

# JAINA Convention 2005

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

Hosted By: Jain Center of Northern California (JCNC)



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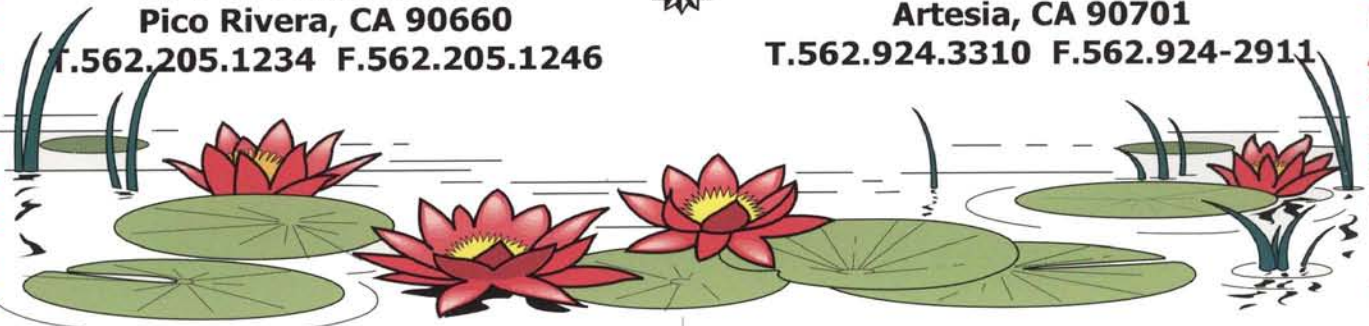
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This Souvenir is brought to you by the following volunteers:

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## 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 part.

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

*Extending Jain Heritage in Western Environment*





परमपरीयच्छे जिवनाम्

## JAINA Federation of Jain Associations in North America

Founded 1981

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

*Anop R. Vora*

Anop R. Vora  
JAINA President



## 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



## 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 (prati-mas) 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. Mitthhami Dukkadam.

Hasu Shah,

President, JCNC

Parveen Jain,

Board Chairman, JCNC



**Sri Parshwanathaya Namah  
Sri Padmavathi Devi Prasanna**



**Sri Swamiji : (08185) 62721  
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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.

*With Blessings*

**H. H. JAGADGURU SWASTI SRI SRI SRI  
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## 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/community. 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



# JM<sup>6</sup>IC

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## 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 co-operation 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 Parasparopagraho 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

ऊ 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। मैं कौन हूँ ?

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

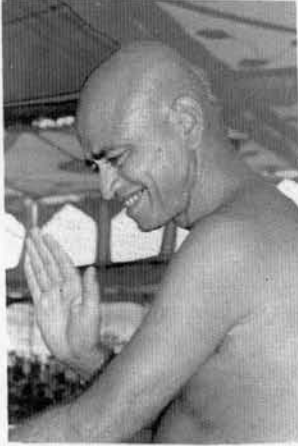
नोर्थ केलिफोर्निया की सुरम्य घाटियों तथा सिलिकोन वैली की समृद्धि के बीच हो रहा जैना कन्वेन्शन धर्म और विज्ञान का अद्भुत संगम है। जहाँ विज्ञान की उपलब्धियाँ परम उत्कर्ष पर हैं, वहीं धर्म की दिशा में आगे बढ़ने का सक्रिय प्रयास है, जैना कन्वेन्शन।

जैना कन्वेन्शन मात्र सामाजिक सम्मेलन ही नहीं है, किन्तु परमात्म मिलन के लिए सम्यक् पुरुषार्थ भी है और ऐसा होना भी चाहिए। 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 जागरूक बनेगा। यही मंगल कामना - आशीर्वाद।

मुनि मनक कुमार  
पूना, भारत





Acharya Shri 108 Vidyasagarji Maharaj

जैन मंदिर जिनेन्द्र भगवान के समवशरण का प्रतिरूप है। यहाँ सभी जीव समताभाव से एक साथ बैठ कर जिनेन्द्र देव की दिव्य ध्वनि सुन कर मोक्ष-मार्ग में 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 पीढ़ियों का कल्याण करें यह ही मंगल कामना है।

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 dhvani 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 बड़ा मानोगे तो दीन बनकर स्वभाव से च्युत ही रहोगे।  
*O soul! You should regard all living beings as equal because regarding them 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.*



## SPIRITUAL LEADERS



**Gurudev Chitrabhanuji**



**Acharya Chandanaji**



**Shri Jinchandraji  
Maharaj**



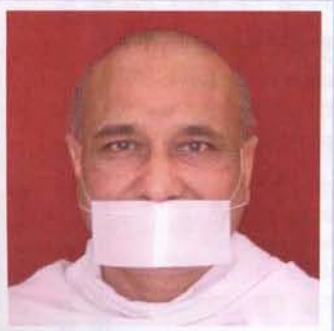
**Shri Devendrakeerty  
Bhattarakji**



**Shri Roopchandji  
Maharaj**



**Shri Amrendra  
Muni Maharaj**



**Shri Manak Muni  
Maharaj**



**Dr. Bhuvnesh Muni  
Maharaj**



**Sadhvi Subhamji**



## 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**

*Extending Jain Heritage in Western Environment*



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.





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 Jain 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

*Extending Jain Heritage in Western Environment*



BARBARA BOXER  
U.S. SENATOR

U.S. SENATOR  
OFFICE OF THE CLERK  
U.S. SENATE  
WASHINGTON, DC 20540-5000  
202-224-3111

## United States Senate

U.S. SENATE OFFICE BUILDING  
SUITE 112  
WASHINGTON, DC 20540-5000  
202-224-3111  
OFFICE FAX: 202-224-3111

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 13<sup>th</sup> 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

OFFICE OF THE CLERK  
U.S. SENATE  
WASHINGTON, DC 20540-5000  
202-224-3111

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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*



**Pravin K. Shah**  
*Regional Vice President  
Southeast, US*



**Rohak Vora**  
*Regional Vice President  
West, US*



**Dr. Sumati Shah**  
*Regional Vice President  
Northeast, US*



**Sushil Jain**  
*Secretary*



**Jit Turakhia**  
*Treasurer*



**Bipin D. Parikh**  
*Immediate Past  
President*

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**JAINA CONVENTION 2005 BOARD**



**Kirit C Daftary**  
*Chairman*



**Dr. Manibhai Mehta**



**Dilip Punatar**



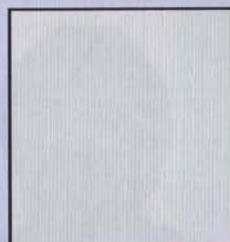
**Bipin Shah**



**Hasu Shah**



**Anop Vora**



**Girish Shah**



**JCNC BOARD &  
EXECUTIVE COMMITTEE**

**JCNC BOARD MEMBERS**

<b>Parveen Jain, Chair</b>	<b>Bhulabhai Patel</b>	<b>Bipin Shah</b>
<b>Sharad Dadbhawala</b>	<b>Promod Patel</b>	<b>Girish Shah</b>
<b>Navin Dedhia</b>	<b>Prerana Saraiya</b>	<b>Hasu D. Shah</b>
<b>Jay Itchhaporia</b>	<b>Ambrish Sethi</b>	<b>Pravin Turakhia</b>
<b>Heena Nandu</b>	<b>Ashok Sethi</b>	<b>Tushar Vora</b>
<b>Nita Itchhaporia, Legal</b>		

**EXECUTIVE COMMITTEE**

<b>Hasu Shah President</b>	<b>Navneet Jain VP Religious Programs</b>	<b>Pallavi Shah Co-VP Finance</b>
<b>Viral Mehta VP Education</b>	<b>Sandeep Jain VP Rental</b>	<b>Anu Hungund Co-VP Public Relations</b>
<b>Harshad Shah VP Facilities</b>	<b>Mahendra Shah VP Technology</b>	<b>Navin Dedhia Co-VP Religious Programs</b>
<b>Sharad Dadbhawala VP Finance</b>	<b>Anil Ranka Co-VP Cultural</b>	<b>Elna Mehta Co-VP Rental</b>
<b>Heena Nandu VP Public Relations</b>	<b>Yogesh Bapna Co-VP Education</b>	<b>Rajeev Jain Co-VP Technology</b>
<b>Aarti Mehta Youth coordinator</b>		

*Extending Jain Heritage in Western Environment*

**THE FEDERATION OF JAIN ASSOCIATIONS IN NORTH  
AMERICA (JAINA)**

Presents

**Life Time Achievement Award (Posthumously)**

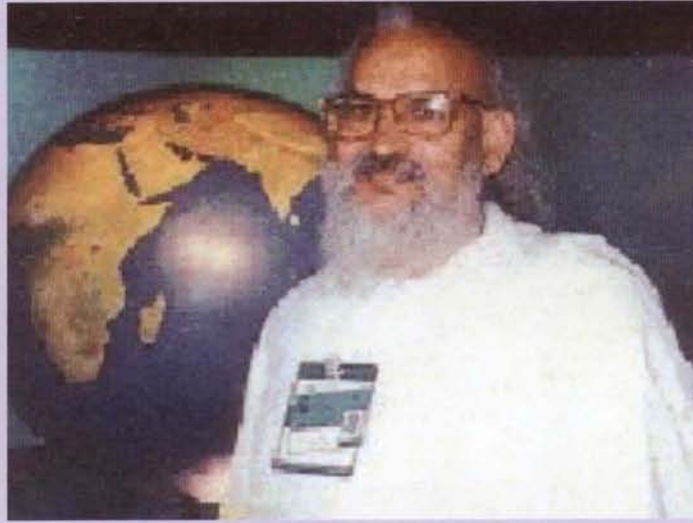
To

**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 Svetamber and Digambara traditions including other Jain traditions. Guruji was a messenger 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)

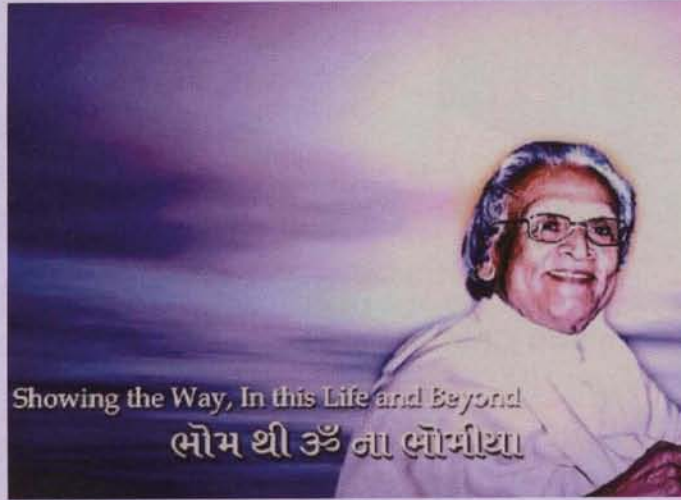
Presents

### 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.



## 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**  
*(JVBI) is located in Ladnu, India*

Jain Vishva Bharati Institute (JVBI) has been awarded the Presidential 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](http://www.lordmahavira.org/jain_visva_bharti.htm).





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

**JAINA YOUTH  
RECOGNITION  
AWARDS**



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



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



**Rakhi Jain,**  
Norwood, MA  
*Jain Center of Greater Boston*



**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*





## 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. Shah**  
*Jain Society of Greater Detroit*



**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*





## 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, Gujarat. 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.

*Extending Jain Heritage in Western Environment*

**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  
Girish & Dutta Shah  
**\$2,000 & up**  
Chicago Diamond Market  
**\$1,000 & up**  
Bipin & Kalpana Shah  
Padam Dhakad  
Pravin Madhani  
Desai Construction  
Dr. Manibhai & Savitaben Mehra  
Dr. Nitin Shah

**\$1,000 & up (cont)**

Ashok Singhvi  
Ila Mehta  
Sushil Jain  
Lataben Champsee  
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**

Daftary Brothers  
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



## CONVENTION COMMITTEE LIST

JAINA 2005 Convention Board				
<b>Convener</b>				
Kirit		Daftary	Waco	TX
<b>Co-Convener</b>				
Girish	P	Shah	JCNC	CA
<b>Secretary</b>				
Jitendra	B	Shah	JCNC	CA
<b>Members or Coordinators</b>				
Dilip		Punatar	Cincinnati	OH
Bipin	A	Shah	JCNC	CA
Hasu		Shah	JCNC	CA
Manilal		Mehta	Los Angeles	CA
Anop		Vora	Rochester	NY

Convention Facility Committee				
<b>Chair</b>				
Ketan	N	Itchhaporia	JCNC	CA
<b>Vice Chair</b>				
Harshad		Shah	JCNC	CA
<b>Members or Coordinators</b>				
Yognendra		Bobra	JCNC	CA
Dilip		Dedhia	JCNC	CA
Bhairaviben	M	Doshi	JCNC	CA
Kunal	N	Mehta	JCNC	CA
Rupaben	M	Mehta	JCNC	CA
Ajay		Shah	JCNC	CA
Ankit	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	K	Shah	JCNC	CA
Shailesh	M	Shah	JCNC	CA
Maltiaben		Shah	JCNC	CA
Munir	K	Vora	JCNC	CA

Finance Committee			
<b>Chair</b>			
Kcerti	Shah	Chicago	IL
<b>Vice Chair</b>			
Anil	Deora	JCNC	CA
<b>Members or Coordinators</b>			
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
Jitendra	Phadia	JCNC	CA
Harish	Shah	JCNC	CA
Prakash	Shah	JCNC	CA
Rajula	Shah	JCNC	CA
Vimal	Shah	JCNC	CA

Food Committee			
<b>Chair</b>			
Pramod	Patel	JCNC	CA
<b>Vice Chair</b>			
Arvind	Patel	JCNC	CA
<b>Members or Coordinators</b>			
Chandu	Desai	JCNC	CA
Naresh	Doshi	JCNC	CA
Kundanben	Ghelani	Atlantic City	NJ
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

## CONVENTION COMMITTEE LIST (CONT)

Fund Raising Committee			
<b>Chair</b>			
Kundiben	Kapadia	JCNC	CA
<b>Vice Chair</b>			
Udai	Jain	Houston	TX
<b>Members or Coordinators</b>			
Bachubhai	Ajmera	Washington	DC
Kirit	Daftary	Waco	TX
Ila	Mehta	Toledo	OH
Bipin	Parikh	Chicago	IL
Dilip	Shah	Dallas	TX
Girish	P Shah	JCNC	CA
Gunvant	Shah	New York	NY
Anop	Vora	Rochester	NY

Hospitality Committee			
<b>Chair</b>			
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<b>Vice Chair</b>			
Ritesh	Shah	JCNC	CA
<b>Members or Coordinators</b>			
Seema	Jain	Chicago	IL
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

Marketing Committee			
<b>Chair</b>			
Jay	P Kamdar	JCNC	CA
<b>Vice Chair</b>			
Nitin, Dr.	Shah	Los Angeles	CA
<b>Members or Coordinators</b>			
Lata	Champsee	Toronto	ON
Raj	Doshi	JCNC	CA
Vayshali	Kothari	JCNC	CA
Suresh	Mehta	JCNC	CA
Deepak	Mithani	JCNC	CA
Heena	Nandu	JCNC	CA
Chandrakant	Parekh	Los Angeles	CA
Dhruvil	Purohit	Bear	DE
Chetan	Sanghavi	JCNC	CA
Amitabh	Shah	JCNC	CA
Arul	Shah	London	UK
Dilip	Shah	Cherry Hill	NJ
Usha	H Shah	JCNC	CA
Harish	M Shah	JCNC	CA
Purvi	Shah	JCNC	CA
Rupal	Shah	JCNC	CA
Suresh	Shah	Austin	TX
Usha	Shah	JCNC	CA
Nitin	Talsania	Basking Ridge	NJ
Pravin	Turakhia	JCNC	CA
Sunil	Vora	JCNC	CA

Technology Committee			
<b>Chair</b>			
Devang	Shah	JCNC	CA
<b>Vice Chair</b>			
Rajal	Shah	JCNC	CA
<b>Members or Coordinators</b>			
Jayesh	Gohel	JCNC	CA
Manish	Jain	Los Angeles	CA
Narendra	Jain	Los Angeles	CA
Mehul	Parikh	JCNC	CA
Dhanendra	Shah	JCNC	CA
Rikesh	Shah	JCNC	CA

Planning Committee			
<b>Chair</b>			
Bharat	Kamdar	JCNC	CA
<b>Vice Chair</b>			
Sushil	Jain	Washington	DC
<b>Members or Coordinators</b>			
Navin	Dedhia	JCNC	CA
Kishore	Parekh	JCNC	CA
Nishith	Parekh	JCNC	CA



## CONVENTION COMMITTEE LIST (CONT)

Programming Committee			
Chair			
Parveen	Jain	JCNC	CA
<b>Members or Coordinators</b>			
Nirmal	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	Serhi	JCNC	CA
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
<b>Co-Vice Chairs</b>			
Arpan	Shah	Houston	TX
Chirag	Shah	Mequon	WI
<b>Members or Coordinators</b>			
Parin	Chheda	Atlanta	GA
Rinki	Dedhia	JCNC	CA
Alpesh	Dhanki	JCNC	CA
Chirag	Fifadra	JCNC	CA
Hemanshu	Goda	JCNC	CA
Mukul	Jain	Monterey	CA
Sunil	Jain	Chicago	IL
Vineet	Jain	JCNC	CA
Jayeshbhai	Khona	JCNC	CA
Parul	Kothari	San Diego	CA
Mihir	Meghani	JCNC	CA
Bhupen	Mehta	JCNC	CA
Viral	Mehta	JCNC	CA
Niket	Parikh	JCNC	CA
Netika	Raval	Los Angeles	CA
Jainy	Savla	Boston	MA
Pratima	Serhi	JCNC	CA
Sudhanshu	Serhi	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	JCNC	CA
Mehul	Shah	Los Angeles	CA
Neha	Shah	Los Angeles	CA
Neha	Shah	JCNC	CA
Rajul	Shah	JCNC	CA
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 Letter 37*

"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  
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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 Svetamber, 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 Svetamber 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**

[illegible]

*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 damages  
a cause that is just.....



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 hoc 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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Los Angeles, CA



## NON-VIOLENCE IS SUPREME

*Compliments and Best Wishes*  
from  
**REAL GEMS CORPORATION**  
(Houston)

**JAIN (DAGA) FAMILY**  
Los Angeles - New York - Dayton  
Jaipur - Bombay - Bancok

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

Respect for all living  
beings is true non-violence

## LIVE AND LET LIVE



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





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 ½" 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 1/2" 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 Champsec. 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 Samnijiis, 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 Dhyana 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

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

*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

Girish & Datta Shah  
Bhavin & Tejal Shah

Munjal & Vijaylaxmi Shah  
Devon Shah

Nivisha & Manish Mehta  
Avneesh & Amitej Mehta

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

Respect for all Living  
Beings is Non-violence



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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.

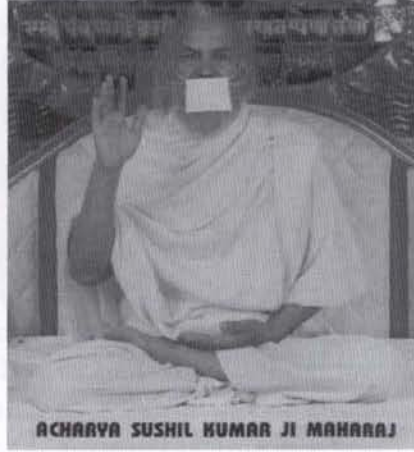
In December 1992 JAINA was honored by the Lok Sabha Speaker Dr. Shivraj Patil at the Parliament House.

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

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

## 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, sadhvis, scholars, academicians and attendees  
At the JAINA Convention 2005







In many ways it can be said that in 1994 JAINA became a mature organization

*Chicago was once again the host of the JAINA convention in 1995. It attracted the highest number of delegates to this date, 9000*

[illegible]

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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 Bhadraraj 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.

YJA was never 'started' on a certain date. It truly has evolved from the local Jain meeting at someone's house to the national conventions we see today. YJA was more of a youth-led movement to explore the boundaries of our religion. It gave the youth a forum to discover and investigate Jainism without any pressures from the elder Jain community. But movements like this become firmly planted in our society when leaders of all ages step up and take on the challenge to create a formal organization. Between 1989 and 1993, various youth and adult leaders came together to form what we now know as YJA. It was in that crucial meeting at the JAINA convention in Pittsburgh in 1993 that leaders came forward and COMMITTED themselves to making this entity a reality.

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



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 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; Non-violent 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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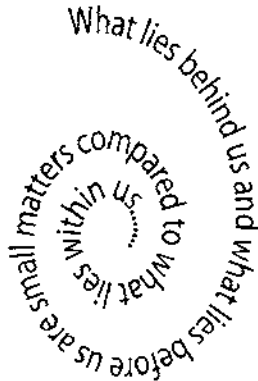
**Jai Jinendra,**

**We are pleased to welcome  
JAINA conventioners.**

*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 management 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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 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 Kellogg University with Dr. Deepak Jain

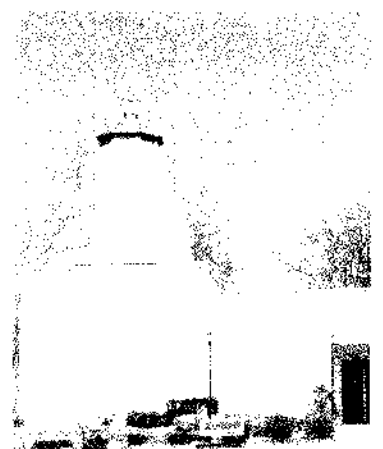
**JAIN CENTERS RESOURCES:** One of the newest committees under Dr. Nitin Shah in the Jain Centers Resources Committee. This committee is preparing material to provide Jain centers with guidance in getting their Temples built, in fund raising, general organization. Etc. It will enable centers to share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

*Best Wishes To*



**JAINA** &

Jain Center of  
Northern California

*on*

*13<sup>th</sup> Biennial Convention 2005*



**Jainam Jayati Shashanam**

**Matushri Ramaben Chhotalal Daftary**

**&**

**Kirit - Pramila**  
Nikhil & Rajesh  
Waco, TX

**Ashok - Usha**  
Neal, Suhani & Riddhi  
Dallas, TX

**Gautam - Shweta**  
Sohum & Shivani  
Dallas, TX





Sarvodaya 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



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.

*To find a  
happy  
medium  
between  
tradition and  
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communication  
between  
generations to  
understand  
each other's  
needs.*

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.

3. 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 Ardhamagadhi. 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,



[illegible]

*The Jain Center of  
Northern California  
is honored to host  
the 13th Jain Convention*

*"Jainism is of a very high order.  
Its important teachings are based upon science.  
The more scientific knowledge advances  
the more that Jain teachings will be proven".*

*L.P. Tassetori, Italy*

*Best Wishes and Compliments  
from*

*Bipin & Rekha Shah  
& Family*









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 estimates, 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 eat? 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



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.

(Dhruvil 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.)



*The return back  
to a diet  
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Extending Jain Heritage in Western Environment

*Jai Jinendra..  
With Best Wishes  
for a  
Successful Convention...*

**Kundini & Bipin Kapadia**

**Neha Kapadia**

**Sonali & Nishu Jain**

**Aanika Jain**



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

*—Mahavir Jaybhaskar, Bhaskariya, 7/1)*

**LIVE AND LET LIVE**



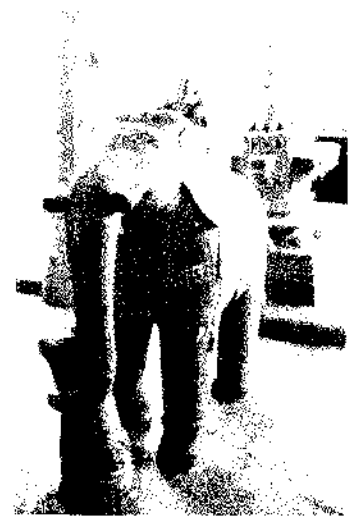
# INTRODUCTION TO JAINISM AND SCIENCE

**By Editorial Team**

Extension of Jain Heritage to the Western Environment will not be complete without a discussion on Jainism and its 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

\*\*\*\*\*

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 none 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 manifest itself when an exact 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-

❖ ❖

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 hypothesise 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.







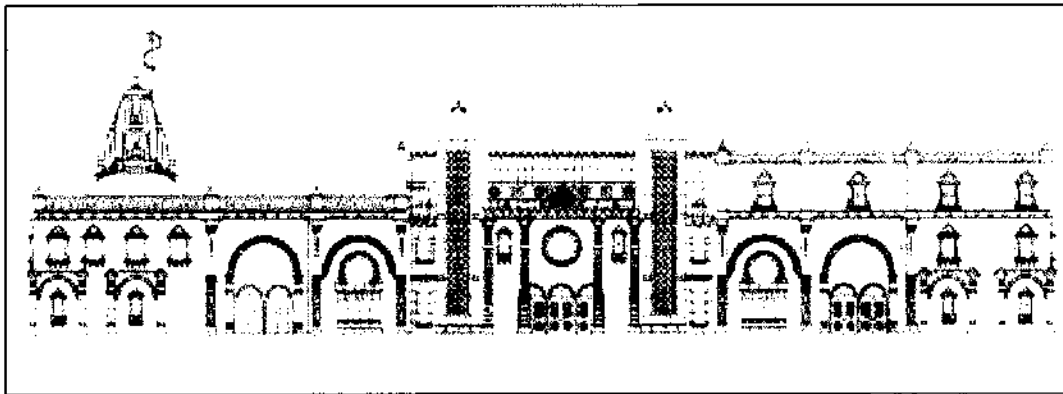
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*Sat, July 9<sup>th</sup> & Sun, July 10<sup>th</sup>, 2005*

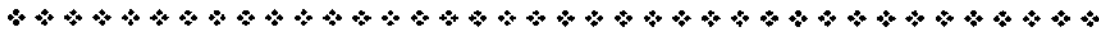
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**JAIN TEMPLE**



**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)

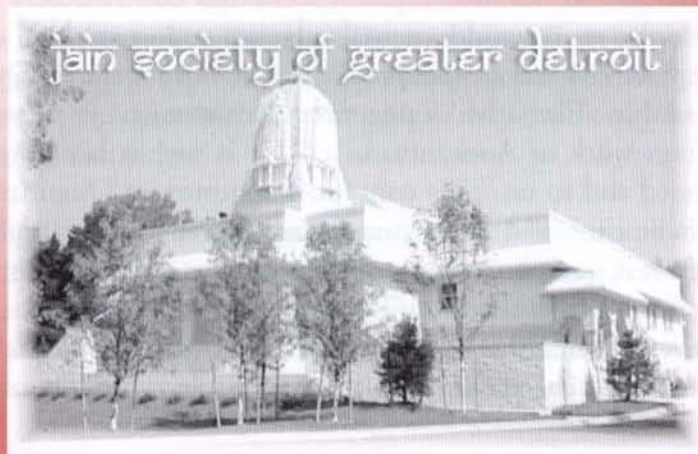
Total Membership: 413

Life Membership: 329

**For More  
Information Contact**

**Arvind R. Shah**

**Telephone: (248) 828-1736**







*Congratulations and Best Wishes to JCNC  
for hosting the JAINA Convention and  
Extending the Jain Heritage of AHIMSA  
to the next generation...*

**Prem Jain  
&  
Sandhya Jain**

If we don't change,  
we aren't growing.  
If we don't grow,  
we aren't living.

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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The Jain religion  
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with Jainism*



## INTRODUCTION TO JAIN UNITY

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 Svetambar- 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-

*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...*

*Extending Jain Heritage in Western Environment*



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Compliments to JAINA Convention 2005*

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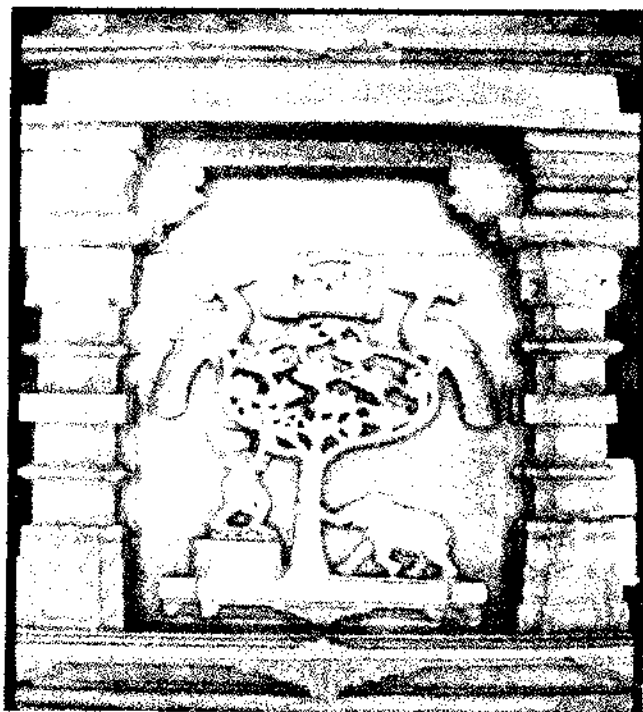
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11. Jain religion is the oldest religion in the world, which according to our philosophy, has no beginning and no end. Svetambar- Digambar faction is a later development. We should be proud of infinitely old Jain Dharma which is also Vishwa Dharma as reminded regularly by Devendra keertiji Swamiji. Let us stay united.





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Accept the truth even if it is expressed by adversaries.





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 (Digambar/Swetambar 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







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 sub-sect 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**

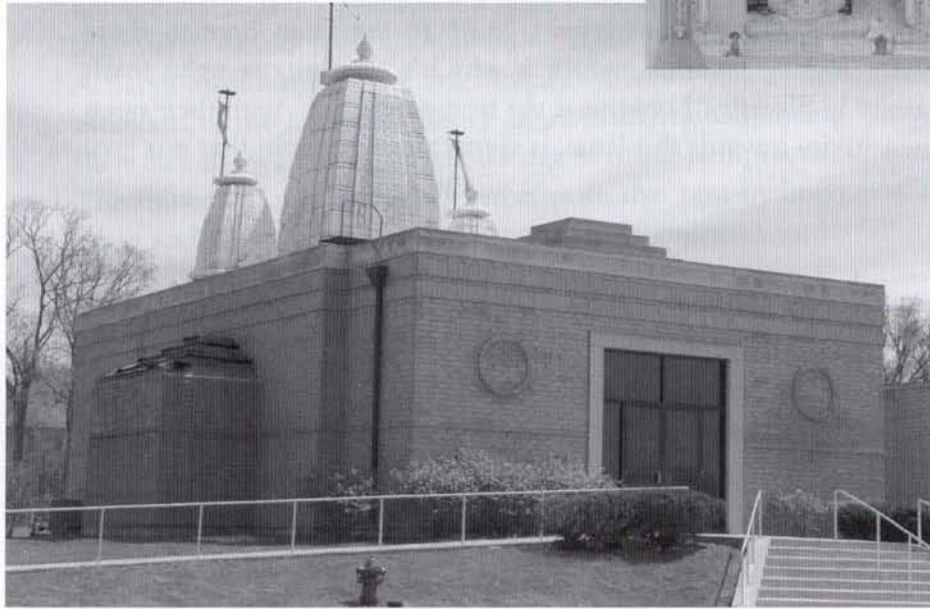
1. We should be willing to accept that we have been wrong about things at least some of the times and take steps to correct it.
2. We should recall our fundamental principle of Anekant and respect views of the other.
3. We should accommodate thoughts and practices of even a minority.







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Grand Success  
to  
JAINA Convention 2005!**



**Jain Society of Metro Chicago**

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

Blessed is he who expects nothing  
for he shall never be disappointed

# 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-

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*Extending Jain Heritage in Western Environment*

**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*



**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**

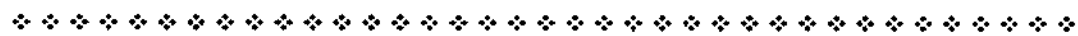
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*JAIN CENTER OF NEW JERSEY HAS PURCHASED A 9.6 ACRE PROPERTY  
IN TOWNSHIP OF FRANKLIN, SOMERSET AREA. BHUMI PUJAN & SHILA  
ROPAN CEREMONIES WERE PERFORMED IN 2003. A SHIKHARBANDHI  
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COMPLETED IN 2004 AND FOUNDATION WORK IS EXPECTED TO  
START IN 2005. FOR MORE INFORMATION AND SUPPORT,  
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<b>Girish Shah</b>	<b>(973) 335 - 4172</b>
<b>Usha Gandhi</b>	<b>(201) 792 - 1153</b>
<b>Hamir Vadi</b>	<b>(908) 654 - 6929</b>



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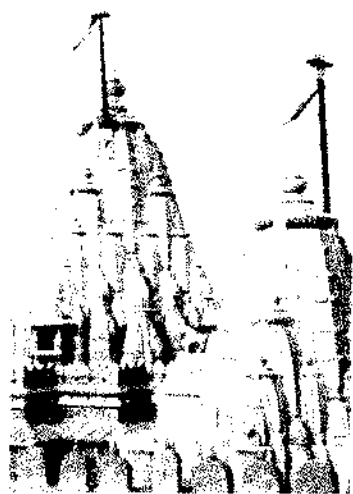


At JCNC, we have actually used language and regional differences to the advantage by using those as opportunities to advance culturally, learn more and widen the sphere of knowledge - more ways to celebrate, more devotional music, more literature and so on.

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!



\*\*\*\*\*  
**JAINA LONG RANGE PLAN**

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

**Article by: Chandrakant J. Parekh**

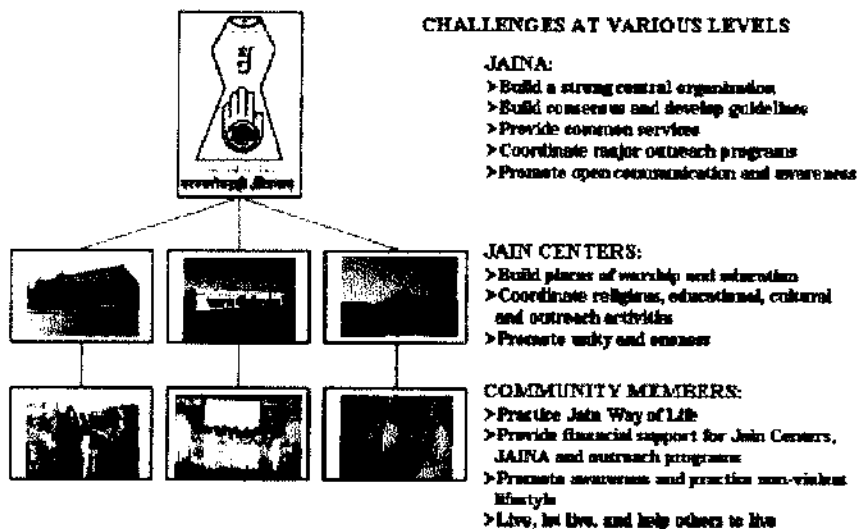
Growing up as an American with Indian-born Jain parents, 18-year-old Shreyans has often experienced an emotional roller coaster between trying to fit in with his peers while remembering where his family came from.

"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**  
**OBJECTIVE: PRESERVE, PRACTICE & PROMOTE JAIN WAY OF LIFE**  
**JAIN WAY OF LIFE INCLUDES DHARMA, EDUCATION, CULTURE & NON-VIOLENT LIFESTYLE**



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



## 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 non-religious 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

*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.*



- ❖ 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.*



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				
	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/salaries	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%
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 exists 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:

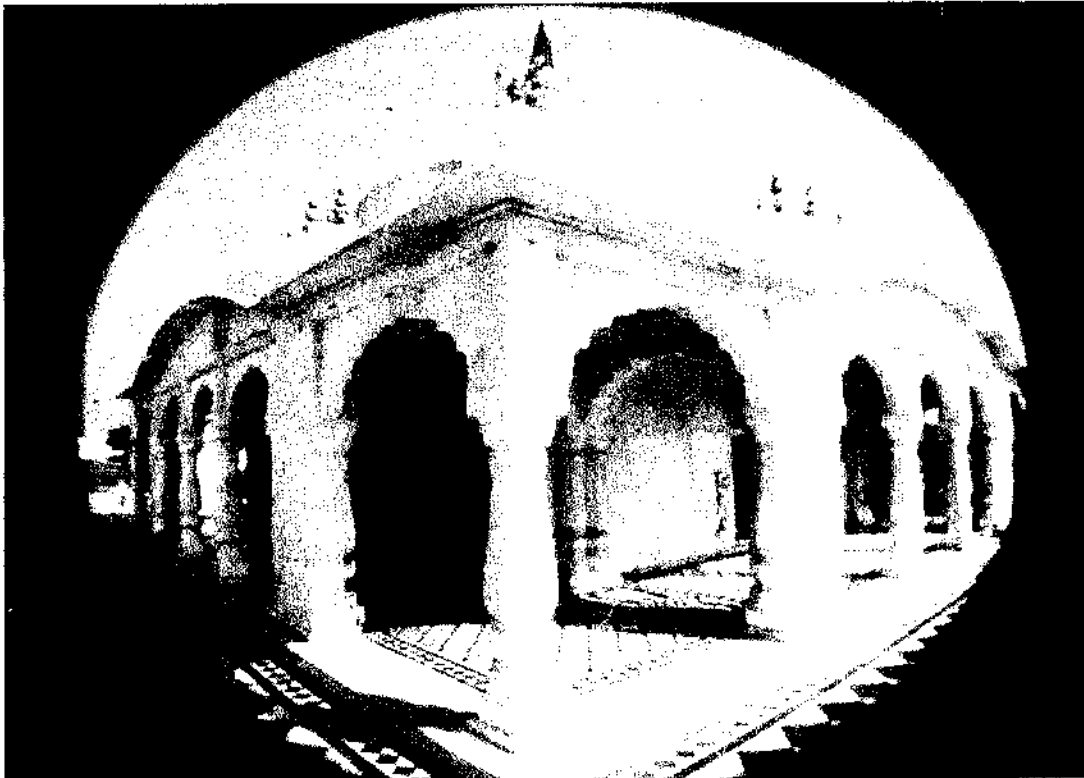
KEY ELEMENTS	YEAR				
	2005	2010	2015	2020	2030
Unity Among Jains - Feeling that they are just Jains - not Jains of a particular sects	10%	20%	30%	40%	50%
Percentage of Jains who have married Non-Jain Spouses and as a family they are living a Jain Way of Life	20%	30%	40%	50%	60%
Percentage of Jains Marrying non-Jains (Indians and non-Indians)	40%	35%	40%	50%	60%
Percentage of Jains kids, ages 5-17, learning Jainism	20% 1 Hr	30% 2 Hr	40% 2 Hr	50% 2.5 Hr	60% 3 Hr
Send Jain Handbook to non-Jain spouse and follow up with a visit or phone call	0%	60%	80%	85%	90%



### (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	YEAR				
	2005	2010	2015	2020	2030
Total number of Rituals and Practices to Refresh and Add - Documented and Promoted to all Jain Centers and Jains (#Refresh, #Add)		2 Ref. 2 Add	4 Ref. 4 Add	6 Ref. 6 Add	8 Ref. 8 Add
Percentage Jains practicing vegan diet	1%	3%	5%	7%	10%
Percentage of Jains abstaining from alcohol	10%	15%	20%	25%	30%
Percentage of Jains avoiding use of animal based products leather, silk, shampoo, etc.	3%	5%	10%	15%	20%
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 Hrs	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%	20%	25%	30%



*Extending Jain Heritage in Western Environment*



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:

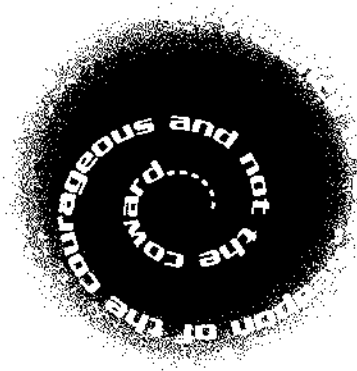
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## NONVIOLENCE IN THE UNITED STATES

By Arun Gandhi

Founder/Director, M. K. Gandhi Institute for Nonviolence  
Memphis, TN 38104 - [www.gandhiinstitute.org](http://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

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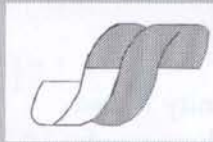
*Extending Jain Heritage in Western Environment*



**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



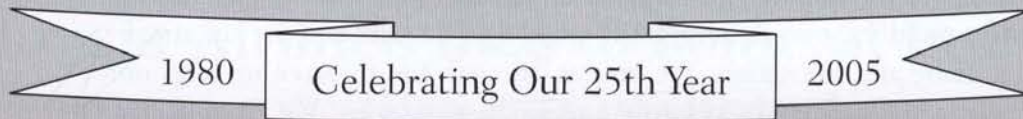
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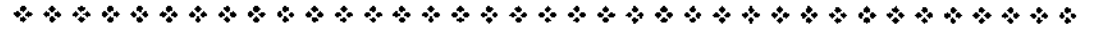
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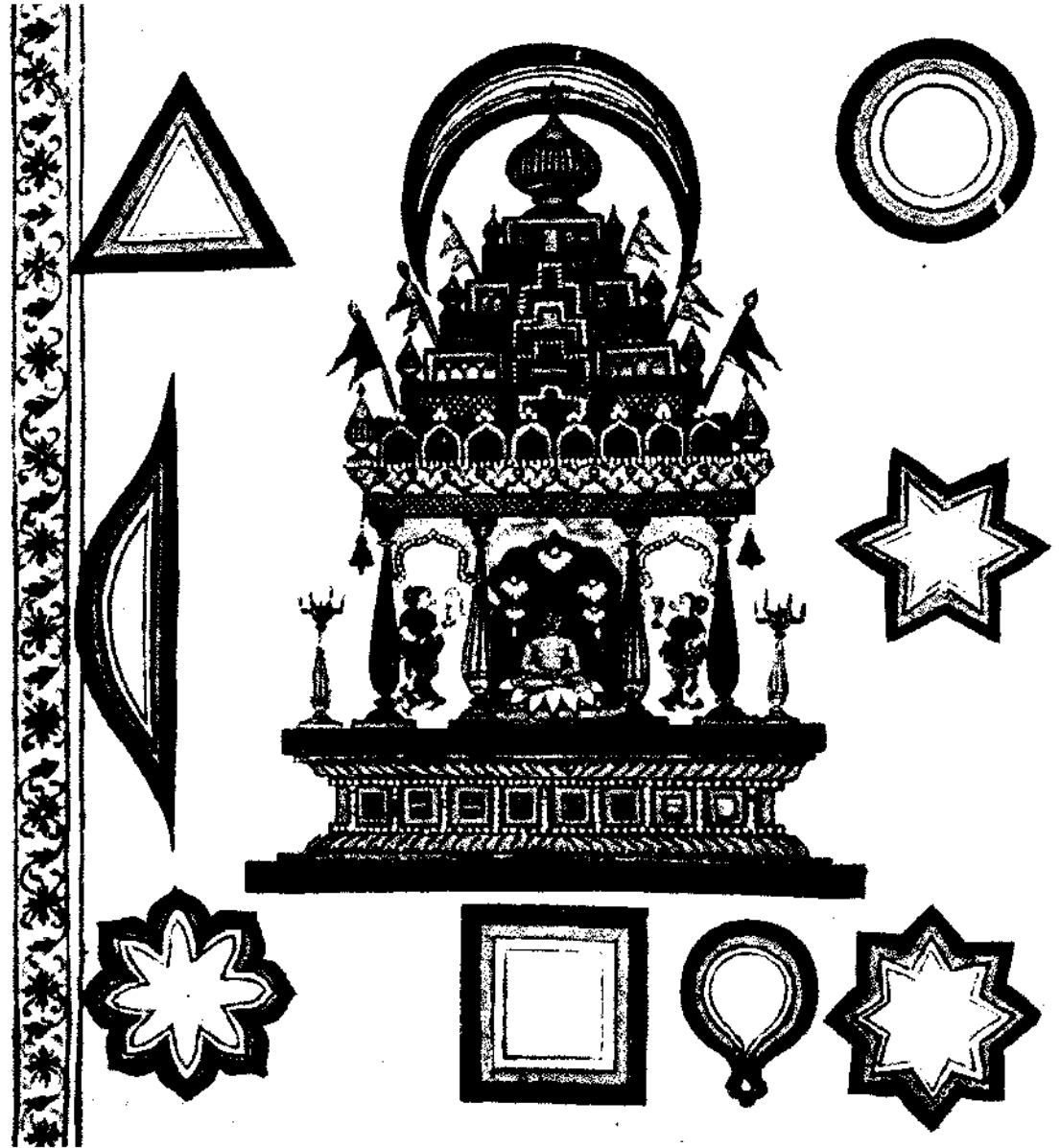
Truth never damages  
a cause that is just





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.



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

# Kirit & Vibhuti Gosalia

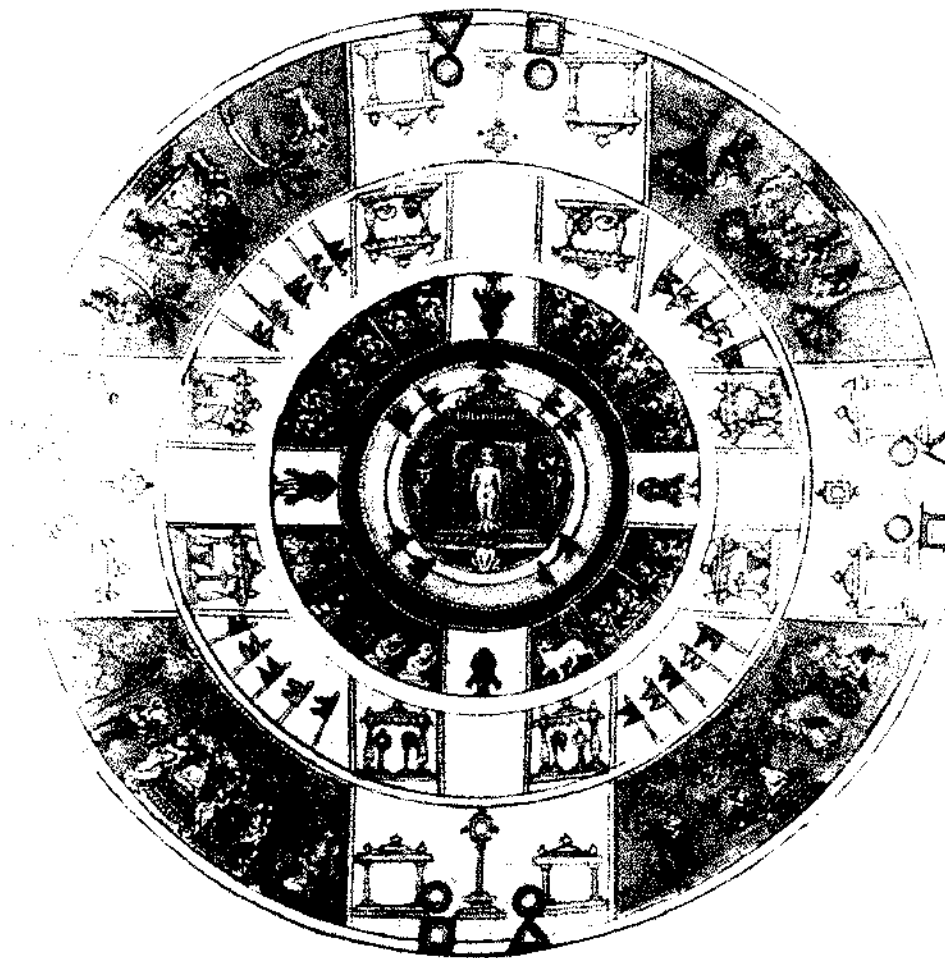
## **Live and Let Live**

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.

We make a living by what we get,  
we make a life by what we give.

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







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

**Heartiest Congratulations  
from**

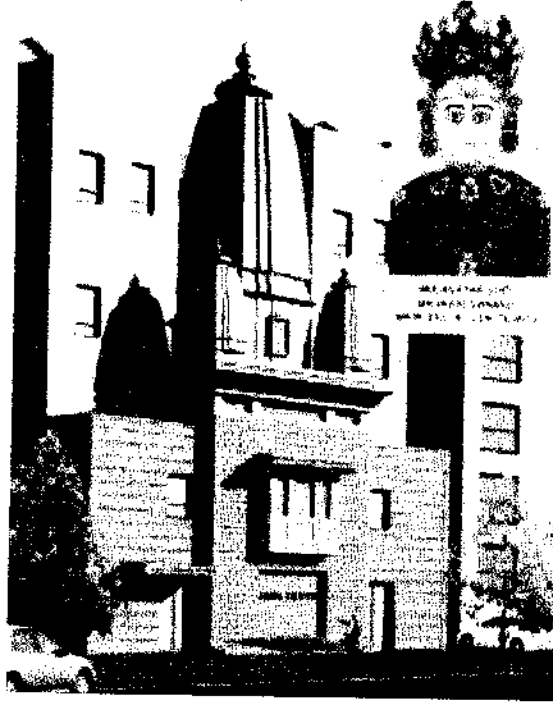
***Kirit Kamdar &  
Urmila Kamdar***

An eye for an eye only ends up making the whole world blind.

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), Swadhyaya (self-study) and Ishwar Pranidhana (surrender).

*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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Life is a wonderful gift,  
enjoy it on the planet.



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

*'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.*



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 without 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"

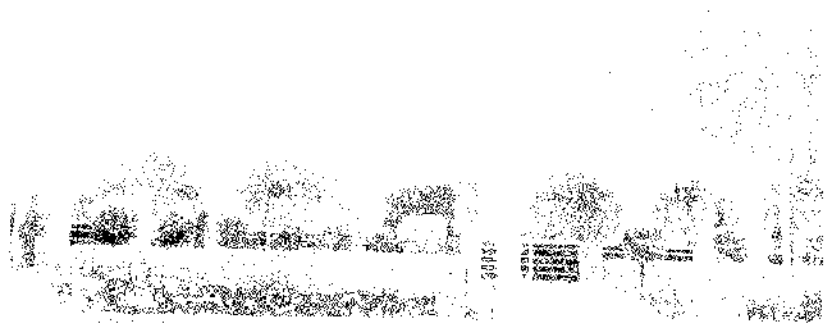
**"To action alone hast thou a right and never at all to its fruits".**

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

# \*\*\*\*\* 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.*

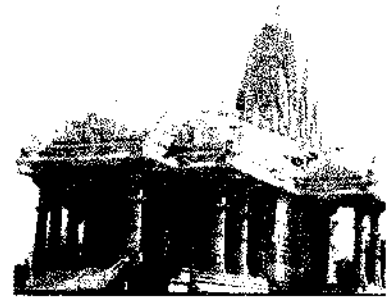
*A person  
who is without any longing  
has no delusion.*

*A person  
without greed  
has no longing.*

*A person  
who has no possessions  
has no greed.*

*A life without cause is a life  
without effect.....*

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





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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](http://www.jainspirit.com) Email: [editor@jainspirit.com](mailto:editor@jainspirit.com)*

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## SAMATA (EQUANIMITY) AND ITS PRACTICAL VALUE IN MODERN TIMES

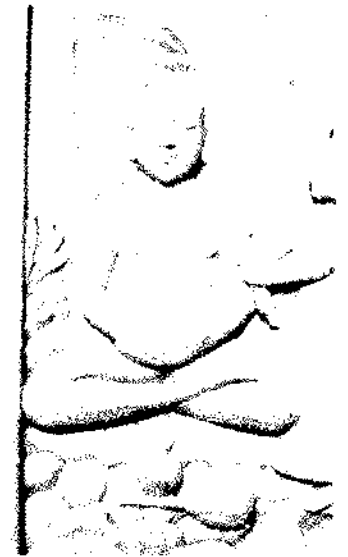
By Samani Sanmati Pragya

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:

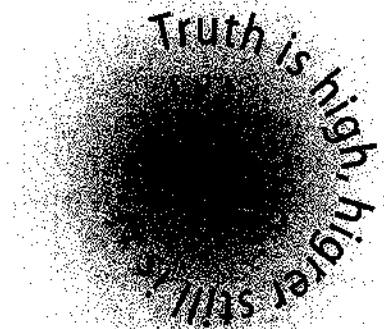


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**Labha Labhe Suhe Dukkhe, Jeevie Marane Taha.**

**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.

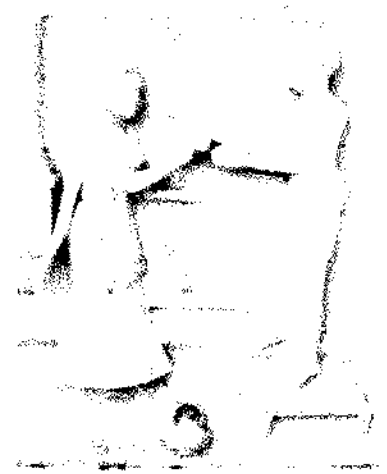
Bhagwan Mahaveer gave a simple formula to start practicing Equanimity by saying -

**Khamemi Savva Jeeve, Savve Jeeva Khamantume.**

**Mitti me Savva Bhooesu, Veram Majjha Na Kenai.**

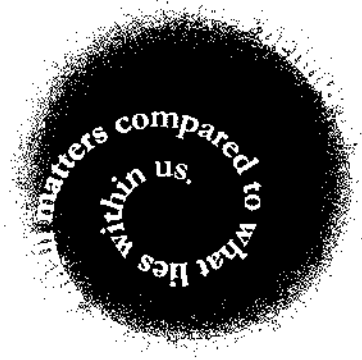
"I grant forgiveness to all living beings,  
And may all living beings grant forgiveness to me.  
I am on friendly terms with all.  
I have no animosity towards any."

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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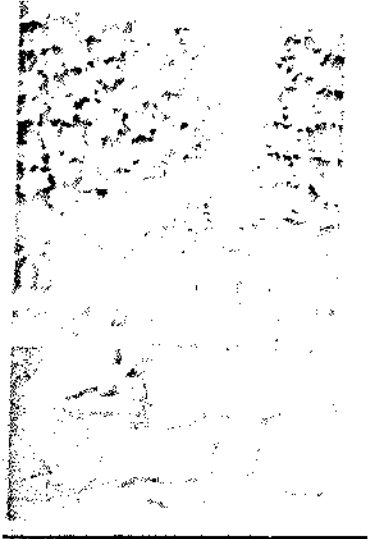
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Jai Jinendra***

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 Mahatma 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.

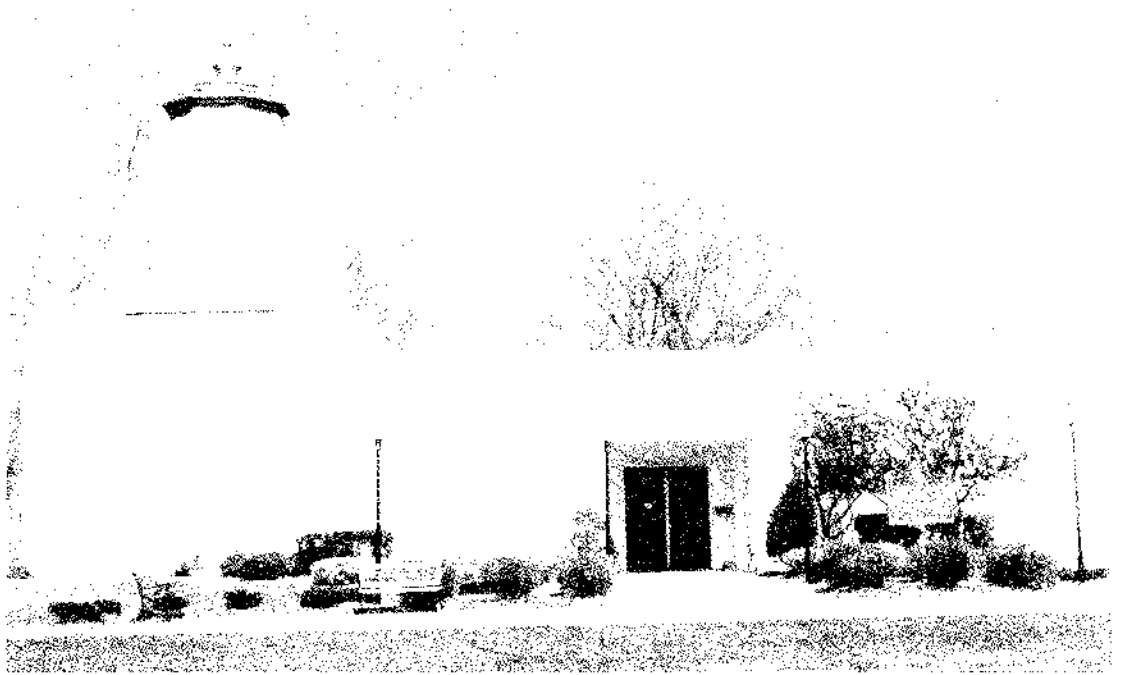




Equanimity should not be equated to indifference, nor does it mean accepting everything, especially if it is unjust. Mahaveer could have avoided the serpent and followed an alternative path as per the advice of the local villagers. Instead he confronted the serpent, but in a non-violent manner. If he 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 non-violence, non-possession and non-absolutism that I understand.



**JAIN GROUP OF TOLEDO, OHIO**

*Extending Jain Heritage in Western Environment*





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The purpose of souls is to help each other.  
TATTVARTHA SUTRA

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What lies behind us and what lies before us  
are small matters compared to  
what lies within us.

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Established: August 1989

Contact: 301-670-0519, 410-551-8324, 703-620-9837

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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 (pudgalāstikāy), 2) medium of motion (dharmāstikāy), 3) medium of rest (adhamāstikāy), 4) space (ākāshāstikāy) and 5) time (kāl). 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 kāl, space is ākaash, 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.

*Thirthankars  
teach, guide,  
and show  
others the path  
of liberation  
and attain  
liberation  
themselves*

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*Extending Jain Heritage to the next generation...*

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



\*\*\*\*\*

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 rāg (attachment - deceit and greed) & dvesha (aversion - anger and ego) is Jin. Bhagawān (Lord) Mahāvīr 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 Tirthankars 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 Bhagawān Mahāvīr'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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*Best wishes for  
a successful  
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**Have Compassion towards all  
living beings.**

**Respect for all living beings is  
Non-violence.**

*-Bhagwan Mahavir-*

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# \*\*\*\*\* INTRODUCTION TO OPENNESS OF JAINISM AND OTHER RELIGIONS

**By Editorial Team**

Professor Hans Küng of the University of Tübingen 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 Sutakritanga 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).

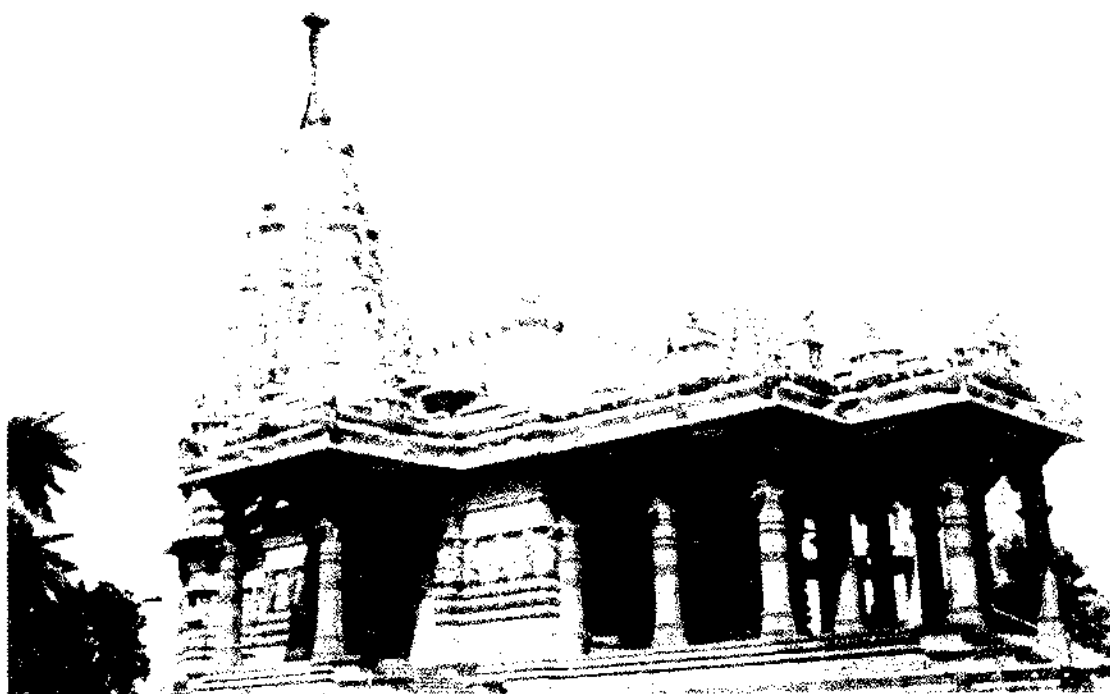


From the Jain perspective of Anekant we would welcome Global Ethic order. We Jains have always believed that the "Message is more important than the Messenger". We would simply wish for the Jains to become better Jains, the Christians to become better Christians or the Muslims to become better Muslims 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

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







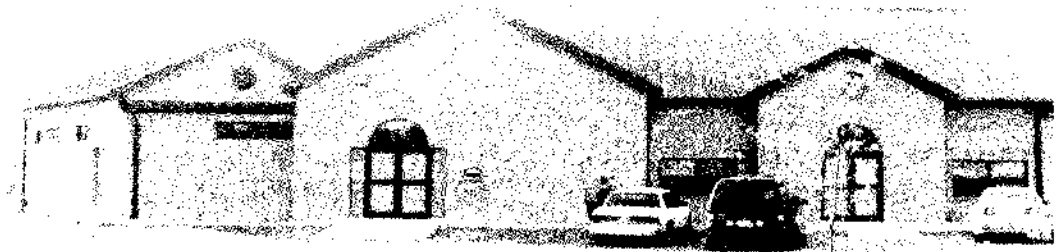
grace. According to this scheme of salvation, when we witness Jains worship in their temples, it is actually the grace of God in Christ that is at work, and in truth, the Jains are "anonymous Christians." Behind the statue of Mahavira, stand the "hidden Christ." All of the Tirthankaras were "crypto Christians."

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 erected 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





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 "Veetarang". 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.

### *Extending Jain Heritage in Western Environment*



## 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 complex lies, has proposed a scheme of preserving the paintings. The proposal was presented in Oct 2004 before the Research Foundation for Jainology, Chennai, an organisation of the Jaina community, which is assisting research on Jainology and spreading the message of the Faith, which has agreed in principle to undertake the project.

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,

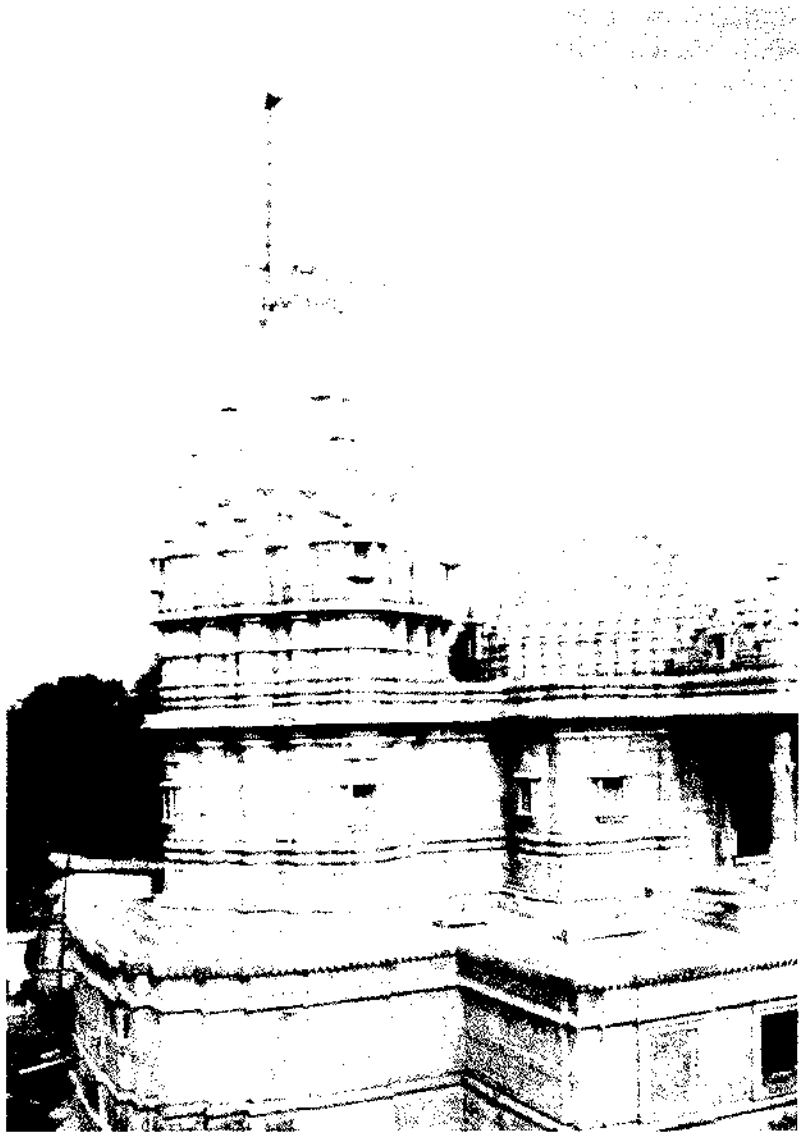
Mandiram, a temple architecture pavilion to trace the development of temple architecture from cave temple, and, finally, Gnanam, a pavilion bringing out the Jain



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 Jain contribution to the culture of India. For further details contact the author, S. Swaminathan, Director, Sudharsanam, at [sswami99@gmail.com](mailto:sswami99@gmail.com)



*Extending Jain Heritage in Western Environment*





The prerequisites of *samyakdarshan* are:

*Svargasukhani parokshanyatyanti Parokshameva Mokhasukham,  
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 unruffled, unperturbed by that which produces turmoil in others. He tends to be problem-centred rather than ego-centred. *Nirveda* also signifies 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







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 *samyak-drashti* 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 self-restraint, 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.





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

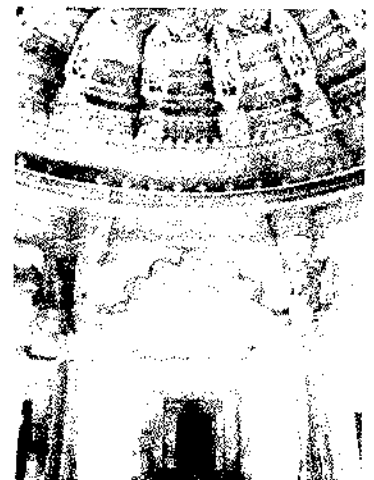
In 981 A.D. the statue was completed and its consecration rites were organised. The ritual of lustration was to take place before dawn and Chamundaraya stood behind the statue to perform the maha-mastakabhisheka (head anointing) ceremony. He poured pails of milk, but the milk would not descend below 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 anointment 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 than 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 sandal-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.







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

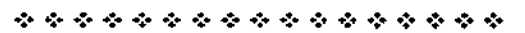
Let me not be angry towards anyone  
Who inflicts deep wounds of pain on me,  
Let me have no ego even if an emperor bows to me,  
Let me remain carefree even in case of the loss of my life,  
And let me have no desire for the priceless worldly achievements. When.....8

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,







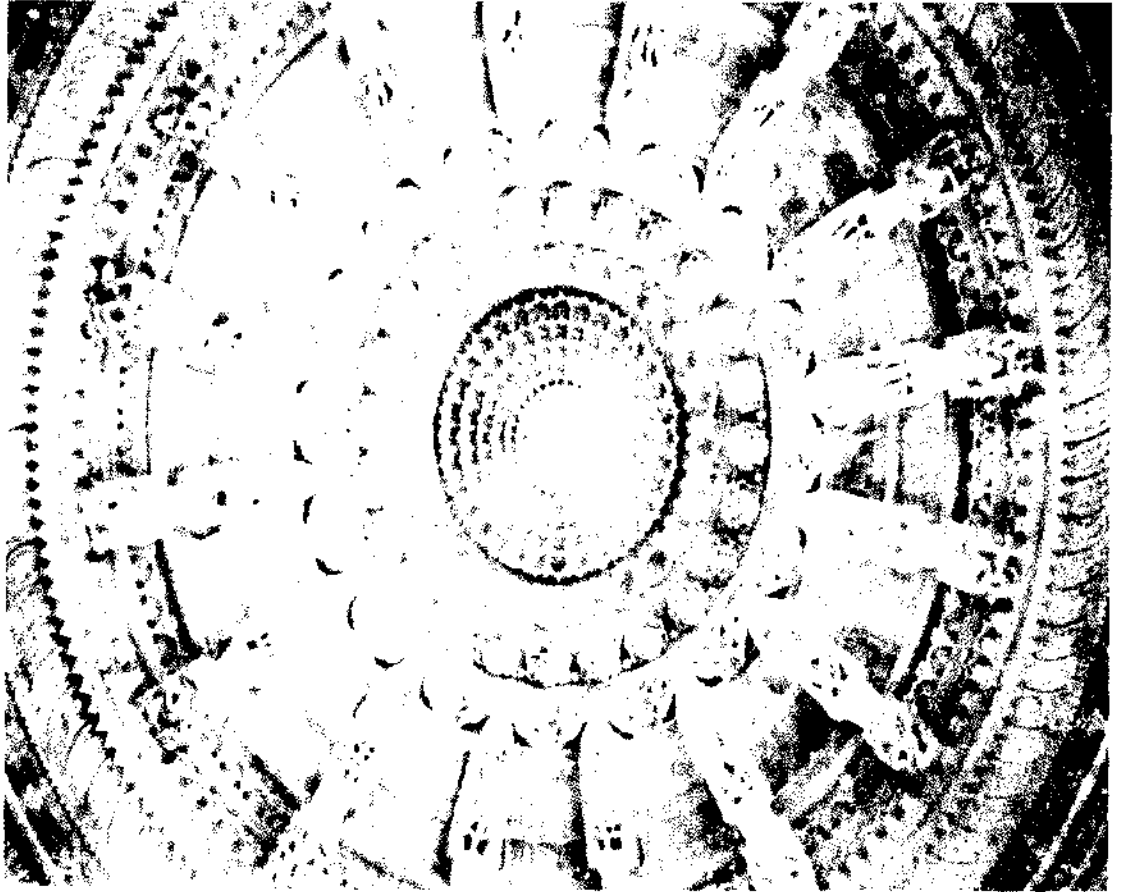


But are unable to describe fully its majesty and grandeur,  
How can any one else describe it in words,  
Alas, it can only be experienced by Self knowledge.

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



# \*\*\*\*\* 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 aspirant (Sadhaka) nourishes such feelings directly or indirectly, no feeling of friendliness 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 inflict the slightest loss, pain, insult and so on on 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

*Samadhi  
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Souls (Jivas)*

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



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.

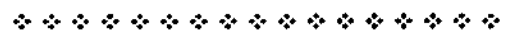
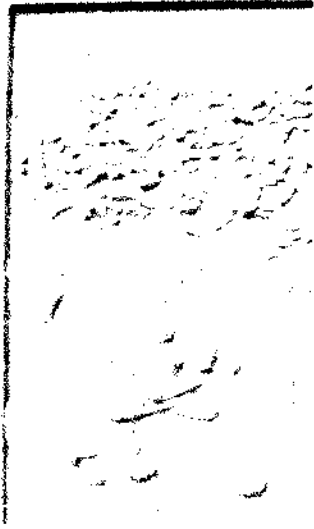
### LIVING EXAMPLES OF FRIENDLINESS

(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!



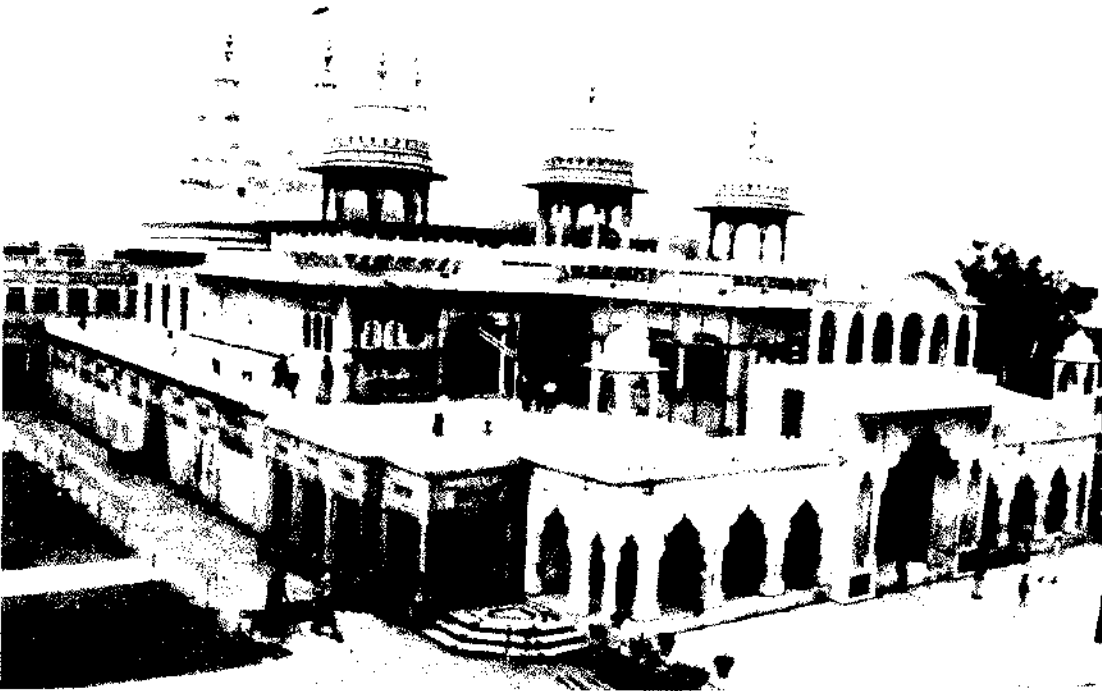


(2) Acharya Shri Buddhisagarji was a great Jain Monk of Gujarat who lived in the early part of the present century. He was great yogi, scholar, and historian. He was the founder of the popular pilgrimage place "Mahudi" in Northern Gujarat. He was also the author of many high standard spiritual books.

Acharya Shri was in the habit of sitting in a nearby cave for meditation at night. Now and then violent animals wandered around the cave. Shree Mohanlal Bhakharia notes, "Once, while he was seated 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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for the 13th Biennial  
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Jai Jinendra

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Welcome to the  
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First keep peace within yourself,  
then you can also bring peace  
to others

*Jain Center  
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Congratulations to JCNC  
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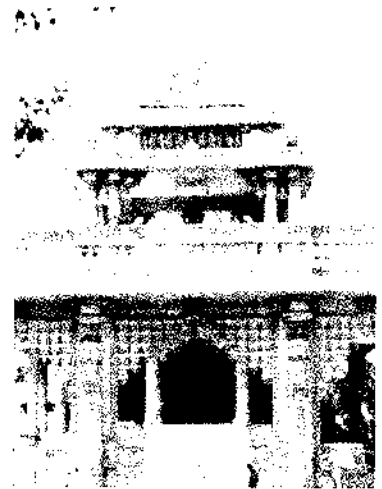
# JAIN MANTRA

**By: Acharya Shree Amerender Muni**  
Siddhachalam, NJ

- 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



**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 realize that power.

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

- 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

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.

v) Mala mantra has more than twenty sounds.

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 destroys 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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for a  
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**KHAMEMI SAVVA JIVE  
SAVVE JIVA KHAMANTU ME !  
MITTIME SAVVA BHUVESU  
VERAM MAZZA NA KENAI !**

**JAI JINENDRA**





Congratulations and Best Wishes  
to JCNC for  
hosting the 13th Biennial Convention

# **Mayur Doshi & Friends**

Jain Center  
of  
America  
New York

Life is a wonderful gift,  
enjoy it on the planet.

# \*\*\*\*\* 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 element 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 it 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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purpose of  
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true Jain.*



*Congratulations & Best Wishes  
from*

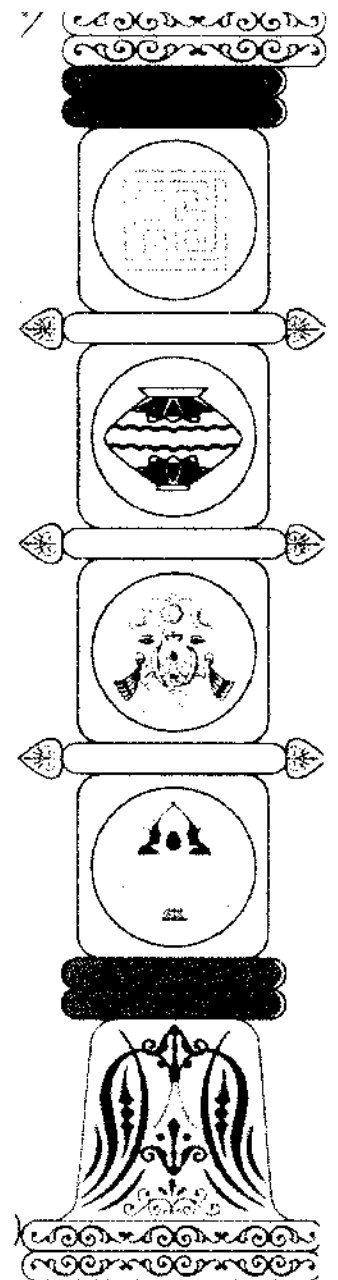
***Matushri. K. K. Khandar***

Silence and self  
control are non-violence

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.

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.

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







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.



*Extending Jain Heritage to the next generation...*

**Best Wishes from  
Jain Sangh of New Jersey  
Cherry Hill, NJ**

*True austerity results in the*

*Discipline is the bridge between goals and accomplishments*

**Atlantic Jain Sangh**

**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 living 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 within.

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.

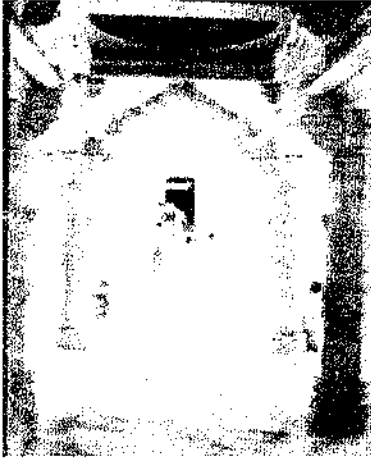
To begin with, we have to first start with ourselves. We have to start respecting and not abusing ourselves. After a deep study on this subject, I think the first step is to respect our body. To do this, we have to nourish the body with the kind of food that is not tainted with blood or violence and 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



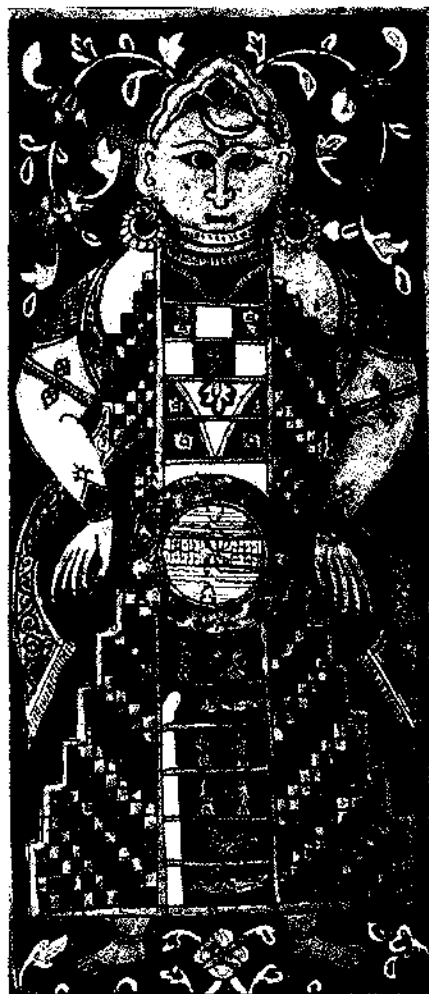


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worms are boiled alive in hot water. There should be a collective realization that such violence is not going to bring about a peaceful, non - violent world. There must be a complete change in ones lifestyle. We never stop to think that eating meat 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 ourselves, 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 ENVIROMENT

## 13TH BIENNIAL JAINA CONVENTION

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## EVOLVING PERSPECTIVES OF JAINISM

by Shilpa Shah

*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).*

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, Āchāryas, 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,

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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 pujās 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.

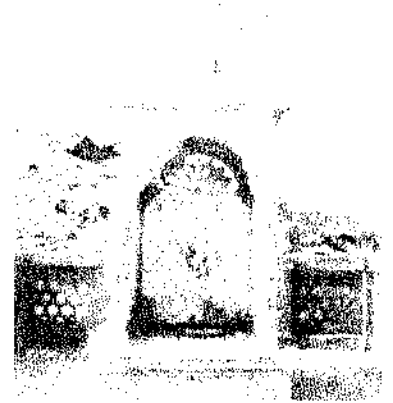
Also during the 15th century, a Digamber monk also refuted idol worship. This monk founded the Taranpantha sect. Followers of this sect worship sacred books (similar to Sikhism) instead of idols and they do not use fruits or flowers in their worship.

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 than 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



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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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# Jai Jinendra,

Best Wishes to JAINA &  
Jain Center of  
Northern California  
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  
responsible for worldly life like wildfire  
burning a heap of hay."*

LIVE AND LET LIVE



\*\*\*\*\*

## 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.



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

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

FROM :

**Dr. Nitin Shah**

**Southern California**

Truth is Right

*With Best Compliments  
from*

**Jain Society of  
Las Vegas, NV**

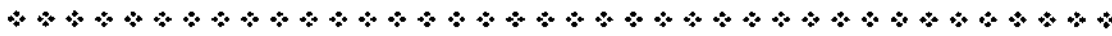
Wishing a successful  
JAINA Convention

**Jain Society of  
Middle Tennessee**

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

### Impact Trends/Create

#### Awareness

Develop strong strategic partnerships

### Strengthen Our

#### Organization

Create a vibrant, self-sufficient

### 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 CONDUCTIVE 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

### CONDUCTIVE ENVIRONMENT

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

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

**Legal** - US constitutions; Many groups pressing for animal rights, health

**Political** - 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.



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

## 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.

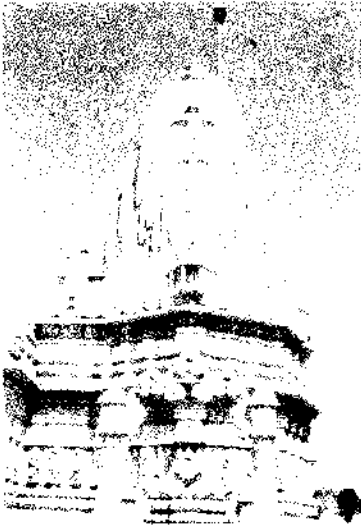
In the plane ride here, I had a book in my hand that one of my friends had heavily recommended -- the power of impossible thinking. The first chapter opened with one of the most remarkable facts I've encountered in the last year:

*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 Britannica 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 bungee 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 --



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

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!"

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**YOUNG JAINS OF AMERICA**

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](http://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](http://www.yja.org/h4h)).
- ❖ Energizing local youth groups - YJA 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](mailto: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](http://www.yja.org/elections) to learn about how you can join the team!

Thank You,

**YJA Executive Board**  
**[www.yja.org](http://www.yja.org)**

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





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

- Acharya Vijayratnasundersuri

**Jain Society of  
Greater Lansing, MI**

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

Wishes from...

Jain Center of  
Hartford



Courage is not the absence of fear, but rather the judgement that something else is more important than fear.....

compliments...

Jain Center of  
Tampa, Florida

**Best wishes for a successful  
13th Convention!**

- Atul Dubal

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## 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 discussions
- ❖ 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 visiting 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 service, 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 YJP but it's fun and good for you!
- ❖ Technology ❖ YJP Convention ❖ Operations ❖ Membership ❖ Community Service  
❖ Newsletter ❖ Local Leaders ❖ Finance ❖ Public Relations ❖ Education
- ❖ Joining our 2006 Board

See you soon!

Yours in Ahimsa,

YJP

Young Jain Professionals

[www.YJPONLINE.org](http://www.YJPONLINE.org)



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

### 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 કાંતિમાંથી પસાર થવું પડે છે. વૃત્તિઓને જીત્યા વિના જેન કઈ રીતે બની શકાય? જાગ્યા વિના બૌદ્ધ કઈ રીતે બની શકાય? અહંકારને શુભી પર ચડાવ્યા વિના Christian (ખ્રિસ્તી) કઈ રીતે 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 ઈશારો અવશ્ય કરે છે અને તેથી ભીતરના સ્મરણમાં સહાયભૂત બની શકે છે.

ધર્મ એક નિતાંત વૈયક્તિક 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 આગ્રહ, વેષનો આગ્રહ, સાધનાપદ્ધતિનો આગ્રહ, વ્યક્તિનો આગ્રહ હશે ત્યાં સુધી સાંપ્રદાયિકતા હશે અને સાંપ્રદાયિકતા 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





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

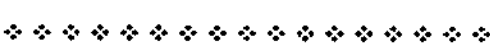
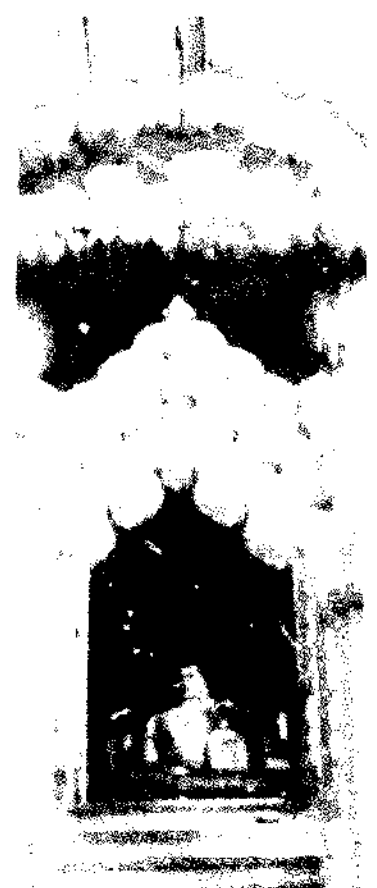
પૃથ્વી પર ૩૦૦ જેટલા ધર્મ છે. શું ૩૦૦ જેટલા ધર્મો હોઈ શકે? ધર્મ તો એક જ હોઈ શકે. ધર્મ એટલે સ્વભાવ. સ્વભાવ ભિન્ન ભિન્ન કેવી રીતે હોઈ શકે? વિજ્ઞાન એક છે અને ધર્મ ૩૦૦!

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 બદલો. 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 ૩૦૦ હોય તો એ ધર્મના નામે બીજું કંઈક છે, સાંપ્રદાયિકતા છે. આ સાંપ્રદાયિકતામાં ફસાવાથી ધર્મથી વંચિત રહી જવાય છે. ધાર્મિકતા મુક્તિનું કારણ 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 સાક્ષી બનવાનો અભ્યાસ ચાલતો હોય ત્યાં સંપ્રદાયની અસર ક્યાંથી હોય? તે શરીરનો સાક્ષી બને છે ત્યાં જ સ્ત્રી-પુરુષના ભેદ મટે છે અને વિચારોનો સાક્ષી બને છે ત્યાં મત-દર્શનના આમહ અને વિકલ્પ છૂટે છે. જેમ જેમ આત્મસૂર્ય ઉપર ધ્યાન કેન્દ્રિત થતું જાય છે, તેમ તેમ સંપ્રદાયરૂપી વાદબોધી દૂર થવાતું જાય છે. સંપ્રદાયના આમહ અને વિકલ્પ છૂટ્યા વિના સાચા મોક્ષમાર્ગ આગળ વધાતું નથી.

જ્યાં સંપ્રદાયનો જ આમહ હોય છે પરંતુ આત્મસ્વરૂપમાં એક્યસાધવાનો 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, મતામહ, સાંપ્રદાયિકતા ઉત્પન્ન



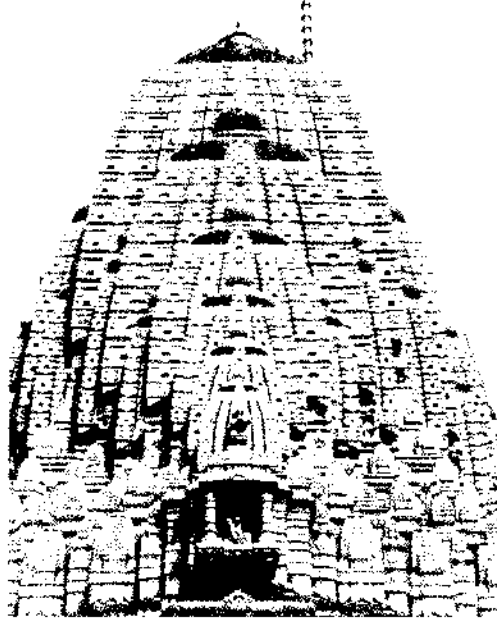


થાય છે. પછી પક્ષી મહત્વનું નથી રહેતું, પાંજરુ મહત્વનું બની જાય છે. પક્ષી જ ન હોય તો એ લોઢાના પિંજરાનું શું માહાત્મ્ય? ધર્મ જ ન હોય તો એ સંપ્રદાયનું શું મહત્વ? સંપ્રદાય શરીરના સ્થાને છે અને ધર્મ હૃદયના સ્થાને. હૃદય ધબકતું હોય તો શરીરનો પણ ઉપયોગ છે. જો હૃદય જ બંધ પડી ગયું હોય તો પછી શરીરને તો લાશ કહેવાય. ગમે તેવી સારી હોય તો પણ 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, દ્વેષ, અહંકાર, વૈમનસ્ય વગેરે ઉત્પન્ન થાય છે. જેટલાં ક્લેશ, યુદ્ધ, ઝઘડા ધર્મના નામે થાય છે તેટલા અન્ય કારણો નથી થતા. આમાં ધર્મ જવાબદાર નથી પણ સાંપ્રદાયિકતા જવાબદાર છે.

જ્યોતિ માટે કોડિયું જરૂરી છે. પણ 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, પણ જ્યોતિનું ધ્યાન નથી રાખતા. પરિણામે 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. સદ્ગુરુના 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.

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## 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 કર્યું છે.

ઈન્દ્રભૂતિ ગૌતમ શાસ્ત્રજ્ઞ હતા પણ પોતાને તે સર્વજ્ઞ માનતા હતા. પરંતુ પ્રભુ મહાવીરે કરેલા શંકા નિવારણના શ્રવણે તેઓ તેમના પ્રથમ શિષ્યપદે સ્થાપિત થયા. તે પ્રમાણે પાછીના દસ પંડિતોએ શંકાનું સમાધાન થતાં પ્રભુનું શિષ્યપદ સ્વીકાર્યું. તે પછી પ્રભુ પાસેથી ત્રિપદી ગ્રંથ કરીને દ્વાદશાંગીની 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 ગુરુશિષ્ય સંવાદ કહેવાય છે. તેનો સંક્ષિપ્ત સાર આ પ્રમાણે છે.

**પ્રથમ ગણધરથી ઈન્દ્રભૂતિની શંકા: 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 પૌદ્ગલિક પદાર્થો ઉત્પન્ન થાય અને નાશ પામે છે. પરંતુ તેને જાણનાર આત્મા, જ્ઞાન દર્શન ઉપયોગ યુક્ત છે અને તે નાશ પામતો નથી.. પૌદ્ગલિક પદાર્થો સ્પર્શાદિ જડ લક્ષણવાળા છે અને આત્મા જ્ઞાન ઉપયોગ સહિત છે. આમ લક્ષણથી પણ બંને પદાર્થો ભીન્ન છે. તેથી જડથી ચેતનની ઉત્પત્તિ સંભવતી નથી..

સાકર ગણપણથી 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 શુદ્ધ જ્ઞાનથી અનુભવમાં આવે છે, તે અનુભવ એ વિજ્ઞાન છે. અર્થાત જ્ઞાનસ્વરૂપ આત્માનું અસ્તિત્વ છે.

**બીજા પંડિત અગ્નિભૂતિની શંકા: અરૂપી આત્માને રૂપીકર્મ કેવીરીતે લાગે?માટે કર્મ જેવુંકંઈ છે કે નહિ?**

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



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..

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

**આઠમાં ગણધર અર્કપિતની શંકા:** નરકલોક છે કે નહિ?

ભગવાન કહે કે અર્કપિત! નારકીઓના જન્મ શાશ્વત નથી. તેથી એમ કહેવામાં આવ્યું છે કે નરક જેવું કંઈ નથી. નારકીઓ પરવશતાથી અહીં આવી શક્તા નથી. ઘોર પાપ કર્મના ફળ રૂપે અમુક સમય માટે નરકાવાસમાં જીવ ઉત્પન્ન થાય છે. તે નરકલોક છે.

**નવમાં ગણધર અચલબ્રાતાની શંકા:** પુણ્ય પાપ છે કે નહિ?

ભગવાન કહે કે અચલબ્રાતા! આત્માના શુદ્ધ 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 દુઃકૃત્યોથી પાપને ભોગવે છે. આથી શુભનું ફળ દેવાદિગતિ છે. અશુભનું ફળ નરકાદિગતિ છે.

**દસમાં ગણધર મેતાર્યની શંકા:** પરલોક છે કે નહિ?

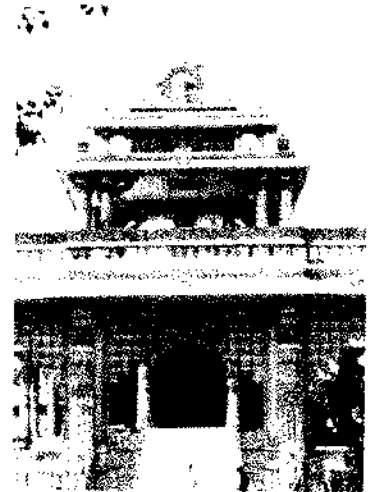
ભગવાન કહે હે મેતાર્ય! તમે કહો છો કે યજ્ઞ કરનાર સ્વર્ગલોકમાં જાય છે, તે જ પરલોક છે. પરંતુ પાંચભૂતો નાશ પામે છે પણ આત્મા તેના કરેલા કર્મો પ્રમાણે પુનઃજન્મ લે છે તે પરલોક છે.

**અગ્યારમાં ગણધર પ્રભાસની શંકા:** મોક્ષ છે કે નહિ?

ભગવાને કહ્યું હે પ્રભાસ! તું એમ માને છે કે શુભ કાર્ય કરે તે સ્વર્ગ પામે અને અશુભ કાર્ય કરે તે અસદ્ગતિ 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 ફસાયેલો છે. સમગ્ર કર્મોનો નાશ કરવાના સંયમાદિ ઉપાયો છે. તે વડે કર્મોનો નાશ કરી જીવ મોક્ષ પામે છે. વેદ વાક્યોનો પરસ્પર વિરુદ્ધ 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



## ક્રંક વિચાર, ક્રંક વિચાર, પળ પળ વીતી જાય

પં. જયેશકુમાર ખોના, મીલપીટસ, કેલિફોર્નિયા

હે ભવ્ય આત્મા

અનંતા કાળ થી તું અર્થ અને કામ ના કુંસંસ્કારો ને જાલીને બેઠી છે.

શું આ સંસાર જ તારા માટે સર્વસ્વ છે, થાક નથી લાગતો, આ ભવ રૂપી સમદ્રમાં ડુબી ડુબી ને, કાળચક્ર ના ચકાવમાં ચકર મારતા, કર્મસત્તા ના ભયંકર એવા તીક્ષ્ણ પ્રહારો ને સહન કરી ને મોકરાજા ની માયાજાળમાં ફસાઈ ને, સ્વાર્થી એવા સગા સંબંધિઓ ના પ્રેમમાં ઝાંત પ્રાંત થઈને, સુખ દુઃખ સાથે છુપા છુપી રમી ને, જન્મ મરણના ફેરા ફરીને, ક્વે તો ભાનમાં આવ કે તું કાણ છે? અને તું ક્યાં છે? કઈ અવસ્થામાં છે તું? આ ભયંકર સ્વપ્નથી બહાર આવ સત્ય હકીકત નો સામનો કર, કાયર થઈ ને છુપવાની કોશિશ ન કર.

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

સાથે સાથે તે સ્વીકારવાતી પણ નથી, કદાચ કોઈ કારણસર ગમે, સ્વીકારવાની તૈયારી થાય, ત્યારે એવા કારણો સાથે અથડામણ થાય કે સમય આવી ને પ્રવાણ કરી જાય, પરંતુ આપણે ભાંગના નશામાં ભાન ભૂલી જઈએ છીએ કે શું ધર્મ કે શું અધર્મ?

કર્મ ના ઉદયે આવતા સંકલ્પોને-ઊદયોને સહન કરવાની કળા ધર્મ મહાસત્તાએ કંડારી આપી છે.

જો તે કળા હસ્તગત થઈ જાય તો ઊદયમાં આવેલું કર્મ ભોગવાઈ ને ખરી જાય છે.

અને આર્ત-રીદ્ધિ ધ્યાન નું ઇંધણ ન મળતાં ભવિષ્ય માટે નવા કર્મો નથી બંધાતા. હાલ સુધી જંટલા પ્રહારો સહન કરવા પડ્યા તે બધા પ્રહારોમાંથી આપણે હાલ તે તબ્બકા પર આવી ને થોભી ગયા છીએ.

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

આપણા તેને હાલ જડી બતાવી થભાવી દીધા.

એક અગ્રજી ચિંતકે કહ્યું છે...

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



એક અદ્ભુત દૃષ્ટાંત છે:- એક રાજાના મંત્રિ એક વાજ્યનો ઉપયોગ વારંવાર કરતા કે જે થાય તે સારા માટે થાય છે. એક વખત કોઈ કારણસર રાજાની એક આંગળીનો છંદ થયો. તરતજ મંત્રિએ તે વાજ્ય નો ઉપયોગ કર્યો, જે થાય તે સારા માટે થાય છે. આથી રાજા રોષે ભરાયો અને મંત્રિને બંદિખાનામાં કેદ કરવાનો હુકમ આપ્યો. પછી એક વાર રાજા જંગલમાં શિકાર કરવા ગયા. ત્યાં આદિવાસીઓએ રાજાને બંદિ બનાવીને રાખ્યા. તેઓ એક બલીશ ગુણી યુક્ત પુરુષની બલી કરવા માંગતા હતા. જ્યારે બલી ચડાવા માટે રાજાને લાવ્યા ત્યારે જોયું તો રાજાની એક આંગળીમાં છંદ હતો. રાજા બલીશ ગુણી યુક્ત પુરુષ ન થવાથી રાજાને છોડી દેવામાં આવ્યા. રાજાને ક્વે મંત્રિની વાત સમજાઈ.

આ દૃષ્ટાંત ધ્વારા હે આત્મા-

ક્વે જણાયું કે અનંતકાળ થી ભટકી ભટકી આ દુઃખમય અને પાપમય સંસારમાં શુદ્ધ સ્વરૂપી આત્મા જીવરૂપી ગબ્દમાં ઝકળાયેલો છે. પરંતુ જે ભૂતમાં થયું તે સારા માટેજ થયું ક્ષણ પણ ક્વે આ ઉત્તમ એવા ભવ ને સુધારી લે. તારા આત્મા ને જીવ દૃષ્ટી થી ન જોતા વીતરાગતા ની દૃષ્ટીએ જોઈશ તો જીવ ગબ્દમાંથી છુટકારો મળશે જેથી કરી સંસાર સંમુદયી પાર ઉતરી જઈશ.

જે એકવાર સંસારથી પર થઈ જાય, તેને કદાપિ કરી આ માયાજાળમાં ફસાવાની કોઈ સંભાવના નથી. તારા આત્માનું મૂળ સ્થાન તો શુદ્ધ સ્વરૂપી અનંત સુખ નો ભંડાર એવું તે સિદ્ધ સ્થાન જ છે.

હે આત્મનું તું તો શેઠ છે છતાં ભાડૂત કેમ થાય છે.  
તું તો નાવિક છે જે બેઠેલા મુસાફરી ને અલગ અલગ સ્થાનમાં પહોંચાડે છે, પરંતુ પોતે તો કાયમી નાવમાં જ રહે છે.  
હવે તું વિચાર કર કે તારે નાવિક થવું છે કે મુસાફરી થવું છે.  
અનંતકાળ થી તું મુસાફર હતો, હવે તો મુસાફરી કરી કરી ને થાક?  
તું તુપ્ત નથી થયો કે હજી તારે મુસાફરી કરવી છે?

એક કાવ્ય માં પૂ.ઉ.ભ.શ્રી યશોવિજય મ.સા. એ શ્રી જ્ઞાનસાર સૂત્ર ની રચના કરતા જીવને સંબોધતા કહ્યું છે કે,

મજ્જત્યજ્ઞઃ કિલા જ્ઞાને વિષ્ટા યામિવ શૂકરઃ  
જ્ઞાની નિમજ્જતે જ્ઞાને મરાલ્લ ઈવ માનસે.  
જેમ ડુક્કર વિષ્ટામાં મગ્ન થાય છે. તેમ અજ્ઞાની અજ્ઞાનમાં મગ્ન થાય છે.  
જેમ હંસ માન સરોવરમાં નિમગ્ન થાય છે. તેમ જ્ઞાનીપુરુષ જ્ઞાનમાં નિમગ્ન થાય છે.  
જાણ્યું... હવે તું જ વિચાર તારા સ્થાને કોની દશા ઘટી શકે.  
ડુક્કર સાથે કે જેનો સ્વભાવ જ્યાં વિષ્ટા જુવે કે પાગલ બની જાય અને એના માટે તો એજ સહવાસ પ્રિય હોય છે.  
હવે હંસ ને જુવો. તેનો વર્ણ પણ શ્વેત અને આહાર પણ શ્વેતવર્ણી મોતિ,વાસ માનસરોવરમાં. આજ ખુબી છે. હકીકતમાં તારા આત્માનો વાસ પણ શ્વેતવર્ણી શુદ્ધ સ્વરુપી મોક્ષ નગરીમાંજ રહેલ છે.પરંતુ તને ડુક્કર જ ગમે છે જેનો વર્ણ શ્યામ અને વાસ પણ શ્યામવર્ણી સ્થાનમાંજ છે. એટલું જ નહિ પણ આહાર પણ શ્યામવર્ણી.  
એક અંગ્રજી 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 બચ્યું બકરી ના ઝૂડમાં રહી ને વિશાળ કાયા પણ પ્રાપ્ત કરવા છતાં તે બકરી જેવીજ ક્રિયા કરશે અને તે પોતાને પણ તેના ઝૂડમાંનોજ એક સદસ્ય માનવા લાગશે. આવીજ સ્થિતિ આપણી પણ છે. હાલમાં પોતાના સ્વરુપ ને પારખી નથી શક્તા જેથી કરી આપણે પણ સંસારના સમસ્ત પ્રાણીઓના ઝૂડમાં રહી તેના સ્વરુપને જ આપણું સ્વરુપ સમજી લીધું છે.આ અજ્ઞાનતા ના કારણે આપણું કલ્યાણ નથી થયું.  
આ રીતે સંસાર ચક્રમાં કરતાં કરતાં દરેક પ્રાણીઓને એક એવી તક મળે છે, જેના ધ્વારા તે ચાહે તો પોતાના સ્વરુપને ઓળખી શકે એવી શક્તિ છે. જાગ્યા ત્યારથી સવાર.આ તકને ઝડપી લઇએ.  
સત્પુરુષોનું યોગ બળ જગતનું કલ્યાણ કરી.



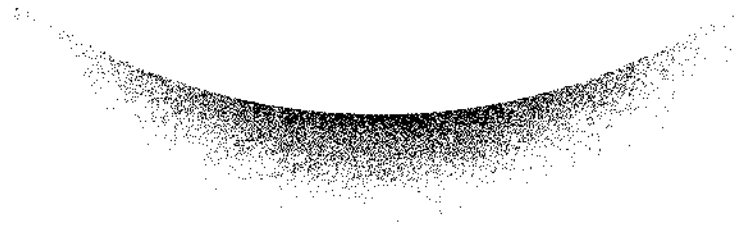
કર્મ ના ઉદયે  
આવતા સંકલ્પોને-  
ઊદવેગોને સહન  
કરવાની કળા ધર્મ  
મહાસત્તાએ કંડારી  
આપી છે.



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  
within, we go beyond the voidness  
of a world confronting us.*



*Life is a wonderful gift  
enjoy it on the planet*

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પ્રેક્ષા ધ્યાન-એક સવાલ

રચના: પ્રવીણ તુરખીયા

પ્રેક્ષા ધ્યાન એ ક્યા ચીજ છે, એક સવાલ છે આપકો  
બીના રાગ ઓર દવેષકે, દેખે અપને આપકો.

શુરુ કરે કમ ભમર ધ્વનિસે, કરકે યાદ વિતરાગકો,  
અટકે આકરે કાર્યાત્સર્ગમે, શિથિલ કરે ખુદ આપકો.

ફિર વાપસ કમ કરે ચે ચાલુ, અપની અંતર યાત્રાકો,  
શક્તિ કેન્દ્રસે જ્ઞાન કેન્દ્રકો, બિન અટકો દોડા દોડીકો.

દીર્ઘ શ્વાસકો પ્રેક્ષાદવારા, બઢાયે અપને જીવનકો,  
શરીર ચેતન્ય પ્રેક્ષાસે, જગાયે સોઈ શક્તિકો.

જ્ઞાંત શિથિલ સ્થિર સહજ સજાગ, કહતે મહાવીર ધ્યાનકો,  
મહા શૂન્ય હો જાતા છે, ખોકરે અપને આપકો.

રંગોકો રંગમાલા ઘેરે, લેશ્યા ધ્યાનકો રાહકો,  
શુભ-અશુભકો મિશ્ર લેશ્યા, ઉલજા રહી સંસારકો.

ઊપર ઊઠના છે અશુભસે, છોડ કૃષ્ણ નીલ કપોતકો,  
બદલે અશુભ લેશ્યાકો, ગ્રહી તેજ પદમ શુકલકો.

અનુપ્રેક્ષાકો ચલ બહુત સુદર, ભાવના છે ચે ચાર  
દિલમે ઉસકા રટન કરે કમ, દિનમે બાર બાર

અનિત્ય અશરણ અન્યત્વ એકત્વસે, ધ્યેય જીવનકા બના રહે ઊત્તમ  
દૃઢ લે ખુદ નિજ તત્વકો ઓર બના લે અપને આતમકો પરમાતમ

**અનુભવ જ્યોતિ**

રચયિતા: પ્રવીણ તુરખીયા

અનુભવ જ્યોતિ જગાવો પ્રભુજી, અનુભવ જ્યોતિ જગાવો.  
દીપચી દીપ જલે ચે ન્યાયે, મુજ દીપક પ્રગટાવો..... અનુભવ જ્યોતિ જગાવો.

મેં જાણ્યું તે સઘળું ખોટું, મારું મિથ્યા થાઓ.  
મિથ્યા મોહ તિમિર ભય ભાંગી, સમકિત દીપ પ્રગટાવો... અનુભવ જ્યોતિ જગાવો.

તે જાણ્યું તે સઘળું સારું, અનુભવ સિધ્ધ તે હોય,  
તને હજી તે મને હજી, યાચું તુમ સંગ ધ્યોય..... અનુભવ જ્યોતિ જગાવો.

ભવ અનંતથી રત્રળું લોકે, ચાર ગતિમાં નરક નિગોદે,  
પંચમ ગતિનો ધારક તું, આપ તારક મુજ લ્યો તુમ ગોદે.... અનુભવ જ્યોતિ જગાવો.

ઓમ નમો અરિહંતાણં, અનુભવ જ્યોતિ જગાવો.  
ઓમ નમો સિધ્ધાણં, અનુભવ જ્યોતિ જગાવો.  
ઓમ નમો આચરિયાણં, અનુભવ જ્યોતિ જગાવો.  
ઓમ નમો ઉવ્વજજાયાણં, અનુભવ જ્યોતિ જગાવો.  
ઓમ નમો લોએ સવ્વસાહુણં, અનુભવ જ્યોતિ જગાવો.

ઓમ નમો શ્રી સદ્ગુરુદેવ, અનુભવ જ્યોતિ જગાવો.

જ્ઞાંત શિથિલ  
સ્થિર સહજ  
સજાગ, કહતે  
મહાવીર  
ધ્યાનકો,  
મહા શૂન્ય હો  
જાતા છે, ખોકરે  
અપને આપકો.

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

## जैन धर्म : वैज्ञानिक धर्म

डा. शंखरचन्द्र जैन, अहमदाबाद  
प्रधान संपादक- तीर्थंकर वाणी

विश्व के अन्य  
धर्मों में जहाँ  
व्यक्ति विशेष की  
महत्ता का  
सर्वाधिक स्वीकार  
हुआ है वहाँ जैन  
धर्म में स्वयं  
व्यक्ति की ही  
महत्ता और उसके  
कर्मों या कृत्यों  
का ही स्वीकार  
किया गया है।

इस विषय की गहराई में जाने से पूर्व, हम धर्म और विज्ञान के सामान्य भाव या अर्थ को समझें। वैसे विशाल भावना से समझे तो धर्म और विज्ञान परस्पर पर्यायवाची ही हैं। धर्म का अर्थ है वस्तु के सीधे या वास्तविक स्वरूप को जानना या समझना। विज्ञान का भी भाग है कि वस्तु के विशेष ज्ञान को प्राप्त करना। उसके मूल को जानना। इन परिभाषाओं को यों 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 परीक्षण में कहीं भी मात्र कल्पित बातों का स्थान नहीं होता।

विश्व के अन्य धर्मों में जहाँ व्यक्ति विशेष की महत्ता का सर्वाधिक स्वीकार हुआ है वहाँ जैन धर्म में स्वयं व्यक्ति की ही महत्ता और उसके कर्मों या कृत्यों का ही स्वीकार किया गया है। जहाँ अन्य धर्मों में सृष्टि 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 ऊँचाईयों को पाकर स्वयं का कर्ता-नियंता या संहारक बनता है। जहाँ अन्य धर्मों में कोई भगवान विशेष है, वहाँ जैन धर्म में प्रत्येक जीव में भगवान अर्थात् मोक्ष प्राप्त की शक्ति निहित है। इसी प्रकार संसार का परिवर्धन-परिवर्तन भी किसीकी मरजी का कारण नहीं है अपितु उत्पाद, 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 बातों (1) कर्मवाद (2) अवतारवाद का निषेध और (3) संसार का निर्माण-अग्रण 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 उज्ज्वलता को ही भक्ति या आराधना मानता है।

जहाँ अन्य धर्मों में भगवान नामक व्यक्ति का चरित्र 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 ? जैन धर्म में तो तीर्थंकर प्रकृति का ग्रंथ बाँधने वाला भी यदि कोई गलत काम करता है तो उसे भी वही फल या सजा भुगनी पड़ती है, जो अन्य एकेन्द्रिय से पंचेन्द्रिय के जीव को भोगनी पड़ती है। वहाँ कथनी और करनी का अद्वैत भाव है।

जब जैन धर्म सप्त नव तत्वों की बात करता है तो उसकी यात्रा का प्रारम्भ ही शून्य से होकर मुक्ति तक पहुँचना है। जैन धर्म ने पूरे विश्व को जीव-अजीव दो भागों में विभाजित कर दिया है। जीव के अन्तर्गत एकेन्द्रिय वनस्पति से लेकर, पशु-पक्षी मानव तक सभी का समावेश किया है। जैन धर्म पृथ्वी, जल, वायु अग्नि एवं वनस्पति में जीव की मान्यता से अभिप्रेत है। इसीलिए वह एकेन्द्रिय से पंचेन्द्रिय 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। जहाँ अन्य धर्मों में हिंसादी को भी धर्म का अंग माना गया, वहाँ जैन धर्म ने बदन और मन को दुखाना भी हिंसा मान कर सबके प्रति करुणा का अभिगम प्रदान किया। इस अहिंसा और पंचास्तिकायों में जीव की भावना ने पर्यावरण की रक्षा में



महत्वपूर्ण कार्य किया। वृक्षों का काटना, जमीन का अनावश्यक खनन, जल का दुरुपयोग, अग्नि अर्थात् ऊर्जा का मनमाना प्रयोग एवं वायु को दूषित करना यह सब पर्यावरण को असंतुलित करते हैं। इनके कारण पृथ्वी का संतुलन बिगड़ता है। इसी से भूस्खलन, बाढ़, भूकम्प या सुनामी जैसे प्रकोप को झेलना पड़ता है। जंगलों की कटाई, पशुओं का वध हमारे पर्यावरण को असंतुलित 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 रूप का, अनंत शक्ति का संग्रह किया पर उसका उपयोग जन उत्कर्ष के स्थान पर बैंध बना कर मानव और जीवसृष्टि 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 व्रतों की चर्चा करें तो यह पूर्ण मानवता के विकास का साधन है। हम अहिंसक बनें, सत्य वक्ता हों, हमारे अन्दर परस्वहर्षण की भावना न हो, हम सदाचारी-शीलव्रतधारी बनें और अपने स्वार्थ के लिए परिग्रह का परिमाण करें। ये हमारे महाव्रत ही हमें वास्तविक रूप से मानव बनाते हैं। यदि गृहराई 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 ऊपर उठता है, आकाक्षाओं पर लगाम लगा लेता है तब उसे न झूठ बोलना पड़ता है, न चोरी करनी पड़ती है। उसमें आत्मसंयम ही जागृत होता है। इन्हीं भावों को पूर्ण मनोवैज्ञानिक ढंग से जैन धर्म लेखकों 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।

ऊपर हमने कर्मज्ञान पर कुछ प्रकाश डाला, यहाँ थोड़ा स्पष्ट करना जरूरी 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 वात को नहीं मानता। वास्तव में भाग्य अधरे में लाठी देखने का कार्य है जबकि कर्मज्ञान कर्तव्य का बोधक एवं स्वयं 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 शक्तिशाली 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-गंदे हैं तो अशुभ कार्य आकर्षित होते हैं और यदि दृढ़ हैं तो वे हो सकते हैं यदि दृढ़तर हैं तो शुभकार्यों का आस्रव होता है और वैसा ही परिणाम बनता है, हमारी क्रियायें होती हैं। ऐसा ही गुणस्थानों के परिप्रेक्ष्य में भी देखिए-जीव उत्तरोत्तर उन्नति 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 और 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  
अन्य धर्मों में  
हिंसादी को भी  
धर्म का अंग  
माना गया, वहाँ  
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और मन को  
दुखाना भी हिंसा  
मान कर सबके  
प्रति करुणा का  
अभिगम प्रदान  
किया।



गुस्त्वाकर्षण से बाहर निकल जाते हैं तो वे परिभ्रमण करते हैं और 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 आंतरिक 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 लें 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 अनुभूति है आदि।

आप चाहे ज्योतिष शास्त्र को लें, चाहे वैदिक शास्त्र को लें, चाहे आकाशगामी बड़े वायुयानों 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 परस्परमग्रह की बात करता है उस समय वह पुन मानवता के ही विकास-सहयोग की बात करता है। यह सिद्धांत जिसका विकास अनेकांतवाद के रूप में हुआ आज विश्वशान्ति हेतु सर्वाधिक उपयोगी सिद्धांत बना है। यह बात अलग है कि विश्व के परस्पर विरोधी विचारधारा वाले नेता इस सिद्धांत का नाम न जानते हों 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 अर्थात् सत्य का सर्वाधिक समावेश हुआ है।





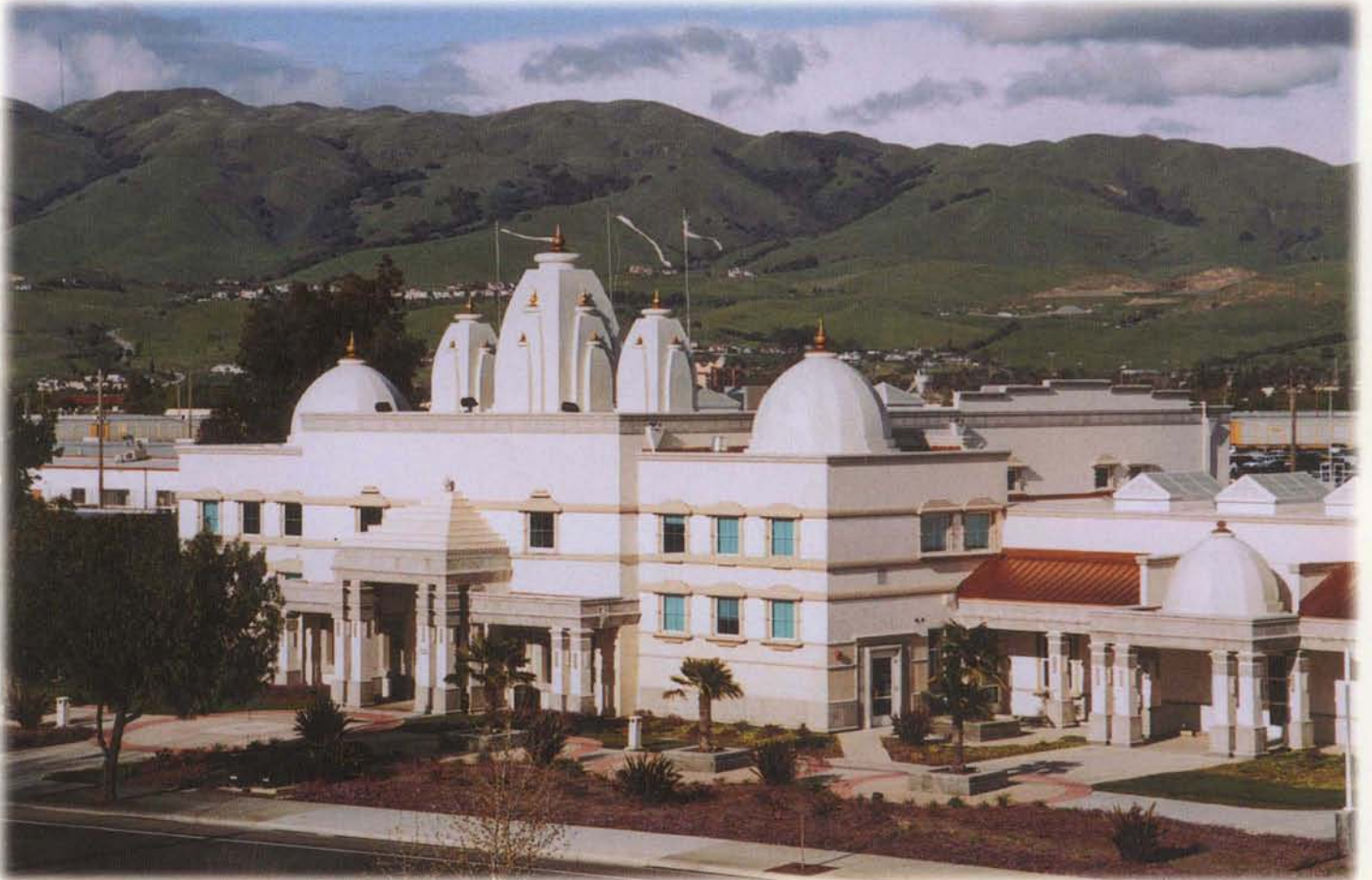
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