainty (?p?x=h; ?E?t=h). In manyfoldedness, or anekantvad, the uncertainty can be defined in a more profound way and for other parameters. This is the Syadvad in physical terms.

According to the principle of Saptabhangi reality can be described in seven ways i.e. it exists, it does not exist, it exists and yet it does not exist, indeterminable, its existence is indeterminable, its non existence is indeterminable and its existence as well as non existence is indeterminable or inexpressible. Saptabhangi has been explained very succinctly by Kothari in a quantum mechanical way by taking the example of a particle in a box which is divided by a partition with a hole into two compartments. Because of the particle-wave duality, the particle can be in compartment A, or in compartment B, In A and still not in A, In B and still not in B, not in A and B, in A as well as in B and in an indeterminate state (avyakta). The same solutions emerge from the considerations of quantum mechanics as has been shown mathematically by taking wave functions.

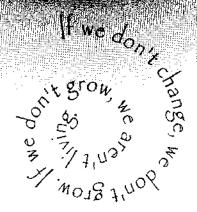
Sometimes light or a photon behaves like a compact object i.e. a particle and some times like a wave such as a ripple we see in a pond. A photon or an electron, for example, "knows" when it should behave like a particle and when it should behave like a wave. In the famous two slit experiment, a beam of photon shines through two slits and hits upon a photographic plate behind the slits. The experiment can be run in two ways: one with photon detectors right beside each slit so that the photons can be observed as they pass through the slits and or with detectors removed so that the photons can travel unobserved. When the detectors are in use, every photon is observed to pass through one slit or the other. Essentially the photons behave like particles. However, when the photon detectors are removed, a pattern of alternating light and dark spots, produced by interference of light are observed indicating that the photons behave like waves, with individual photon spreading out and surging against both the



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slits at once. The outcome of the experiment then depends on what the scientists want to measure.

Before we end this discussion, it is pertinent to ask, "what benefit will accrue by seeing a common ground between religion and physics". Well the answer is obvious but must be stated here for clarity. Firstly if the religion is based on physics then the intra-religion contradictions can be dispensed with.

Every one believes in physical laws because they are experienced in daily life. So if religion has a basis in the well established physical laws then there is no need to compartmentalize various religions. The apparent contradictions may be simply due to different emphasis on different aspects of physical laws and when they are complete, they will probably all become the same.

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SCIENCE WITHOUT RELIGION

By: Acharya Shri Chandanaji

"Science without religion is lame, religion without science is blind." (Albert Einstein - 1941)

We are a few moments away from Mars, close to cloning, and a scanner can visually dissect each centimeter of the human body. In a lifetime, an expert in a particular field could not possibly grasp all of the rapid technological advancements in that same field. Despite all of this technological and scientific progress, the fact remains that the sphere of knowledge is always encircled by the sphere of the unknown. The more we expand on our knowledge, the more we realize that the sphere of the unknown truly exists.

Many western countries are full of resources, opportunities, and scientific advancement. However, for inhabitants of these countries, the truth is that their outward journey has made their inward journey painful, pitiful, and pathetic. Lust and luxuries have made their lives lusterless, lonely, and loveless. The hunger for inner peace, the intense desire for improved interpersonal relationships, and the hunt for harmonious mental matching are seen so evidently that in western countries there is a growing business to market techniques to satisfy such desires. People who don't know the 'Y' of yoga, the 'M' of meditation, or the 'R' of religion are successfully making big money marketing it to others.

The answer to the world's problems lie in many spiritual philosophies and one of these great philosophies is that of Jainism. The Jain religion is very close to science and hence the union of religion and science can start with Jainism. To attract the interest of the western world to the glorious philosophy of Tirthankar Mahaveer it is necessary to emphasize the following points"

- 1. Jainism deals with environmental protection.
- 2. The Jain principle of non-violence is not only a religious theme but also a reverence of the belief that life is a necessity for various lives to coexist on earth.
- 3. Respect for other's views (Anekant) is not only a principle to be learnt by scholars, but is also a way of life to be learnt by each person for harmonious relationships between two individuals or by nations in order to achieve world peace.
- 4. The concept of non-possessiveness represents a belief in sharing and caring. Compassion and donations are part of this principle. You should not only let others live, but you should also help them to live.
- 5. Vegetarianism is not a religious concept. It is a necessity. It leads the human mind away from cruelty, confrontation, and carelessness with nature.

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We must confess that for almost 2600 years we have missed opportunities, used our resources without proper planning, and wasted our power, potential, and prosperity. We have not been able to state our point of view to the world in an easily understandable manner. We are unnecessarily divided and we have never thought about collective efforts to spread the teachings of Tirthankaras. Pomp and show, and celebrations of rituals and rhetoric have closed our eyes to the real light of Jina-Darshan.

To think of spreading the Jain religion is not only futile, but it is foolish. However, to think of spreading the glorious Jain way of life will be fruitful and meaningful. Let us take our Tirthankaras to the books of school children, volumes of researchers, and the minds of philosophers. Jainism has treasures to offer to the world, especially in the present day when the world is facing volcanic conditions. We are in an era of packaging and marketing. Followers of Tirthankar Mahaveer know this very well but also know that we are not far away from the day when the world will love, respect, and practice the path shown by Jinas.



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70





by JCNC Editorial Team

Ever since the advent of civilization, we have faced the questions of unity and diversity, conformity, and plurality. History has shown us various successful approaches to this age old dilemma. Democracies in countries like India and United States have shown that accepting diversity among different regional and cultural groups of people, while at the same time striving for national unity can be successful; the minorities, barring some issues, can receive fair representation, maintain their identities and uniqueness and even thrive. At the other end of the spectrum, we have seen nations like China or Indian states like West Bengal and Kerala succeed quite well with unity through uniformity and conformity.

Here we include views from different individuals with different approaches to achieving unity amongst various sects of Jains. The views are varied, the approaches are different, but the aim is the same. And as history suggests, different approaches can be successful. We as followers of Mahavir should decide which approach will work best - for our immediate local Jain community as well for assimilating with other Jain communities across the globe as the world gets smaller. Our primary aim should be spreading the message of compassion and equanimity.

JAIN UNITY

by Nirmal Dosi, Chairperson, Jaina Scholars Program

Acharya Bhadrabahu was the last Jain monk to lead an undivided Jain Community. Being a Shrut-Kevali, he had complete knowledge of all scriptures, known collectively as the twelve Angas. Unfortunately, there was a famine in North India which lasted for 12 years during the reign of Jain Emperor Chandragupta Maurya (322-298 B.C.) According to one account, a large number of saints migrated to South India with Acharya Bhadrabahu as a result of the famine. The remaining saints in North India stayed under the guidance of Acharya Sthulibhadra who was disciple of Bhadrabahu. Under this situation in the North, the saints put on a white cloth. Those saints who migrated to the south stayed naked. Thus, the groundwork was laid for the great Swetambar- Digambar schism, although the actual division did not occur until 1st century A.D. However, this split may be due to another account. As knowledge was getting lost because of the inability to memorize Bhagwan Mahavir's Original teaching (scriptures containing 12 Angas), a meeting was called to assemble all the monks in Patliputra (modern Patna in Bihar province). Due to rea-

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sons not known, Acharya Bhadrabahu could not attend this assembly where knowledge up to eleven Angas was reiterated. The 12th Anga (called Drastivaad) could not be recalled due to unavailability of Acharya Bhadrabahu. Most followers from Patliputra agenda were later known as Swetambar. Those who did not attend or agree with the translation of Angas were later known as Digambar.

After Bhagwan Mahavir swami's nirvana, only three monks - Gautam, Sudharma, and Jambu Swami were kevalgyani. After that only five Shrut kevali (full knowledge of scripture- 12 Angas) existed. They were Vishnu, Nandimitra, Aparajit, Gowardhan, and Bhadrabahu. There was one Jain Dharma also known as Shravan Dharma.

Initially the faction was limited to the monks only. But soon it spread among the followers. Now we had Swetambar branching out to Mandirmargi (belief in Idol worship), and Sthanakvasi, - Tera panthi. (Not believing in Idol worship). Digambar also split into Beespanthi (belief in Murthipuja) and Tera panthi. Each year after the death of Acharya Bhadrabahu, the factions and friction had been growing unabated. Today there are hundreds of Jain factions in India and numerous factions in UK.

However, North America is the only place where faction is not home grown. Our monks and scholars move among all Jains with neutral and unbiased opinion and always try to unite all Jains as followers of Lord Mahavir Swami. It gives great joy to learn that our next generation does not give weight to Swetambar- Digambar, but give highest importance to Jain philosophy.

The following items could be incorporated to strengthen North America's Jain Unity which could set an example for worldwide Jain Community:

- 1. Understanding that all Jain factions Swetambar, Digambar, Stanakvasi, and Terapanthi are all direct followers of Acharya Bhadrabahu who was follow ing the original Jain Dharma preached by Lord Mahavir. The Jain Dharma preached by the 24 Tirthankars upto Bhadrabahu resulted in thousands of Siddhas those who attained highest knowledge and salvation. There were no factions. Therefore, it's important to note, that each faction today is a part of the original Jain Dharma but not the whole. Therefore, we in North America should recreate Jain Dharma of Bhagwan Mahavir by combining the knowledge available from all four faction's sacred books. In one such endeavor, meetings of minds from all four factions resulted in the monu mental text Saman Suttam (1974).
- 2. Tatvarthsutra is every Jain's sacred book. We should follow both Tattvartha Sutra and Saman Sutram as every householder's scriptural text.

Our monks and scholars move among all Jains with neutral and unbiased opinion and always try to unite all Jains as followers of Lord Mahavir Swami



Commonly recited religious phrases could be modified to further extend
Unity by relating to common Monks like Acharya Bhadrabahu. For example
in Manglacharan:

Swetambar say: Manglam Bhagwan Veero, Manglam Gotam Gani, Manglam Shulbhadradhyo...

Digambar say: Manglam Bhagwan Veero, Manglam Gotam Gani, Manglam Kundkundhadhyo...

These lines should be replaced as follows:

Manglam Bhagwan Veero, Manglam Gotam Gani, Manglam Bhadrabahuvyo...

By replacing the the name of each faction's monks with a common monk Jain Unity strengthens. I have seen this was applied beautifully by Muni Roopchandraji Maharaj when I was fortunate to attend him during Paryushana at Siddhachalam 2 years ago.

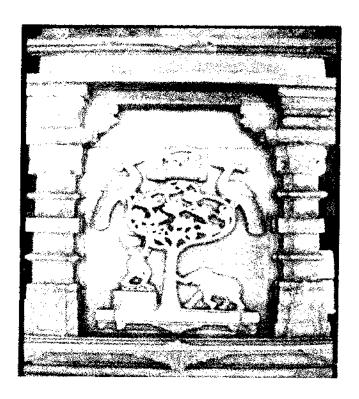


- 4. Common rituals could be developed. In addition, words in the Puja can be modified to become inclusive to all Jains. I conducted Bhagwan Mahavir's Pooja at Bhartiya Vidya Bhavan by changing few words to the likings of both Swetambar and Digambar as follows:
 - a) Replacing "Puju Digambar Gurucharan" with "Puju Rishivar Gurucharan"
 - b) Replacing "Kelash shri Sammed shri Girnar Giri Puju sada; Champapuri Pavapuri puni Aur Teerath Sarvada" with "Kelash shri Sammed Shri Palitana Girnarji; Champapuri Pavapuri puni Aur Teerath Sarvada"
- 5 Eight days of Paryushana and ten days of Das Laxana could be replaced by ten days of Paryushana-Das Laxana Parva by starting on Friday and ending on next week's Sunday. First four days of Bhagwan Mahavir's charitra Vanchan followed by Janma Divas and other prabhavan, and in the mean time daily sequential evening lectures on of Das Dharma.. Uttam Khsama, Mardava, Aarjav, Soch, Satya, Sayyam, tap, Tyag, Akinchan, and Brahmacharya..in half part and next half daily lectures on 10 different subjects chosen between scholars and centers. Once during a lecture Jinchandraji Maharaj had elaborated that Paryushana date can be fixed to suit/help following Jain Dharma.
- 6. Emphasis on Jain meditation (not Yoga) should be incorporated in everybody's life. Four stages of Pindastha, Padastha, Roopastha, Roopastha should be practiced. When meditating on soul, Digambar and Swetambar differences evaporate because body (Digambar) or clothes on the body (Swetambar) become extraneous.
- 7. All major programs at centers should be conducted either in English or distributed evenly between Gujrati, Hindi, and English. Ideally, all programs could be

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just in English or Hindi/English. The reason for this is so that everyone can understand through common languages and therefore eliminate the need for operating parallel associations. Every center should strive to be inclusive by not limiting communication to one regional language. Mandatory representation of people of other languages in the board of Jain centers should be incorporated. One example of this is Jain Center of America (New York). Our scholars and centers should try to engineer such a way to envelop the whole Jain population and strengthen Jains.

- 8. North American Jains should unite on common goals. For example, eliminate the Dowry system among Jains. Spreading good ethics is an essential part of being Jain.
- 9. Jains in North America should unite to voice concern against annexation of our pious Teertha by others who don't believe in Jain Dharma. Representation to presidents, prime ministers and other places of peaceful resolution should be pursued.
- 10. We are all one follower of Bhagwan Mahavir's Jain Dharma; so says Gurudev Chitrabhanuji.
- 11. Jain religion is the oldest religion in the world, which according to our philosophy, has no beginning and no end. Swetambar-Digambar faction is a later development. We should be proud of infinitely old Jain Dharma which is also Vishwa Dharma as reminded regularly by Devendra keertiji Swamiji. Let us stay united.



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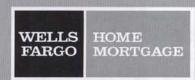


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INCLUSIVENESS - A KEY TO UNITY

Compiled By Sudhir M. Shah

BACKGROUND

Recently there has been a significant awareness and discussion on Jain unity around the globe, sighting sectarian fights between various communities... even at our pious tirths like Sametshikhar, Girnar, and Palitana. Even in the west, tensions between different sects and communities have led to divisions and disharmony. Religion, as the most powerful of cultural expressions, has also been the greatest source of conflicts around the world. If it continues to be a source of disharmony among human beings, the planet would certainly be better off without it. Having said that, I would also like to mention that Jain principles are highly relevant to contemporary times with a potential of being a powerful force in our existence; Jain philosophy is destined to endure in one form or another. Therefore, an even more intensive examination of Jain societies might be necessary to reveal the sources of the tensions between different sectarian groups. It is just possible that the evidence will offer not only a resolution to the problems that continue to perpetuate the fragmentation within and between different communities but also a source of inspiration to unite Jains globally through guidance for each individual at the interpersonal and community levels.

TWO MODELS OF UNITY

Prof. Yashvant Malaiyaji of Colorado State University has pointed out two models for Jain unity.

Model 1: Development of common practices (Uniformity)

He explains "according to this view, the divisions within the Jain community would disappear if we would all adopt common practices. For example, it has been proposed that the leaders of different sects would get together and decide on a single date for the samvatsari pratikraman. We could have the same type of idols in the temples and have the same manner of worship. It has even been suggested that perhaps the Digambar and Shvetambar monks could be persuaded to use the same practices".

Advocates of this model site a rather successful example of Swetamber Terapanth. One leader, one set of rules and practices followed by all. For this model to work, one needs a strong leadership and willingness among all followers to accept this leadership. This model may work within a sect or a sub-sect, However looking at the historic evidence, the possibility of bringing together all Jain traditions under one leadership with common beliefs and practices is almost zero. We have many differences in the interpretation of Jain teachings and even greater differences in practices and rituals among various sects. We must also remember that Terapanth in itself came to

I would also like to mention that Jain principles are bigbly relevant to contemporary times with a potential of being a powerful force in our existence; Jain philosophy is destined to endure in one form or another

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existence as a revolt against certain practices and rituals within a Jain sect.

MODEL 2: ACCOMMODATION OF DIVERSITY (INCLUSIVENESS)

"In the second model for unity", Malaiyaji explains, "diversity of rituals and practices is accepted. This is the model that generally prevails in USA. The temples in USA have not only both Shvetambar and Digambar idols but also rooms for the Sthanakavasi/Terapanthi monks, even a room for Srimad Rajachandra meditation. In this model various Jains all join together for common objectives. They attempt to accommodate the diversity of practices". At an institution level, JAINA is close to this model. Through inclusiveness, JAINA has emerged as a non-sectarian leader among Jain institutions with a strong international stature. Certainly, there are many challenges in implementing this model. JAINA as well as many Jain centers in North America are feeling pressures from fundamentalist groups who are unwilling to accommodate diversity of views, and practices. They use their political power or majority status to impose their sectarian views on others through rules and restrictions. Thus strong leadership is necessary, also for the success of this model.

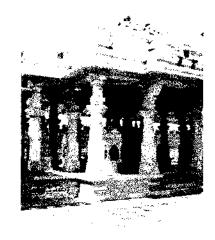
Role of Leadership

As we have seen, for both models of unity, the leadership plays an important role. For the "inclusiveness" model, there are some additional considerations for the leadership. Leader's own biases based on their background should not influence their decision making. A leader or leaders must truly imbibe the Jain principle of anekantvad in their thinking and accommodate diversity in views as well as in practices within the organization. It may be argue that for the unity and smooth running of an organization, we must impose a unified set of rules and rituals. "Forced rule/forced discipline is fundamentalism" says Prof. Michael Holquist of Yale University. "Historically it has always succeeded in polarizing the society and giving the appearance of unity in the short run. However its' long term effects are quite devastating. When the rights and views of the minority are suppressed, ultimate result is greater division and sectarianism".

"Trying forced loyalty to a unified vision, however noble, ends up suppressing individual rights, civil liberty and human rights" - Prof. Nur Yelman, Harvard University.

One may argue that in a democracy, majority rules...and sway the organization in the direction of the majority (Digamber/Swetamber or Gujarati/Marwadi etc...) At first glance, this sounds like a logical argument, however, let's look at it closely. When the majority decisions encroaches upon the rights of the minority, what is the role of the leadership? Should the leadership impose their own rules in the name of morality? "When the leadership takes the position of moral authority, the leader becomes a despot" - Thomas Jefferson.

"Religion should serve equally to the rights of ALL its members and not just that



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78

JAINA 2005

Last summer, I was part of JAINA delegation to Parliament of the World's Religions in Barcelona, Spain. Here I experienced a fundamental leadership style that fostered unity. Naresh Jain of New Jersey and Hema Pokharna from Chicago cochaired the Jain delegation. Both of them put in countless hours in pre-parliament planning and brought together a rather diverse group of monks, nuns, scholars, educators, activists and youths from USA, UK and India. Their style of empowering people and then supporting them fully, resulted in everyone giving their 200% to the cause. There were no rules, restrictions or indoctrination. Their openness to various ideas and approaches and willingness to experiment, resulted in a unified front for all Jains. This even impressed the parliament organizers who in turn, gave Jains a much larger platform in this conference. There was trust and respect for all the delegates and we learned to celebrate the diversity among us. It was a pleasure working under this kind of leadership.

Unity in Diversity

This is rather simple yet often misunderstood concept. In a call for unity, many respected Jain leaders have stressed the importance of same dates for celebration, same rituals, same statues etc...Let us first be clear on what unity does not mean: it does not mean uniformity. Unity is oneness. Uniformity is sameness. As Jains, we should not seek uniformity, but rather unity in diversity.

Let us explore the concept of unity in diversity as an expression of unity without uniformity and diversity without fragmentation.

In a time when tolerance is frequently lacking, the promotion of unity in diversity is more relevant than ever. Rigid conceptions of right and wrong, which appeal to the most puritanical aspects of many cultures, lack an appreciation for what Jainism refers to as Anekantvad (non-absolutism). The diversity of strokes in a painting reflects a unity of thought in the mind of the artist. Could it be, therefore, that diversity, the many, is ultimately an expression of unity, the One?

"If the flowers of a garden were all of one color, the effect would be monotonous to the eye; but if the colors are variegated, it is most pleasing and wonderful. The difference in adornment of color and capacity of reflection among the flowers gives the garden its beauty and charm".- Bahai text.

We live in a world filled with a wondrous diversity of experiences, opinions, physical appearance, cultures, religion, etc. One of the challenges of this age is not only to find a way to tolerate people who differ from us, but to celebrate the diversity and learn from it. We can only learn a limited amount from those who are like us but

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there is a fortune of new knowledge to be gained from those who have a different perspective to our own. This open minded approach is necessary for a society to flourish.

The best hope for Jain unity is the accommodation of rich diversity of social, religious and cultural practices of all Jains. Accepting and maintaining this vital diversity is essential for indefinite survival and

growth of Jain

communities

Certain traditional practices and rituals accompanied by stronger feelings of attachment to ethnic roots, often cause conflicts among and within different groups. When the open acceptance of diversity is perceived as a threat to the preservation of one's own traditions, tension can develop and conflicts arise. When disharmony among individuals arises as a result of adherence to traditional expressions of culture (including religion), perhaps it is time to examine those traditions in light of a changing world. Blind faith should be replaced by logic and evidence as suggested by Acharya Siddhasen in the 5th century. It is possible that in some cases leaders and members of the Jain community are not intentionally being "non-inclusive" but just their lack of awareness and knowledge of other Jain practices poses a barrier to unity. The minority Jains are highly sensitive to the 'non-inclusiveness' and shy away even more and take a back seat and eventually disengage.

The history of Jain society has show that whenever there was a rise of fundamentalist views and practices, there was fission in the community and a new sect or subsect arose. Rigidity in the name of preserving a tradition has divided the community time and again.

The fundamentalist uprising in Jain societies after Hemchandracharya (end of 12th century) all the way to Dharmasagarji in 16th century led to many divisions and subdivisions resulting in closed, intolerant societies. It took over a century and Yeshovijayji's more accommodating approach in the 18th century, for Jain societies to flourish again.

On the other hand, Openness and accommodation of diversity led to thriving Jain community in Mathura from 3rd century BC to 3rd century AD. During this pluralistic period, not only Jain but also Buddhist and Vedic cultures flourished hand in hand with Jainism.

The best hope for Jain unity is the accommodation of rich diversity of social, religious and cultural practices of all Jains. Accepting and maintaining this vital diversity is essential for indefinite survival and growth of Jain communities. Without openness and a desire to experiment, there is no growth, without respect for the views of others, there is no unity.

ACTION PLAN TO ACHIEVE UNITY IN DIVERSITY

- We should be willing to accept that we have been wrong about things at least some of the times and take steps to correct it.
- We should recall our fundamental principle of Anekant and respect views of the other.
- We should accommodate thoughts and practices of even a minority.

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80



- We should abandon claims to exclusive truth.
 - 5. We should stop implementing "litmus tests for true Jain" on others.
 - 6. We should use education rather than rules to achieve desired behavior.
 - We should understand that we can't be a first-century society in the 21st century.
 - 8. We must change without chaos.
 - 9. All Jain organizations must have a unity sub-committee which specializes in educating the governing body, in adopting and implementing inclusive prac tices locally, and monitoring progress.

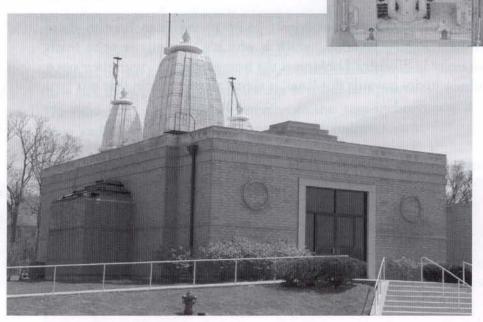
All things considered, it's obvious we aren't going to get from here to there overnight, or even in a single generation, which is why it's also important to teach our children about unity in diversity. Looking at the next generation, with their open predisposition and sensitivity towards this issue, it seems almost certain that our goal will be achieved.



Lansing, MI



Wishing a Grand Success to JAINA Convention 2005!



Jain Society of Metro Chicago

Our beliefs in AHIMSA supercede all concepts, ideologies, rules, customs and practices.





JAIN UNITY IN DIVERSITY

AT DISPLAY IN JAIN CENTER OF NORTHERN CALIFORNIA

By: Dr. Parveen K. Jain Chairman JCNC Board

Not long ago a Jain child asked me "was Lord Mahavir a Digambar or a Shwetambar?" This question, although asked out of curiosity more than anything else, epitomizes the underlying misunderstanding arising out of this Digambar-Shwetambar division among Jains. Most readers will be surprised to know that casual Jain followers think of Lord Mahavir in terms Shwetambar or Digambar based on the tradition they have been raised in, some even categorize Him as a Sthanakwasi. Unfortunate, but true.

So why do we have this division, and do we need it in this age? As all of us know, Lord Mahavir did not categorize Jains as Digambar or Shwetambar, it happened several centuries after his Nirvana. He had disciples who wore clothes and those who did not, and He treated them equally. He Himself shed his last piece of cloth some 40 years before his Nirvana and preached that for ultimate salvation and freedom one needs to disown all worldly things including clothes. The Digambar-Shwetambar separation is believed to have occurred in the 3rd century BC as many of the monks and nuns at that time led by Acharya Bhadrabahu moved to southern India to avoid an impending famine. Perhaps that migration, prevailing living conditions, surrounding community traditions and influence, and other such environmental conditions led to Digambar-Shwetambar division which became formalized as time passed. A couple of further separations occurred in time, notably among those were Sthanakwasi and Terapanth traditions which separated from the Shwetambar tradition. In spite of these separations, the fact remains there are overwhelming commonalities between all these traditions, and very few differences. The core Jain values, principles and philosophy are common among all, the major differences are in rituals, rites and observances, such as (1) a monk's attire, (2) premise of a soul achieving liberation (moksha) from a female body, (3) depiction of a Tirthankar in an image - worldly form for Shwetambar and meditation form for Digambar, (4) idol worship or not, and (5) format and materials used for daily worships, and so on.

An obvious question arises, if the differences are so minor (at least in this author's view) why do the traditions not get closer? The answer lies in basic human behavior and traits. Although, the differences are minor and have no bearing on what defines a Jain and how she/he should live, and arguably contrary to Lord Mahavir's teachings, ego and insecurity of Jain leaders prohibit this divide from becoming blurred and ultimately vanish. Jain community leaders and religious figures are equal partic-

Lord Mahavir
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as Digambar or
Shwetambar, it
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centuries after
his Nirvana

Jai Jinendra,

Congratulations to
Jain Center of
Northern California.
We applaud your efforts,
dedication and teamwork.

Dr. Mahesh Nanavati & Mrs. Jyoti Nanavati

"If you keep doing things like you have always done them then you'll get what you have always got"

- Shrimad Rajchandra

Forga, miurics, landross, landross,

LIVE AND LET LIVE



ipants in this behavior. It's amazing to see how rigid and unyielding all parties are in dealing with each other. The most common statements you hear are "my way is better than theirs", "they are violating sanctity of the worship process", "their scriptures do not accurately represent Lord Mahavir's teachings" and on and on. In the process we forget that all traditions have had great Acharyas, great teachers and great religious leaders who inspired and defined processes, rites and rituals. Many of the great Acharyas had traceable lineage to Lord Mahavir. And we still have very eminent Acharyas and religious figures in all traditions. If all traditions have had great Acharyas, we cannot justify one group saying to the other "you are wrong". It all boils down to one thinking "I am better than you", a form of Mithyatva - a manifestation of ego. Ironically, it is contrary to the most fundamental teachings of Lord Mahavir. Ego breeds insecurity, or vice versa. The leaders are afraid they will lose their position, their community standing, their fellowship etc. if they come closer to the other tradition. It all may sound too simple, but let's not forget, the root cause of most highly complex problems is usually very simple, and also, many times the best solution to complex problems starts from a simple and objective first step. I happen to believe the differences can be bridged amicably. It is a long and arduous process, but achievable. Who would have thought in early nineteen sixties that Rev. Martin Luther movement would succeed, but it did.

Jain integration will happen, and Jains outside of India will lead it. We have no choice for otherwise the religion will not survive and thrive in the West. The second and subsequent generations of Jains will be just "Jains", not labeled as Digambar or Shwetambar or Sthanakwasi, and it is not only the duty but an obligation of the first generation Jains to encourage that, lest our children will lose the Jain identity itself, leave aside the sectarian identity.

For the Jains outside of India there is one more excuse for separation that is driven by language or regional background. Since the activities in India are localized the impact of regionalism is not that profound. However, outside of India, for instance in the US, local Jain communities comprise of people from multiple Indian regional backgrounds and languages. In most cities, these groups are very small individually, and they join hands to form a common organization. Here again, minor misunderstanding or "not-so-careful" actions may easily result in getting the community splintered.

Jain community of San Francisco Bay Area under the auspices of Jain Center of Northern California (JCNC) and some other centers in North America and other parts of world have taken the first step towards building a unified Jain community. In creating a unified Jain Bhawan, JCNC has adopted a new but commonsense paradigm based on Jain Unity in Diversity. Some of the key aspects of the initiative are as follows.

I happen to believe the differences can be bridged amicably. It is a long and arduous process, but achievable.



JAINAM JAYATI SHASANAM SARVATRA SUKHI BHAVANTU LOKAH

CONGRATULATIONS TO
THE JAIN CENTER OF NORTHERN CALIFORNIA
FOR
HOSTING 13TH 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 & SHILA ROPAN CEREMONIES WERE PERFORMED IN 2003. A SHIKHARBANDHI DEHRASAR WILL BE BUILT ALONG WITH PRAYER HALL. SITE WORK IS COMPLETED IN 2004 AND FOUNDATION WORK IS EXPECTED TO START IN 2005. FOR MORE INFORMATION AND SUPPORT, PLEASE CONTACT ONE OF THE FOLLOWING:

Virendra Shah (732) 329 - 3236 Girish Shah (973) 335 - 4172 Usha Gandhi (201) 792 - 1153 Hamir Vadi (908) 654 - 6929





- ❖ An inherent and unconditional belief in Anekantvaad is the most fundamental requirement. The community members and leaders must recognize and equally respect every tradition's views. The processes, rites and rituals of one tradition may be different from the other, but none is wrong. All members must be respectful of the differences.
- All traditions have non-negotiable and irrevocably equal rights to Jain Bhawan irrespective of the number of people belonging to a tradition.
- Members conducting activities in one tradition are cognizant and respectful of the others.
- * The priest is required to be familiar with all traditions and their rites and rituals. He/she supports and assists all religious events irrespective of the tradition and style.
 - All JCNC sponsored festivals and events address needs of all traditions.
- Members are not asked to disclose their tradition, and everyone is encouraged to participate in every event.
- Religious leaders (monk, nuns and scholar) are requested and instructed not to speak negatively about any tradition. They can point out the differences but may not denigrate any differences.
- The most important aspect is the discipline and commitment of the leaders and the members to promote unselfish cooperation. The purpose is not to force the members to integrate by losing their identity, but to facilitate co-existence. There is nothing wrong if one wants to continue practicing the religion in a tradition one grew up with, since it is due to ones lifelong conditioning, and we should not discourage or disparage that. However, the emphasis should be on respecting, adopting and learning ways that are new to us. To that end, at JCNC all traditions are encouraged to follow their traditions while participating in others, and encouraging others to follow theirs.

The above points are applicable to language or region based issues as effectively as to they are to the sectarian issues. Outside of India, one key difference and implied advantage in the case of language and regional issues is the existence of widely used languages - Hindi and English which are fairly ubiquitous among the first generation Jains, and English as the common language between second and subsequent generations. With time, as next generations become more active, the regional differences will dissipate because of English being the common language, and the cultural platform will be wider as it will be an amalgamated superset of regional cultures. However, as a community we need to put much higher emphasis than we have done so far on creating Jain literature with western context so it appeals to those growing up outside of India. The new literature needs to take the best of all traditions and present Jain philosophy, principles and other relevant information that is universal in nature.

The most important aspect is the discipline and commitment of the leaders and the members to promote unselfish cooperation. The purpose is not to force the members to integrate by losing their identity, but to facilitate co-existence

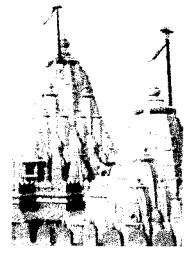
www.jainelibrary.org



At JCNC, we have actually used language and regional differences to the advantage by using those as opportunities to advance culturally, learn more and widen the sphere of knowledge - more ways to celebrate, more devotional music, more literature and so on.

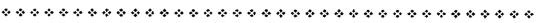
Another JCNC tradition that has helped us is our continuous strong opposition to the formation of any sectarian Jain organization, and we strongly discourage our members from forming or supporting any organization that is not directly affiliated with JCNC. There are numerous requests from Jain organizations in India to help them or facilitate their center or office, but JCNC and its members have until now steadfastly declined that. Many requests have hidden agenda of opening a way to promote their own views as a better way, and if a tradition starts a local office or center, it creates a distraction and opens up room for future separation. The leaders and members must remain vigilant not to allow that.

JCNC and some other Jain organizations around the world are demonstrating how we can bring our traditions close with the ultimate goal of one unified Jain community. It is not uncommon to see in JCNC's Jain Bhawan on a Saturday morning a group of people conducting a puja in Shwetambar style, another one conducting a puja in Digambar style, someone doing a samayik with Sthanakwasi or Terapanth mukhpatti, and someone reciting in front of SrimadJi's pratima. All of these activities happening simultaneously in Jain temple under one Jain Bhawan roof. All participants enjoying in their own way without knowing or caring about the sectarian background of the other individuals. A real and profound Unity in Diversity on display.



In the last 25 years JAINA, JCNC and many other Jain organizations have taken some initial steps towards Jain unification, and some organizations in India are promoting advantages of Jain unity. These are critically important steps for Jain Dharma to survive among second and subsequent generations of Jains in North America and other countries. Already some of us call ourselves Jain without any other qualifying label, and hopefully this will spread worldwide among all Jains over the next decade or two. Jain unity is an absolute necessity for us to thrive, as we rightfully must to promote Lord Mahavir's message which is becoming more and more imperative with pragmatic implications in this changing world. Implementing His message today will allow us to thrive tomorrow!

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JAINA LONG RANGE PLAN

A VISION TO LIVE AND PROMOTE A
JAIN WAY OF LIFE IN NORTH AMERICA

Article by: Chandrakant J. Parekh

Growing up as an American with Indian-born Jain parents, 18-year-old Shreyans has often experienced an emotional roller coaster between trying to fit in with his peers while remembering where his family came from.

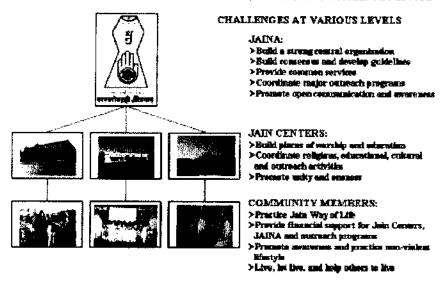
"I didn't want to be identified as an Indian or a Jain", the Los Angeles student said of his heritage. "I would say, I'm an American."

Shreyans' experience highlights a challenge that older generations of Jains in the United States often face in conveying to their children and grandchildren the importance of cultural and religious traditions.

Jain families have resided in the United States for over 40 years. With enough time to absorb America, Jain immigrants and their American-born children still struggle to re-adjust and re-align with dual cultural identities. Reconciliation between the fast-paced American Way Of Life with traits of questioning authority, speaking up and doing your own thing, and the Jain Way Of Life (JWOL) with emphasis on dharma, cultural traditions and non-violent lifestyle poses a number of major challenges. Over the years some Jain communities and families have taken positive steps to practice, promote and pass on their cultures and traditions to their children even as they assimilate into the mainstream. However, major challenges still persist and need to be addressed at various levels as follows:

JAINA LONG RANGE PLAN

OBEJECTIVE: PRESERVE, PRACTICE & PROMOTE JAIN WAY OF LIFE JAIN WAY OF LIFE INCLUDES DHARMA. EDUCATION, CULTURE & NON-VIOLENT LIFESTYLE



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JAINA Long Range **Planning** Committee has identified requirements to focus on four key domains: strengthen our organization; strengthen our numbers: maintain and update jain

practices; and

impact trends

and create

awareness.

JAIN ASSOCIATIONS IN NORTH AMERICA (JAINA)

Members from four Jain Centers (Cleveland, Los Angeles, New York, and Washington) met at the First Jain Convention organized in Los Angeles in 1981 to discuss and agree upon a concept to form a central umbrella organization. The founding of Jain Associations In North America (JAINA) was formalized at the Second Jain Convention held in New York in 1983. JAINA is a federation of over 65 Jain organizations with a mandate to foster friendship and unity amongst Jains living in USA and Canada without any distinction based on sect, language or religion. Over the years, JAINA has successfully accomplished its main objectives to:

- Promote Jain religious and educational activities
- Execute and manage major relief and humanitarian projects worldwide
- Promote vegetarianism and non-violence
- Liaise with government and interfaith organizations to foster mutual awareness and understanding

In 2004, a Long Range Planning Committee (LRPC) was tasked to define a vision and a strategy for JAINA over the next 25 years by critically understanding the current status and developing trends that influence the Jain Way Of Life (JWOL) in North America. Major considerations include - demographics, attrition of young Jains, changing lifestyle trends, mix marriages, relationships with non-Jain and nonreligious organizations, public relations, and an optimal organization to carryout the mission.

PLANNING PROCESS AND FINDINGS

To gauge an understanding of current issues and concerns, LRPC interviewed over 200 Jain religious leaders, scholars, dignitaries, organizational leaders and community members (JAINA, Jain Centers, Young Jains of America, and Young Jain Professionals) and surveyed various groups on the Internet. Questions about Jainism, philosophy and beliefs (Ahimsa, Aparigraha, Anekantvad), practices (rituals, festivals), lifestyles (diets, vegetarianism, marriages), education, and an organizational structure were designed to seek an open and constructive feedback. Additionally, LRPC also reviewed how non-Jain organizations (Jewish, Swaminarayan, and others) face and respond to similar challenges. Major findings identified following opportunities:

- Focus on mix-marriage couples and encourage them to live a JWOL
- Jain college students lose touch and may never come back to Jain community.
- Develop and support a strong central organization (JAINA)
- Standardize Jain education
- Support traditions but make rituals more relevant
- Promote non-violent lifestyle

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- Practice and promote core Jain values
- Encourage members to donate more

STRATEGIC PLAN

Based on the above findings, LRPC has developed detailed recommendations in the form of measurable matrices, which were presented to the leaders of JAINA, YJA and YJP. These results were also presented at a summit meeting on April 15-17, 2005, hosted by Dipak Jain, the Dean of Kellogg School of Management, who invited Jain leaders from across USA and Canada to discuss the future of Jainism in North America. To live and promote a Jain Way of Life in North America, LRPC has identified requirements to focus on four key domains::

- Strengthen our organization
- Strengthen our numbers
- Maintain and update Jain practices
- Impact trends and create awareness

Key elements of each of these domains and their development trends till Year 2030 are presented below in the form of measurable matrices that can be used to track the progress.

(1) Strengthen Our Organization

As shown below, the estimated population of the Jains in North America exceeds 100,000 and is expected to double within next 25 years. Also, Jains are one of the richest and well educated immigrant communities in North America. However, currently they contribute only \$200,000 to support JAINA, which is grossly inadequate. With such minimal funding, JAINA cannot carry out its vision and mission and will need to substantially increase its funding.

KEY ELEMENTS	YEAR					
	2005	2010	2015	2020	2030	
Estimated Jain population	113,000	125,000	140,000	160,000	190,000	
Estimated collective income (Billions)	\$4.2	\$4,5	\$4.9	\$5.3	\$6.1	
Estimated contribution to JAINA	\$200,000	\$1.8m	\$4.0m	\$9.1m	\$16.2m	

Older
generations of
Jains in the
United States
often face a real
challenge in
conveying to
their children
and
grandchildren
the importance
of cultural and
religious
traditions.

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This domain identifies a vision to create a vibrant, self-sufficient professionally run central Jain organization with strong links to the regional Jain Centers and community members. To understand and address the membership needs, the central organization shall collect and update database/statistics on Jain population, wealth, age distribution, purchasing power, habits, marriage, and influx of Jains. Also, it shall actively track emerging trends in vegetarianism, animal rights, yoga, and meditation. Requirements to achieve such goals will include the following key elements:

KEY ELEMENTS	YEAR					
RET ELEMENTS	2005	2010	2015	2020	2030	
Contribution: Donation per year per Jain family or per family that follows JWOL	\$7	\$50	\$100	\$200	\$300	
Organization Team: Total number of full time JAINA staff with 20% of donations used for overhead/salarics	0.5	4	7	15	25	
JAINA Leadership: Percentage of members under 40 years of age as JAINA Directors and in Committees		20%	30%	35%	35% I	
Training for JAINA/Jain Center/Committee Leaders: Percentage of leaders trained per year for minimum of 5 hours		300	500	1,000	2,000	
Business Process: A centralized support, hotline, integrated IT, portal for all JAIN centers	0	10 centers	20 centers	40 centers	75 centers	

(2) Strengthen Our Numbers

As mentioned earlier, Jains are one of the richest and well educated immigrant communities in North America. As such, an optimal environment exits for the practice of Jain Way of Life. To thrive, grow and make an impact, the Jain community faces a number of challenges. Requirements to address such challenges include the following key elements:

KEY ELEMENTS	YEAR					
	2005	2010	2015	2020	2030	
Unity Among Jains - Feeling that they are just Jains - not Jains of a particular sects	10%	20%	30%	40%	50%	
Percentage of Jains who have married Non-Jain Spouses and as a family they are living a Jain Way of Life	20%	30%	40%	50%	60%	
Percentage of Jains Marrying non-Jains (Indians and non-Indians)	40%	35%	40%	50%	60%	
Percentage of Jains kids, ages 5-17,	20%	30%	40%	50%	60%	
Icarning Jainism	l Hr	2 Hr	2 Hr	2.5 Hr	3 Hr	
Send Jain Handbook to non-Jain spouse and follow up with a visit or phone call	0%	60%	80%	85%	90%	

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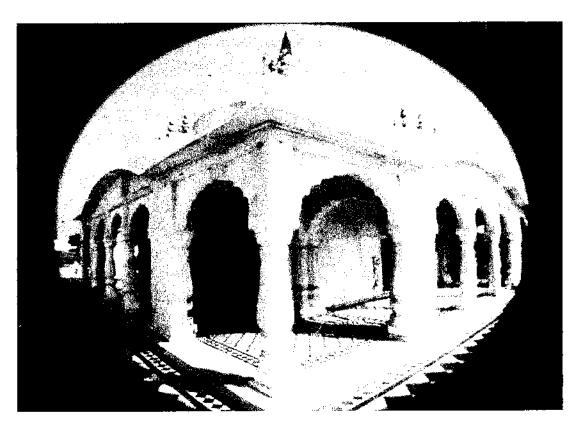




(3) Maintain And Update Jain Practices

The community members need to have better understanding of the Jain traditions and be open to adopt new relevant practices. Requirements to achieve such goals will include the following key elements:

KEY ELEMENTS	Y EA R					
	2005	2010	2015	2020	2030	
Total number of Rituals and Practices to	!					
Refresh and Add - Documented and		2 Ref.	i 4 Ref.	6 Ref.	8 Ref.	
Promoted to all Jain Centers and Jains		2 Add	j 4 Add	6 Add	8 Add	
(#Refresh, #Add)						
Percentage Jains practicing vegan diet	1%	3%	50 ₀	706	-10^{a_0}	
Percentage of Jains abstaining from alcohol	: 	15%	20%	250a	30%	
Percentage of Jains avoiding use of animal based products leather, silk, shampoo, etc.	3%	5°υ 	10%	15%	20 ⁰ / ₀	
Jain literature in hands of non-Jains (# of copies distributed)		10000	 50000 -	100000	200000	
Jain do social service around the world (Hours per year)	10 Hrs	20 Hrs	40 f lrs	80 Hrs	100 Hrs	
One out four times pro-actively practice Anekantvad (i.e. try to understand other views); Percentage of Jains that do this	10%	15% 15%	20°o	25º6	,\$0°0	



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(4) Impact Trends And Create Awareness

This domain identifies a vision to strengthen Jain Way of Life in North American and to build strong strategic partnerships with non-Jain organizations. The goal is to create a positive awareness and a respect for JWOL and Jainism throughout North America. Requirements to achieve such goals will include the following key elements:

KEY ELEMENTS	YEAR						
RET EEEWENTS	2005	2010	2015	2020	2030		
Number of North American							
population who knows what		2	4	6	10		
Jainism is or some aspect of		million	million	million	million		
JWOL (Jain Way of Life)	i				i i		
Number of	Ţ		T	1 — —			
Vegetarians/animal		ļ					
rights/Yoga teachers that	1000	5000	20000	50000	150000		
have at had at least 1		ļ		j			
Hr/Y ear exposure to Jainism			İ		I		
Number of Jain books sold			<u> </u>				
in US Bookstores (such as	0	1	2	3	6		
Barnes /Nobles)			i	İ	i i		
Percentage of high schools	† · · · · · · · · · · · · · · · · · · ·	i	 	İ	<u> </u>		
students recognize Jainism	0%	1%	2%	3%	5%		
as a religion	İ	l		ļ			
Number of talks (in non-	<u> </u>	†		i			
Jain forum) given by Jains	10 /yr	l 100 /yr	500 /yr	2000/yr	5000/yr		
on Jainism	i ´)		I			
Number of major press	· · · · · · · · · · · · · · · · · · ·	<u> </u>					
coverage in North America	20	100	500	1500	3000		
on Jainims / JWOL per year							
Jain Temples or Jain							
Exhibits promoted as a							
standard touring sites for	1	10	30	50	75		
non-Jains	ì	}]	! 	Ì		
Other Innovative	<u> </u>	10 city tour	10 PhD	∟ Мајог	20 Jain		
Promotions: Jain Movie,	0	of Jain	stud; 2 Jain	movie on	students; 3		
University Chairs, etc.	ļ	Exhibit	chairs	Mahavir	Jain Chairs		
Jain representation on	· · · · · · · · · · · · · · · · · · ·			1	<u> </u>		
Board/Management of non-	l o	2	5	10	20		
profit organizations) I		
Number of correspondences					<u>-</u>		
sent to North American and							
International companies				1	2000		
(letter campaign, meeting,	l 5	100	500	1500	3000		
etc.) protesting anti-Jain	1						
issues				 			
Inclusion of Anekantvad	<u> </u>			<u> </u>	· 		
and Non-Violence in	1	10	20	40	60		
business management	University	Universities	Universities	Universities	Universities		
· · · · · · · · · · · · · · · · · · ·	1	ı		I			

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Jain Education International 2010_03





CONCLUDING REMARKS

To live and promote a Jain Way of Life in North America, JAINA Long Range Planning Committee has identified requirements to focus on four key domains: strengthen our organization; strengthen our numbers; maintain and update jain practices; and impact trends and create awareness. Key elements of each of these domains and their development trends till Year 2030 are presented in the form of measurable matrices that can be used to track the progress.

JAINA Long Range Planning Committee members included - Yogendra Jain (Chairman), Chandrakant Parekh, Prem Jain, Jitendra Shah, Jitendra Turakia, Manoj Dharamsi with support from Monica Shah, Saliel Sheth, Manoj Jain, Seema Jain, Mahendra Mehta, Jasvant Mehta, and many many others.

Article by: Chandrakant J. Parekh

For comments and feedback please contact cparekh1@yahoo.com or yokjain@yahoo.com.

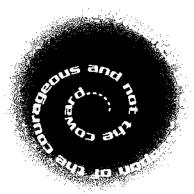


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NONVIOLENCE IN THE UNITED STATES

By Arun Gandhi

Founder/Director, M. K. Gandhi Institute for Nonviolence Memphis, TN 38104 - www.gandhiinstitute.org

In 1935 when Dr. B. R. Ambedkar, leader of the Harijan community in India, threatened to walk out of the Hindu fold with all his followers if Hindus did not reform, scores of Christian priests and Muslim religious leaders descended on India in the hope of converting almost 60 million Harijan. They stood on street corners denouncing Hinduism and offering equality and respect if the Harijan converted to Christianity. After many weeks they discovered that not many Harijan accepted their offer. One Christian missionary known to Gandhiji asked him why the Harijan were not accepting the Christian offer.

Gandhiji said: "The day you stop talking about how good Christianity is and start living it everyone will join you." The profound truth contained in these words is relevant for all religions today. In the modern age instead of humanity becoming inclusive we have made spiritual pursuit a competitive commodity. In our eagerness to convince the world that our way is the best each religion has caused more conflict than understanding.

Gandhiji said: No religion has the whole Truth. Each has a small kernel of Truth and the only way to understand the philosophy is to make a "friendly" study of each. Ahimsa, fortunately is not an exclusive Jain concept, and has a much broader meaning than just nonviolence. In one form or the other nonviolence is a part of every belief system, each understanding it differently.

Any concept that is defined in the absolute sense becomes a dogma and becomes difficult to understand. The truth in life is that there is much violence in nonviolence and nonviolence in violence. In reality nonviolence is not simply non-killing. Whether we kill something ourselves or get it killed by someone else the sin attaches to both - the desire and the action. We cannot live with life-threatening bugs nor can it be said that a vegetarian is necessarily a nonviolent person. We must understand that human beings commit violence in many forms - physical and passive - both consciously and unconsciously. Violence, in fact, has become so much a part of human culture that we accept it as human nature. Yet, it isn't human culture. Much of our violence comes from our abuse of anger. It is exacerbated by our greed, jealousies, prejudices and so many negative attitudes that have become an integral part of human nature.

Gandhiji translated ahimsa to mean love and not nonviolence. If we love all of

Gandbiji said:
No religion has
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JAI JINENDRA & BEST WISHES TO 13TH BIENNIAL JAINA CONVENTION AND JAIN CENTER OF NORTHERN CALIFORNIA

CONGRATULATIONS

Jit & Manda Turakhia Sujay Turakhia Rahul & Tejal Shah Gopaldas & Sudhaben Turakhia



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creation we would naturally hesitate to do any harm to anyone or anything. Practicing love and making all the positive attitudes that accompany love a part of our nature we automatically practice nonviolence in thought, word and deed.

Keep you thought positive
Because your thoughts become your words;
Keep your words positive
Because your words become your habit;
Keep your habits positive
Because your habits become your behavior;
Keep your behavior positive
Because your behavior becomes your habit;
Keep your habits positive
Because your habits become your DESTINY.
--Gandhiji

The message is clearly that we have to ask ourselves at all times: Is the action I contemplate to take likely to hurt anyone? If it does then we are being violent even if we may profess to be nonviolent. Our actions and existence on earth must at all times be conducive to what is good for humanity and not simply what is good for ourselves. It is only when we become the change that we wish to see in the world that we will be able to transform the world.

When Gandhiji interpreted ahimsa to mean love he recognized the fact that sometimes out of love one is required to commit an act of violence. The question that he put to Shrimad Raichandji was: What should one do if a snake threatens to bite you or someone you love? The Jain concept is that one must allow the snake to bite and sacrifice your life but not take the life of the snake. This Gandhiji said I may accept as my own personal philosophy but I cannot recommend this to lay people. So the question implied in Gandhiji's statement is: who do you love more — the snake or the beloved child?

Taking this argument a step further - and this relates to the recent case of Terri Schiavo - if someone you love desires to die rather than suffer an incurable and agonizing disease, which should prevail: your love for the person or your love for a principle that is going to "benefit" only you. I place benefit within quotation marks because I am not sure such dogma brings salvation.

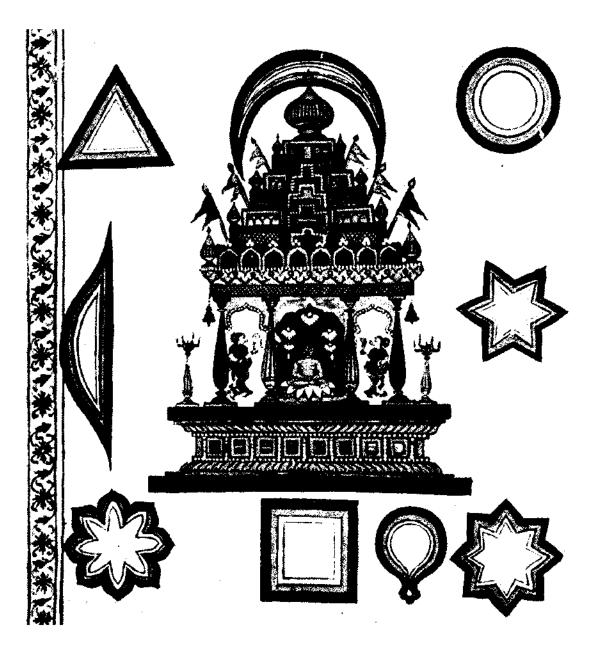
If we value the Right to Life we must also accept the natural corollary the Right to Dic. One has no meaning without the other just as the freedom of speech must also ensure the freedom not to speak (silence). In Gandhi's belief of nonviolence the passengers of the ill-fated airplane that crashed near Pittsburgh on 9th September

If we value the
Right to Life we
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Right to Die



2001 committed a profound act of nonviolence when they attacked the terrorists and saved the Capitol from being destroyed along with who knows how many human lives. In such a case to say that they should be nonviolent and not do anything would be ridiculous.

In short, I think nonviolence needs to be properly understood - it is not the opposite of violence - but a philosophy of love, compassion, understanding, and respect. We cannot make this world totally nonviolent but we can reduce the violence to the bare minimum. It is a philosophy that we need to understand thoroughly before we teach it to others.



Extending Jain Heritage in Western Environment *************





SAVE HUMANITY FROM ITSELF

Dr. Michael Tobias Ecologist, Author, Filmmaker

This is a momentous time in biological and ethical history. Indeed, they are the same history, as viewed through Jain eyes, because at no other moment in the experience of life has there been such a cry for help from those who are dying, in pain, and need of human intervention. It was Mahavir himself who is said to have indicated (as loosely translated from the Acaranga Sutra) that no being wishes to suffer and that it is our responsibility to prevent others from doing harm (hinsa). The harm sweeping the planet, currently, is almost beyond human comprehension. But it is certainly not beyond the comprehension of the insects, fish, birds, rodents, amphibians, reptiles and mammals being slaughtered.

In 2004, according to a United Nations study, over 52 billion animals were killed for human consumption. The conditions in which these magical beings were massacred were equivalent to Auschwitz. The analogy with the Nazi Holocaust was first intoned by Yiddish writer, Isaac Singer, and was recently described by Holocaust survivor, Alex Hirschaft, head of F.A.R.M. In the recent movie, "Mad Cowboy" he describes how he knew precisely what sheep headed for slaughter are feeling.

Similarly, hundreds of thousands of other species are verging on extinction. While science knows of but 1.8 million species, there may be 100 million out there, and 40% or so have already been driven over the brink. 40% of 100 million species relates to something like 40 million species, in which there could be a million creatures per species: in other words - TRILLIONS OF INDIVIDUALS!

We are destroying the life force before we even realize what we are doing. That is a form of insanity, and is ruining 4.2 billion years of biological evolution on earth.

Yet, the Jain community has intuited all of this bad news. Indeed, Mahavir, in his own day, clearly elucidated the scientific details, and carefully instructed his contemporaries on pragmatic solutions.

Today, we stand at an ethical threshold: either embrace Mahavir, and the basic ethical pantheon of peace, or cozy up to your own destruction. In my film, "Ahimsa -NonViolence" it was the esteemed Sushil Kumar who declared - "Total peace or total destruction. (By inference, one or the other). You have no choice, you have to try."

We all must try, and I know WILL try. The Jain community in America holds a unique leadership role worldwide. You have psychoanalyzed violence and the solutions to violence, with rare discipline, candor, and durability. Today, we need you.

We stand at an ethical threshold: either embrace Mahavir, and the basic ethical pantheon of peace, or cozy up to your own destruction.

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Best Wishes and Compliments to JAINA for organizing the 13th Biennial Convention

Kirit & Vibhuti Gosalia

Live and Let Live

The calming presence of "veetraag" causes even the cruelest of animals to forget their inborn enmity and live in peace and harmony.

O Lord Jina, may we be inspired to develop the same highest form of compassion in our hearts.



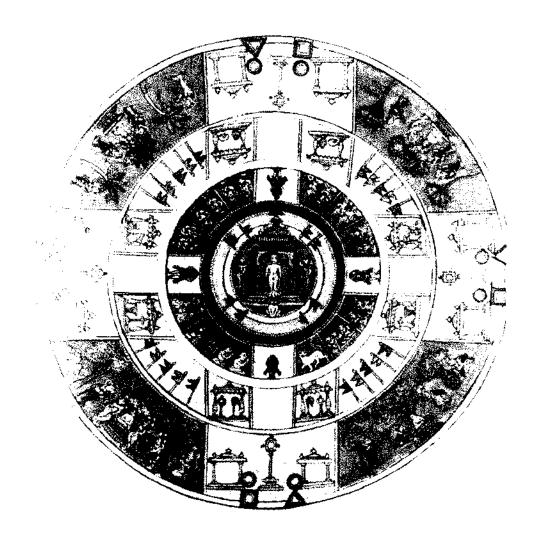


Every sentient being is praying for deliverance, and the Jains hold the answer. Do not hold back. Give generously. Save biodiversity. Save habitat. Save humanity from itself. You know how to do it. There is no future. There is only this moment.

Dr. Michael Tobias

Ecologist, Author, Filmmaker

(Author of "Life Force- The World of Jainism" and "A Naked Man "(a novel about the life of Mahavira) as well as the writer, director and producer of the first major documentary on Jainism, "Ahimsa -NonViolence" for PBS (1987).



Congratulations and Best Wishes to JAINA volunteers for their dedication and tireless efforts in extending Jain Heritage in the Western Environment.

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"Knowledge without right conduct, accepting vows without right faith and performing austerities without self control are all futile."





KNOW THY SELF

Muni Shree Jinchandraji (Bandhu Triputi) Translated by: Yogesh Desai

'Know thy self' is the ardent call of the Rishis of the yore. The saints and sages of all the ages by scrupulously adhering to the said cry of the great Mahatmas, have reached the pinnacle of Truth and there is no religion higher than Truth.

Thus, inquiry in one's own Real Nature which is nothing but Truth - the Self, the Atmah, starts with introspection of one's own self. One who wants to attain the real peace and bliss of the Self, observation of one's innerself is a 'must' as a preliminary Sadhana or exercise for treading on the Path of Truth. It is a privilege of Man alone to 'look within'. Animals are not endowed with this faculty of introspection. No spiritual Sadhana or practice or exercise at any level - be it physical, mental or intellectual - will bear any fruit whatsoever unless one knows the art of 'looking within'.

Introspection is a process of self-analysis of one's activities performed during the day. At the initial stage it may be performed only for a few minutes at any convenient time, preferably before going to bed. Sadhak should try to remember at least the main events of the day and gradually cover as many details as possible. With consistent and sincere application, more activities reveal themselves to his memory, until at last he is able to remember and recollect the minutest details of all that he has done during the day, with less effort and time. When such introspection is practised regularly, the constant observation of one's own actions with their merits and demerits, helps him to remember and observe them even at the time of performance. Thus man becomes conscious and watchful of all his activities day in and day out. To pause, to think, to judge and then act needs concentration which is provided by introspection. Introspection, therefore, prepares the seeker to think, to speak and to act rightly at the right moment of time. As the Sadhak progresses in observation of one's own self, correction comes automatically when he becomes fully aware of his imperfections. He develops ethical and moral values, mental equanimity and intellectual poise. With these qualities his concentration on any matter is perfected and he emerges successful in any walk of life. The more he lives right values of life, the more he shall succeed in introspection. Thus, the right way of living and introspection promise each other and they together help on to reach the Divine Abode of Truth.

When a state of observation is sustained, then change comes about in a person spontaneously. We see how anger creeps up and how selfishness and pettiness are there in us. Then, when we go back to our worldly relationship, we remain aware of our own susceptibility to anger, greed, jealousy etc. and when we are fully aware of these traits raising their heads at a given moment of time, we shall never succumb to them if we are further aware of the fact that these vices are self-annihilating. Thus,

'Know thy self' is the ardent call of the Rishis of the yore. The saints and sages of all the ages by scrupulously adhering to the said cry of the great Mahatmas, have reached the pinnacle of Truth and there is no religion bigber than Truth.



"One Who, Even After Knowing The Whole Universe, Can Remain Unaffecctd And Unattached Is God"

Heartiest Congratulations from

Kirit Kamdar & Urmila Kamdar

An exercit an eye only an eye only an eye on an eye only as purious properties of an eye only an eye only as purious properties of an eye only an eye only as purious properties of an eye only an eye on eye on eye only an eye only an eye on eye on eye on eye on eye on eye on eye on eye only an eye on eye on eye on eye of eye on eye of eye on eye of e

this process of introspection or say observation of one's own self or say 'looking within', will then take place as naturally as inhalation and exhalation of breath takes place. It becomes natural.

Now a man is said to be a rational animal. A man thus, inherently, is an animal with all traits of animalism in him. However, he has been endowed with the gift of intellect, by which he is capable of conquering all his animalistic tendencies. It is only by 'looking within' that he can trace these tendencies in himself and make an attempt to overcome the same. Not only that he will find the Divinity shining in himself which has been temporarily enveloped by the demonic tendencies in him. It is thus the privilege of man and not of animal to look within' and discriminate between the demonic and the divine traits in his bosom and see that the latter has an upper hand over the former. No animal is endowed with this capacity to discriminate between the fair and the foul. Nature thus has blessed us with the power of discrimination between the right and the wrong or true and the false. It is thus for us to wield this power at every moment of life by 'looking within' and act rightly in all our transactions of life, both inner and outer.

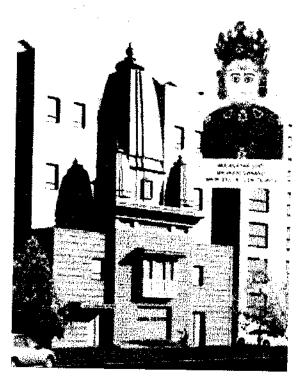
Now a look at the animal kingdom will reveal to us that each species of animals has only one or the-other animalistic tendency to harm others and not the congregation of all such traits e.g. a tiger is known for his thirst for blood of other animals; a serpent is known for giving poisonous sting to other beings, donkeys are known for giving kicks to others by hinder legs; dogs are known for their unnecessary barking when they are in a crowd; a fox is known for its cunningness; a monkey is well known for its mischievousness and sheeps are known for their blind following without any discrimination. Now if we have developed an art of 'looking within', we will undoubtedly find all the aforesaid traits of all the above-stated animals in our own bosoms, always ready to raise their hoods as and when the occasion arises. All these traits are the outcome of the demonic tendencies broadly classified by our great Rishis in six groups as our deadly enemies, such as Kama (passion), Krodh (anger), Lobha (greed), Moha (delusion), Mada (ego) and Matsar (envy), which all the time are playing a game of hide and seek every moment in the secret chambers of our heart. Unless we are fully aware of the same and are fully alert to check them before they raise their hoods, it is quite likely that we may come under their sway to become a prey to them and lose the battle of life. 'Look within' and 'discriminate rightly' is the only remedy to save ourselves from the outburst of our demonic traits out to annihilate us and the society around us.

When we are constantly watching our bosom, we shall at the same time find that the very same bosom is full of Divine virtues like love, goodness, mercy etc. which are generally missing in the animal kingdom. These virtues can be well developed by adhering to Satya (truth), Ahimsa (non-violence), Asteya (honesty), Brahmcharya (control over senses), Aparigriha (nonpossessiveness), Saucha (purity), Santosh (contentment), Tapa (austerity), Swadhayay (self-study) and Ishwar Pranidhana (surren-



Now a man is said to be a rational animal. A man thus, inherently, is an animal with all traits of animalism in him

With Best wishes and Compliments to JAINA for keeping Jain Heritage and Ideals Alive.



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Thus, so far as human life is concerned, it is endowed both with the demonic as well as divine traits of living and is further endowed with discriminative intellect to keep former tendencies under its complete control by developing the later virtues in one's own life day by day. The choice is thus left to us to make or mar our life by following either of these traits in our daily life. Our choice for the former will make us, two-legged animals and a choice for the later will make us Narayana from Nar, meaning a living God upon the earth.

'Look within' and 'discriminate rightly' is the only way out to conquer the demon in us with the aid of the Divine, which is our real nature. The questioner himself is the answerer in this inquiry of the Self and if he is sincere and truthful, the answer is bound to be correct provided the mind does not take resort to its defense mechanism. Such a correct answer is bound to lift you up even from its grassroots level and by scrupulously adhering to the same, one can easily realise the SELF (ATMAN) which is eagerly awaiting to take us in its lap and shower its Bliss on us.

But unfortunately, we are today so much pre-occupied with our activities in the outer world of objects and beings that we hardly find any time to 'look within' and 'discriminate rightly' in the great rush of events of our hurried life from the womb to the tomb.

We have no great ideal to live upon nor do we ever think of any higher goal to be achieved in this short span of our life. We are all living a routine mechanical life as others live in the society around us. A great ideal or a higher goal is a prerequisite for treading on the path of spirituality It is only with the help of this torch-light that we can dive deep into our bosom and have a victory over the demonic tendencies in us.

This process of introspection or say 'looking within' should start from our child-hood and must continue till we breathe the last. A lapse even for a moment is likely to cause great harm not only to us but to all around us. We have, therefore, to be always vigilant to ourselves and allow not the demonic tendencies to raise their hoods even when the situation so demands. This is possible only when we have developed a capacity to observe every thought arising at every moment in our mind and to discriminate it rightly.

The Rishis of the ancient times have, therefore, divided our life span into four parts with specific duties to be performed by us in each span of life. These spans in our scriptural language are known as Ashramas (stages of life) namely: Brahmcharyashrama or the period of training. Grahasthashrama or period of work in the world as a house holder. Vanprasthashram or the period of retreat for loosening the social bonds and Sanayasashram or period of renunciation. In the first span of our life, namely Brahmcharyashram, we are required to devote ourselves singlepointedly only to our studies which should be both academic and spiritual. In this span we prepare ourselves steadily to plunge into the life of house holder to live a controlled life of Dharma (righteousness), Artha (security). Kama (desires) and Moksha (liberation) and which are the four Purusharthas (ways of life) to be accomplished in our life

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while living. Dharma in its right spirit and not only in its usual meaning of rituals etc. as understood nowadays, has got to be adhered to while accomplishing Artha and Kama. To indulge in wealth and desire wihout adhering to righteousness in its right meaning, is not only self-destructive but destroys the culture of the entire society. Once these Artha and Kama are accomplished to the extent necessary, one should start withdrawing oneself from the same and gracefully enter the period of retreat, which is the third span of life. In this stage which can be said to be the golden period of life, one should devote himself to the serious study of scriptures and live a life of selfless service of the society around us without expecting any reward whatsoever even in the form of recognition from others. The study of the scriptures helps us a lot in rendering great service to our fellow beings in the right spirit of the great aphorism appearing in shrimad "Bhagwad Geeta"

"To action alone hast thou a right and never at all to its fruits".

This in turn gives us great strength and courage to live the life of spontaneous Bliss and joy. We then reach the state of renunciation where we try to tune ourselves with nothing but the Truth, the Self, the Atman which is the Lord of the Lords and merge therein to become one with the same and thus attain liberation from limitations meaning bondage of life, commonly known as Mukti alias Moksha in this very life while alive and are never reborn after the fall of the body.

This is the life that we are expected to live in the short span of about eighty to hundred years and reach the pinnacle of Truth while alive and that is possible only if we adhere scrupulously to the teachings of our scriptures laying down the fundamentals of life. 'Look within' and 'Know thy self' is therefore the screaming cry of our great Rishis for treading the path of spirituality leading us to the pinnacle of Truth.

Let us all wake up to this great call of our great Rishis and redeem ourselves from the vagaries of our present day life.

Try... Try we can... Try we must.



Jain Study Group - Charlotte, NC

Extending Jain Heritage in Western Environment ************





WALKING THEIR TALK

Dr. Atul K. Shah Editor of Jain Spirit Magazine, writes about the Jain view of Sustainability

In the huge cacophony of environmentalism that exists today, it is easy to become suspicious of the real motives of modern environmentalists. Traditions that exist today have stood the test of time and somehow sustained themselves. They provide us with an interesting case study of how this was achieved and what is the underlying survival instinct. When examining sustainability, it is therefore important to look at ancient traditions and their values. In this essay, we focus on one such community and culture: the Jains.

For thousands of years, the Jains have been living a simple life with a strict vegetarian diet, a deep respect and love for nature and an aspiration towards wisdom, enlightenment and liberation. Their life has not succumbed to greed or materialism, but instead focussed on charity and selflessness. Mahatma Gandhi, one of the greatest leaders of the twentieth century, drew upon Jainism for his thinking and practice of non-violence. In Jainism, there is a constant ambition to elevate life from everyday mundane routines and obligations to spiritual worship and wisdom, art and aesthetics and finally, liberation. For many, business has been their primary source of livelihood, but instead of using it to build their empire or their ego, they have raised social welfare, given valuable community leadership and built lasting social and cultural institutions. This small but vibrant global community has leaders in many business fields all over the world, from media to agriculture, from management consulting to law and accountancy, from diamond trading to steel. When Jains talk or discuss issues of sustainability, they come from a profound culture and history and these values are often reflected in their practical actions much before any statements or declarations. The world knows little about the Jains because the Jains prefer introspection and constant self-improvement, they are too aware of their own imperfections and prefer quietness to publicity. It is easier to change oneself, but much more difficult to change the world.

Historical evidence suggests that Jainism was practiced in India since at least three thousand years ago, it could have been around for much longer than that. Mahavir was the latest in a series of twenty-four prophets or ford-makers (Tirthankaras) who guided civilisation on the path of self-realisation with minimal violence and maximum compassion. He was born in 599 B.C. and lived primarily in the modern Indian state of Bihar. Mahavir explained that every living being has a zest for life, therefore humanity has a vital role to play as a humble steward of nature (ahimsa).

He explained that violence (himsa) first starts from the mind and injury to another is injury to oneself - all life is inter-dependent (parasparopagraho jivanam).

True Jains do
not just leave a
light footprint
on the planet,
they raise the
quality of all
life, inspire
others through
their own
wisdom and
example

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Bipin & Kalpana Shah

A person who is free from delusion, has no misery.

A person who is without any longing has no delusion.

A person
without greed
has no longing.
A person
who has no possesions
has no greed.



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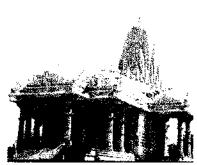
Further, Mahavir argued that any kind of possessiveness is bound to lead to unhappiness. If one truly wishes to be free, one needs to detach from this and live a very simple life with very limited possessions (aparigraha). He was a tremendous role model, giving up his royal kingdom, to walk into the forest, meditating and fasting for twelve years in search of the genuine path to sustainable living and everlasting happiness.

After attaining enlightenment, he founded an order of monks and nuns which numbered in thousands, and today there are two main sects - the Shvetambara and the Digambara, living all over India. Jain monks live the most simple and austere lifestyle, have no possessions and go begging for the limited amounts of vegetarian food they need to survive. They walk thousands of miles every year, spreading the message of peaceful coexistence and take great care not to hurt anyone, even the minutest insects. Digambara monks even to this day do not possess anything and travel naked and barefoot, living a nomadic lifestyle and spreading the authentic Jain message wherever they may go.

This essay addresses a number of questions. Have Jains practised their sustainable values in their business? What is the ingredient of their commercial success? In what way have they avoided damaging the environment and society? Are there examples where they have elevated the quality of all life, rather than merely sustain it?

Jains understood a long time ago that they are merely passengers on this planet. Therefore, business is always a means and never an end. Profit is not the overriding aim; quality service, workmanship and discipline are vitally important. Business is a means to serve society and, if possible, uplift it. Hence the first focus is on the mind and thought process. Jains, deep in their soul, know that they are passers-by. They know it and feel it. Their monks walk barefeet, thus leaving a light footprint, not just in theory, but in everyday practice. Right Knowledge and Understanding (Samyag Gnan) is crucial to their livelihood. This is the first and most important road to sustainability. It is also very practical. Let children learn about the sacredness of life, about its physical limitations, about death and salvation, and they will respect all life. Ahimsa will not just be a theory but a personal value and mission. To hurt another, is to hurt oneself - there is no difference.

The trade or the professions Jains choose to pursue are determined by their values. They avoid the meat industry or anything that is directly or indirectly connected to the killing of animals. They tend to specialise in trading businesses, import/export, wholesaling and retailing. One of the largest newspapers in the world, the Times of India, is owned by a Jain family. From their base in Antwerp, Jains dominate the global trade in polished diamonds. A lot of business is conducted on the basis of relationship and trust, avoiding the need for expensive lawyers and contracts. There is a desire to benefit the opposite party in any deal, not to squeeze them and exploit them. Inter-dependence is a natural law, even in business, and business transactions adhere to this. A lot of businesses tend to be family run, with many continuing and evolving for generations. There is a deep sense of loyalty to the locality from



******** in Western Environment

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where business is done, and there is active charitable contribution and community patronage. Employees are treated and trained as colleagues, and those who leave are helped in setting up their own businesses.

Through a daily 48-minute Samayika, Jains reflect on their actions, seek forgiveness for any transgressions and actively attempt to renew and rekindle their intelligence so that harm is avoided and good is done. This is a daily act of humble worship and meditation. It is an inner bath and cleansing, removing the grime of greed, of ego and selfishness. It is part of the process of constant self-improvement. It keeps the ego down and raises the soul up. In this way, right understanding is retained and even elevated.

Jain monks are the role models and examples of selflessness. They possess nothing, and hence do not suffer from financial insecurity. They have firmly put their faith in the wisdom of the inner soul and its capability to transcend life. As nomads, they have to beg for their food and provide knowledge and wisdom to people whom they meet along their journey. Many a businessman feed the monks with their own hands and spend valuable time listening to their discourses and resolve any personal questions or dilemmas. All over India beautiful temples, hospitals, schools, orphanages and libraries have been built by businessmen who have been inspired by Jain monks. Their very life is one of unconditional giving, and they spread this vibration wherever they set foot. This is elevation, not sustenance. It is an act of ecological stewardship with the highest sense of planetary responsibility and care.

Jains believe that the wealth and financial profits earned by their businesses do not belong to them. Just as the monks are simple and selfless, entrepreneurs detach themselves from their business and believe that success is not because of effort or personal intelligence but due to their good merit earned from past lives (punya). Profit is a reward and not a return. It is nature's dividend and not a performance measure or benchmark. It has no connection with any person or ego, as no one person is the performer. Thus charity becomes a natural act for Jains, not requiring any active sacrifice. Nature's fruits need to be replanted, so that more trees and fruits may grow in the future. They are certainly not meant for hoarding. Accumulation leads to rotting, insecurity and, finally, loss. For Jains, business is not solely for profit.

Thus the standard measures of accounting, the profit and loss account and the balance sheet do not hold much significance. In fact, the limitations of quantitative measurement have been understood a long time ago, and business is practised with strong qualitative criteria which do not appear on any financial statement. Values like trust, relationships, human capital and employee morale, service and loyalty, have long been recognised as vitally necessary to business success and longevity. Through private ownership, there is a strong sense of responsibility - very few Jain businesses are quoted on stock markets anywhere in the world, even though they may be bigger than some quoted companies.

Ownership and the related responsibility are rarely delegated. In such a scenario,





The Jain tradition does not merely sustain life, but elevates it.

the importance of financial and ethical accounting standards is much less. Similarly, auditing is done by owners themselves visiting various branches and seeing how operations are conducted. Typically, Jain businesses stay within controllable human limits and do not get overtaken by greed and desire for growth and expansion for its own sake. If entrepreneurs were unfair or unjust, they would find out very quickly as the supplier or customer is not a remote but a relationship partner. Hence actions would be revised and mistakes corrected if necessary.

Charity leads to personal contentment and encourages the entrepreneur to give more and see the fruits of their harvest, reminding them of the need to circulate wealth and not accumulate it. Some of the greatest artistic triumphs of the human soul have been inspired by Jain businessmen - witness the temples of Mount Abu in Rajasthan or Palitana in Gujarat. This is social and ecological elevation, not private exploitation or greed. Neither is it purely about sustenance. Very often, Jain entrepreneurs involve themselves directly in their local communities, sharing their skills and expertise and also their financial wealth. This direct involvement helps them to keep their feet on the ground and to understand the needs of the community. Here again, like business, charity is rarely at arm's length but a direct extension, which empowers the Jain to fulfil the needs of the people and the environment in every which way.

Financial surpluses, if they exist, are re-invested in the business or the community, and there is a bias towards ethical investment. Wherever possible, Jains like to know where their money is used, and where they are unsure, they would not invest.

The word 'greed' is related to hunger, and primarily relates to food, although today it has been translated to business and materialism. Jains have a very strong sense of restraint where food is concerned. They understand it as the root cause of greed and so keep it at bay, eat very moderately and fast very often. Of course the food must not harm or injure, but and it must not lead to indulgence either. Restraint of food is another reminder of the temporality of life on this planet and so is the importance of focussing on salvation through self-discipline and self-improvement. Hence Jain businessmen actively control their greed through self-restraint. It is believed that desire for food is a root cause of violence and active restraint helps one to keep such tendencies at bay. Jains practise hunger to avoid greed.

True Jains do not just leave a light footprint on the planet. They raise the quality of all life, inspire others through their own wisdom and example, and keep things simple, trusting in nature for salvation and liberation. They elevate life. Modestly, silently and selflessly. Ancient traditions are often quiet and humble, preferring to act rather than to talk or preach. It is possible that the true wisdom of sustainability lies in their belief systems. We must endeavour to uncover it and share it with the world.

Atul K. Shah wrote the above essay for a forthcoming book on Sustainability by Michael Tobias. He is Executive Editor of Jain Spirit, www.jainspirit.com Email:editor@jainspirit.com

Extending Jain Heritage in Western Environment ***********





SAMATA (EQUANIMITY) AND ITS PRACTICAL VALUE IN MODERN TIMES

By Samani Sanmati Pragya

The picture of Bhagwan Mahaveer, calm and full of glow, unmoved by the sting of a highly poisonous snake kept surfacing in my mind. The vision of white blood flowing out of his leg, and a heavenly god bowing down with folded hands kept playing in my mind. My inner self told me that there had to be a lot more to this picture than my eyes could see. I kept wondering about this picture as a child. I want to share the impression left by this picture of Bhagwan Mahaveer on me, the one that implanted the seed of spirituality in me and ultimately became my cherished dream that took me down the journey of my life.

The incident of Sage Vardhaman's encounter with the highly poisonous Chandkoushik Nag is well known to most Jains. However, the fact that this incident reflects one of the fundamental principles of Jain Philosophy is not clearly understood by many. On one hand was an angry poisonous snake attacking this human being, on the other was a sage with mere compassion in his eyes even after being attacked; on one hand was Dev Indra showering praises and showing homage to this human, on the other was the sage totally unmoved by such veneration. The sage was impervious to both situations. He had neither hatred towards the snake nor any undue affection towards the King of Heaven. He maintained his serenity and composure. After this incident, the sage simply went ahead in his journey of quest for the ultimate truth.

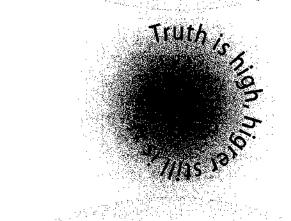
A year after this incident this sage was enlightened; he had realized the ultimate truth (Keval Gyan). He then proceeded to expound this truth or Dharma to others in a multifaceted and a non-absolutist manner. The bearer of this infinite vision and knowledge was Bhagwan Mahaveer. Mahaveer's subsequent teachings explain to us the relevance and significance of the above incident a lot more clearly.

Bhagwan Mahaveer practiced intense meditation prior to his attaining the omniscience. During this period he strictly followed non-violence, self-restraint, and penance. For more than twelve years Bhagwan Mahaveer struggled to achieve freedom from passions and emotions, from attachment and aversion, and with that freedom he finally liberated himself from the bondage of the physical and karmic body. The essence of Jainism, the core message of Veetrag Bhagwan, and in effect, the ultimate result of his practice of non-violence, non-possession and non-absolutism was equanimity. This has been depicted in multiple ways and in many verses of the Jain Agams. Some of them are as follows:



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Labha Labhe Suhe Dukkhe, Jeevie Marane Taha. Samo Ninda Pasansasu, Taha Manavamanao.

"In loss or gain, in pleasure or pain, in death or life, Whether censured or praised, honored or disgraced, Yet equanimous remains a discreet."

Anissio Iham Loe, Parloe Anissio. Vasi-cahndan-kappo Ya, Asane Anasane Taha.

"Unattached to this world and the world hereafter, Cut by a chisel or salved with sandal-paste, Luxuriously fed or downright starved, Not to lose one's poise in any extremity is the mark of equanimity."

On asking the meaning of **dharma** Mahaveer answered in Ayaro Sutra - Samaya Dhamma-mudahare. Dharma is nothing but equanimity. Equanimity is the journey from seed to seed. The cause of seed is the seed itself. When a seed is planted, the sprout comes out. Then, it grows into the tree - the trunk, the branches, the leaves, the flowers, and then the fruit and ultimately it produces seeds again. Likewise equanimity is both the means and the goal. Mahaveer practiced equanimity that grew into non-violence, non-lying, non-stealing, non-sexuality and non-possession, and eventually Mahaveer attained the universal equanimity in Him. To take the logic further, Equanimity and Ahimsa are two sides of the same coin.

Bhagwan Mahaveer gave a simple formula to start practicing Equanimity by saying -

Khamemi Savva Jeeve, Savve Jeeva Khamantume. Mitti me Savva Bhooesu, Veram Majjha Na Kenai.

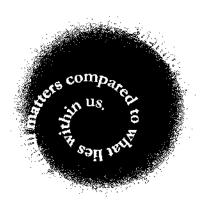
"I grant forgiveness to all living beings, And may all living beings grant forgiveness to me. I am on friendly terms with all. I have no animosity towards any."

In this so-called competitive western world a person is constantly striving to succeed. Success is the achievement of something desired, planned, or attempted. Success to some may mean getting certain amount of material wealth while to others it may be a position of power. Some may strive for academic success, while others may be looking for a good spouse or a partner. A small segment may want their spiritual growth. Invariably one will come across roadblocks towards the desired goal. Sometimes adverse circumstances hamper the progress towards that goal. Such situations result in frustration that lead to stress, anger and in some extreme cases hatred.



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If these emotions are not checked, they could easily result in violence, practice of deceit and falsehood.

Follow Mahaveer's simple formula: "I grant forgiveness to all". This should not only be used once a year during the Samvatsari Pratikraman, instead one needs to try to be in a constant stage of granting forgiveness. The karmic body may not be able to keep all the negative emotions in check, but constantly striving to be in this state will definitely help contain one's negative emotions. Forgiving other becomes relatively easy when we realize that the other beings are also pure souls trapped by the karmic particles, causing them to behave the way they do.

Mahaveer looked at the snake with complete kindness and compassion, even after being attacked. With this unconditional love and forgiveness he was able to bring about a positive transformation, even in the snake that was otherwise hell-bent in retaining control using violent means. A practical demonstration of similar power was shown by Mahatama Gandhi. Gandhi used non-violent methods to fight against the oppressors. This struggle brought into limelight the plight of the oppressed and the unjust nature of the rulers. However it was Gandhi's forgiving nature and a manifestation of the cause of his fighting not against the British Empire but the unjust means used by them that won the respect of the British rulers.

The second part of the formula "all living beings grant forgiveness to me" is even more rewarding, especially when one grasps the formula's full meaning. Asking others to forgive us is also equally difficult as it hits our ego. Ego is the deep attachment to our own personality and viewpoints. Ego and attachment are the two large barriers to reach the state of Equanimity. As Jains, we ask for forgiveness for any harm committed knowingly or unknowingly to others. However, this phrase "all living beings grant forgiveness to me" should not be taken as a ritual. It is important that prior to asking for forgiveness we do understand our weakness that made us cause harm to others. This self-examination will help us recognize our own greed, selfish nature, falsehood, hatred, attachment and ego. The word "unknowingly" has an even deeper meaning as it points to deep introspection either through meditation or penance.

In the above incident, Mahaveer was simply following his path when he entered the forest where the snake resided. However, in the serpent's view, Mahaveer had intruded the forest that he controlled. The initial reaction of the snake was violent. But Mahaveer had the potential to convert the poison, the anger, and the serpent's ego into positive energy. Only the person who transforms himself can change others. The white blood which symbolizes purity was Mahaveer's way of asking for forgiveness by offering the serpent purity in return for the poison.





Equanimity should not be equated to indifference, nor does it mean accepting everything, especially if it is unjust. Mahaveer could have avoided the serpent and followed an alternative path as per the advice of the local villagers. Instead he confronted the serpent, but in a non-violent manner. If he had chosen the safe course, the serpent's terror would not have come to an end until its death. This incident demonstrates that "non-violence is not the safety armor of cowards but an ornament of the braves."

Modern management schools spend years in teaching different techniques to improve one's management skills. In many respects they tell you to remain equanimous when handling tough crisis or calamities. If one were to practice Mahaveer's formula in critical situations, one would have already solved most of the problems. Further, this formula helps in self-improvement resulting in empowerment. Constant practice of forgiveness will lead the person towards spirituality.

A person forgiving and asking for forgiveness soon becomes aware and starts correcting his inner weaknesses. The point when one starts comprehending the inner equanimity is exactly the point when one enters the realm of spirituality. A person in equanimity naturally practices non-violence, non-possessiveness, and non-one-sidedness. Conversely, a person practicing Ahimsa automatically starts becoming more and more equanimous. Equanimity was the whole result of Mahaveer's practice of nonviolence, non-possession and non-absolutism that I understand.



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Jainism, God & Universe

Compiled by Harendra Shah

Introduction: Jainism believes that universe and all its substances are eternal (everlasting). All substances continually undergo changes. Previous forms give way to new ones without losing their own inherent qualities. Jains believe that the universe is without beginning or end. The universe did not begin at any time and it will not end at any time. There is no need of some almighty to create or manage the affairs of the universe. The universe runs on its own accord by its own cosmic laws (laws of nature). The laws of nature in truest and purest form are the fundamentals of Jainism.

Universe and Modern Science: Scientists agree that universe is made of matter, light, and various forms of radiation and energy. There are more than 100 billion stars in one single galaxy, and there are at least 100 billion galaxies in the universe. The Big Bang Theory is the dominant scientific theory about the origin of the universe. According to the Big Bang theory, the universe was created sometime between 10 billion and 20 billion years ago from a cosmic explosion that hurled matter in all directions. Although the Big Bang Theory is widely accepted, it probably will never be proved; consequently leaving a number of tough questions unanswered. The Big Bang Theory today relies on a growing number of hypothetical entities, things that we have never observed - inflation, dark matter and dark energy are the most prominent examples. The Steady State Theory model developed in 1949 by Fred Hoyle, Thomas Gold and others as an alternative to the Big Bang Theory most closely represents Jain view of the Universe, with no beginning and no end. However Steady State Theory lost ground among scientists with the discovery of the cosmic background radiation in 1965. An unexpected observation of an accelerating universe in the late-1990s led to some efforts to develop quasi-Steady State Theories, in which there is not a single big bang but rather multiple big bangs over time which create matter.

It is doubtful if man-kind using the currently available scientific methods will be able to conclusively answer questions like: What is the universe made of? How is the cosmos structured? What is the fate of the universe?

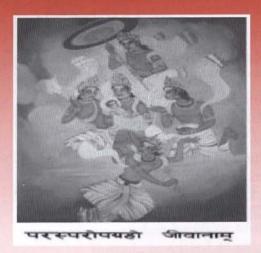
Did God Create the Universe?: We, Jains, believe that God did not create the universe. If God created this universe, who created that God? Who created the creator? If God has created the universe, he has to have a desire to create. The desire makes God imperfect and he cannot be imperfect. From another angle, if God carries out the task of creation and destruction without any purpose then it becomes a foolish game. If he carries out this work as a game, he has to be deemed as a child.

Jain spiritual
path consists of
integrated trinity
of Right Faith
(Samyak-darshan),
Right Knowledge
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123

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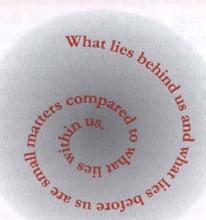
The purpose of souls is to help each other.

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Therefore, he could not have created the world. If he carries out all this work on account of his supreme grace he would have made all Jivs (souls) happy and he would have created things that would have given happiness to all. But we have 87% of the people of earth living in poverty and misery and only 13% people are well off. Therefore, God must not be managing the universe. Since God is omniscient, omnipotent, and devoid of desires, and without passions, he could not be interested in the matters of universe. Some claim that all creatures are God's images and we are all parts of him". If so, we should all have unlimited bliss, perfect perception, perfect knowledge and perfect conduct. But it isn't so. Therefore, we cannot be a part of the God or his images. If we accept that God created the earth, he manages the earth and he decides who gets what, then countless questions are raised and we do not have rational answers to these questions. Therefore, it appeals to our common sense that God did not create the universe.

Jain Concept of Universe: Per Jainism, God has the absolute (perfect) knowledge. Therefore, he reveals the essential and real form of the universe. He revealed that the world is without a beginning or end. The universe does undergo continuous change. Production and disposal are always going on. Behind this eternal process there does not exist any plan or organization. The whole universe is self-regulated.

According to Jain philosophy, the universe consists of six Dravya (substance); Jiv (living) and five Ajiv (non-living) substances. The five Ajiva (non-living) substances are: 1) matters & energy (pudgalästikäy), 2) medium of motion (dharmästikäy), 3) medium of rest (adharmästikäy), 4) space (äkäshästikäy) and 5) time (käl). All these six substances are indestructible, imperishable, immortal, eternal and continuously undergo transformation.

Einstein's theory of relativity which revolutionized the science deals with the fundamental ideas such as time, space, mass, motion and gravitation. These elements essentially echo five Ajiv (non-living) substances. Time is käl, space is äkaash, mass is pudgal and motion is dharma and adharma (no motion). Gravitational force is also a derivative of pudgal. In addition, Jains consider electromagnetic force as a derivative of pudgal.

For living beings karma plays an important role. Karma is the finest matter (pudgal) that our soul attracts because of our activities of body, speech and thought. Bad karma pollutes the inherent qualities of the soul. The bondage and deliverance of each individual depends upon himself or herself. Every individual experiences happiness or unhappiness according to his past karma. His present fate has been decided based on the past karma. His future will be decided based on his present balance of the karma.

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and attain
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"I say with conviction that the doctrine for which the name of Lord Mahvir is glorified nowadays is the doctrine of AHIMSA. if anyone has practiced with the fullest extentand has propagated most the doctirne of AHIMSA, it was Lord Mahavir"
-Mahatma Gandhi

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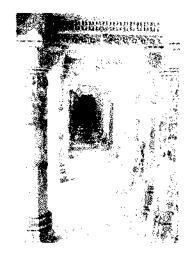
Jain Concept of God (Jin): Not believing in a creator God does not mean that Jainism is an atheistic religion. Jains believe in different type of God. Our God is Jin. The word Jin literally means "the Victor" or "the Liberator". One who has freed himself from the bondage of Karma by conquering räg (attachment - deceit and greed) & dvesha (aversion - anger and ego) is Jin. Bhagawän (Lord) Mahävir was the last reformer of Jainism. He should not be mistaken as the founder of Jainism. Jains believe there has been an infinite number of Jins (Gods) who are self-realized omniscient individuals who have attained liberation from birth, death, and suffering. Each time cycle has two half cycles, Utsarpini (progressive) and Avasarpini (regressive). There have been infinite time cycles before (time without beginning) and there will be infinite time cycles (without any end) in future. On this planet, we have 24 Thirthankars each half cycle. The word Tirthankar means one who lays down the spiritual order to help all living beings cross over the worldly sea of sufferings and misery.

What is Jainism?: The followers of Jin are called Jains. The teachings of Jin constitute the philosophy of Jainism. In ancient times Jainism was known by many names such as the Saman tradition, the religion of Nirgantha, or the religion of Jin.

The Sanskrit word for religion is Dharma. The meaning of Dharma is very own nature of the thing. For all living beings, the soul is the real thing. It means that "to see, to know and to realize" - the true nature of the soul is our religion. In other words, the laws of nature in the truest and purest form are the religion. The true nature of the soul can be realized when it is disassociated from karmas. Therefore, the ultimate goal of Jainism is to get rid of all karmas and attain liberation (Moksha). We acquire Karmas because of attachment and aversion. Therefore, the path of liberating the soul from attachment and aversion is Jainism. Since the fundamentals of Jainism are essentially the laws of nature, Jainism existed as long as the nature existed. Therefore, we believe that Jainism is the eternal philosophy which always existed and will always exist. Based on the recent research, many scholars believe that Jainism is one of the oldest religions of the world.

All Tirthankars have shown the same path of purification (liberation). However, they preach according to the substance, place, time and spirit of that period. Currently, we follow Bhagawan Mahavir's teachings. We, Jains rely on our own initiatives and efforts for our worldly requirements and our liberation. We do not believe that there is any supernatural power that does favor to us if we please him. Jainism, as explained by Jins (Tirthankars) can stand scrutiny of reason. We do not have to believe in the things that do not appeal to the common sense.

We, Jains, are unable to accept the concept of "divine grace". When a living being destroys all his/her karmas, he/she attains perfect knowledge, perception, power, and



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bliss. He/she becomes omniscient and omnipotent. Such a being is God for Jains. Hence Jains do not believe in one God. Gods in Jain religion are innumerable and the number is continuously increasing as more living beings attain liberation. Every living being has potential to become God.

Jain spiritual path consists of integrated trinity of Right Faith (Samyak-darshan), Right Knowledge (Samyak-jnän), and Right Conduct (Samyak-chäritra). Quality, characteristic, energy, power, whose development brings about a realization of truth - that is, of the nature of things as they are - an inclination towards valid discrimination between what is worthy of rejection and what is worthy of acceptance is Right Faith. A valid (true) comprehension of the fundamental verities like living (Jiv), nonliving (Ajiv), influx of karma (Ashrav), stoppage of karma (Samvar), bondage of karma (Bandh), disassociation of karma (Nirjarä) and Salvation (Moksha) through the instrumentality of partial truths (Naya) and Complete truth (Pramän) - is Right Knowledge. With Right Knowledge and true endeavor, one gets rid of all passions such as anger, ego, deceit and greed - all attachment & hatred - enjoys his/her own true nature and that is the Right Conduct. The spiritual path is determined by this integrated trinity. Not one, not two but all three are needed to attain Moksha. The order of attainment is first Right Faith, second Right Knowledge and last Right Conduct. Right Faith and Right Knowledge are like light and heat of sun - they always happen together.

There are many ways to explain Jainism. Here is another one. Jainism is known as the religion of Ahimsä (non-violence), Ahimsä of thoughts, speech and physical acts. In Jainism, our belief in Ahimsä supersedes all concepts, ideologies, rules, customs and practices, traditional or modern, eastern or western, political or economical, self-centered or social. Ahimsä (non-violence), Anekantväd (multiplicity of views) and Aparigraha (non-possessiveness) are the cardinal principles of Jainism. Aparigraha plays a significant role in stopping the physical form of violence. And the proper application of Anekantväd stops the violence of thoughts and speech. Anekantväd is also called the intelligent expression of the Ahimsä. Non-violence in the center is guarded by truthfulness, non-stealing, celibacy and non-possessiveness.

Jainism does not accept one sided views. We believe that the complete truth cannot be explained by one view point. One sided view, in general, represents partial truth. To know the complete truth, all angles and aspects of a given situation need to be analyzed and considered. This approach is called "Anekäntväd" (multiplicity of views and theory of relativity). Anekäntväd is indeed a unique philosophy introduced by Jains and there is no parallel in any other philosophies.

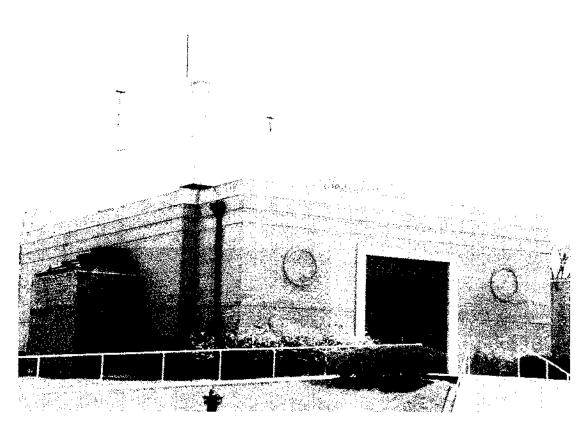
Realistic Religion: One time Bhagawan Mahavir was asked what is the religion from a realistic point of view. Bhagawan Mahavir said, "The realistic religion consists

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and Right
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(Samyakchäritra)

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of four parts: 1) equality of all living ones, 2) every living soul has right to put self-effort to improve itself and should not to be stripped off that right, 3) no one should rule over other living beings, and 4) all views should be viewed with equanimity - without like or dislike" If one adopts only one of these four, other three will automatically be adopted. You may have noticed that Bhagawän Mahävir did not say Jainism or my teaching is the realistic religion.



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INTRODUCTION TO OPENNESS OF JAINISM AND OTHER RELIGIONS

By Editorial Team

Professor Hans Küng of the University of Tubingen in Germany is a world-famous Catholic theologian. He has studied various religions including Hinduism, Confucius philosophy, Buddhism, Judaism, Islam, and of course Christianity. He has not studied Jainism in much depth but does quote from Jain Sutrakritanga 1.11.33-A person should treat all creatures as he himself would be treated. He claims religions may have their dark sides but if one looks at the bright side than the core Ethical principals of all the major religions are consistent with the others. Based on that he believes we can develop a Global Ethic order summarized below:

We are independent. Each of us depends on the well-being of the whole, and so we have respect for the community of living beings, for people, animals, and plants, and for the preservation of Earth, the air, water and soil.

We must treat others as we wish others to treat us. We make a commitment to respect life and dignity, individuality and diversity, so that every person is treated humanely, without exception.

The Irrevocable directives would be commitment to a culture of:

- Non-violence and respect of life.
- Solidarity and a just economic order
- Tolerance and a life of truthfulness
- Equal rights and partnership between men and women
- ❖ A Transformation of Consciousness (Each individual has intrinsic dignity and inalienable rights, and each also has an inescapable responsibility for what she or he does and does not do. All our decisions and deeds, even our omissions and failures, have consequences).

From the Jain perspective of Anekant we would welcome Global Ethic order. We Jains have always believed that the "Message is more important than the Messenger". We would simply wish for the Jains to become better Jains, the Christians to become better Christians or the Muslims to become better Muslims by following true Non-violence and tolerance. Under the doctrine of Anekant Jains will not be too much bothered, even if Christians consider the believers of other religions as hidden Christians (unless they use force and or any unethical means to convert people of other faith to Christianity). This doctrine of Anekant has made it possible for Jains



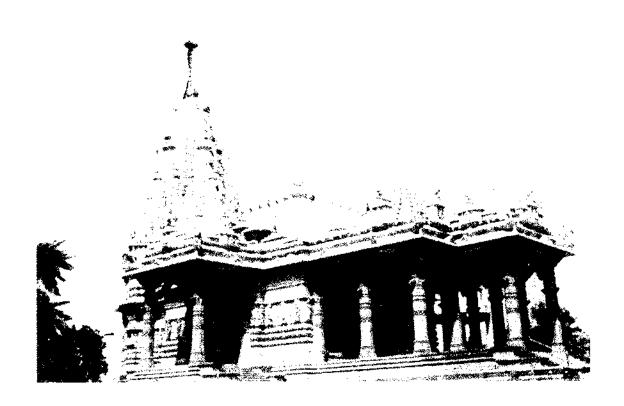
131

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to have significant influence on the society, without exercising any undue force other than moral force. History shows us several such examples. Today, India is the only country with a sizable population of Vegetarians. This can be traced to the Jain influence on Brahamanic (Vedic) tradition prior to the reign of Maurya King Ashoka. The Brahamans did not change their religion but stopped Yagna (animal sacrifice) and started following vegetarianism. Another example is that of Mahatama Gandhi, who was deeply influenced by Jainism, but preached non-violence as Vaishnavaite-a vedic religious sect (His famous song Vaishnava jan to tene kahiye - says it all). Finally, India, a nation of majority Hindu population has an Islamic President who is a Vegetarian.

The following article by Prof. Cromwell Crawford should be read after taking the above context into account.



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HOW OPEN ARE THE DOORS OF THE VATICAN?

Professor Cromwell Crawford University of Hawaii

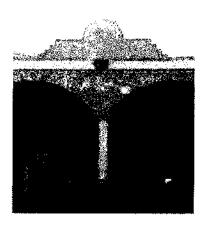
The inauguration of Pope Benedict, on April 17, 2005 was marked with great jubilation, not only by the one billion plus members of the Roman Catholic Church, but by many non-Catholics as well. The pope has promised that the doors of the Vatican will be opened wide to people of all faiths. This should come as good news to the people of India who were not pleased when his predecessor proclaimed the need to evangelize India's masses, during his visit, a few years ago. The question is: How far will the doors be opened?

The problem is, the word "open" is a weasel word, fraught with ambiguities, and is relativistic in meaning. The thrust of this essay is that: relative to the Jain meaning of "openness," the Catholic meaning is not wide enough. This is not just a game in semantics: If the mission of the Church is to bring peace, it must start with itself, and the extent to which it deems itself superior to other faiths, it cannot expect to win their respect. Still worse, if a religion occupies a house of glass, it is not wise to throw stones.

It is instructive at this point to examine the relative meanings of openness in Roman Catholicism and in Jainism.

Starting with St. Peter, the first Pope, the Church has maintained that there can be no salvation outside the church, and that the supernatural divinization of humans, through faith in the death and resurrection of Christ, cannot be substituted by good will, good deeds, and a good life. In the presence of the holiness of God, all of our human goodness is like filthy rags. Christ is the Saviour of the world, because he does for fallen human beings what they cannot do for themselves; including those who think that they can pull themselves up by the bootstraps of their own religion.

All of the missionaries who sacrificed to come to India "to convert the heathen," were inspired and informed by this gospel message; but in recent years the position of the Roman Catholic Church toward other faiths has been opened up. On the one hand it seemed a little preposterous to think that God would allow millions of souls to perish who had not heard the Christian gospel, and on the other hand, Roman Catholic doctrine came to believe that God in his grace must communicate with every soul he has created in the context of their own religious world. The conclusion was thus reached that when a Jain, for example, followed the teachings of Lord Mahavira, he was able to do so through the grace of Christ, which is present among all of God's children. The love of God excludes no one, and uses the scriptures, rituals, prayers and hymns of all religions as conduits for the outpouring of his



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grace. According to this scheme of salvation, when we witness Jains worship in their temples, it is actually the grace of God in Christ that is at work, and in truth, the Jains are "anonymous Christians." Behind the statue of Mahavira, stand the "hidden Christ." All of the Tirthankaras were "crypto Christians."

Needless to say, for devotees of Krishna, Buddha, or Mahavira, to be told that they are "crypto Christians" is not very complimentary; but in this way contemporary Catholic theologians are able to reconcile. Christianity's claim to uniqueness, along with the inclusive message of God's universal love present in all religions, including Jainism. Such "openness" enables the Church to eat its cake and have it too. The doors of the Vatican are now opened to all, but the many are conceived as one - Christians!

The type of thinking that looks on believers of other religions as hidden Christians is a Greek mode of conceptualization, which characterizes all Western thought. It is governed by the logical rule known as the "law of the excluded middle" - "either a or not-a." Atul Shah must be mortal or not mortal - there is no other possibility. But in India this law of thought has not been as emphasized as in Europe. In place of "either/or" thinking, the Indian mind prefers "both/and" thinking. However, Jains allow not two possibilities, but seven!

The Jain basis for complete openness is that the world we encounter is more complex than it appears; that reality is more subtle than we think. The truth, the whole truth, and nothing but the truth can only be apprehended by the perfected soul; and if you claim absolute truth, you are claiming to be a siddha - a precarious perch for most, mere mortals!

The tolerance and friendliness which Jains have historically shown toward other sects, proceeds from this unique doctrine of the manysidedness of truth. The magnificent Ranakpur temple enshrines this truth, for though it is crected of 1444 pillars, not a single pillar obstructs the view of the Lord from any nook or corner; he is visible from all angles!



Tulsa Jain Sangh- Tulsa, Oklahoma

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THE JAIN HERITAGE

By: Dr. N.P.Jain, Former Ambassador of India to European Union, Nepal, U.N., Mexico and Belgium

Jainism is one of world's oldest religions with a truly multi-splendoured heritage. Its profound philosophy, all-life inclusive spirituality, knowledge-rooted scientific temper and the remarkable synergy of faith and reason have had an abiding impact on the ethical orientation of Indian culture and the development of its moral dimensions in terms of compassion, tolerance and cooperative interdependence

In the pre-vedic era, the Jain "Shramana Sanskriti" ran parallel to the "Shaiva Sanskriti" in an ambience of complementing one another. The intense regimen of renunciation and restraint-the hallmark of Jain philosophy- put focus on every individual's inherent soul power for crafting a better life as a responsible member of the society, as well as working for eventual salvation from the karmic bondage. It is pertinent that the founder Tirthankar Rishabhdeo has been mentioned with great respect in all the four Vedas and subsequent Hindu religious texts. India's philosopher President Sarvapalli Radhakrishnan has acknowledged it as well and paid tribute to the sagacity and wisdom of Rishabhdeo as a ruler (karmaveer) as well as Tirthankar (Dharmaveer). Indeed the name Bharat of our country, was derived from the name of Bharat, his son. Later Indian history has been witness to the message of compassion and piety for all living beings by Tirthankar Neminath, of the positive aspects of Ahimsa by Tirthankar Parshvanath, and above all of the integrated trinity of Ahimsa, Aparigraha and Anekant by Tirthankar Mahavir. Over the past 2500 years and more, Mahavir has sustained his image and statute of the unique apostle of Nonviolence

Mahavir preached in the languages spoken by the common people and attracted to his fold men and women from all strata of society from the kings and queens to farmers, traders, scholars, fishermen, craftsmen, artisans and the downtrodden. His SAMOSHARAN eloquently depicts Jainism as a religion of not only peace, harmony and tolerance, but also importantly as a religion of Environment. Mahavir has emerged in Indian history as an outstanding exponent of Spiritual socialism, that regards all living beings as equals along with human beings based on the concept of equality of souls. His far-reaching message of active Ahimsa, concern for oppression and exploitation, amelioration of the downtrodden, self-restraint and control over multiplying wants, and the attitude of accommodation and synthesis of multiple views has vital relevance in contemporary times when the world is confronted with unbridled violence, ever-threatening terrorism, widespread racial and other forms of

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preached: there
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for all life forms"

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discrimination, hatred and greed. Mahavir preached: there is nothing so small and subtle as the atom, nor any element so vast as space. Similarly there is no quality of soul more subtle than non-violence, and no virtue greater than reverence for all life forms"

Jain heritage has found vivid and artistic expression in art, architecture, sculpture and literature. Ancient pilgrimage temples at Sammetshikhar, Pavapuri, Dilwara (Mount Abu), Ranakpur, Palitana, Girnar, Shravanabelgola, Halebid, Moodbidri, Khandgiri, Udaigiri, Kundalpur, Deogarh, Nainagiri are but a few illustrious examples of the rich treasure abodes of Jain religious art and artistry. Ancient Jain idols and artifacts in many museums in U.S.A. and U.K. are marvelous examples of artistic craftsmanship and design while at the same time depicting serenity of detachment and "Veetarag". The Jain agams also cover in addition to spirituality and philosophy, learned texts on sociology, astronomy, astrology, cosmic science, mathematics and fine arts. The invaluable Jain literature in Kannada language and cave inscriptions in prose and poetry is yet to be fully unearthed.

The increasingly universal and globalised presence of Jains in almost all the major continents and more particularly in countries like U.S.A., Canada and U.K as well as Kenya, Uganda and other countries of Africa offers a unique opportunity to spread the Jain heritage of compassion to the humanity at large, which is confronted with the spectre of oppressive and exploitative violence, derogatory discrimination on grounds of sex, caste, colour and creed, and demeaning hatred and tolerance which marks even inter-human relationships. Jain religion and philosophy has a historical opportunity as never before to help in shaping a new world order of ethics. Jains all over the world need to seize this challenge and make the present millennium truly an era of Ahimsa, Aparigraha and Anekant together with changing the mindset of humanity for stable peace, tranquility, equanimity and peaceful coexistence.



JAIN SOCIETY OF ALBERTA, AT HINDU CULTURAL CENTER

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136



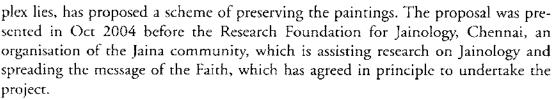
Preserving the Jain Monuments at Sittannavasal in Tamilnadu

S. Swaminathan, Tamilnadu

The contribution of the Jains to the culture of the Tamil country is scarcely appreciated. Their contribution to literature, art and architecture is immense. There exist even today a number of Jaina vestiges in Tamilnadu, which stand testimony to this fact.

One such is the Sittannavasal monument complex, in Tamilnadu, with the priceless Jain paintings that its cave temple contains. The pre-9th century paintings are second only in importance to the Ajanta paintings in the Indian artistic heritage. Like many of the ancient monuments in India these paintings are in the danger of being lost completely.

Sudharsanam, a cultural centre based in Pudukkottai, in which district the monument com-



The Sittannavasal complex is famous for four heritage sites: 1) a Jain cave temple of pre-9th and the incomparable paintings that it contains, 2) a natural cavern where Jain ascetics practiced austerities from the 3rd century BC onwards, with more than 20 stone beds and inscriptions in Tamil from 3rd century BC till 13th century AD, 3) a submerged Hindu cave temple in a tarn and 4) megalithic burials in hundreds.

In order to protect what little remains of these precious paintings from further damage, the proposal envisages keeping the original monument under controlled condition and restricting visitors and recreating the cave temple to its original glory in the vicinity of the monuments. It also proposes building a heritage complex around the recreated temple laying out four theme pavilions, highlighting four essential aspects of the monuments that have bearing on Indian and Tamil culture:

Chitram, a painting pavilion to focus on the Indian painting tradition,

Aksharam, an epigraphy pavilion for showing development of Indian scripts and scripts of many South-east Asian languages from Brahmi,

Mandiram, a temple architecture pavilion to trace the development of temple architecture from cave temple, and, finally, Gnanam, a pavilion bringing out the Jain



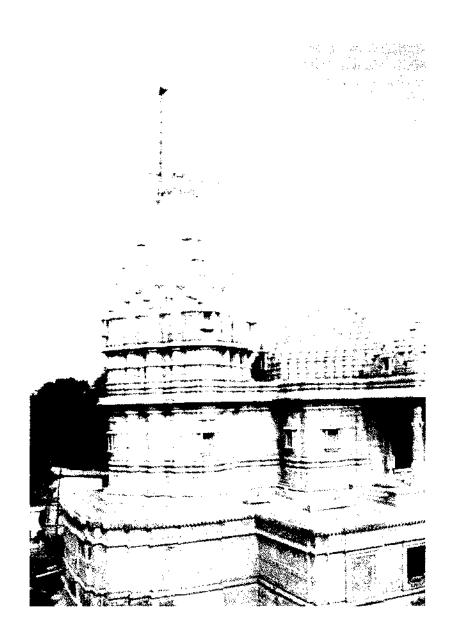
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contribution to the Indian heritage, in general, and to the Tamil culture, in particular.

The proposal also envisages setting up a centre for Jainology, for research, documentation and information and also build infrastructure to attract tourists.

An attempt on these lines would give us experience in public participation in maintaining our heritage, and also bring into focus the Jaina contribution to the culture of India. For further details contact the author, S. Swaminathan, Director, Sudharsanam, at sswami99@gmail,com



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SAMYAK-DARSHAN:

THE CENTRAL INSIGHT OF JAINISM

Dr. Jagdish Prasad Jain "Sadhak" President, Jain Mission, New Delhi Email: jpjain13@yahoo.com

Samyak-darhsan (Enlightened World-view) is described as the foundation of dharma, i.e. truth and piety or moral and spiritual discipline. It determines the choice of action, sets the proper goals and guides consciousness to attain them; it gives us focus, direction, clarity of vision, and balanced approach; it is basically an "outlook" or "orientation"; it provides dynamism, motivation, enthusiasm and commitment; and it enables us to have a "transforming vision or Weltanschauung, or something similar" as John E. Cort observes. These are all matters of supreme significance and are bound to ensure success in any field of life.

Samyak-darhsan or samyaktva (spiritual insight) denotes enlightened attitude and equanimity and ensures peace and happiness. Peace is the state of equanimity which is devoid of mental agitation, while happiness is the state of mind signifying a sense of joy, satisfaction, contentment resulting from equanimity. A samyak-drashti remains unperturbed in favourable and unfavourable circumstances.

Samyakdarshan is defined as "tattvartha-shraddhanam," i.e. ascertaining the reality of things as is, or "That which is". Tasya-bhavas-tattvam, i.e. the nature of that (substance) is thatness (tattvam). Thus, tattvartha means ascertaining the true nature of the substances as they really are. In other words, one should understand the true nature of the self (jiva or soul) and of non-self, i.e. matter, as well as their interaction in the form of influx of negative thoughts, feelings, i.e. karmas, etc. The ascertainment of the reality has to be objective (yatharth or yatha-artha, i.e. as it is or as it exists) and dispassionate, i.e. not coloured or guided by one's bias, prejudice or likes and dislikes.

Choice of action or decision implies responsibility and involves determination of goal or purpose along with the direction of the course of action, i.e. path. In order to have a proper, balanced, and wholesome decision, one must have the totality of picture before him and consider the problem or the situation in its multi-faceted perspective. In other words, one should have a comprehensive view of things and weigh the pros and cons of various alternatives, options and courses of action. The term "samyak" (enlightened) before "darshan" (world-view) ensures that. Nathmal Tatia has defined samyak as follows: "The world-view which sees the many and the whole is enlightened. . . . It avoids dogmas which inhibit free and open thought.

One should behave with others as one would like others to behave with one. One should conquer attatchment and aversion and cultivate equanimity. One should curb passions. One should wish the well being of all beings.

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THE PREREQUISITES OF SAMYAKDARSHAN

The prerequisites of samyakdarshan are:

PRASHAM (control or subsidence of passions); The quality of *prasham* endows a man with a certain degree of equanimity, calmness, and balance which enables him to feel happy, contented, and "at peace with himself". In *Prashamrati-prakarana*, Umasvami or Umasvati observes:

Svargasukhani parokshanyatyant Parokshameva Mokshasukham, Pratyaksham prashamsukham Na parvasham na cha vyaya praptam. 12

i.e. "The happiness of heaven is indirect; it is beyond our experience. Thus, we may be disinterested in it. The happiness of salvation (moksha) is still more indirect. On the other hand, the peace and calm brought about by the subsidence or quelling down the excitement of passions and the happiness resulting therefrom can be directly experienced right here. Unlike sensual pleasures, this happiness is not dependent on other objects, things or beings. It is not perishable either."

SAMVEGA (enthusiasm for righteousness and positive motivation): While prasham is agitation-less state of the mind and gives stability, samvega instils enthusiasm and motivation for the accomplishment of the objective. For the effective implementation of the task and timely achievement of the goal, one needs motivation, enthusiasm, will-power, a bent of mind and attitude, i.e. e-motion (energy in motion). This energy, motivation, and enthusiasm is provided by samvega. It channels emotional energy into positive and constructive channels.

NIRVEDA (detachment, objective, or a balanced view and disinterest in sensual pleasures and worldly possessions): *Nirveda* means taking dispassionate and detached view of things. Attachment, bias or prejudice of any kind to any view or position clouds the vision. The quality of detachment enables an enlightened person to remain unruffed, unperturbed by that which produces turmoil in others. He tends to be problem-centred rather than ego-centred. *Nirveda* also significs disinterest in sensual pleasures, which dims our enthusiasm for the set goal, detracts us from the path, and is detrimental to our peace and happiness.

ANUKAMPA (compassion, service to people, goodwill): The compassionate attitude is the humane, cooperative, open-minded approach; it is much more practical, effective and result-oriented approach than the confrontationist approach



JAINA 2005

which only invites resistance, opposition, and non-cooperation from one's colleagues and subordinates, thereby debarring dictatorial or dominant type of person from freely expressed opinion of others, that can help to clarify issues, avoid mistakes and have clarity of vision. Compassion has both negative and positive aspects. In its negative sense, it is *ahimsa* (non-violence) and in its positive sense it is compassion, goodwill, and fellow-feeling.

ASTIKYA (*shraddha*, conviction, acceptance of reality as it is form the world-view of both the Jain householder and the ascetic): *Astikya* is firm conviction about the principles of Truth. It forms the basis of understanding the reality of things or the fundamental principles of life (*tattvas*), which leads to spiritual awakening and advancement. Affirmation or conviction in self, i.e. consciousness is the source of all strength; it gives self-confidence, energy, enthusiasm, courage, and fearlessness. Man becomes the conviction he holds.

CHARACTERISTICS OF SAMYAK-DARSHAN

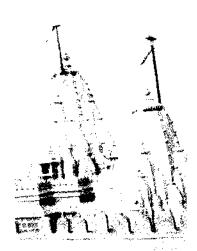
In addition to the above-mentioned prerequisites of samayk-darshan, there are eight requirements or characteristics, also called component parts (anga), of samyak-darshan These are:

NIHSHANKITA (freedom from delusion and skepticism), i.e. the unshakeable faith or conviction in the existence and reality of the Self and non-Self and in the doctrine of *anekant* (multifaceted nature of things). This faith is not blind faith or mental slavery since it is in fact a decision arrived at after intuitive understanding of things. A *samyakdrashti* is aware of the limitations of thinking and the harmful effects of frustration. Therefore, after deliberating on different aspects and viewpoints, he wants to arrive at rational decisions and be free from skepticism or doubt (*Nihshankita*). He knows that doubt kills decision and without an act of decision an individual is unable to muster enough courage to go forward. He is also free from all kinds of fears.

NIHKANKSHITA (freedom from desires, expectation or attachment to worldly things). Conviction in regard to *atma* (soul) enables a *samyakdrashti* to attain a sort of mental equilibrium and consequently he does not fear death, pain, censure, insecurity, etc. He inculcates the virtues of modesty, forsaking all pride of learning, honour, family, affluence, etc. and desire with regard to the future.

AMUDHATAS (freedom from delusive notions and follies). A *samyakdrashti*, having an open mind, ever eager to learn from history and experience and grounded in *anekant*, scientific outlook, and rational thinking, is not slave to customary beliefs or conventions or vested interests. He is, thus, free from delusive notions and follies.

NIRVICHIKITSA (absence of contempt or disgust). As a samyakdrashti has



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gained discriminatory insight about the reality of things, the Self and the non-Self, he is free from disgust, and feels no revulsion at the sight of human sickness, insanity or ugliness. He does not hate or condemn others on grounds of religion, race, colour, sex, creed or nationality.

VATSALYA (disinterested affection or selfless love): Not only does a samyakdrashti avoid hating others, he is also enjoined to practice vatsalya for the fellow beings, dedicating his life to the service and support of all human beings without any distinction of race, religion, sex or nationality.

UPGUHANA (non-publicity of one's merits and other people's shortcomings and faults or upavrahana): cultivation of virtuous disposition of honesty, gratitude, ahimsa (non-violence), forgiveness, modesty, straightforwardness, etc.

STHITIKARANA (stabilization of those faltering in their righteous pursuits or re-establishing them on the path of righteousness). When people deviate from the path of righteousness under the influence of greed, possessiveness, conceit and pride and indulge in aggressiveness and exploitation of the weak, a samyakdrashti endeavours to re-establish them on the path of righteousness.

PRABHAVANA (propagation of the values of life): Lastly, a samyakdrashti tries to propagate values of life by making good ways of life, of thinking and doing things, widely known and easily accessible to people at large the world over through publications, radio, television, internet, etc.

CONCLUSION

As a result of samyak-darshan, one becomes an entirely transformed being. His attitude towards life, his outlook of the world and worldly things, the basis of his relations with others, his conception, and assessment of values all are changed. This miraculous transformation is evidenced in the person's attitude and behaviour by the five tendencies (calmness, enthusiasm, detachment, compassion, and acceptance of reality) which become automatically manifest in a person gifted with samyak-darshan and are, as it were, its differentiate. This transformation of individual consciousness rarely occurs overnight. It is a matter of growth and adherence to a plan with a fixed mental intent. That is why a life of moral and spiritual discipline consisting of selfrestraint, the five abstentions or vows, etc. is considered essential. Thus, samyak-darshan not only enables an individual to obtain peace of mind and happiness, but also facilitates social harmony and peace in the world.



Jain Education International 2010_03



A STORY OF SHRAVANA BELGOLA

By Saryu Doshi

Shravana Belgola, a small village in Karnataka not far from Mysore, is situated at the base of two hills, one bigger than the other, separated by a large pond with embankments around it. It is an important pilgrimage place of the Digambara Jains.

Legends and historical information take the story of this place back to the 4th century B.C to the time of the Jain Acharya Shrutkevali Bhadrabahu. He was the last in the line of Jain pontiffs who knew the Jain canon in its entirety. From the various events that occurred around him, Bhadrabahu could foretell that a dreadful famine would devastate the land. To escape its ravages Bhadrabahu, accompanied by his royal disciple Chandragupta Maurya, and 16000 followers migrated to the south. While on their journey, they stopped at this scenic spot with its two wooded hills and a large pond. The monk and his followers camped on the small hill.

During their stay, it became evident to Bhadrabahu that his health was failing and his end was near. He summoned his followers and asked them to proceed further to propagate the message of Jainism in the region. Only Chandragupta Maurya stayed back to tend to his teacher who undertook the vow of sallekhana (gradual withdrawal from all forms of sustenance until death). After Bhadrabahu's death, Chandragupta Maurya lived and meditated on the small hill for some years and died by performing sallekhana.

Because of its association with these holy personages, the hill assumed a sacred character and over the centuries numerous Jain monks as well as devout persons came to meditate and seek salvation through sallekhana.

Hundreds of years later, in the 10th century, Chamundaraya --- a general in the army of the Ganga kings who ruled over the region --- stopped for the night at this site. He was traveling with his mother to Podanpura where, according to the Digambara Jain lore Bharata, the eldest son of Tirthankar Rishabha, had erected a colossal statue of his brother Bahubali --- the first soul to attain moksha in this cosmic cycle. That night, Devi Ambika appeared in Chamundaraya's dream and advised him to abandon his journey to distant Podanpura as it was overrun by kukkutasarpas (mythical birds having the body of a cock and the head of a serpent). She informed him that if he stood at the foot of the small hill and shot an arrow at the summit of the big hill, Lord Bahubali would reveal himself.

Early next morning, when Chamundaraya's arrow hit the top of the hill, layers of stone fell away, and Chamundaraya could see the image of Lord Bahubali. Immediately, he summoned a master-sculptor, and commissioned him to chip away



143

******** in Western Environment



the stone and sculpt a colossal statue of Lord Bahubali in the boulder atop the hill.

In 981 A.D. the statue was completed and its consecration rites were organised. The ritual of lustration was to take place before dawn and Chamundaraya stood behind the statue to perform the maha-mastakabhisheka (head annointing) ceremony. He poured pails of milk, but the milk would not descend below the navel of the image. He poured more and more, but the milk would not go any further. Frustrated, he was at a loss as to what should be done, when an old woman holding in her hand the shell of the small gulla fruit filled with milk, appeared in front of him and asked him if she could perform the annointment ceremony. Though surprised at her naivete, Chamundaraya graciously agreed and was astounded to see that the few ounces of milk bathed the statue completely. At that moment, Chamundaraya realized that his pride at having created this monumental statue had come in the way of his worship. Intuitively, he understood that the old woman was none other that Goddess Ambika herself. He once again approached the statue with all humility and poured a pail of milk which not only covered the statue but ran down the hill into the pond.



Chamundaraya built a temple on the opposite hill and appointed a Bhattaraka to administer the religious institutions at the site. In the centuries that followed, many temples were built at the base of the two hills, as also on their slopes and summits. A little town grew around the temples as the place began to acquire importance as a pilgrimage centre.

Every twelve years, the quiet little town of Shravana Belgola comes alive when the ritual of maha-mastakabhisheka is re-enacted and throngs of pilgrims descend on this temple-town to witness one of the most spectacular Jain rituals. During the ceremony barrels containing milk, other substances including liquid made of yellow turmeric paste, liquid made from red sandle-wood paste, liquid made of sarvaushadhi (medicinal plants) paste are poured on the statue one after the other. The bathing of the statue in different colours, the music, the incense and the chanting of mantras create an atmosphere that is truly "out of this world" in its beauty and spirituality.

The legends, the history and the ceremony of the mastakabhishek at Shravana Belgola will form the subject of my talk illustrated with colour slides.





SHRIMAD RAJCHANDRA'S EPIC POEM "APURVA AVASAR"

By Dr. Pravin L. Shah Describes The Fourteen Stages of Spiritual Elevation

Shrimad Rajchandra (1868-1901) was a great Seer and one of the most recognized Jain sages of the modern time who has made priceless contribution to Jain philosophy and literature. In the poem "Apurva Avasar", Shrimadji describes one's genuine aspiration for achieving the spiritual elevation and a burning desire to ascend the 14 stages of elevation prescribed in Tatvarthsutra. One may think of this poem as a short version of Haribhadra's Yogdrasti Samuchhya.

One can use this poem in performing daily Samayik to meditate and contemplate deeply on how to move forward on the fourteen stages of spiritual elevation. Shrimad Laghuraj Swami, the first disciple of Shrimadji, who attained self realization had this to say about this epic poem: Each word of Apurva Avasar is truly a holy Mantra evolving from the heart of a highly accomplished Siddha Yogi like Shrimad Rajchandra. The poem has the divine powers to awaken and lead an aspirant to self realization in less than six months if one constantly meditates on its meaning in depth with genuine faith. The following translation of this poem is provided for daily meditation:

When will I attain that unprecedented spiritual stage,

When will I break off the external and internal bonds of desire; When will I fully detach from all the worldly relationships, And when will I follow the spiritual path of the great Masters? When.....1

When will I detach from all the emotions and desires, When will I experience complete self control,

When will I arrive at a state of pure self content,

And when will I have no attachment to my physical body? When....2

By fully destroying the self ignorance,

I realized pure consciousness separate from the body,

With the enlightened contemplation of pure self,

May I remain an observer to all the diminishing activities? When....3

Let the blissful peace of self illumination

Remain steadfast for ever,

Let the state of equanimity not be disturbed

By the external or internal adversities.

Let all my efforts be focused at self control,



control,

When.....4



Obediently following the path of the Lord Jina; Only to realize the pure consciousness, Let the external activities gradually diminish, Until I am fully submerged in my pure self.

When....5

Let my feelings be without craving or aversion, In experiencing the five senses, Let my mind not be disturbed from fivefold indolence, Let me follow the destiny with no expectations, Let me not be influenced by external object, space, time, or mode.

When.....6

Let my provocation be towards the anger itself, Let my humility extend towards arrogance, Let me remain a calm observer towards deception And avoidance of covetousness towards greed.

When.....7

Let me not be angry towards anyone Who inflicts deep wounds of pain on me, Let me have no ego even if an emperor bows to me, Let me remain carefree even in case of the loss of my life, And let me have no desire for the priceless worldly achievements.

When....8

Let me become a fully detached monk Who is carefree of his body's cosmetics, And one who has conquered all the emotions and passions To be a real saint overcoming all the body infestations.

When....9

Let me live in a state of equanimity Towards a friend or a foe: Let me have no concern for life or death, And my blissful peace prevail in an embodied or a liberated state.

When.....10

Let me be like an unshakable monk Who wanders alone in the crematories or lone mountains; Where he may encounter a tiger or a lion, He remains steadfast in his equanimity, As if he is with his best friends.

When....11

Let there be no mental stress from severe austerity,

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Nor there be any delight from delicious food; Enormous wealth of heavenly Gods I may view Equally lifeless as the earthly particles of dirt.

When....12

After conquering the delusive Karmas,
Which obscure the right conduct,
May I ascend the intense ladder of spiritual perfection
To experience the everlasting bliss of my pure consciousness.

When.....13

After crossing the largest ocean of delusion,

May I reach the twelfth stage of spiritual elevation; Reaching perfection in detachment and equanimity, May I now experience the omniscient knowledge!

When....14

Let the soul obscuring karmas be fully destroyed, Vanishing the very seed of the life cycle;

Let my true consciousness be realized in the purest form,

With omniscient knowledge and the perception infinite.

When.....15

Let the four Aghati Karmas become lifeless, Like a burnt rope with no force, Their life span depending on the life itself,

Ending for ever when the body becomes lifeless.

When....16

When the soul dissociates from all the external matter, Detaching finally from the mind, body, speech, and karma; The fourteenth spiritual stage finally arrives, With eternal happiness and freedom from the Karmic bondage.

When....17

The inert state of the soul finally arrives, When no atomic particle can associate with pure self, As the soul is now fully perfected, flawless and pure, Omniscient, formless, brilliantly shining is the pure consciousness, And effortless remaining in its natural state for ever.

When.....18

Charged fully from the previous spiritual experiences,
Cosmic momentum lifts the soul to full liberation;
Steadfast in infinite bliss and joy,
With omniscient knowledge and infinite perception.
Though omniscient Lords have experienced this (14th) stage,

When.....19

Shrimadji
composed the
great epic
Atmasiddhi, 104
years ago in
Nadiyad in one
sitting in less
than 90 minutes
in Gujarati
which was later
translated in
English by Shri
Brahmchariji
entitled "Self
Realization"

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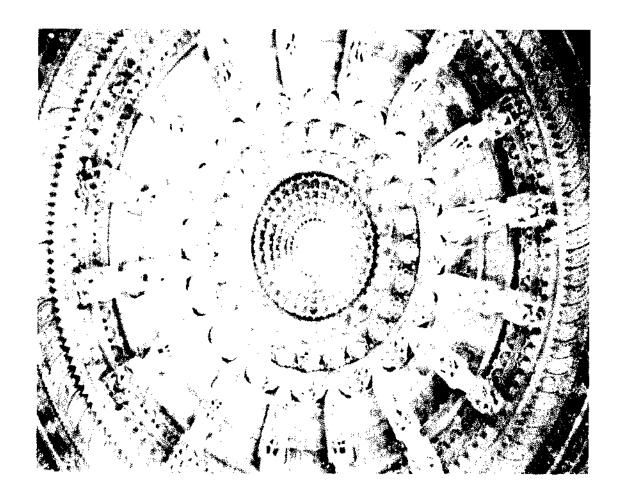


But are unable to describe fully its majesty and grandeur, How can any one else describe it in words, Alas, it can only be experienced by Self knowledge.

When....20

I have conceived to attain this fourteenth blissful stage, Even though it may be a dream beyond my reach; Confident I, Shrimad Rajchandra, remain to attain this stage, By following the teachings of the Lord.

When will I attain that unprecedented spiritual state When.....21



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UNIVERSAL FRIENDLINESS

By: H.H. Acharya Shree Amrender Muni

If we were to look to the fundamental reality, the soul within every creature is just like the soul within us. He who realizes this truth, genuinely develops a special sense of friendliness with every living being of the universe, and we may call this delicate feeling "universal friendliness".

Deep meditation (Samadhi) leads to the success in spiritual progress (Sadhana). Samadhi can be attained by right meditation, and one important factor in the process of meditation is a spirit of equanimity towards all Souls (Jivas). The adverse feelings are, "These Jivas are my enemies, they inflict pain on me, these are my adversaries, they insult me, these are not on my side," and so on.

If an asprirant (Sadhaka) nourishes such feelings directly or indirectly, no feeling of friendiness can develop in him; and without a firm feeling of such friendliness, the mind cannot progress in the real thoughts of God or real meditation.

DEVELOPMENT OF FRIENDLINESS

Acquiring true knowledge is a must for Sadhana or real universal friendliness. The knowledge acquired should be applied in the day-to-day working of practical life. If a businessman looks upon all souls as equal to his own, how will he deceive any customers by delivering goods of inferior quality? How will such a teacher show prejudice to one or the other student? How will such a person speak ill of other persons? Thus, we can understand that with the dawning of universal friendliness in one's life, one cannot possibly make adverse worldly day-to-day dealings and will rather proceed to cultivate general goodwill towards one and all.

This applies to an average good citizen of any country of mediocre aspirant (Sadhaka). Supreme friendliness can be cultivated only by great munis or monks who have acquired supreme self-control. Their universal friendliness is of supreme quality. Their spirit of friendliness has spread and pervaded not only to all human beings in the world, but also to all animals, insects and even vegetable-life! Munis therefore take care not to niflict the slightest loss, pain, insult and so on or any living being in their life.

To understand lives of these great people, deep understanding and their personal association are essential. Without these, one cannot understand universal friendliness. A typical unique atmosphere of the experience of utter peace and delight is usually experienced in presence of such personalities, in whose life this friendliness has reached its climax. That was the reason why the ancient great monks, Rishis and self-inspired Acharyas of India used to live in and moved through jungles fearlessly even in the midst of violent animals. This was, because the intensified spirit of friendliness of these great souls deeply influenced the violent animals, overwhelmed their

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inborn enmity and they lived in peace and non-enmity. Let us be inspired by these great people and discard outright the narrow mentality that prevails and persists in our family, cast, creed, sect or society. Let us show real affection and regard for all human beings and creatures as we show it to ourselves; then alone the foundation of our spiritual life can be solidly laid.

If we were to think over the above topic only superfluously and by mere argument, it will sound impossible. However, if we think over it deeply and look to the lives of saints practicing supreme Samadhi, it can be proved to be true.

GLORY OF FRIENDLINESS

- 1. May the holy stream of friendliness continue to flow in my heart. I always wish the whole universe real goodwill and prosperity.
- 2. Know the self, know it at once. Cultivate a spirit of equanimity with all souls, let this be carved in the heart.
- 3. I experience equality with all souls and enmity toward none. I give up all desires and aspire to Samadhi.
- 4. He is a real person of God, who respects all in the world, criticizes none, and steadies his speech, passions and mind. Blessed indeed is the mother of such person.
 - 5. Always cultivate a spirit of benevolence for all, delight for the virtuous, compassion for the afflicted and tolerance for the ill behaved. This forms the basis of prosperity and spiritual life.

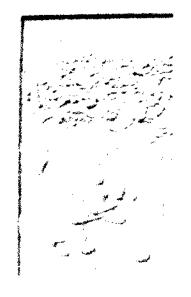
LIVING EXAMPLES OF FRIENDLINESS

(1) Shashibhushan Bandopadhyay was a very successful and famous advocate of Calcutta who lived in the early part of the 19th century. He was well known for his honesty, compassion, and philanthropic attitude of life.

During the beginning of 19th of century, Shree Shashibhushan Bandopadhyay was working as a government pleader in Hugli near Calcutta. Once, at noon, in the hot summer of May, he hired a horse cart and went to the house of a well-known gentleman for some work. It was pleasant surprise for the gentleman. When the work was over, and it was the time of departure, he said, "Sir,! you could have sent a note with your servant instead of having taken trouble of coming to my place in this hot sun. I would have visited you."

The pleader replied, "Yes, it occurred to me in the beginning, but when I thought of this scorching heat, I did not feel it right to send the servant. If he would come, he would have been either walking or on a bicycle, instead of a horse cart and in that case, he would have suffered more this terrible heat. With this in mind, I preferred to come myself."

What a humane treatment of the servant it was! He looked upon the servant also as a friend!



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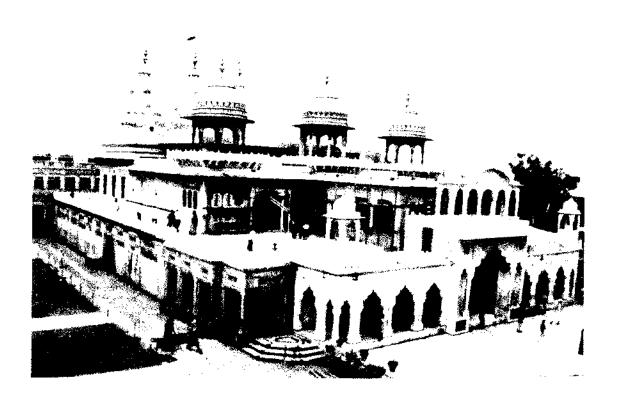
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(2) Acharya Shri Buddhisagarji was a great Jain Monk of Gujarat who lived in the early part of the present century. He was great yogi, scholar, and historian. He was the founder of the popular pilgrimage place "Mahudi" in Northem Gujarat. He was also the author of many high standard spiritual books.

Acharya Shri was in the habit of sitting in a nearby cave for meditation at right. Now and then violent animals wandered around the cave. Shree Mohanlal Bhakharia notes, "Once, while he was scated in meditation, a six feet long black cobra entered the cave. I got up at once and warned him, "Sir! There is a big cobra nearby!"

The Acharya opened his eyes and said, "Why are you afraid? A cobra delights in the company of saints and munis!" Surely there was no fear in the heart of a saint who has a clear vision of a soul similar to his own in all living beings! He experiences a spirit of friendliness towards all, be they violent or otherwise. This is real friendliness indeed!

About sixty years ago, Shree Buddhisagarji was spending last few days of his life. Dr. Cooper, a famous surgeon of the city of Anand, had examined him and declared that the body of Shree Buddhisagarji had only little time to live. However, the Acharya remained engrossed in the discourse of knowledge and meditation, unaffected by this declaration.



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Welcome to the 13th JAINA Convention

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Jain Mantra

By: Acharya Shree Amerender Muni Siddhachalam, NI

1) Introduction Namo Arihantanam Namo Siddhanam Namo Airiyanam Namo Uvajjhayanam Namo Loe Savva Sahunam

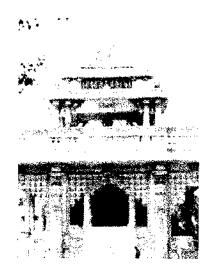
Eso Pancha Namokaro Savva Pavapanasano Mangalanamcha Savvesim Padhamam Havai Mangalam

The main Jain mantra is the Namokar Mantra. It has the sound Nam after each line. This sound energizes Ida and Pingala which help us with Sansara. Mantras are based on the science of sound and vibration. Mantras release our hidden powers resulting in improved physical, mental, and spiritual health. Mantras are used by many faiths by different names. For example, the Bible describes sound as "In the beginning was the Word". And the sound is the end. In Hindu text Shabda Advaita, a word or a sound is said to be Brahma Sahodar meaning "Brahma's Brother".

2) Five Limbs of Mantras:

In the Hindu and Jain traditions, Mantra is divided into five parts or limbs, like the branches of the tree.

- a) Rishianga, is the source of Mantra. Mantra was given to us by the ancient sages, the rishis. They experienced these mantras during meditation as the mystical sounds (gupta-vidya), and handed these down to us.
- b) Chandanga tell us how to properly recite (or chant) the Mantra.
- c) **Devanga** teaches us to invoke and establish a particular devta or a divinity with proper visualization. This divinity might be such Devta as Sarasvati, Hanuman, or Quan Yin. They symbolize particular objective of power such as knowledge, wealth, or health.
- d) Beejanga, is the seed sound, the root of the mantra. It holds the power that awakens the prana, or natural spiritual energy sleeping in all



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people.

e) Shaktianga, has the total power of the Mantra. When we are reciting the Mantra for a Devta or a Divine power, Shaktianga helps us feel or real ize that power.

3) Categorization of Classification of Mantras

In Jain and Hindu traditions, 70,000,000 mantras are discussed in ancient texts. To understand them, they are grouped into five categories:

- a) **Gender:** The first category relates to the gender of the divinity that our mantra is being offered to. The aspects are:
 - i) Male divinity or Purusha mantra. For example Hanuman.
 - ii) Female or Stree devta mantra. For example Sarasvati or Padmavati
 - iii) Neutral or Napunsek mantra

Note that this does not mean that male mantras are for men only. For example, if a man desired the qualities symbolized by a female divinity, he can use a female mantra. One can tell the gender of a mantra by its ending. Vashat or Phat is the ending on a male mantra. Voshat or Svaha is the ending for a female mantra. Hum or Nameh is the ending for a neuter mantra.

- b) **Power:** The second category indicates the power of the Mantra to do its work.
 - i) Siddha: A Siddha Mantra is a powerful mantra given to a person by a Guru or saint. It comes to you very highly energized and works very quickly.
 - ii) Sadhya: This is a mantra to help you achieve a special objective, such as health, prosperity, peace of mind, or sacred knowledge.
 - iii) Susiddha: These Mantras are even more powerful then Siddha mantras and might be revealed during meditation.
 - iv) Ari: With 70,000,000 mantras, it is important to understand that mantras can have wide range of effects. For example, Ari mantras are used by evil persons to do physical harm or destroy their enemies. One should always remember the fundamental virtue of Jainism is compassionate and non-violent behavior towards all living beings.
- c) **Number of Sounds:** Mantras are also categorized by the number of their sounds as follows: (generally the fewer the number of sounds, the more powerful the mantra)
- i) Pinda mantra has one sound such as Om or Hreem.
- ii) Kartari mantra has two sounds.
- iii Beeja mantra has three to nine sounds.
- iv) Mantra mantra has ten to twenty sounds.
- v) Mala mantra has more than twenty sounds.

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- d) **Basic Nature:** Mantras are also classified by the way they affect your nature:
 - i) Sattva mantras bring calm, clear thinking and a general feeling of spiritual light.
 - ii) Rajas mantra will make you more active.
 - iii) Tamas mantra will make you angry, subject to inertia and less likely to pursue a spiritual path.
- e) Other Mantras: The final category is mantras that cause disruption. These are cursing mantras and are called Sabar or Dabar.

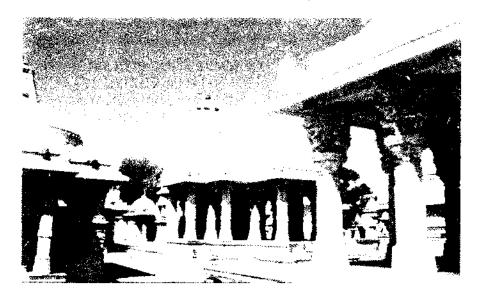
4) Recitation of Mantra

Chandanga, or proper recitation of the mantra:.

- a) **Bekhri** is chanting out loud. It is most suitable for beginners, it all opposing thoughts. However, it has the lowest awakening power and is said to produce four drops of nectar.
 - b) **Madhyama** is chanting in a softer voice. It has more power than Bekhri and produces eight drops of nectar.
 - c) **Pashynati** means whispering the mantra. It is even more powerful and produces 12 drops of nectar.
 - d) **Para** is reciting the mantra silently in your mind, merely thinking it through. It is the most powerful form of practice and produces 16 drops of nectar.

5) Conclusion

There are a lot of technicalities related to mantras. The best thing to do is to regularly practice mantras and discover their benefits for yourself.



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JAI JINENDRA



SHRIMAD RAJCHANDRA AND MAHATMA GANDHI

- Padmashree Dr. Kumarpal Desai

Who gave the mantra of non-violence to Mohandas K. Gandhi, the barrister, who had just returned from England? How did he come to place so much trust in non-violence and who instilled in him love for truth, sense of spirituality and a strong belief in anekant philosophy? It was none other than the spiritual guru Shrimad Rajchandra who was born in a small village of Vavania in Saurashtra. In Vikram Samvat 1947 Mohandas Karamchand Gandhi returned to India from England trained as a barrister. He arrived at the house of Dr. Pranjivan Mehta, a relation of Shrimad Rajchandra. Shrimad Rajchandra also arrived there at the same time and both met for the first time. Dr. Mehta and Gandhiji had met earlier in England and they both managed to hit off well. Gandhiji was greatly impressed by Rajchandra's nobility of nature and his deep knowledge. What a coincidence that Shrimad Rajchandra imbibed the essence of non-violence from Mahavir and it got implanted from him into Mahatma Gandhi! Gandhi experimented with truth, non-violence and the philosophy of anekant and this saw the dawn of a new era in world history.

Gandhi's concept of non-violence was influenced by anekant philosophy. In 1925, he observed in 'Young India': "I believed that I was always right and my honest critics wrong. But now I realize that we both were right in our own ways. Then I stopped criticizing my opponents or critics. I learnt that I must try to look at the situation or a problem from a Muslim's or a Sikh's point of view." He later said, "My principle of anekant is based on two things - truth and non-violence."

Gandhi, under the influence of Shrimad Rajchandra, brought about political, social and spiritual revolution of a sort in the country. He admitted that during a spiritual crisis, he sought guidance from Shrimad. He said: "I met many religious leaders but the impression that Shrimad Rajchandra left on me, no other leader had been able to leave. Whatever he said had a lasting effect on me."

Gandhiji, on a train journey, had the occasion to read Ruskin's 'Unto this Last' and it also influenced him profoundly. He then entered into correspondence with Tolstoy and got more strength to pursue his movement. But more than this, it was his meeting with Rajchandra that had launched him on the right path. He often discussed with him matters like non-violence, truth, compassion, existence of God, moksha, rebirth, Christ etc and sought his guidance on matters that baffled him. Shrimad answered all his questions to his entire satisfaction. It was indeed a happy co-incidence, and a historical event that such great souls were born in Saurashtra in Gujarat in the same century. Gandhi's correspondence with Shrimad had been extensive but unfortunately only three letters are in existance today.

Gandbi's concept of nonviolence was influenced by anekant philosophy... Gandbiji said: "I met many religious leaders but the impression that Shrimad Rajchandra left on me, no other leader bad been able to leave."



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Life's a wonders





JAIN LIFESTYLE

By Samani Madhur Pragya

Universe is eternal and life is the most valuable thing in this universe. Every living being has a soul, which is also eternal. The true nature of a pure soul is beyond our capacity to fully comprehend. However, we can say it has Infinite knowledge, Complete Perception, Permanent Bliss, and Infinite Energy. Unluckily, the inherent powers of our souls are blocked by the Karmic particles that we have accumulated in the past. We humans have the unique opportunity to get rid of these karmic particles and start realizing the true nature of our self. Mahaveer showed us a path to realize our true existence. The people making an honest attempt to follow that path with the purpose of purifying one's own soul is a true Jain.

The path towards our ultimate goal, according to Jain philosophy, is through a combined spiritual practice of Right Faith (Samyak-Darshan), Right Knowledge (Samyak-Gnän), and Right Conduct (Samyak-Chäritra). The question that is often asked is: how do I perform these spiritual practices? What is the practical way to do that? Where do I begin?

Acharya Tulsi and Acharya Mahapragya understood the issues confronting the modern world. The pressure of the mundane day-to-day chores of maintaining one's materialistic life has pushed spirituality to secondary level. Religion and religious traditions are practiced more as cultural or social event with very little spirituality in it. Acharyaji is not opposed to these traditions as they do form an important fabric that keeps the society together, in fact it is also one clement of Jain Lifestyle. However, only spiritual practice will lead to a truly happy, healthy and meaningful life.

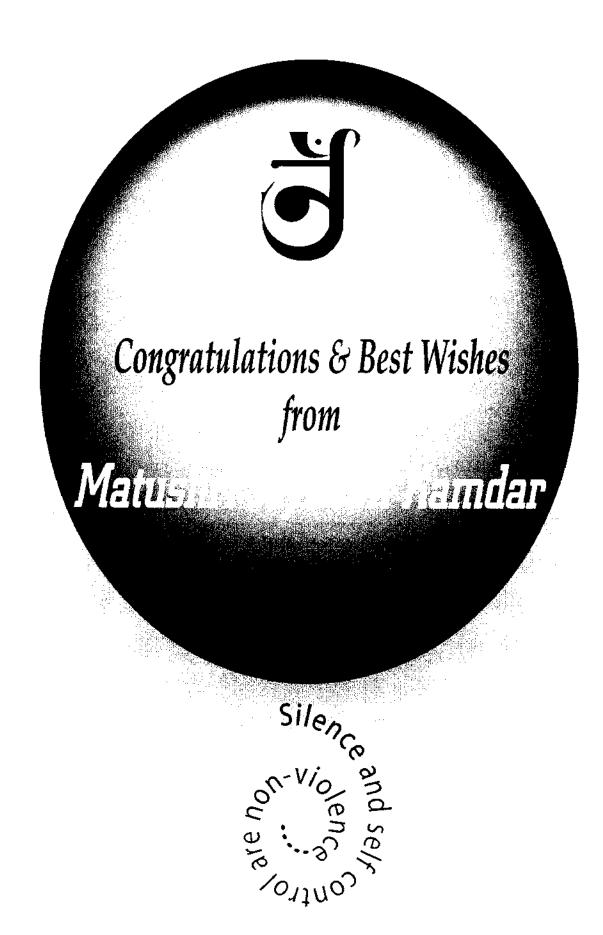
Acharyaji has defined a framework - nine elements of an organized lifestyle that is based on Jain scriptures and is suitable for all Jains irrespective of the tradition they follow. Once one starts to follow this framework, one's emotions will start becoming purer resulting in the eradication of many negative thoughts, and finally one will develop amity and compassion. As your mind becomes healthy, you will have a positive outlook in your life. The positive outlook will also bring success, happiness, and overall improvement of your health. However, the most important benefit of the nine elements of the Jain lifestyle described below is that is sows the seeds of spirituality, leading one to practice Enlightened Perception or Faith (Samyak-Darshan), Enlightened Knowledge (Samyak-Gnän), and Enlightened Conduct (Samyak-Chäritra).

Samyak Darshan - Enlightened Perception or Faith: Jainism advocates that one should first try to know, understand, and comprehend the nature of reality, one's

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true Jain.

159

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own self, religious goal, and the path. One's vision also must be clear. Right vision is just like a torch that illuminates the right way and helps a person to reach their destination.

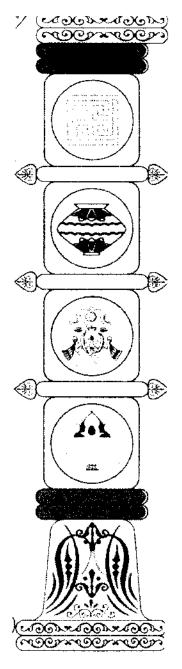
To start with, one should have faith in Jain Dharma and a Guru who follows the five major vows. However this faith should not be blind, one should always reason and question one's own actions and motivations behind this faith. If these steps are followed with sincerity, one will soon develop total faith in the teaching of the Tirthankars. Right vision will gradually reduce one's worldly attachments and wrong illusions. This in-turn makes a person healthy, happy, wise and spiritual.

Anekant - Non-absolutism: We humans, over time, develop various viewpoints. With a little introspection we realize that our own opinions change over time, place, circumstances or the state of mind. If we do a little deeper introspection, we realize that some of our views are correct, some views are only partially correct as they were formed while not being fully informed, and some views are plain wrong. If we understand how our own views change over time, and some of them are incorrect due to wrong perception, we would also understand that the same will also be true about other people's views. Add to this the fact that other people might have different interests, likes, dislikes, cultural or religious background, and we begin to realize how complex it is to understand people's viewpoints.

A person begins to practice Anekant when he/she develops a discipline of evaluating not only from his or her own perspective but from that of the other person. This practice will lead a person to seek truth by evaluation from multiple perspectives. This will further lead to the enrichment of one's thought process by the adaptation of relativistic thinking, enabling easy reconciliation and co-existence with others.

Ahimsa - Non-Violence: Archaya Mahapragya says that Ahimsa is his religion. Not to kill is non-violence, but this is not the complete definition. The real understanding of Ahimsa comes with the realization that the soul within us is just like the soul within every other living matter, be it people, animals or plants. Further, this soul in its pure form is just like the souls of our beloved Thirthankars. As we practice Ahimsa, we will develop respect towards other living matter; respect for their individual rights, their independence and their individuality. With this respect will rise the feeling of compassion, friendship, and equanimity. Although giving up violence altogether is not possible for social beings, the application of maximum non-violence or refraining from unnecessary violence must be part of life.

Saman Sanskrit: Saman is a Prakrit word, and has three forms: Saman, Shaman and Sraman.





A Saman is one who is of pure mind and considers all living being to be equal. A Shaman is one who knows how to control one's emotions and passions.

A Sraman is one who is hardworking, independent and an ascetic.

Saman Sanskrit puts emphasis on living with equanimity, peace, hard work and penance. Without these factors, peace cannot be realized.

Ichchha Parimana - Limited Desire: Our Karmic body is a source of desires. Unchecked desires result in greed. Greed, if not checked, results in falsehood, deceit and hatred. Hatred and deceit lead one to the path of violence. A person with limited desires can lead a life of honesty and integrity.

In the context of the modern world, desires also lead to unlimited consumption. A typical family in USA consumes more then 100 times the fuel energy of an average Indian family. Just imagine what will happen to our environment, if all the billion Indians start consuming the same amount of fuel energy as an average American. Limiting one's desires not only leads to a life of contentment and happiness but also makes one a friend of the environment and a good citizen of the universe.

Samyak Ajiveka - Right Livelihood: For any lay person to survive in this world, one needs to find a means of livelihood. However, this livelihood should be honest and should not include any falsehood or deceit. The livelihood should be such that it does not encourage violence, vices, criminal behavior, or human exploitation.

Honesty and integrity will naturally result out of this. Once you have established a reputation of honesty and integrity, you will find happiness

Samyak Sanskaras - Right Impression and Habits: Sanskaras play a very important role in our moral outlook. These are habits and impressions that we inculcate in ourselves from early childhood. Many young people in their enthusiasm to succeed in the modern competitive world pay secondary importance to the Sanskaras inculcated in them by their parents. They realize this weakness only when their children are growing up. Children get their Sanskaras from their parents and friends they associate with. Children observe their parents all the time. If the parents have vices, the probability of their children picking up the same habits on growing up would be quite high. Children who observe their hardworking parents living a honest lifestyle will on the other hand value honesty and integrity. This is even true when the parents do not spend a lot of time with their children.

Certain symbolic Sanskaras are also important, such as greeting people with "Jay Jinendra", having Jain literature and paintings in the house, and a place of worship or meditation in the house.

Ahara Shudhi Vyasan Mukti - Purity of Food and an Addiction Free Life: Selection of food is not only a subject of religion, but an important subject of medical science. Jainism gives lot of importance to food and its effects on human behav-

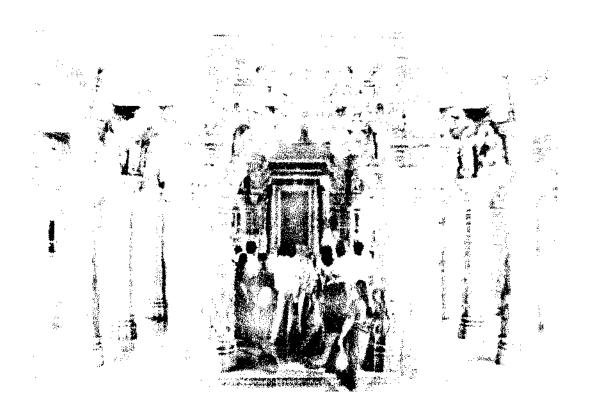
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ior and emotions. It is remarkable to notice that many of the observation related to food made in Jain literature are found to be consistent with modern day scientific observations. Jainism not only addresses the day-to-day effects of food, but also the long-term consequence on a person's emotions, health, and mental state.

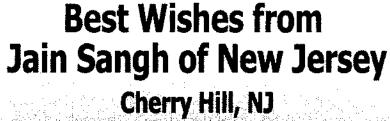
Sadharmika Vatsalya - Religious Brotherhood - Society plays a very important part in the sustenance, nurturing, growth, practice and protection of a religion. A Jain sangh or organization forms the basis for passing the faith and religious traditions from one generation to another. The feeling of spirituality can arise any time in the lifecycle of a person. A Jain sangh, a temple, or a religious society gives an opportunity to an individual to follow a spiritual path. These organizations also open up an avenue for a person to perform community service or charity. Charity and community service are both very important elements of Jain traditions and lifestyle.

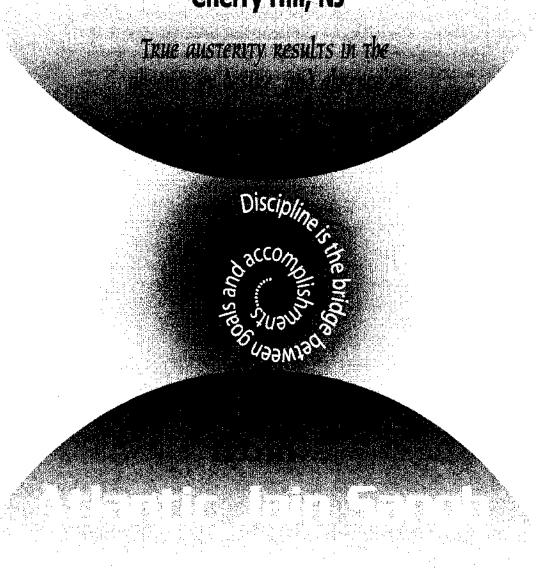
The nine elements of the Jain lifestyle are tightly linked with each other. It would be nearly impossible for a person to follow anyone completely without following the other eight. As one starts developing a discipline to follow the different elements of prescribed lifestyle, one will notice personal progress in following of all the nine elements. This will result in a happy, healthy, and meaningful life.



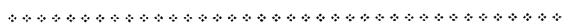
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Extending Jain Heritage to the next generation ...





Religion is supremely auspicious and its essentials are the practice of non-violence, self control and austerity





HOLISTIC APPROACH TO LIFE THROUGH REVERENCE FOR LIFE

By: Pramoda Chitrabhanu Jain Meditation International Center, New York City

The history of mankind has been a history of incessant wars and bloodshed. The murder of innocents continues to this day and we find religion to be one of the major impetus for such crimes against humanity. On close examination, we would find that such claims by particular religious ideology of being the "true path, the only path" being one of the prime drivers for men to be motivated enough and kill millions without remorse. The 20th century has been a special chapter in the blood filled history of mankind. The lava of violence erupted with unprecedented fury and force, leaving millions dead in a series of events like World War I and II, Russia's October Revolution, Stalin's purge, the coming of Mao in China, the holocaust conducted by the Nazis in Germany, the partition of India and the nuclear bomb attack on Hiroshima and Nagasaki.

The 21st century was also appropriately inaugurated by the 9/11 attacks in the U.S. and the attacks by the U.S. in turn on Afghanistan and Iraq. In the midst of so much bloodshed, the light of ahimsa, having compassion in all living beings, is the only hope. Compassion helps us to develop a holistic approach to life. This develops when we have respect for ones own-self and towards all forms of life. The principle of non-violence as espoused by Mahavir is one of the basic precepts of Jainism and it is through the complete practice of non-violence that we express our reverence for all life. Mahavir said that not to kill any living being is the quintessence of all wisdom. But this practice of non-violence, starting with the self and extending towards all livings beings, cannot be brought about when men are themselves fractured and desolate within.

Non-violence is a commitment towards oneself and in our relationship to others and it makes us sensitive not only to our internal life but also to the concerns and feelings of our fellow human beings. The stresses and strains of city life has made man chronically frustrated. We are physically tired, mentally discouraged, emotionally drained and spiritually forlorn people. Men have lost the ability to be fully integrated human beings because they are torn between the polarities of good and evil, creation and destruction, action and inaction, happiness and unhappiness. To be an integrated human being is to be able to deal with the suffering that life deals us.

The disintegration of families further leads to the erosion of human values. Internally scattered and fragmented human beings possess no harmony between thought, words and deeds. The thoughts of the entire world coming together in peace and brotherhood are a chimera when we are not together within ourselves. Whatever we see in the world, we are very much part of it directly or indirectly. So if we want



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peace and happiness in this world, we have to bring ourselves together. We have to integrate our thoughts, words and action in a holistic way for the various parts make the whole. When they are in harmony they will create the music of life. As Robert Browning stated that our mission in life is to set free the imprisoned splendor with-

I am reminded of an incident where a 5 year old boy was playing in the study room of his father. He saw a piece of paper lying on the table and thinking that it was not important he tore the paper into pieces. Suddenly the father saw that the boy had torn the most important work of his day. He had just finished drawing a world map. He was sorry that the hour's work was destroyed in a moment. But instead of getting mad he calmed himself down and started thinking how to mend this mistake. All of a sudden, he remembered that the paper he had taken to draw had a picture of a man at the back. So he figured out that it would be easy to put the man together and gradually started figuring out the eyes and the nose and so on. He finally put the man together and to his surprise on the other side of the paper, his work came together. So all we have to do is to put ourselves together by our own initiatives and the world will be put together all by itself.

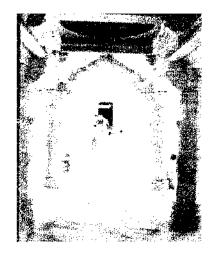
To begin with, we have to first start with ourselves. We have to start respecting and not abusing ourselves. After a deep study on this subject, I think the first step is to respect our body. To do this, we have to nourish the body with the kind of food that is not tainted with blood or violence and by adopting a vegetarian life style. The word vegetarian is derived from the Latin word vegetus, meaning whole, lively, sound, fresh. Our food habits and the nourishment we provide ourselves, orients our ways of thinking and living. Vegetarianism is a choice by which we not only nourish the mind and body with nutrients but also help reduce the violence committed in the world on the dumb and the helpless.

Here, I am reminded of a quote by a person whose name I do not know but who has aptly defined the suffering of living beings. He says:

> 'Unseen they suffer; unheard they cry; In agony they linger; in silence they die. Is it nothing to you all ye who pass by?' -- Anonymous

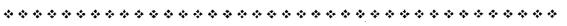
We do not witness the suffering of innocent, dumb, defenseless creatures. But there is a lot of suffering. Because we do not see it, we do not feel it, we do not accept it. These penetrating and powerful lines of the author reflect the inner feelings of a person who feels the pain of others.

We do have a choice to make and it is sad that to considerations of palate and taste we make choices that involve such great violence committed on innocent and defenseless creatures. The animals cannot express their pain or speak for themselves, and they cannot fight for themselves, so it is our duty to help them. It is time we



Extending Jain Heritage in Western Environment

166



JAINA 2005

realized that animals too have feelings and emotions and they too feel pain and pleasure as we do. The law of cause and effect states that as you sow, so shall you reap. If we do not wake up from our ignorance and our slumber, a time will come when we will suffer the same pain, agony and misery that we have given to the other living beings.

Acharya Shri Hemchandracharya (1089 to 1173 AD) stated in his book Yogashastra:

Atmavat sarva bhuteshu sukha duhkhe priya priye chintayann atmano anshtam hinsam anyasya Na charet.

"All souls in this universe are like my soul. As I like to be happy and do not like to be unhappy, all living beings, small or big, like to be happy and do not like unhappiness. Living in this awareness, living in this reflection, living in this introspection, I will not cause any harm, pain or hurt to any life mentally, verbally or physically."

This understanding of all souls in the world being like oneself makes an individual feel for others and be concerned for their well being. It is the development of such an attitude, which can truly be termed a holistic approach to life. What we eat reflects in our thinking (jaisa ann, vaisa mann) and what we think reflects in our words and actions. If we want a healthy body in which a beautiful soul is housed, the house must be first made pure and sanctified; the abode must be clean, untainted with the touch of any blood, pain or sorrow.

One is not often aware of the fact that when one eats meat, apart from the protein, one also ingests chemicals and antibiotics that are injected in the animals in order to fatten it and keep them free from disease. One also forgets that in the flesh, there are also vibrations of fear, pain and agony, which we ingest with the meat. We are also made to believe that meat is, in nutrition, the best source of protein. But meat contains no essential nutrients that cannot be obtained directly from the plant sources. By cycling grain through livestock, we lose 90 % of the protein, 96% of the calories, 99% of carbohydrates and 100% of fiber. The absence of fiber makes people with a meat-based diet suffer from constipation.

Statistics also reveal that there is not much to recommend a non - vegetarian diet. It takes 273 liters of water to produce 450 grams of wheat and 1136 liters of water to produce 450 grams of rice. But it takes 9,092 to 27,276 liters of water to produce 450 grams of meat. A chicken processing plant uses 454 million liters per day - enough to supply the water needs of 25,000 humans. Livestock are responsible for consuming the 80% of the world's water supply. We are all in a way contributing towards the developing water crisis with our food habits. This should make people reflect back and think: Am I a part of that? Or should I change my habits and food lifestyle?

We are not aware that in our day-to-day life violence is involved in everything, whatever we do. But we even have the knowledge to reduce that violence as much as possible. Minimize the violence in our clothing, in our eating habits, in whatever we use and consume. We are not aware that to obtain 100 grams of silk, 1,500 silk

"All souls in this universe are like my soul. As I like to be happy and do not like to be unhappy, all living beings, small or big, like to be happy and do not like unhappiness."

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167



worms are boiled alive in hot water. There should be a collective realization that such violence is not going to bring about a peaceful, non - violent world. There must be a complete change in ones lifestyle. We never stop to think that cating meat for taste involves much torture and pain to life: a life that cannot be created in the laboratory. A very precious life with a strong will to live, a life that needs time to unfold its own destiny on the earth. A premature death breaks the cycle of natural expression of that life. The philosopher Plutarch states, "But for the sake of some little mouthful of flesh, we deprive a soul of the life and time it had been born into the world to enjoy."

Thus a holistic approach to life leads to a compassionate way of life, and expresses our reverence for all life forms, including us. As we develop reverence for outselves, we will not abuse our body, we will not do anything that will hurt and harm our thinking and our speech and action. So the reverence first begins with our own self, leading to the reverence for all life on earth. Through this approach one can live a compassionate, happy, peaceful and a non-threatening life.



Extending Jain Heritage in Western Emvironment *************

EXTENDING JAIN HERITAGE IN WESTERN ENVIROMENT

13TH BIENNIAL JAINA CONVENTION

YOUTH SECTION





by Shilpa Shah

EVOLVING PERSPECTIVES OF JAINISM

What does it mean to practice Jainism? We see Jains in India going to the temple daily, performing pujas, and doing samayik, acknowledging the desire to attain moksha someday. On the other hand, we see an increasing number of Jains in the west participating in humanitarian, animal rights, and/or environmental activities in the name of Jainism to alleviate suffering in the world, recognizing that all life is sacred. Are these western Jains on the wrong path by straying from what many view as "timeless" tradition and thereby "corrupting" the religion? Has the manner in which Jainism is practiced in India today remained consistent throughout history?

A careful examination of the history of Jainism in India will show that the practice of Jainism has not remained stagnant, but many changes were brought about for a variety of reasons as deemed necessary by scholars, Ächäryas, and even Mahavir himself. These changes have contributed to the evolution of Jainism as we know it today.

Nearly three thousand years ago, Parshwanath, the 23rd tirthankar taught Jains to abide by the Four Great Vows: Ahimsa (non-violence), Satya (honesty), Asteya (non-stealing), and Aparigraha (non-possessiveness). The vow of Brahmacharya (chastity) was not listed separately because during that time period women were viewed as possessions, so the concept of remaining faithful to one's spouse was implied under Aparigraha. About 250 years later, when Mahavir was tirthankar, he recognized that times had changed such that monogamy abstinence could not be presumed as an aspect of Aparigraha. Therefore, to adapt with the times, he listed Brahmacharya as a separate vow to ensure that this concept is not lost.

Since that time, other changes came about for various reasons. Each of these changes have sparked debate, and although these changes have not necessarily been accepted universally, they have had a significant impact on the various practices of Jainism. It is not within the scope of this article to identify each and every change; however, some of the major changes have been summarized. It is also not within the scope of this article to determine if these changes have been improvements or detriments, but only to show that changes has occurred throughout time.

About 160 years after Mahavir's nirvana, there was a famine that lasted for twelve years. During this time, one group of monks migrated south to avoid the famine, while another group remained in the north. Before the famine, monks renounced all of their possessions, including clothing. During the famine, however, the monks who remained in the north relaxed the rule of nudity and wore a white cloth, while the monks who migrated south maintained the rule of nudity. Thus two sects evolved, Digambers and Shwetambers.

After the 5th century, a significant number of Jains found themselves drawn to Hindu rites and rituals, so they began converting to Hinduism. To stop this trend,

Nearly three thousand years ago, Parshwanath, the 23rd tirthankar taught Jains to abide by the Four Great Vows: Ahimsa, (non-violence) Satya (bonesty), Asteya (non-stealing), and Aparigraha

(non-possessiveness).

Jain monks began placing emphasis on such rituals and introduced the concept of Devs and Devis associated with Tirthankars to make Jain practice appear similar to Hindu practice. By the 8th century, formal idol worship and pujäs were firmly established and many temples had been created. The construction of temples and related rituals do not appear in Jain scriptures (Agam literature).

Not all changes in the practice of Jainism were made by ascetics. Lay people have also contributed to the evolution of Jainism. During the 15th century a merchant named Lonka worked as a scribe to make hand-written copies of the Jain scriptures. While reading these scriptures, he found idol worship to not be sanctioned in the original Jain tenets. He then established the Sthanakvasi sect. This sect, which is a sub-sect of Shwetambars, does not believe in idol worship.

Also during the 15th century, a Digamber monk also refuted idol worship. This monk founded the Taranpantha sect. Followers of this sect worship sacred books (similar to Sikhism) instead of idols and they do not use fruits or flowers in their worship.

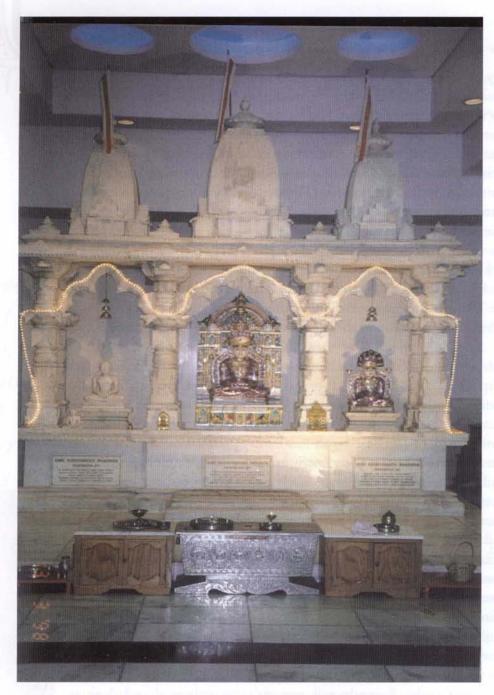
During the 18th century, a Sthanakvasi monk named Bhikanji founded a new sub-sect called Terapanth. This sect was formed because he believed that ascetics should not get involved with charitable activities. Ironically, due to more changes that occurred later, today Terapanthis are known for performing far more charitable activities then any other sect of Jainism.

Jain lay people traditionally have not kept scriptures in their own possession. The prevailing belief had been that lay people are likely to misinterpret and misuse the scriptures, so only monks and nuns were encouraged to read scriptures. Towards the end of the 19th century, a layperson known as Shrimad Rajchandra de-emphasized temple worship and rituals and advocated lay people to keep scriptures themselves and study them. This led to the tradition of "swadhyaya" or gathering to study and discuss scriptures among laypeople.

All these new sects and sub-sects that had formed over the centuries focused on issues such as creating temples and worshipping idols. However, the four-fold order of monks, nuns, laymen, and laywomen remained intact. Around 1936, Acharya Tulsi created a new rank of apprentice monks and nuns known as Samans and Samanis. Although not full-fledged ascetics, these apprentices live similarly to monks and nuns; however, their code of conduct is not quite as stringent and they are allowed to travel overseas, eat at one place, and stay in the homes of laypeople.

Traditionally monks and nuns were only allowed to travel on foot because using other modes of transportation would involve violence to living creatures of the ground, the air, and the sea. In 1970, Gurudev Chitrabhanu, who was a monk at the time, made the controversial decision to travel overseas to participate in a Spiritual Summit Conference in Geneva to spread Mahavir's message of universal peace, compassion, and reverence for all life. A few years later, Acharya Sushil Kumar, recognizing the need to be able to teach Mahavir's message to people in other parts of the world, followed Chitrabhanu's lead and embarked on an international tour that





We wish grand success to JAINA convention 2005

JAIN SOCIETY OF HOUSTON

3905 Arc Street, Houston, TX 77063 (713) 789-2338

www.jain-houston.org

<mark>***</mark>

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began in 1975, breaking the ancient restraint on travel.

Around 1950 a Jain monk, Shri Santbal Muniji became involved in humanitarian work in a primitive area (Bhal district) of Gujarat and established many village industries. Later around 1972, a Jain nun Acharya Chandanaji, under the guidance of her guru Shri Amar Muniji, undertook the task of establishing a humanitarian mission known as Veerayatan in Bihar India. At the time, the prevailing view was that Jain ascetics were to remain apart from compassionate causes and only focus their own soul. To this day, many Jains continue to hold this view, while many others have joined Chandanaji's mission.

These examples illustrate how Jainism has evolved in India due to changing needs of society. It is important to note that while the outward practices have changed over time, the core principles and philosophy have remained consistent. As society keeps changing, Jain perspectives will continue to evolve to take into account current circumstances. With modern society's emphasis on greed at the cost of large-scale wars, animal suffering, and environmental destruction, it is imperative for Jains to place greater emphasis on spreading the message of peace and non-violence around the world.

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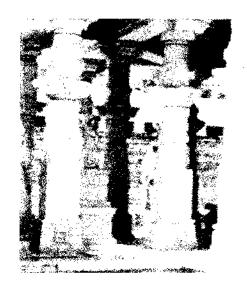
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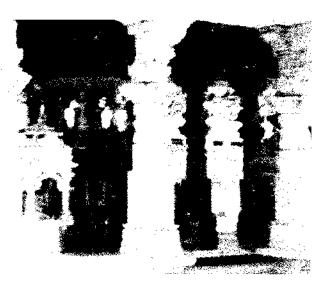
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Jai Jinendra,

Best Wishes to JAINA &
Jain Center of
Northern Calfornia
on 13th Biennial
JAINA Convention

JAIN CENTER OF SOUTH FLORIDA

"The fire of austerity
(conduct) which is associated
with the air (oxygen) of knowledge
and which has the blaze of chastity,
burns the seeds (Karma) that are
resposible for worldy life like wildfire
burning a heap of hay."

Forect minines.

LIVE AND LET LIVE

JAINA 2005

We are Jain

NOW HOW DO I EXPLAIN THAT TO OTHERS? The 30 second Jain Elevator Pitch

Jainism is a religion and a way of life (1). For thousands (2) of years, Jains have been practicing vegetarianism, yoga, meditation, and environmentalism (3). Jains believe in the existence of a Soul (4) in each living being which is eternal and divine (5). Jain way of life has three core practices: Non-Violence, Non-Absolutism, and Non-Possessiveness.

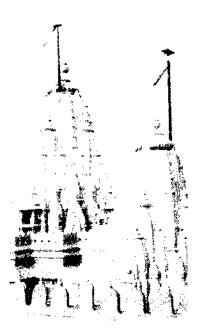
Non-Violence: compassion and forgiveness(6) in thoughts, words, and deeds (7) towards all living beings. For this reason, Jains are vegetarians (8).

Non- Absolutism:belief that reality has multiple aspects. This results in respect for and seeking of multiple view points (9). Jains encourage dialogue and harmony with other faiths (10).

Non-Possessiveness: limiting and balancing (11) of needs and desires, while staying detached from the possessions.

We are all interdependent (12) and by living a JWOL we can bring peace and spirituality (13) to our lives and to those around us (14).

- 1. Stress that this is a Way of Life
- 2. Shows antiquity
- 3. Demonstrates that although these are new to North America it has been part of Jain practice for a long time
- 4. Does not mention God but alludes to existence of divinity in each of us
- 5. Alludes to permanence and long term view of life and re-incarnation
- 6. Both these words are becoming popular in NA culture
- 7. Not just superficial practice but deep belief
- 8. Stress this part
- 9. This is new in NA vocabulary
- 10. Shows inclusiveness
- 11. Avoid excessive materialism, not radical practice but balance
- 12. We're not an independent island but need to be in harmony with people and other living beings
- 13. Again shows peace now and spirituality in long terms
- 14. This life is not just about us but about all living beings Live and Help Live.

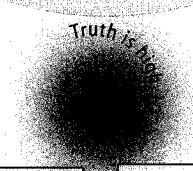


"BEST WISHES TO JAINA & JAIN CENTER OF NORTHERN CALIFORNIA ON 13TH BIENNIAL JAINA CONVENTION."

FROM:

Dr. Nitin Shah

Southern California



With Best Compliments from

Jain Society **of** Las Vegas, **NV** Wishing a successful JAINA Convention

Jain Society of MiddleTennesee

Best Wishes from

Jain Society of Ottawa-Carleton, ONT, Canada



WE MUST LEARN TO LIVE AND PROMOTE A JAIN WAY OF LIFE (JWOL)

Strengthen Our Numbers Strong, united, educated, and

Strengthen Our Organization Create a giberial self-sufficient

Impact Trends/Create Awareness Develop: strong strategic parenerships

Maintain and Update Traditional Jain practices and adopt new

#1 VISION

Must evoke passion, action, and must do attitude

#2 MEASURABLE

Our goals and progress must be measurable entities

#3 CONDUCIVE ENVIRONMENT

Accommodates growth with evolving trends (ecological, legal, political, social, and technological)

#4 FINANCIAL Resources

Allows accelerated implementation of vision/mission

♦ #5 PEOPLE Resources

Must have a strong organization and leadership; Need devoted individuals and families

CONDUCIVE ENVIRONMENT

North America is the perfect place for living a Jain Way of Life (JWOL)!

Ecological - Awareness; environmental impact; Saving species from extinction;

<u>Legal</u> - US constitutions; Many groups pressing for animal rights, health <u>Political</u> - Separation of state and church

Social - Vegetarianism, Interfaith Dialog, Animal Rights, Anti-Vivisection **New Perspectives** - New technologies such as drug testing, gene research, cloning, stem cell research, tissue replication, genetic engineering, provide opportunities and challenges; Can we eat meat that is grown in a lab?

New Age Spirituality Trends - Deepak Chopra; Buddhism; Meditation, Yoga; Ready to hear the Eastern message; Looking for less rigidity and accommodating.





LIVING IN IMPOSSIBLE TIMES

Nipun Mehta Gummage Auditorium, Phoenix Sep 4th, 2004

Namaste -- in India when we meet and greet, we say namaste. Ram Dass described its meaning like this: I honor the place in you, where the entire universe resides. I honor the place of you of love, of light, of truth. I honor that place in you where if you are in that place in you and I am in that place in me, there is only one of us.

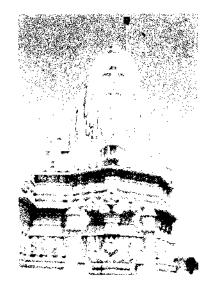
In the plane ride here, I had a book in my hand that one of my friends had heavily recommended -- the power of impossible thinking. The first chapter opened with one of the most remarkable facts I've encountered in the last year:

In May 1954, on an Oxford track, Bannister shattered this barrier, running the mile in 3 minutes 59.4 seconds. Two months later, in Finland, Bannister's "miracle mile" was again broken by Australian rival John Landy, who achieved a time of 3 minutes 56 seconds. Within three years, 16 other runners had also broken this record.

So what happened in 1954? Everybody started taking steroids? Sudden growth spurt in human evolution? No. We broke through our mental barriers. Once someone breaks through, everyone thinks they can do it. And they indeed do.

Today, 50 years later, we still live in impossible times. If someone would've told me 20 years ago that the chief rival for a \$500 billion company — Microsoft — is a loose knit group of software engineers, with no central office, working for free on a product called Linux, I would've said impossible. If someone would've told me the Encyclopedia Brittanica on my Uncle's shelf is quickly becoming a thing of the past in face of Wikipedia — an online encyclopedia that anyone can add to, update and access anytime — I would've said impossible. If I would've learned that Yahoo paid a billion dollar for a company like Geocities that had no real product, no innovation and practically zero revenue, I would've said impossible! If, twenty years ago, someone told me that MIT would start an OpenCourseWare project to give away all lectures, homeworks, solutions, readers, and even videos of all their lectures … for free, I would've said impossible.

Yet impossible is possible. Seth Godin, a corporate commentator, has an interesting breakdown; he say the eighteenth century was about farming, 19th century was about factories and this new millennium is about ideas. And with ideas, there's an interesting paradox: the more you give away, the more it's worth. Even ten years ago, if someone told me that that business model of the new millennium is to give it way,



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I would've said impossible.

But here we are. Impossible is possible.

My life, personally, has had impossible written all over it.

Five years ago, in the height of the dot-com era, when a few of us friends started an organization to put an end to our rampant greed, people said it would be impossible to get Silicon Valley people to give freely. Today there are 5000 volunteers. When we said that we wouldn't ask anyone for money, we wouldn't have a paid staff, we wouldn't have a central office, people said it was impossible. Yet here we are. When I quit my job to live a simple life of service, those same people laughed and wondered if I had a sneaky business plan underneath it. I obviously didn't. When we took over a dot-com and made everything available for free, they thought we had lost our minds; three months later, we had doubled all their numbers. A couple years ago, when the founder of Sony Ent. TV openly offered help, I said, "Instead of venture capital, CharityFocus relies on inspiration capital! We want you to volunteer." Founder of Sony Ent. TV to volunteer? Impossible, even I thought. Today he's one of the most active volunteers of CharityFocus.

To make impossible possible is awe...some -- full of awe and then some! When you realize this power, it'll blow you away.

But you see, that's not enough. The question then becomes -- what do you do with that power? Surely, you can become rich, powerful and famous. Surely, you can go bunjee jumping, sky diving and be a participant in Fear Factor. But so what?

What we need is a four-letter word. I don't know if I'm allowed to say it without all of you cringing. But I'm gonna say it anyhow: love. What we need to do is awaken that power of love. That's the biggest impossibility of our times. Somewhere along the way, our brains neurons got wired up wrong and we started thinking, believing that it's impossible to give unconditionally.

Think of impossible as one circle. Think of love and service as another circle. Each one by themselves is incomplete. Put them side by side and you have infinity -- a cycle of virtue that knows no bounds.

You see, history has been made by people who can do the impossible. But humanity has progressed only by those who are in touch with the infinite. Hitlers of the world have made to our history books, but it takes Gandhi of the world to transform lives.

Gandhi, when he was instructing compassion workers at the Dandi March --





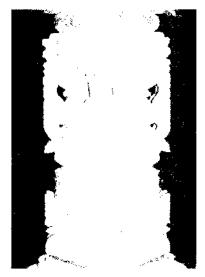
where people stood in lines to get pulverized by the British army -- said this: don't just get hit; look at the man hitting you, look him in the eye with love, and preach a silent sermon. Preach that the love in me is far stronger than the negativity with which you strike. Oppose not the man, for he is divine, but oppose his action, for they are confused when it harms another being. And know that love will always prevail over hatred, that wherever there is injustice, there will always be forces working for justice, wherever there is weakness, strength will be always be found. And all this from a guy who boldly said -- my life is my message.

Now, when I hear about leaders like Gandhi, I get riled up and start wondering how cool it would be to be with a man like Gandhi. But I quickly realized that was just my ego talking. The only time to be alive is now. The cosmic clock only shows one time — now. The triumph of love over negativity can happen in your daily life, if you really want it. It can happen in the classroom, when you support that one guy everyone is picking on. It can happen on the work life, when you put your personal ambitions aside to work together as a team. It can happen at your home, when you are willing to see the common humanity between you and your neighbor. It can happen on the street, when you smile genuinely at a stranger.

People think you need to have things before you give. But I want to give you a new definition of service today. Service doesn't start when you have something to give but rather when you have nothing left to take. This is why Martin Luther King Jr. fearlessly said, "Everyone can be great because everyone can serve." Every single person, no matter how old or young, how rich or poor, how smart or dumb. Everyone can serve and until you have found a way to serve, you will not be happy.

Look at the world around you. As I opened up the door of my hotel room, I saw the cover story of today's Arizona Republic - "Unspeakable horror in Russia." 300 children were killed as gunmen opened fire. And that's just today. Every minute, scores of children are dying of hunger, AIDS epidemic is spreading through entire continents, we are running out of natural resources like water, wars are being fought in parts of the world that we don't even know. There is so much to do, so many problems.

But here's the punchline: none of the "possible" solutions are working. It's time for the impossible. It's time to come alive. It's time for love, for service, for unleashing the power of infinity. And it all starts with one person - the person sitting in your seat. Howard Thurman once said, "Don't ask so much what the world needs. Go out and do what makes you come alive. Because what the world needs most are people who have come alive!"





JAINA 2005

Young Jains of America (YJA) is a committee of Federation of Jain Associations in North America (JAINA) that puts emphasis on projects relating to Jain youth from ages 14-29.

Our mission is: "to be recognized as a national and international umbrella Jain youth organization for establishing a network to share Jain heritage and religion through young people."

Our Objectives are:

- To raise awareness about Jain ideals and principles in North America and the world
- To instill a sense of pride among Jain youth about their heritage
- To prepare Jain youth to become successful Jain leaders of tomorrow
- To foster and strengthen local Jain youth groups

YJA's Projects

To accomplish these mission goals, YJA undertakes several major projects every year. The 2004-2005 board has focused on:

- Spreading education YJA has started a massive campaign to provide significant educational resources on its website www.yja.org/education.
- * Helping those less fortunate YJA has teamed up with Habitat for Humanity to build houses all across America (www.yja.org/h4h).
- * Energizing local youth groups YIA has created national projects for local youth groups, including a listing of events that youth can organize themselves.
- ❖ Biennial Convention In 2006, YJA channels its resources to organize the 7th Jain Youth Convention. The purpose of the biennial YJA convention is to help Jain youths explore Jain ideas, values, beliefs, and culture through numerous workshops, panel discussions, seminars, and lectures.

Getting Involved!

Youth everywhere are encouraged to actively participate in events, local gatherings, and at their Jain Centers.

To become involved in YJA, contact us at chairs@yja.org. YJA welcomes any interested individuals or groups. New ideas and volunteers are encouraged. We also invite you to join our Executive Board. Visit www.yja.org/elections to learn about how you can join the team!

Thank You.

YJA Executive Board www.yja.org



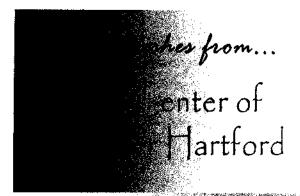
181

"In Life Never Ever Hurt Anyone & Never Ever Remember if Anyone has Hurt you"

- Acharya Vijayratnasundersuri

Jain Society of **Greater Lans**ing, MI

Best Compliments to JAINA and Jain Center of Northern California for Hosting the Convention.





Courage is not the about t

ompliments...

enter of x. Florida

Best wishes for a successful13th Convention!

- Atul Dubal



Young Jain Professionals ~

MINDS WIDE OPEN

YJP is a network of young Jain professionals whose mission is to increase the awareness and understanding of Jain principles and heritage by promoting networking among Jain professionals.

Our objectives are:

- To raise awareness of Jain principles through educational and interactive dis cussions
- To promote the application of Jainism in the professional and social aspects of our lives
- To provide opportunities for leadership development
- To facilitate peer networking
- To engage in community services at all levels
- To provide mentorship to younger Jains, and collaborate with Young Jains of America (YJA) and other Jain organizations to promote Jain ideals

The New YJP

The 2005 YJP board is shaking things up, changing the look and feel of our group, and adding VALUE for its members. From a new website, to innovative educational programs, and the creation of local YJP chapters, we aim to increase the awareness and relevance of Jain Dharma in our everyday life!

Are you down with YJP?

There a spot for you in YJP. Come join us by:

- Becoming a YJP member at our booth during the JAINA convention or vis iting our website.
- Joining or starting a local YJP chapter. You'll be connected to other local Jains who are driven and passionate to set up local social, community serv ice, and educational activities.
- Joining one of our national sub-committees. Whether or not you have an expertise or an interest in learning something new, we want you to join our national team. It's not only good for YIP but it's fun and good for you!
- Joining our 2006 Board

See you soon! Yours in Ahimsa,

YJP

Young Jain Professionals www.YJPONLINE.org



***** Extending Jain Heritage in Western Environment

by Pujya Shri Rakeshbhai Jhaveri

ધર્મ અને સંપ્રદાય

દુનિયામાં બે પ્રકારના લોકો હોય છે - ધાર્મિક અને અધાર્મિક. વળી અધાર્મિક લોકો પણ બે પ્રકારના હોય છે : નાસ્તિક અથવા ભૌતિક અને સાંપ્રદાયિક. સાંપ્રદાયિક વ્યક્તિની ગણના ધાર્મિકમાં ન થતાં અધાર્મિકમાં થાય છે. સાંપ્રદાયિક વ્યક્તિ ધાર્મિક હોવાની મજા પણ લે છે અને તે અધાર્મિકતાની પુષ્ટિ પણ કરે છે. તેને ધાર્મિક થવા માટે ક્રાંતિમાંથી પસાર થવું પડે છે. વૃત્તિઓને જીત્યા વિના જૈન કઈ રીતે બની શકાય? જાગ્યા વિના બૌદ્ધ કઈ રીતે બની શકાય? અહંકારને શૂળી પર ચડાવ્યા વિનાChristian (ખિસ્તી) કઈરીતે બની શકાય? માત્ર કોઈ સંગઠન કે સંસ્થા કે સંઘ કે આશ્રમ સાથે જોડાવાથી કે કોઈના અનુયાયી બનવાથી ધાર્મિક નથી બની જવાતું. ધાર્મિકતાનો સંબંધ તો આંતરિક ગુણો સાથે છે.

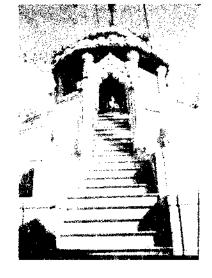
ધાર્મિક બનવું એટલે આંતરિક ગુણોનો વિકાસ કરવો. સ્વયંની પરિણતિ ઉપર નજર રાખવી. સાંપ્રદાયિકતા એટલે ધાર્મિક થવાથી બચવું. જ્યારે જીવ પોતાનો પક્ષ છોડી સદ્ગુરુના ચરણને સેવે છે ત્યારે તે પરમાર્થને પામે છે, તેને નિજપદનો લક્ષ થાય છે.

ધર્મનો સંબંધ સ્વયં સાથે છે. ધર્મ એ કોઈ સામાજિક ઘટના નથી પણ એક અત્યંત વૈયક્તિક ઘટના છે. એને બીજા સાથે સંબંધ નથી પણ સ્વયં સાથે સંબંધ છે. વ્યક્તિ બીજાની સાથે શું કરે છે એની સાથે તેનો સંબંધ નથી પણ વ્યક્તિ સ્વયં પોતાની સાથે શું કરે છે એની સાથે તેનો સંબંધ છે. પોતાની સત્તાનો બોધ જ પોતાને ધર્મમાં લઈ જાય છે. બીજો કોઈ માર્ગ તેને ધાર્મિક નથી બનાવતો. મંદિર, શિવાલય વગેરે બધું બહાર છે, સંસારનો જ ભાગ છે. ત્યાં જવાથી સ્વમાં પહોંચી જવાતું નથી. હા, એ સ્વ તરફ ઇશારો અવશ્ય કરે છે અને તેથી ભીતરના સ્મરણમાં સહાયભૂત બની શકે છે.

ધર્મ એક નિતાંત વૈષક્તિક વાત છે, વ્યક્તિની ભીતર બનતી ઘટના છે. સંગઠન અને ભીડ સાથે તેને કોઈ સંબંધ નથી. સંગઠન ધર્મ નથી, માત્ર સંગઠનમાં સંમિલિત થવાથી માણસ ધાર્મિક નથી બની જતો. એ સાથે તે ધર્મ-આરાધના કરી શકે પણ ધર્મ થાય છે વ્યક્તિની ભીતરમાં. માત્ર સંગઠનના સદસ્ય બનવું એ ધર્મ નથી. ઘણી વાર તો સંગઠનની સદસ્યતા જ તેને ધાર્મિક બનવામાં બાધારૂપ બને છે. સંગઠનમાં હોવાનો અર્થ છે સંપ્રદાયમાં હોવું. સંપ્રદાયમાં ધર્મ ઓછો જોવા મળે છે અને સાંપ્રદાયિકતા વધારે જોવા મળે છે. સાંપ્રદાયિકતા તોડે છે, જ્યારે ધર્મ જોડે છે.

ધર્મના બાહ્ય સ્વરૂપના કારણે સંપ્રદાયનો જન્મ થાય છે. જ્યાં સુધી શબ્દનો આગઢ, વેષનો આગઢ, સાધનાપદ્ધતિનો આગઢ, વ્યક્તિનો આગઢહશે ત્યાં સુધી સાંપ્રદાયકતા હશે અને સાંપ્રદાયકતા હશે ત્યાં સુધી દષ્ટિરાગ, અહંકાર, વૈમનસ્ય, વિરોધ વગેરે રહેશે. જે એક મનુષ્યને બીજા મનુષ્યની સાથે જોડી ન શકે, તે મનુષ્યને પરમાત્મા સાથે કઈ રીતે જોડી શકે?

સાંપ્રદાયિકતા એ ધાર્મિકતા નથી. ધર્મને સમાજ સાથે સંબંધ નથી. સમાજ પાસે કોઈ આત્મા, કોઈ ચેતનાકેન્દ્ર હોતું નથી. તે તો કેવળ અંતર



Extending Jain Heritage in Western Environment ***********

184



સંબંધોનો સમૂહ છે. આત્મા વ્યક્તિની પાસે છે તેથી ધર્મ પણ વૈયક્તિક છે. ધર્મ મારો સંબંધ નથી, ધર્મ મારી સત્તા છે. હું મારા સ્વભાવમાં સ્થિર થાઉ, સ્વરૂપનો આવિષ્કાર કરું એ જ ધર્મછે. ધર્મની આરાધના ભલે સમૂહમાં થાય, પણ ધર્મની સાધના સમૂહ સાથે સંબંધિત નથી.

પૃથ્વી પર ૩૦૦ જેટલા ધર્મ છે. શું ૩૦૦ જેટલા ધર્મો હોઈ શકે? ધર્મ તો એક જ હોઈ શકે. ધર્મ એટલે સ્વભાવ. સ્વભાવ ભિન્ન ભિન્ન કેવી રીતે હોઈ શકે? વિશ્વાન એક છે અને ધર્મ ૩૦૦!

વિજ્ઞાન એક કેમ છે? કારણ કે પદાર્થનો સ્વભાવ એક છે અને વિજ્ઞાન પદાર્થના સ્વભાવની શોધ છે, તેથી વિજ્ઞાન એક છે. પાણીને ગરમ કરીએ, ચાહે હિંદુ કરે કે મુસલમાન, ૧૦૦ પર વરાળ થશે જ. ભારતમાં કે અમેરિકામાં, પાણી એનો સ્વભાવ નહીં બદલે. જ્યારે પદાર્થનો સ્વભાવ એક છે તો આત્માનો સ્વભાવ અનેક કઈ રીતે હોઈ શકે? અનેક સ્થળે અલગ અલગ પાણી હોવા છતાં પણ તેનો સ્વભાવ એક જ છે, તો આત્માનો સ્વભાવ અનેક કઈ રીતે હોઈ શકે?

જો ધર્મ વસ્તુનો સ્વભાવ હોય તો ધર્મ અનેક કઈ રીતે હોઈ શકે? જો ધર્મ 300 હોય તો એ ધર્મના નામે બીજું કંઈક છે, સાંપ્રદાયિકતા છે. આ સાંપ્રદાયિકતામાં ફસાવાથી ધર્મથી વંચિત રહી જવાય છે. ધાર્મિકતા મુક્તિનું કારશ છે, સાંપ્રદાયિકતા બંધનનું. સાંપ્રદાયિકતા કારાગૃહ નિર્મિત કરે છે. તે માત્ર બંધનરૂપ છે, પછી વ્યક્તિ હિંદુરૂપે હોય કે મુસલમાનરૂપે, જૈનરૂપે હોય કે બૌદ્ધરૂપે. જો સાંપ્રદાયિકતા છે તો હિંદુ પણ બંધાયેલો છે અને મુસલમાન પણ બંધાયેલો છે પણ જેમ જેમ તે આત્માની નિકટ આવતો જાય છે, તેમ તેમ તે સાચા અર્થમાં ધાર્મિક બનતો જાય છે.

જ્યાં સુધી જીવ હજી પૂજા-પાઠ, વાંચન વગેરે કરતો હોય છે ત્યાં સુધી તેની આરાધના પર સંપ્રદાયની અસર હોય છે. જેમ જેમ તે ધ્યાનમાં ઊતરે છે, સ્વરૂપની નિકટ જાય છે તેમ તેમ સંપ્રદાયની અસર ઘટતી જાય છે, કારણ કે જ્યાં વિચારોના જ સાશી બનવાનો અભ્યાસ ચાલતો હોય ત્યાં સંપ્રદાયની અસર ક્યાંથી હોય? તે શરીરનો સાશી બને છે ત્યાં જ સ્ત્રી-પુરુષના ભેદ મટે છે અને વિચારોનો સાશી બને છે ત્યાં મત-દર્શનના આમહ અને વિકલ્પ છૂટે છે. જેમ જેમ આત્મસૂર્ય ઉપર ધ્યાન કેન્દ્રિત થતું જાય છે, તેમ તેમ સંપ્રદાયરૂપી વાદળોથી દૂર થવાતું જાય છે. સંપ્રદાયના આમહ અને વિકલ્પ છૂટ્યા વિના સાચા મોશમાર્ગે આગળ વધાતું નથી.

જ્યાં સંપ્રદાયનો જ આગહ હોય છે પરંતુ આત્મસ્વરૂપમાં ઐક્યસાધવાનો કોઈ પ્રયત્ન થતો નથી ત્યાં જીવ અટકી જાય છે. સંપ્રદાય તો બનશે જ. જ્યાં કોઈ પ્રયત્ન થતો નથી ત્યાં જીવ અટકી જાય છે. સંપ્રદાય તો બનશે જ. જ્યાં કોઈ જ્ઞાનીપુરુષ પ્રગટે છે ત્યાં એમની સુગંધથી આકર્ષાઈને લોકોનો સમૂહ એકઠો થાય છે. તેઓ સામૂહિકપણે એક સાધનાપદ્ધતિમાં જોડાય છે. ધર્મનું બાહ્ય સ્વરૂપ એક વ્યવસ્થિત આકાર લેવા લાગે છે. તે વખતના સમૂહને લક્ષમાં લઈને, તેની રુચિ, શક્તિનો ખ્યાલ કરીને સાધનાનું બાહ્ય સ્વરૂપ ઘડવામાં આવે છે કે જેથી તેને આત્માનુસંધાન કરવામાં સરળતા રહે. પણ જ્યાં આત્માનો લક્ષ છૂટી જાય છે ત્યાં દષ્ટિરાગ, મતાગહ, સાંપ્રદાયિકતા ઉત્પન્ન

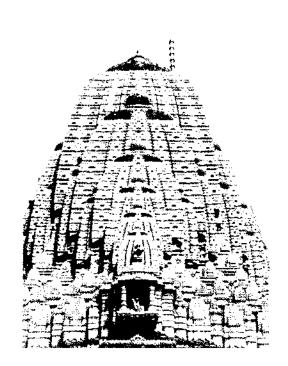




થાય છે. પછી પક્ષી મહત્ત્વનું નથી રહેતું, પાંજરુ મહત્ત્વનું બની જાય છે. પક્ષી જ ન હોય તો એ લોઢાના પિંજરાનું શું માહાત્મ્ય? ધર્મ જ ન હોય તો એ સંપ્રદાયનું શું મહત્ત્વ? સંપ્રદાય શરીરના સ્થાને છે અને ધર્મ દૃદયના સ્થાને. દૃદય ધબકતું હોય તો શરીરનો પણ ઉપયોગ છે. જો દૃદય જ બંધ પડી ગયું હોય તો પછી શરીરને તો લાશ કહેવાય. ગમે તેવી સારી હોય તોપણ લાશને તો ત્યાગવી જ પડે છે, નહીંતર એમાંથી દુર્ગંધ આવે છે. તેમ જ્યાં ધર્મ ન હોય અને મતાંધતા હોય તેનો ત્યાગ કરવો જ રહ્યો, નહીં તો એમાંથી રાગ, ઢેપ, અહંકાર, વેમનસ્ય વગેરે ઉત્પન્ન થાય છે. જેટલાં ક્લેશ, યુદ્ધ, ઝઘડા ધર્મના નામે થાય છે તેટલા અન્ય કારણે નથી થતા. આમાં ધર્મ જવાબદાર નથી પણ સાંપ્રદાયિકતા જવાબદાર છે.

જ્યોતિ માટે કોડિયું જરૂરી છે. પશ પ્રકાશ તો જ્યોતિથી પ્રાપ્ત થાય છે, કોડિયાથી નહીં. જ્યાં માત્ર કોડિયું હોય અને જ્યોતિ ન હોય ત્યાં માત્ર અંધકાર હોય છે. જ્યાં ધર્મ નથી પણ માત્ર સાંપ્રદાયિકતા છે ત્યાં માત્ર અંધકાર છે. અજ્ઞાનતાના કારણે લોકો કોડિયાનું તો ધ્યાન રાખે છે, પશ જ્યોતિનું ધ્યાન નથી રાખતા. પરિશામે તેઓ તેમના જીવનમાં પ્રકાશ પામી શકતા નથી, ત્યાં અંધકાર જ રહે છે.

ધર્મ એટલે તમારી ભીતર છુપાયેલા સ્વભાવની અભિવ્યક્તિ. તમારી ભીતર પડેલા ગીતનું પ્રગટ થવું. સદ્દ્ગુરુના અનુમહે અપૂર્વ અંતરસંશોધનથી કોઈક સુપાત્ર જીવ તેને પ્રાપ્ત કરે છે. સૌ જીવો સાંપ્રદાયિકતા છોડી ધાર્મિક બની ત્વરાથી નિજ અનંત સુખની પ્રાપ્તિ કરે એ જ મંગળ ભાવના.



Extending Jain Heritage in Western Environment



સનાતન સત્યોનું સમાધાન

(ગણધરવાદ)

સુનંદાબેન વોહોર

જૈન દર્શનમાં જેને ગણધરવાદ કહે છે તે ત્રણે ફિરકાઓને માન્ય ભગવાન મહાવીર અને અગ્યાર મેધાવી પંડિતો-શિષ્યોનો સંવાદ છે જેમાં સૃષ્ટિના જડ ચેતન પદાર્થોનું સર્વજ્ઞ કથિત રહસ્યનું વિજ્ઞાન સમાયેલું છે.

સર્વજ્ઞ ભગવાન મહાવીરે ઈન્દ્રભૂતિ આદિ પંડિતોની શંકાઓના સમાધાનના માધ્યમથી સમગ્ર સૃષ્ટિમાં પ્રવર્તમાન જગત સ્થિતિના નિયમનું એક સત્ય પ્રગટ કર્યુ છે.

ઈન્દ્રભૂતિ ગાતમ શાસ્ત્રજ્ઞ હતા પણ પોતાને તે સર્વજ્ઞ માનતા હતા. પરંતુ પ્રભુ મહાવીરે કરેલા શંકા નિવારણના શ્રવણે તેઓ તેમના પ્રથમ શિષ્યપદે સ્થાપિત થયા. તે પ્રમાણે પછીના દસ પંડિતોએ શંકાનું સમાધાન થતાં પ્રભુનું શિષ્યપદ સ્વીકાર્યું. તે પછી પ્રભુ પાસેથી ત્રિપદી ગ્રહણ કરીને દાદશાંગીની રચના કરી.. તે દરેકને શિષ્યોનો સમૂહ હોવાથી તેઓ ગણધર કહેવાતા હતા. ભગવાન મહાવીરના શિષ્યપદે સ્થાપિત થતા પહેલા જ પંડિતોનું શંકા સમાધાન થયું તે ગણધરવાદ અથવા ગુરૂશિષ્ય સંવાદ કહેવાય છે. તેનો સંક્ષિપ્ત સાર આ પ્રમાણે છે.

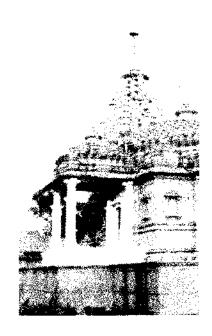
પ્રથમ ગણધરથી ઈન્દ્રભૃતિની શંકાઃ આત્મા નામનો સ્વતંત્ર પદાર્થ છે કે નહિ?

ભગવાન કહે કે હે ઈન્દ્રભૂતિ! તમે માનો છો કે પૃથ્વી, પાણી, વાયુ, અગ્નિ અને આકાશ એ પંચ મહાભૂતના સમુદાયથી જે વિજ્ઞાન ઉત્પન્ન થાય છે તે આત્મા છે, પરંતુ આત્મા નામનો સ્વતંત્ર પદાર્થ નથી.. પૃથ્વી આદિ સંયોગથી પૌદ્દગલિક પદાર્થો ઉત્પન્ન થાય અને નાશ પામે છે. પરંતુ તેને જાણનાર આત્મા, જ્ઞાન દર્શન ઉપયોગ યુક્ત છે અને તે નાશ પામતો નથી.. પૌદ્દગલિક પદાર્થો સ્પર્શાદિ જડ લક્ષણવાળા છે અને આત્મા જ્ઞાન ઉપયોગ સહિત છે. આમ લક્ષણથી પણ બંને પદાર્થો ભીન્ન છે. તેથી જડથી ચેતનની ઉત્પતિ સંભવતી નથી..

સાકર ગળપણથી તેમ દરેક પદાર્થો લક્ષણથી ઓળખાય છે. તેમ આત્મા તેના લક્ષણથી અનુભવમાં આવે છે. ચેતના લક્ષણ યુક્ત આત્મા પાર્થિવ જડ ઈન્દ્રિયો વડે અનુભવમાં આવતો નથી પણ શુધ્ધ જ્ઞાનથી અનુભવમાં આવે છે, તે અનુભવ એ વિજ્ઞાન છે. અર્થાત જ્ઞાનસ્વરૂપ આત્માનું અસ્તિત્વ છે.

બીજા પંડિત અગ્નિભૂતિની શંકાઃ અરૂપી આત્માને રૂપીકર્મ કેવીરીતે લાગે?માટે કર્મ જેવુંકંઈ છેકે નહિ?

ભગવાન કહે કે હે અગ્નિભૃતિ, જ્ઞાન અમૂર્ત છે, કર્મ મૂર્ત છે તે વાત સત્ય છે. પણ જેમ બ્રાહ્મી જેવા પદાર્થોથી બુધ્ધિની વૃધ્ધિ થાય છે અને વ્યસનથી બુધ્ધિની હીનતા થાય છે. તેમ અમૂર્ત આત્માને સંયોગાધીન કર્મથી લાભ હાનિ થાય છે. વળી આ જગતમાં

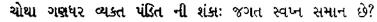


**** Extending Jain Heritage in Western Environment



ચૈતન્ય પદાર્થ સમાન છતાં જીવોની વિચિત્રતા અને સુખ દુ:ખનો અનુભવ શુભાશુભ કર્મના સંયોગને આધીન છે. તે જ કર્મની પ્રકૃતિને જણાવે છે.

ત્રીજા પંડિત વાયુભૂતીની શંકાઃ શરીર એ જ આત્મા છે કે શરીર કોઈ ભિન્ન પદાર્થ છે? ભગવાન કહે કે હે વાયુભૂતિ તું માને છે કે જેમ પંચમહાભૂત ઉત્પન્ન થાય છે તેમ નાશ પામે છે. જેમ મદિરાથી મદશક્તિ ઉત્પન્ન થાય છે. તેમ પાંચ ભૂતોમાંથી ચૈતન્યશક્તિ ઉત્પન્ન થાય છે. એટલે આત્મા અને શરીર એ એક જ છે. જો આત્મા અને શરીર એક હોય તો બેના લક્ષણ– ગુણધર્મો એક જ હોય. શરીર સપ્તધાતુ યુક્ત છે આત્મા દર્શન જ્ઞાન અને આનંદરૂપ છે. ચેતનાના વિયોગે શરીર અહી જ પડયું રહે છે. એક જ હોય તો સાથે જાય. માટે કર્મ સંયોગે બંનેનો એક ક્ષેત્રાવગાહ છે પરંતુ બંને ભિન્ન પદાર્થો છે.



હે વ્યક્ત! જગત સ્વપ્નવત કહેવાનો જ્ઞાનીનો આશય આત્મા પ્રત્યે શ્રધ્યા કરાવવાનો છે. સ્ત્રી, ધન, ધાન, અનિત્ય છે. સંસાર છે તે ત્યાગવા યોગ્ય છે. વૈરાગ્ય ભાવની વૃષ્યિ માટે કહેવામાં આવ્યું કે જગત સ્વપ્નવત છે. આયુષ્ય પૂર્ણ થતાં નવા જન્મે નવા સંબંધો થાય છે. એટલે પૂર્વનું બધું સ્વપ્નવત કહ્યુ છે. પરંતુ જગતના જડ અને ચેતન પદાર્થો પોતાનું અસ્તિત્વ ધરાવે છે. નાશ પામતા નથી. પરિવર્તન પામે છે.

પાચમાં ગણધર સધર્મા પંડિતની શંકાઃ જીવ આભવમાં હોય તેવો જ પરભવમાં થાય? ભગવાને કહ્યુ કે હે સુધર્મા તું માને છે આ ભવમાં પશ હોય તે પશુરૂપે અને માનવ હોય તે માનવરૂપે પુનઃ જન્મે. તું વિચાર કર અધમ કાર્યો કરનાર ને તેના કર્મનું ફળ કેવી રીતે અને સુકૃત્ય કરનારને સુખ કેવી રીતે મળે છે? દરેક ફળ સમાન કેવી રીતે હોય? જગતમાં સુખ દુ:ખની આટલી વિચિત્રતા પણ કેવી રીતે હોય? માટે કર્મ પ્રમાણે ગતિની અવસ્થા બદલાય છે.

છશ્રા ગણધર મંડિત પંડિત ની શંકા: આત્માને બંધ મોક્ષ છે કે નહિ?

ભગવાને કહૃાં કે હે મંડિત પંડિત! આત્મા સ્વસત્તાએ જ્ઞાન સ્વરૂપે શુધ્ય હોવાથી બંધન કે મોક્ષ નથી. પરંતુ શુભાશભ ભાવ વાળા આત્માને કર્મબંધ થાય છે. અને જ્ઞાન વડે આત્મા કર્મોનો નાશ કરી મુક્ત થાય છે. આમ આત્માને બંધ મોક્ષ ઘટે છે.

સાતમા ગજીધર મૌર્યપુત્રની શંકાઃ દેવલોક છે કે નહિ?

ભગવાન કહે કે મૌર્યપુત્ર! તું એમ જાણે છે કે ઈન્દ્રાદિ દેવો માયારૂપ છે અને વસ્તુ સ્વરૂપે દેવલોક નથી.. તમે પોતે જ યજ્ઞમાં દેવોને આમંત્રણ આપો છો. આ સમવસરણમાં દેવો ઉપસ્થિત છે તે પણ તું જુએ છે. દેવપણાનો જન્મ નિત્ય નથી.



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આયુષ્યને આધીન છે. તેથી તેને માયારૂપ કહેવામાં આવ્યું છે. વાસ્તવપણે દેવલોકમાં દેવો વસે છે.

આઠમાં ગણધર અકંપિતની શંકાઃ નરકલોક છે કે નહિ?

ભગવાન કહે કે અકંપિત! નારકીઓના જન્મ શાશ્વત નથી. તેથી એમ કહેવામાં આવ્યું છે કે નરક જેવું કાંઈ નથી. નારકીઓ પરવશતાથી અહી આવી શકતા નથી. ઘોર પાપ કર્મના કળ રૂપે અમુક સમય માટે નરકાવાસમાં જીવ ઉત્પન્ન થાય છે. તે નરકલોક છે.

નવમાં ગ**લધર અચલભાતાની શંકા**: પુષ્ય પાપ છે કે નહિ?

ભગવાન કહે કે અચલભ્રાતા! આત્માના શુધ્ધ સ્વરૂપની દ્રષ્ટિએ પુણ્ય પાપ નથી એમ કહેવામાં આવ્યું છે તેથી પુણ્ય પાપનો અભાવ છે તેમ ન માનવું. વળી તમે જ કહો છો કે યજ્ઞ જેવા સુકૃત્યોથી જીવ પુણ્ય ભોગવે છે અને દ્રઃકૃત્યોથી પાપને ભોગવે છે. આથી શુભનું ફળ દેવાદિગતિ છે. અશુભનું ફળ નરકાદિગતિ છે.

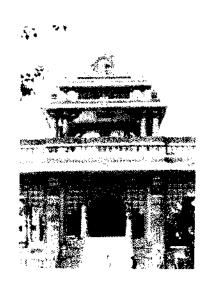
દસમા ગણધર મેતાર્યની શંકાઃ પરલોક છે કે નહિ?

ભગવાન કહે હે મેતાર્ય! તમે કહો છેા કે યજ્ઞ કરનાર સ્વર્ગલોકમાં જાય છે, તે જ પરલોક છે. પરંતુ પાંચભૂતો નાશ પામે છે પણ આત્મા તેના કરેલા કર્મો પ્રમાણે પુનઃજન્મ લે છે તે પરલોક છે.

અગ્યારમાં ગ**ણધર પ્રભાસની શંકા**: મોક્ષ છે કે નહિ?

ભગવાને કહૃાું હે પ્રભાસ! તું એમ માને છે કે શુભ કાર્ય કરે તે સ્વર્ગ પામે અને અશુભ કાર્ય કરે તે અસદ્દગતિ પામે. આમ સંસારમાં આશક્ત જીવો શુભાશુભ ભાવ વડે સુખ દુઃખાદિ ભોગવે છે. પરંતુ જ્ઞાનસત્તા વડે શુભાશુભ ભાવનો છેદ થતાં જીવ મોક્ષ પામે છે. કારણ કે આત્મા સ્વયં મોક્ષ સ્વરૂપ છે. કર્મના સંયોગે સંસારના બંધનમાં ફ્સાયેલો છે. સમગ્ર કર્મોનો નાશ કરવાના સંયમાદિ ઉપાયો છે. તે વડે કર્મોનો નાશ કરી જીવ મોક્ષ પામે છે. વેદ વાક્યોનો પરસ્પર વિરુધ્ધ અર્થ કરવાથી તમને સૌને શંકા ઉભી થઈ છે. પરંતુ તેનું સત્ય અર્થઘટન આ પ્રમાણે છે.

આમ ભગવાનની જ્ઞાનમયી પવિત્ર વાણીથી અગ્યાર પંડિતોની શંકાનું નિવારણ થતાં તેઓ ભગવાન પાસે દીક્ષિત થઈ ગણધર પદ પામ્યા. વિશેષ વિસ્તારથી સમજવા માટે શ્રી કલ્પસૂત્ર કથાસાર તથા અન્ય ગ્રંથોનો અભ્યાસ કરવો.



ઈતિશિવમ્

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છાંક વિચાર, *છાંક* વિચાર,પળ પળ વીતી **જા**ય

પં.જ્યેશકુમાર ખોના મીલપીટસ કેલિફોર્નિયા

કે ભવ્ય આત્મા

અનેતા કાળ થી તું અર્થ અને કામ ના કુંસંસ્કારા ને જાલીને બેઠો છે.

શું આ સંસાર જ તારા માટે સર્વસ્વ છે. થાક નથી લાગતો, આ ભવ રૂપી સમદમાં ડુબી ડુબી ને. કાળચક્ર ના ચકાવમાં ચકર મારતા. કર્મસત્તા ના ભયંકર એવા તીક્ષ્ણ પ્રહારો ને સહન કરી ને મોહરાજા ની માયાજાળમાં ફસાઇ ને, સ્વાર્થી એવા સગા સંબંધિઓ ના પ્રેમમાં ઓત પ્રોત થઇને, સખ દખ સાથ છુપા છુપી રમી ને. જન્મ મરણના કેરા કરીને. હવે તો ભાનમાં આવ કે તું કોણ છે? અને તું ક્યાં છે? કઇ અવસ્થામાં ઇ તં? આ ભયંકર સ્વપ્નથી બહાર આવ સત્ય હકીકત નો સામનો કર, કાયર થઇ ને છપવાની કોશિશ ન કર.

તારા માં રહેલી કાયરાતા ના કારણ સત્ય અને ધર્મ ની વાત જલ્દી થી ગમતી નથી.

સાથે સાથે તે સ્વીકરાવાતી પણ નથી.કદાચ કોઇ કારણસર ગમે, સ્વીકારવાની તૈયારી થાય, ત્યારે એવા કારણો સાથે અથડામણ થાય કે સમય આવી ને પ્રયાણ કરી જાય, પરંતુ આપણે ભાંગના નશામાં ભાન ભુલી જઇએ છીએ કે શું ધર્મ કે શું અધર્મ?

કર્મ ના ઉદયે આવતા સંક્લેષોને-ઊદવેગોને સક્ન કરવાની કળા ધર્મ મક્ષસતાએ કંડારી આપી છે. જો તે કળા હસ્તગત થઇ જાય તો ઊદયમાં આવેલું કર્મ ભૌગવાઇ ને ખરી જાય છે.

અને આર્ત-રોધ્દ ધ્યાન નું ઇધણ ન મળતાં ભવિષ્ય માટે નવા કર્મો નથી બંધાતા. કાલ સુધી જેટલા પ્રકારો સક્ન કરવા પડ્યા તે બધા પ્રકારોમાંથી આપણે કાલ તે તબ્બકા પર આવી ને ચોભી ગયા છીએ.

એ બધો તેનોજ ઉપકાર છે માટે એ સમજવું કે જે થયું તે સારા માટે થયું.

આપણા તેને લાલ જેડી બતાવી ચંભાવી દીધા.

એક અત્રેજી ચિતકે કહ્યું છે...

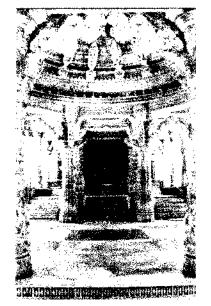
Think for the best, But be ready for the Worst......

એક અદભુત દુષ્ટાંત છે:- એક રાજાના મંતિ એક વાક્યનો ઉપયોગ વારંવાર કરતા કે જે થાય તે સારા માટે થાય છે. એક વખત કોઇ કારણસર રાજાની એક આંગળીનો છેદ થયો. તરતજ મંત્રિએ તે વાક્ય નો ઉપયોગ કર્યો, જે થાય તે સારા માટે થાય છે. આથી રાજા રોષે ભરાયો અને મંત્રિને બંદિખાનામાં કેદ કરવાનો ફકમ આપ્યો.પછી એક વાર રાજા જંગલમાં શિકાર કરવા ગયા. ત્યાં આદિવાસીઓએ રાજાને બંદિ બનાવીને રાખ્યા. તેઓ એક બત્રીશ ગુણો યુક્ત પુરુષની બલી કરવા માંગતા હતા. જયારે બલી ચડાવા માટે રાજાને લાવ્યા ત્યારે જોયું તો રાજાની એક આંગળીમાં છેદ કહો. રાજા બન્નીગ ગર્ભા યુક્ત પુરુષ ન થવાથી રાજાને છોડી દેવામાં આવ્યા રાજાને કર્વ મંતિની વાત સમજાઇ.

આ દુષ્ટાંત ધ્વારા કે આત્મા-

હવે જણાયું કે અનંતકાળ થી ભટકી ભટકી આ દુખમય અને પાપમય સંસારમાં શુંધ્દ સ્વરૂપી આત્મા જીવરૂપી શબ્દમાં ઝકળાયેલી છે. પરંતું જે ભૂતમાં થયું તે સારા માટેજ -થયું કર્શ પણ કર્વ આ ઉત્તમ એવા ભવ ને સુંધારી લે. તારા આત્મા ને જીવ દુષ્ટી થી ન જોતા વીતરાગતા ની દુષ્ટીએ જોઇંગ તો જીવ ગબ્દમાંથી છટકારો મળશે જેથી કરી સંસાર સંમુદ્દથી પાર ઉતરી જઇંગ.

જે એક્વાર સેંસારથી પર થઇ જાય, તેને કદાપિ કરી આ માયાજાળમાં કસાવાની કોઇ સંભાવના નથી.તારા આત્માનું મૂળ સ્થાન તો શુધ્ધ સ્વરુપી અનેત સુખ નો ભંડાર એવું તે સિધ્ધ સ્થાન જ ઇ.



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ર્ક આત્મન તું તો શેઠ છે છતાં ભાડૃત કે<mark>મ થા</mark>ય છે.

તું તો નાવિક છે જે બેઠેલા મુસાફરો ને અલગ અલગ સ્થાનમાં પક્ષેચાડે છે. પરંતુ પોતે તો કાયમી નાવમાં જ રહે છે.

કવે તું વિચાર કર કે તારે નાવિક થવું છે કે મુસાદીર થવું છે. અનંતકાળ થી તું મુસાદર કર્તા, કવે તો મુસાદરી કરી કરી ને થાક? તું તુષ્ત નથી થયો કે કજી તારે મુસાદરી કરવી છે?

એક કાવ્ય માં પૂ.ઉ.ભ.શ્રી યગોવિજય મ.સા. એ શ્રી જ્ઞાનસાર સૂત્ર ની રચના કરતા જીવને સંબોધતા કઠ્યું છે કે,

મજ્જત્યજ્ઞઃ કિલા જ્ઞાને વિષ્ટા યામિવ શુકરઃ જ્ઞાની નિમજ્જતે જ્ઞાને મરાલ ઇવ માનસે.

જેમ ડુક્કર વિષ્ટામાં મગ્ન થાય છે. તેમ અજ્ઞાની અજ્ઞાનમાં મગ્ન થાય છે.

જૈમ ઠંસ માન સરોવરમાં નિમગ્ન થાય છે. તેમ જ્ઞાનીપુરુષ જ્ઞાનમાં નિમગ્ન થાય છે.

જાણ્યું.... હવં તું જ વિચાર તારા સ્થાને કોની દશા ઘટી શકે.

ડુક્કર સાથે કે જેનો સ્વભાવ જ્યા વિષ્ટા જુવે કે પાગલ બની જાય અને એના માટે તો એજ સહવાસ પ્રિય ક્ષેય છે.

કવે કંસ ને જુવાં. તેનો વર્ણ પણ શ્વેત અને આકાર પણ શ્વેતવર્ણી મોતિ,વાસ માનસરોવરમાં. આજ ખુબી છે. કકીકતમાં તારા આત્માનો વાસ પણ શ્વેતવર્ણી શુધ્ધ સ્વરુપી મોક્ષ નગરીમાંજ રકેલ છે.પરંતુ તને ડુક્કર જ ગમે છે જેનો વર્ણ શ્વામ અને વાસ પણ શ્વામવર્ણા સ્થાનમાં જ છે. એટલું જ નિંક પણ આકાર પણ શ્વામવર્ણી.

એક અંત્રજી કવિ એ કહ્યું છે..

"Men are known by the Company they Keep" વ્યક્તિ એની સંગત કોની સાથે છે તે પરથી ઓળખાય છે..

અને જે જેની સાથે સંગત રાખે તેની અસર થયા વગર રહેતી નથી.

વાધનું બચ્ચુ બકરી ના ઝુંડમાં રહી ને વિશાળ કાયા પણ પ્રાપ્ત કરવા છતાં તે બકરી જેવીજ ફ્રિયા કરશે અને તે પોતાને પણ તેના ઝુંડમાનોજ એક સદસ્ય માનવા લાગશે. આવીજ સ્થિત આપણી પણ છે. હાલમાં પોતાના સ્વરુપ ને પારખી નથી શક્તા જેથી કરી આપણે પણ સંસારના સમસ્ત પ્રાણીઓના ઝુંડમાં રહી તેના સ્વરુપને જ આપણું સ્વરુપ સમજી લીધુ છે.આ અજ્ઞાનતા ના કારણે આપણું કલ્યાણ નથી થયું.

આ રીતે સંસાર ચક્રમાં ફરતાં ફરતાં દરેક પ્રાણીઓને એક એવી તક મળે છે, જેના ધ્વારા તે ચાંહે તો પોતાના સ્વરુપને ઓળખી શકે એવી શક્યતા છે. જાગ્યા ત્યારથી સવાર.આ તકને ઝડપી લઇએ. સત્પુરુષોનું યોગ બળ જગતનું કલ્યાણ કરો.



કર્મ ના ઉદયે આવતા સંક્લેષોને-ઊદ્વેગોને સફન કરવાની કળા ધર્મ મહાસત્તાએ કંડારી આપી છે.

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Congratulations and Best Wishes to JCNC for hosting the 13th Biennial JAINA Convention



When we return to the root, we gain the meaning: when we pursue the external objects, we lose the purpose. The moment we are enlightened whithin, we go beyond the voidness of a world confrotning us.





પ્રેક્ષા ધ્યાન–એક સવાલ

રચનાઃ પ્રવીણ તરખીયા

પ્રેક્ષા ધ્યાન યે ક્યા ચીજ કે. એક સવાલ કે આપકો બીના રાગ આર દવેષકે, દેખે અપને આપકો.

શુરુ કરે હમ ભ્રમર ધ્વનિસે, કરકે યાદ વિતરાગકી, અટકે આકર કાર્યાત્સર્ગમેં. શિથિલ કરે ખુદ આપકો.

ફિર વાપસ હમ કરે થે ચાલુ, અપની અંતર યાત્રાકો, શક્તિ કેન્દ્રસે જ્ઞાન કેન્દ્રકી, બિન અટકી દૌડા દૌડીકો.

દીર્ધ શ્વાસકી પ્રક્ષાદવારા. બઢાય અપને જીવનકો. ગરીર ચૈતન્ય પ્રક્ષાસે. જગાય સોઇ શક્તિકો.

ગાંત ગિયિલ સ્થિર સંજ સજાગ, કહતે મહાવીર ધ્યાનકો, મહા શુન્ય હો જાતા છે, ખોકર અપને આપકો.

રંગીકી રંગમાલા ઘેરે, લેશ્યા ધ્યાનકી રાહકી, શુભ–અશુભકી મિશ્ર લેશ્યા,ઉલજા રહી સંસારકો.

ઊપર ઊઠના કે અશુભસે. છોડ કૃષ્ય નીલ કપોતકો. બદલ અગુભ લેશ્યાકો, ત્રેકી તેજ પદ્મ ગુક્લકો.

અનુપેક્ષાકી યુક બહુત સુંદર, ભાવના હૈ યે ચાર દિલમેં ઉસકા રટન કરે હમ, દિનમેં બાર બાર

અનિત્ય અગ્રરણ અન્યત્વ અંકત્વસે,ઘ્યેય જીવનકા બના રહે ઊત્તમ ઢૂંઢ લે ખુદ નિજ તત્વકો ઔર બના લે અપને આતમકો પરમાતમ

અનભવ જ્યોતિ

રચયિતાઃ પ્રવીભ તરખીયા

અનુભવ જ્યોતિ જગાવો પ્રભુજી, અનુભવ જ્યોતિ જગાવા. દીપથી દીપ જલે યે ન્યાયે. મુજ દીપક પ્રગટાવો...... અનુભવ જ્યોતિ જગાવો.

મેં જાણ્યું તે સઘળું ખોટું, મારું મિથ્યા થાઓ.

મિથ્યા મોક તિમિર ભય ભાંગી, સમક્તિ દીપ પ્રગટાવો... અનભવ જ્યોતિ જગાવો.

તે જાણ્યું તે સઘળું સાચું, અનુભવ સિધ્ધ તે ક્ષેય,

તને કજો તે મને કજો, યાચું તુમ સંગ ધ્યોય..... અનુભવ જ્યોતિ જગાવો.

ભવ અનંતથી રઝળું લોકે. ચાર ગતિમાં નરક નિગોદે.

પંચમ ગતિનો ધારક તું. આપ તારક મુજ લ્યો તુમ ગોદે.... અનુભવ જ્યોતિ જગાવો.

ઓમ નમાં અરિહેતાણં,અનુભવ જ્યોતિ જગાવો.

ઓમ નમો સિધ્ધાણં, અનુભવ જ્યોતિ જગાવા.

ઓમ નમો આયરિયાણં,અનુભવ જ્યોતિ જગાવો.

ઓમ નમો ઉવ્વજ્જાયાણં,અનુભવ જ્યોતિ જગાવો.

ઓમ નમો લોએ સવ્વસાકુણં, અનુભવ જ્યોતિ જગાવો.

ઓમ નમો શ્રી સદ્ગુરુદેવ. અનુભવ જ્યોતિ જગાવો.

શાંત શિથિલ સ્થિર સહજ સજાગ. કહતે મહાવીર ધ્યાનકો. મહા શન્ય હો જાતા કૈ, ખોકર અપને આપકો.

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जैन धर्म : वैज्ञानिक धर्म

डा शेखग्चन्द्र जैन, अहमदाबाद प्रधान संपादक- तीर्थकर वाणी

इस विषय की गहराई में जाने से पूर्व, हम धर्म और विज्ञान के सामान्य भाव या अर्थ को समझें। वैसे विश्वाल भावना से समझें तो धर्म और विज्ञान परस्पर पर्यायवाची ही हैं। धर्म का अर्थ है वस्तु के सीधे या वास्तविक स्वस्प को जानना या समझना। विज्ञान का भी भाग है कि वस्तु के विशेष ज्ञान को प्राप्त करना। उसके मूल को जानना। इन परिभाषाओं को यो रखा जा सकता है कि धर्म वह विज्ञान है जो वस्तु के तथ्य की तह में जाकर उसकी वास्तविक स्थिति को प्रस्तुत करता है। इस सत्य की खोज और परिक्षण में कहीं भी मात्र कित्यत बातों का स्थान नहीं होता।

विश्व के अन्य धर्मों में जहाँ व्यक्ति विशेष की महता का सर्वाधिक स्वीकार हुआ है वहाँ जैन धर्म में स्वंय व्यक्ति की ही महता और उसके कर्मों या कर्यों का ही स्वीकार किया गया है। जहाँ अन्य धर्मों में स्पिट का निर्माता, नियंता और अंतकर्ता कोई भगवान विशेष है - वहाँ जैन धर्म में ऐसा कोई निर्माता, नियंता आदि नहीं है, अपितु व्यक्ति ही अपने कर्मों से इन उँचाईयों को पाकर स्वंय का कर्ता-नियंता या संहारक बनता है। जहाँ अन्य धर्मों में कोई भगवान विशेष है, वहाँ जैन धर्म में प्रत्येक जीव में भगवान अर्थात मोक्ष प्राप्त की शक्ति निहित है। इसी प्रकार संसार का परिवर्धन-परिवर्तन भी किसीकी मरजी का कारण नहीं है अपितु उत्याद, न्याय, भीष्म के त्रिगुणात्मक सिद्धांत पर निरंतर होने वाली प्रक्रिया है। नये का निर्माण, पुरातन का विलय एक परंपरा है परन्तु मूल तत्व का यथावत रहना उसका गुण भी है। इन तीनों वातों (1) कर्मवाद (2) अवताखाद का निषेध और (3) संसार का निर्माण-अरण स्वयं प्रक्रिया मानने से इसकी वैज्ञानिकता या वास्तविक खोज का प्रमाण सिद्ध होता है।

जहाँ अन्य धर्म मात्र भगवान विशेष को प्रसन्न करने में ही भक्ति की इतिश्री मानते हैं- वहाँ जैन धर्म अपने द्वारा किए गए अशुभ कर्मों को तपादि द्वारा नष्ट करके आत्मा की परम उज्जवलना को ही भक्ति या आराधना मानता है।

जहां अन्य धर्मों में भगवान नामक व्यक्ति का चारित्र कथनी और करनी में अन्तर प्राप्त होता है- वे लीला करने के अधिकारी होते हैं- उन्हें कोई नियम और बंधन बाँध नहीं सकते। जब कि जैन धर्म स्पष्ट मानता है कि चराचर का प्राणि मात्र समान है, सबकी आत्मा समान है तो यह भेदभाव कैसा और क्यों १ जैन धर्म में तो तीर्थकर प्रकृति का ग्रंथ बाँधने वाला भी यदि कोई गलत काम करता है तो उसे भी वही फल या सजा भुगतनी पड़ती है, जो अन्य एकेन्द्रिय से पंचेन्द्रिय के जीव को भोगनी पड़ती है। वहाँ कथनी और करनी का अद्रैत भाव है।

जब जैन धर्म सप्त नव तत्वों की बात करता है तो उसकी यात्रा का प्रारम्भ ही जून्य से होकर मुक्ति तक पहुँचना है। जैन धर्म ने पूरे विशव को जीव-अजीव दो भागों में विभाजित कर दिया है। जीव के अन्तर्गत एकेन्द्रिय वनस्पति से लेकर, पश्च-पक्षी मानव तक सभी का समावेज किया है। जैन धर्म पृथ्वी, जल, वायु अन्नि एवं वनस्पति में जीव की मान्यता से अभिपेत है। इसीलिए वह एकेन्द्रिय से पंचीन्द्रिय तक के किसी भी जीव की हानि करने या सताने में हिंसा मानता है। यही -जीओ और जीने दो- का सिद्धांत जैन धर्म का प्राण है। जहां अन्य धर्मों में हिंसादी को भी धर्म का अंग माना गया, वहां जैन धर्म ने बदन और मन को दुखाना भी हिंसा मान कर सबके प्रति करणा का अभिगम प्रदान किया। इस अहिंसा और पंचारितकायों में जीव की भावना ने पर्यावरण की रक्षा में

विश्व के अन्य धर्मों में जहाँ व्यक्ति विशेष की महत्ता का सर्वाधिक स्वीकार हुआ है वहाँ जैन धर्म में स्वय व्यक्ति की ही महत्ता और उसके कर्मी या कृत्यों का ही स्वीकार किया गया है।

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महत्वपूर्ण कार्य किया। वृक्षों का काटना, जमीन का अनावश्यक खनन, जल का दुरुपयोग, अग्नि अर्थात ऊर्जा का मनमाना प्रयोग एवं वायु को दूषित करना यह सब पर्यावरण को असंतृलित करते हैं। इनके कारण पृथ्वी का संतृलन बिगड़ता है। इसी से भ्रस्खलन,बाढ़,भ्रकम्प या सुनामी जैसे प्रकोप का झेलना पड़ता है। जंगलों की कटाई, प्रशुओं का वध हमारे पर्यावरण को असंतृलित कर रहे हैं। धरती की छाती को चीर कर पेट्रो तेल तो निकाला पर उससे जो पर्यावरण दूषित हुआ वह कितना खतरनाक हो रहा है। हमने ऊर्जा के संगठित स्प का, अनंत शक्ति का संग्रह किया पर उसका उपयोग जन उत्कर्ष के स्थान पर बँध बना कर मानव और जीवस्पिट का संहार ही किया। इन सभी तथ्यों के परिपेक्ष्य में यह कहा जा सकता है कि जैन धर्म का यह पंचास्तिकाय के प्रति अभिगम पूर्ण वैज्ञानिक एवं संसार के रक्षण में सहायक है।

जब जैन धर्म क्ष तत्वों की चर्चा करता है तब यह विश्व के प्रत्येक पदार्थ को उसमें स्थान देता है। उसका विस्तार पूरे आकाश और काल तक फैला होता है। यदि हम जैन धर्म के सिद्धांतों के विषय में चर्चा करें तो स्पष्ट होता है कि उसका पूरा आधार मनोविज्ञान पर है। बात भी सच है क्योंकि जीवन का समस्त व्यापार और व्यवहार मन के कारण ही इन्द्रियों द्वारा संचालित होता है। आज जिस तथ्य को बड़े-बड़े मनोवैज्ञानिक स्वीकार कर रहे हैं उसे जैन दर्शन ने लाखों वर्ष पूर्व सिद्ध किया था।

यदि हम ऋध वर्तों की चर्चा करें तो यह पूर्ण मानवता के विकास का साधन है। हम अहिंसक बनें, सत्य वक्ता हों, हमारे अन्दर परस्वहरण की भावना न हों, हम सदाचारी-शीलव्रतधारी बनें और अपने स्वार्थ के लिए परिग्रह का परिमाण करें। ये हमारे महाव्रत ही हमें वास्तविक स्प से मानव बनाते हैं। यदि गहराई से सोचें तो परिग्रह ही समस्त पापों की जड़ है। सारे पाप इस धन की प्रेरणा से ही होते हैं। परस्पर व्यक्ति-व्यक्ति के बीच आर्थिक असमानता नहीं बढ़े अतः जैन दर्शन परिमाण व्रत के द्वारा संयम का पाठ पढ़ा कर सबकी समानता का उपदेश देता है। जब व्यक्ति लोभ से उपर उठता है, आकाक्षाओं पर लगाम लगा लेता है तब उसे न झूठ बोलना पड़ता है, चौरी करनी पड़ती है। उसमें आत्मसंयम ही जागृत होता है। इन्हीं भावों को पूर्ण मनोवैज्ञानिक ढ़ंग से जैन धर्म लेश्याओं के माध्यम से व्यक्त करता है। व्यक्ति के अच्छे या बुरे मनोभाव उसके चेहरे पर झलकते हैं और वैसा ही वह कृत्य करता है। यह जैन धर्म की सर्वाधिक महत्वपूर्ण मनोवैज्ञानिक प्रस्तुति है।

उपर हमने कर्मज्ञान पर कुछ प्रकाश डाला, यहाँ थोड़ा स्पष्ट करना जस्री है। अन्य धर्मों में जहाँ भाग्यवाद का आश्रय लिया गया है। भगवान ही सभी कृत्यों का लेखा-जोखा करने वाला हैं-वहाँ जैन दर्शन इस अंधी या गुमनाम बात को नहीं मानता। वास्तव में भाग्य अंधेर में लाठी देखने का कार्य है जबिक कर्मज्ञान कर्तव्य का बोधक एवं स्वंय निर्णय करने का माध्यम है। प्रत्येक व्यक्ति का सुख-दुःख उसके वाम्पिन या अतीत में किए गये कर्मों का ही फल है। ये कर्म ही उसकी पतन या उन्नत अवस्था के कारण हैं। यहाँ आप गुरुत्वाकर्षण के नियम से यह जान सकते हैं कि अधिक बलवान वस्तु कमजोर को अपनी ओर खींचती है या समान शिक्तशाली वस्तुएँ एक दूसरे को स्थिर रख सकती हैं। आप जब जैन दर्शन के कर्म बन्धन की चर्चा करते हैं तब यही सिद्धांत कार्य करता है। यदि हमारे मनोभाव गलत-गदे हैं तो अश्रुभ कार्य आकर्षित होते हैं और यदि दृढ़ हैं तो वे हो सकते हैं यदि दृढ़तर हैं तो श्रुभकार्यों का आग्रव होता है और वैसा ही परिणाम बनता है, हमारी क्रियायें होती हैं। ऐसा ही गुणस्थानों के परि प्रक्य में भी देखिए-जीव उत्तरोत्तर उन्नित करते हुए 11वें गुण-स्थान तक प्रगति करता है। वहाँ से यदि संसार के गुरुत्वाकर्षण से अधिक दृढ़ बनता है तो 12वें गुणस्थान में छलांग लगाता है ओर 13-14 गुणस्थान में प्रगति कर मुक्ति को पाता है। यदि उस समय संसार का गुरुत्वाकर्षण बढ़ जाए तो वह साधना से च्युत होकर बिल्कुल नीचे भी गिर सकता है। इसे आप यों भी रख सकते हैं जैसे कि वर्तमान रोकेट छोड़े जाते हैं यदि वे पृथ्वी के

" जीओ और जीने दो " का सिद्धांत जैन धर्म का प्राण है। जहाँ में हिंसादी को भी धर्म का अंग माना गया, वहाँ जैन धर्म ने बदन और मन को दखाना भी हिंसा मान कर सबके प्रति करुणा का अभिगम प्रदान किया।

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गुरुत्वाकर्षण से बाहर निकल जाते हैं तो वे परिभ्रमण करते हैं आोर यदि उससे नहीं निकल पाये तो ध्वंस हो जाते हैं। ऐसा ही इस जीव के साथ भी है।

हमारे क्रोध-मान आदि कषाय भाव भी आतंरिक रासायनिक प्रक्रिया के परिणाम होते हैं। उदाहरणार्थ, जब व्यक्ति क्रोध करता है तो उसके अन्दर ऐसी रासायनिक क्रिया होती है उसकी संपूर्ण शरीर की मूल क्रिया ही बदल गई है। वाणी असंयमित हो जाती है और क्रिया हिंसक बनती है। ऐसी ही समान क्रियायें जाननी चाहिए। भौतिक विज्ञान जिन खोजों के लिए कार्यरत है उसमें से अनेक खोजें, यह धर्म हजारों वर्ष पूर्व कर चुका है। उदा वनस्पति में जीव की ही बात लों तो जगदीश चंद्र बोस को इसी खोज पर नोबल प्राइस मिला जो खोज जैन धर्म लाखों वर्ष पूर्व करके कर चुका था कि वनस्पति में जीव है- उसमें सुख-दुख की अनुभृति है आदि।

आप चाहे ज्योतिष शास्त्र को लें, चाहे वैदिक शास्त्र को लें, चाहे आकाशगामी बड़े वायुपानों को लें या विनाशक शस्त्रों की बात करें- ये सब हमारे हजारों वर्ष पूर्व खोजे हुए तथ्य थे पर हमने कभी विनाशक शक्तियों को बढ़ावा नहीं दिया था।

जैन धर्म जब परस्परोमग्रह की बात करता है उस समय वह पुःन मानवता के ही विकास-सहयोग की बात करता है। यह सिद्धांत जिसका विकास अनेकांत वाद के रूप में हुआ आज विश्वशान्ति हेतु सर्विधिक उपयोगी सिद्धांत बना है। यह बात अलग है कि विश्व के परस्पर विरोधी विचारधारा वाले नेता इस सिद्धांत का नाम न जानते हीं पर यह तो मान ही गए हैं कि परस्पर चर्चा विचार से ही हम सत्य को जान सकते हैं।सत्य को विविध दृष्टिकोणों से जानने का यह वैज्ञानिक अभिनम जैन दर्शन की मौलिक देन है।

तात्पर्य यह है कि जैन दर्शन ने जिस सिद्धांत का प्रतिपादन किया वह पूर्ण कसौटी पर कस कर किया गया अतः इसमें वैज्ञानिकता अर्थात सत्य का सर्वाधिक समावेश हुआ है।



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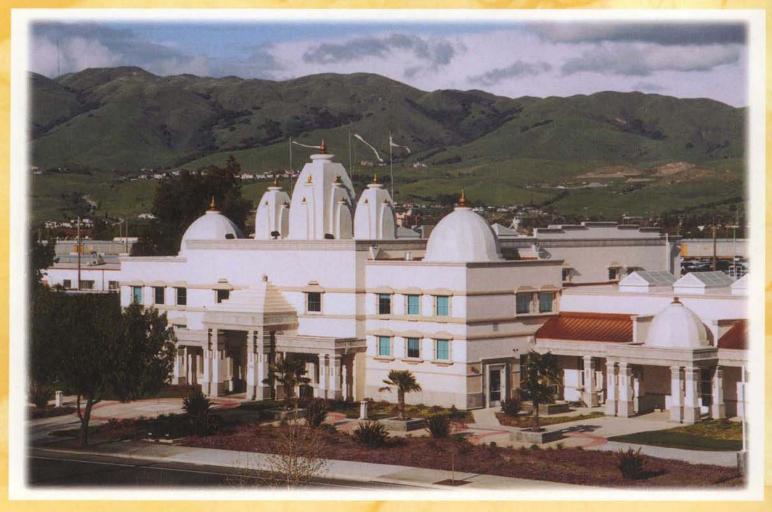
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